

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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Spirits Im Prison.

Mortals Confined in Material Prisons- prison as well as out of prison. He summarizes such bore in the following Prison Poets Are Cheerful-No wallfacetious verses: ing Notes When They Strike the

Lyre. Among the prisoners in the Charles-town State prison, Mass., are men of Why, all the things that that man rare ability in many directions, men who but for some unfortunate circumstance in their lives would have arisen to eminence in the world at large, says the Boston Globe. And it is not surprising to find that among the eight hundred or more prisoners from nearly

every walk of life there should be some can write good songs and poems that reflect their feelings, their hopes and aspirations. It is nothing particularly new, this

embalming of thoughts in verse in the prison solitude; this expression in song of hope for the future, or the effort to amuse other prisoners by a recital in verse of things that are obvious in a criminal's career. And these unsigned songs and verses pass among the prisand are committed to memory

and quietly hummed or recited. When Warden Briggs was asked if he had a department of song and poe-

try in the prison he smilingly said: "There may be some 'poets' here. If you care I will look them up-or rather some specimens of their work."

As a result of the investigation the writer was permitted to see some of the songs and poems written by prisoners which are the most popular in the Charlestown bastile. Some of these are appreciated more by certain sets of prisoners than others, as, for instance, the song know as "The Boston Burglar," which is as familiar to second-story workers and safe-blowers who have "done time" in Charlestown as their own names. The song relates through many verses how a man who was raised tenderly became a thief and was ar-Here is the last verse, with the rested.

The jury found me guilty-

moral:

The clerk he wrote it down; The judge then passed the sentence; "You must go to Charlestown."

They put me aboard an eastbound train

On a cold December day And at each and every station You could hear the people say: "There goes that Boston burglar: In iron chains he's bound, Far some crime or another

He's off for Charlestown." Now young men all take my advice And keep it it you can,

And don't go on the streets at night To break the laws of man.

The men who have had experience in the varied and unsettled life of a tramp appreciate this song and the full significance of the last line:

Riding in the box cars , 1. La-de-da-de box cars, We are two bums, Two jolly good chums, We-live like royal Turks When we have luck In bumming our chuck-

To hell with the man who works. Then there are a number of songe about noted criminals-men who were hanged and noted outlaws. These are familiar to the men who have served

more than one term and who are re garded as belonging to the strictly crim-But there is another class, who

There lives a man in our town and he

knows would fill you with surprise. He talks to you of Darwin, of Huxley and of James, In fact, his cranium is full of scientific known.

names. He understands astronomy, knows the names of all the stars;

He even knows what's happening up in the planet Mars.

He's versed in all the languages, in Latin and in Greek; He studied all the "ologies"-this edu

cated freak. He owns a roll of sheepskins granting

every known degree-AM, PM, BC, AD, PO, and XYZ. How came he into prison? O, what an

unkind fate! That man was born to guide the helm of the mighty "ship of state."

But where gleaned he all this knowl-edge that he holds within his grip? wonder if he pinched it when he was

on the dip? And if ever he imagines that the others see his sham

And are sizing him for something 'twixt

a polyp and a clam? The plaudits of his fellow men may b

won by any chap Who will find some way of muzzling this empty headed yap.

Memorial day is the theme for many burst of song from some of the gray haired men behind the bars. Sad must have been the hours of retrospection to veteran who puts his thoughts into the words while his comrades were holding their national convention in Boston last year. There are four stanzas ringing with the glory of the flag and the valor of his comrades, the final being:

Ah! how the veteran ranks are thinned by the swiftly passing years, Since this land of thrilling story bathed in blood and tears; How dim the eye, how hushed the lip, once resonant with song,

When "Glory Hallelujah" inspired million strong. Slow move the feet that swift and

strong through bloody onsets whirled. While deeds of peerless courage thrilled

-a watchful, startled world-The flowers of Northern valor with the .fragrant bloom of May

Are coming, comrades, coming, to recrown the Blue and Gray.

In all the songs and verse written be hind the prison bars that through the couftesy of Warden Bridges the writer was permitted to see not one touches a pessimistic note; there seems always something to look forward to. "What though death assails, there is life beyond the grave!" is the hopeful expres ston of one in a verse called "Compensation.

The various changes of nature, the birds, the trees, the falling leaves, all bear a message of cheerfulness that must be passed along in song for others to enjoy.

The spiritual help received in these nours of trouble is expressed by some almost exultant praise. All manuscripts are unsigned and the authorship is not always known. Pdssibly for this reason a deeper and more

personal note is often struck, as in the following:

Mollie Fancher, sixteen, a student at the Brooklyn Heights Seminary, standing high in her class was near graduation, which she was obliged to forego because of failing health. Her physician fearing lung trouble

Miss Mollie Fancher.

advised horse-back riding. At this she soon became expert. At this time she was a tall, slender and graceful young lady, a decided blonde with profuse light wavy hair reaching down over her shoulders, and, probably, no young lady in the city was more widely

A neighbor had a trick pony which she persisted in riding. One day she accidentally dropped a rein; quick as a flash the horse jumped, throwing Mollie against the curb stone, a heavy hat saving her skull from being crushed. Two ribs were broken and she was taken up unconscious. Doubtless from this accident she would have recovered but for another. In alighting, within the year, from a street car, her crinoline caught and she was rolled over and over for a block before the car was stopped. She was taken up unconscious. It was found that several ribs were broken and her body thoroughly bruised. Months passed, muscles contracted, eye-sight failed somewhat and it was evident that her spine was affected.

From that time on for nearly forty years Miss Fancher has been bedidden and the relation of the phenomena that has occurred would fill volumes.

After mentioning my own introduction to her, I will gontent myself with brief extracts from a letter of Prof. Charles E. West

Judge A. H. Dailey, of Brooklyn, N. Y., a native of Berkshire, has written a book entitled, "Mollie Fancher; Who am II An Enigma." Prof. Charles E West, Judge A. H. Dailey and Henry Ward Beecher are names that figure in, to some, incredulous story, of the "Widow's Mite." by the Rev. Dr. I. K. Funk. The judge and myself are old friends. E. T. Blodgett and myself were stopping with the judge over night, some twelve years ago. He invited us to go and make a call on Miss Fancher. Upon entering the room, the Judge said: "Have you ever seen either of these gentlemen before?" "Why, no," said she, they have never been here before." Then she exclaimed, "Oh, yes, this is the man I saw at your house (pointing to me), that night. He has changed some, but he is the man." The Judge had told her a year or two before of her seeing me while in a trance. Since then I have frequently been with the Judge for a call on her. I'll not take time to relate my own observations.

The following within quotation marks are extracts from a letter written to a friend by Prof. West, and published in the Buffalo Courier, November 10, 1878. He states his first visit as on "March 4, 1867, and from that time I have been an intimate visitor of the family; I have kept a journal; I have used all the sagacity I possess to detect fraud, but have never seen any; she is a lovely Christian girl; Spiritualists and curiosity-seekers have sought access to her, but have failed.

"First, her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition-the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and never closing day or night. They were sight-less. She could swallow, but take no food, even the open of it was offensive. During this twelve years there have been times when she had not the use of any one of her senses. For many days together she has been to all appearances dead. The slightest pulse could not be de-tected; there was no evidence of respiration. Her limbs were cold as ice, and had there not been some warmth about the heart she would have been buried.

"During all these years she has virtually lived without food. Water, the juices of fruit and other liquids have been introduced into her mouth, but scarcely any of them over make their way to her stomach. So sensitive has this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand good old Progressive Thinker has taken in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the struck in the great scale. Truth must question. Her heart was greatly enlarged, severe pains passed from it and will provail. I think it is the duty through her laft side and should ar. With slight exception she has been of every Bpirituelist to take a paper. blind. When I first saw her she had but one sense; that of touch. If they would read The Progressive With that she could read with many times the rapidity of one by sight. This she did by running her fingers over the printed pages, with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life, except that of breathing. She longs to die, but says she cannot, as there is nothing to die." "Second-To me her mental state is more extraordinary. Her powers of clairvoyance, or second sight, are marvelously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circles of her relations and acquaintances in remote places describes their attire and occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shade of color with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax work and yet | find itself in bad hands, and will need she never mistakes the form of a leaf or flower. Leaves with their ribs or veins, their phylotaxis; flowers with calix, coralia, stamens with their anthers are given with a most truthful regard to nature. "Holding pen or pencil in her left hand she writes with most extraor dinary rapidity. Her penmanship is handsome and legible. She wrote a poem of ten verses in as many minutes her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pin-cushions. like the sample sent you, she held the seissors by the knuckles of thumb and fore-finger of the left hand, and bringing the velvet with the | A shrub-grown plot of grass, a lonely thumb and finger of the right hand, she cut the leaves as sharply and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness, she cut more than two thousand such leaves. In April, 1875, she worked up two hundred and fifty ounces of All night, all day the life o'erflowing worsted; to December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all expenses of the family during her sickness. She keeps a daily journal. except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that occurred at the beginning of her illness-the nine-intervening wears were a perfect blank to her." The above rather liberal extract from Prof. West's letter has been given: first, because many readers of the Sun knew. The arthor and of his truthfulness, and also because it is a condensed statement of Miss Fancher's condition for the first twelve years of her Ilness. The professor mentions that she sleeps only in trances but does not tell how there are six Mollie Fanchers in these trances, and the one of them a clean-cut personality. They are named "Sunshine," "Idol," "Rose-bud," "Pearl," "Ruby." It would be interesting to stop and give the peculiarities of each, but this letter is now altogether too long. Sunshine is the daytime Mollie, the one that is usually met by visitors. The others succeed each other after about 11 o'clock at night, in the order named, until daylight. During this time a recuperation of brain power. seems to take place. So, for the past thirty-eight years, day by day, through trances, spasms, rigid and relaxed, physical and mental changes, strange and most wonderful this mortal, Miss Fancher, has lived a daily exhibition of an occult force that can be nothing less than the spiritual. The question as to the strength and stability of our own identity is raised and we ask: "What are we? In fact, Am I Am I? of Am I not Am I?" H. D. SISSON, Pittsfield, Mass.

By a Medium and a Lover of Truth.

BITTER EXPERIENCE

To the Editor:-Eight years ago when I was first controlled by the un-seen forces, it came to me, as a most beautiful and divine gift. It seemed to me that I was just awaking to a beautiful reality after a long unhappy dream, as now I count my life prior to that time as naught. When 1 first overheard the voices from the spirit realm, saw the faces of those long since passed over, and felt the gentle touch of the hands of my loved and so-called lost, a new and beautiful world had

opened to me. Naturally I sought Spiritualists, and in going from one place to another, 1 heard (to me then) many astonishing things about materializing, trumpet and slate-writing mediums. Being a young convert, I was anxious to hear and see all I could. I did not doubt any phase, I had seen materialized forms in my own room, and had seen them vanish I felt that nothing was impossible with the "spirit" and did not doubt spirits materializing from a cabinet under proper conditions.

My husband and I attended different circles. We were where musical in struments floated above our heads, supposed spirit hands touched our cheeks We had messages on slate supposedly from our spirit friends; we saw so-called materialization. After taking the rounds, we were heartsick, for we could not be blinded. We knew that all we had seen and heard was nothing but fraud. The odor of liquor was on the breath of the so-called materialized spirit. I went one Sunday afternoon to the circle of a so-called wonderful slatewriter. I did not doubt her, and went with only truth, and a longing for a message from some loved one. I hap-pened to be seated just in the right place to see the medium unfold and read fifteen billets, containing questions from the different ones present. Holding the billets between her fingers be reath the slate, placing her thumbs above, so few suspected what she was doing, her fingers were very nimble. 1 could hardly contain myself. There was no mistake. I saw her unfold the papers, read them, fold them up again, beneath, her slate. Then she held the folded paper between her fingers, and placed her hand on her head, so every one could see the folded paper, after she had answered the question, giving the name of the spirit asked for, etc. I called the attention of a gentleman in the room to it, telling him to watch her eyes, hands and slate. He did so, and found within a very few minutes, that she was beyond any manner of doubt Suol 8 System of Harshold Justis and story short I will say, after going to all these places, and finding nothing but fraud, then I heard of the "stock test," the "Blue Book," etc. I was still more heartsick, but oh! so anxious for these frauds to be found out. I lay awake nights thinking of it-for Spiritualism is too sacred to me, to have untruth linked with it in any way. However, I concluded that any effort of mine would, avail nothing. All I would do, was to wall... Sometime it would all come right. Since, I nave stayed away from camp-meetings, scances, etc from dis-

gust at-so-called spirit messages, etc. To-day I have read Harrison D. Bar rett's views. They thrill me through and through. I am so glad he deres to speak the truth; I feel that now, as the

Concerning the Variety of Beliefs and Opinions of Spiritualists. We are often questioned upon the valety of beliefs, teachings and asser tions of Spiritualists and met with the leclaration that if Sniritualism is true

THE POT POURI OF SPIRITUALISM.

all, would see and understand it the same. Now if the seeker after the reasons of

things will scan the mental horizon when the particular demonstrations vere made at Hydesville, he or she will find a part of the answer to the query Another factor in the problem is that no two persons see things from the same standpoint, because no two brains

have exactly the same formation. And there is still another side of the question to be considered, and that is that every atom of the human body is a thought atom, capable of being edu-cated in any line. So the diligent may readily see that many of the discrepan cies in view-points come to be because of inherited proclivities and through ed-

ucation. Out of the various sects as well as from non-sectarians have Spiritualists come, all more or less tainted with former concepts, as witness the writings of so many. In the one matter of God, how few

have wholly lost the association of separateness and personality? how few apply themselves to analytical study upon this one momentous question, for Job's question has been answered, and all may understand it if they will not hold o preconceived notions.

But progress is of slow growth; that it is sure is our consolation. True in some cases there is a volcanic upheaval that upsets all former concepts, but or-

dinarily the evolving process is slow; thought atoms must be regenerated by chemicalization or by non-use become atrophied before the whole is changed. This is the plane occupied by many Spiritualists to-day; they are not yet

'transformed by the renewing of their minds," the old thought habits are not fully changed, consequently they do not accept, arrange, codify to meet the full demand of the hour. Theology has been very dictatorial, church obligations very binding, breeding a positivity that is very narrowing in its effects. Liberty of thought was restricted to certain dogmas and the majority grew dogmatic on all quesquestions. Many scientists, too, have trodden in the steps of theologians and

found difficulty in advancing. Another phase of the subject to be studied, is the variety of the teachers on the yon side of life; the same difficulties are to be met with there that we have here, diversity of opinion and dog-matic tenacity. Advance there is, but the old thought habits are not readily thrown off, they qualify the revealings given back to earth.

Were each plaret left to its own evolvement we should be very slow to discover the secrets of Nature, but fortunately the younger can have the ben efit of the older, in systems as well as in planets. Our sun system is not the only one, it is not the Universe, there are those far; far older, and our planet

earth is in charge of intelligences belonging to a sun system the third older than ours and it is from these that the truths of life are being unfolded. They have, from time to time had sensitives sufficiently refined to receive the ad vanced teachings. Such an era culmi nated in the ministry of the Nazarene who gave the fundamental principles of the Science of Being, but he met with so much physical suffering that further work was difficult and much was withheld lest martyrdom be the reA GREAT QUESTION.

What Must I Do to Be Saved?

To the Editor. -The question, "What shall I do to be saved?" is a most perti-nent and important one, and J, L. Dow's lecture on the subject is both imely and suggestive.

Timely because of the lax notions so common among Spiritualists as to mortal obligations and responsibilities; and suggestive of a growing demand for a higher order of spiritual pabulum from those who would lead us to the spiritual heights, and to the avoidance of the spiritual depths.

All the lecturer has said as to the vanity of prayer, praise and sacrifice offered to man-made deities is fully indorsed. But the logic of the lecturen wabbles to its fall when, after stating a well known law that "love cannot be forced" he dogmatically declares that only those can be saved who do good works, because they, "like to do them." If this last conclusion is the statement of a fact, then the percent of saved will be as meager as it would be under the orthodox scheme.

It must be evident to all observers of men and women that if our doing for others is only valuable to us or our beneficiaries in proportion to our love for the work of the doing, then indeed, will the Summer Land be a sparsely peopled country.

"Love cannot be forced." It is beyond reason to ask the pure and refined to entertain a feeling of love for the vile and abominable. Such a nature abhorrently revolts at such a proposi-10n.

But this natural revulsion from a distasteful work does not relieve from the requirements of stern duty's call.

"Am I my brother's keeper?" If all men are brethren, then indeed, in the men are brethren, then indeed, in an mportant sense I am, and I am bound by the law of kinship to guard his welfare and personal rights with the same care I guard my cwn. The brotherly, altruistic thought, "all for others" finds no sympathy or place in this frigid sys-

tem of ethics. It is a bold, frank statement of the worldling's creed—"Every one for him-self and the devil take the hindermost." It is the agnostic materialist's idea-"One world at a time; fight the devil when you meet him; every tub on its

own bottom, etc." Dear reader of Truth's best Advocate, who are delighted with the evident progress that has been made in the past ew months in the work of driving out of the thieves and robbers from our fair temple of Truth and Life. - While this long-delayed house-cleaning is in progress—heaven grant it may be thorough-let us take to our hearts the lesson that our individual welfare and progress on all enduring lines must depend on and he in proportion to our faithful doing for others the things we would have them do for us. Not all our specious pleadings will avail in the least degree, to relieve us from obliga-

tion to this immutable law. "Every tub on its own bottom" is the rule governing the most groveling of the earth earthy. Each for all, and all for others, is the law of progress and development that leads to the highest levels in mortal or spirit life.

We will find in the day of "summing up," which day is not distant from any of us, that it was what we did for the good of our fellow mortals or neglected to do for them builded our hut or "mansion eternal in the heavens," or spirit spheres.

"Ah, well!" soliloquises the optimistic lover of self and present ease. "If I evolved. But a new era is upon us and find my habitation is a hovel in the spirit realm, I'll set about the work of building greater." Will you? You will find the same law operative, limitless, and holding you in its grasp there as here. Will you realize humiliation and dis-race? You think it will be easy to regrace? form and get on the up-grade in that new life. So can the man in earth-life who, from a career of high-flying suddenly finds himself unmasked and behind prison bars, but at what a fearful cost. Life on earth and in the spirit spheres is one and identical, and the laws of life are the same. Ten thousand returning witnesses so testify. On this point Mr. Dow gets the cart squarely in front of the horse, as he does in all his argument as to our promptings to good works. If we can make no progress in this life by obeying duty's call, however distasteful the duty, how shall we ever be able to soar in spirit life weighted down under a burden of neglected earthly responsibilities? Earnest, faithful work for the good of humanity is laid out for us all. "The night cometh" when the earth drill must end, and it will be important to us that we keep true step in the for-J. RIGDON. ward march. Salem, Oregon.

serving time because of a keep temptation or an ungovernable impulse which has been their immediate undoing, are usually well educated men, and these are able to give a different turn to their muse. Among these songs of boyhood days are popular, and the following is the most noted perhaps in this class:

I am thinking of my homestead; I am dreaming of my farmhouse on the hillside far away;

Of quiet, shady nooks, of the little bab bling brooks, and the orchard where a boy I used to play.

And I seem to see again my dear old mother, and I seem to hear her gently say to me:

O, no matter where you roam, you are always welcome home; don't forget your home my hoy, where'er you be

Chorus:

Dear old homestead on the hillside midst the maple and the pine Their branches making music in the breeze;

How I long to see the pastures with their herds of feeding kine-The sunshine on the clover and the

bees. Some prisoners given to song find in their downfall a lesson they are apparently anxious to pass along to others. wrong has been done, that is freely acknowledged, but an optimistic view is taken of the situation, as the following entitled "Halt!" which was written by a young Southerner, at present in Charlestown prison on a charge of forgery committed when he had been

graduated from college but a year: Listen to me, you erring ones, You men who can think and feel, Shake out the kinks from your atrophied legs

And recover your old-time zeal. Strighten your drooping shoulders up Throw off your burdens of care, Look into the future with fearless eye As men who can do and dare. Don't loll about with a lazy air And imagine your race is run; Don't be a fossil at twenty-five-Be a youngster at sixty-one!

Don't think that because you're in pris on

You must drop into senile decay-Rather think of the fun you used to have

And you'll have again some day. Don't brood over things that have

passed and gone! Don't idly sit and prate Of the many failures you happened to

meet

In eighteen seventy eight! _____ The world and the people have both improved.

They are better than ever before; There's no reason at all why you shouldn't succeed In nineteen hundred and four

So pause, you sinners, while yet there's time:

Shake off your imagined ill! Put on the armor of might and main And go to work with a will! Talk of the present and not of the past Then all the world will say These are no longer the fools that were But the men that are-today!

The same writer has evidently had act -- Emerson. experience with some of the learned "bores" who are probably found in will.-Hugo.

Father, thou God of truth and love. In lowly state I called to thee. And thou, my voice in heaven above; Didst hear and justly answer me.

Fetters of sin in bondage held The soul of one thou didst create, And all the ills his eyes beheld Him caused thy love to view with

hate. Bitter the dregs of woe he drained Ere calling on thy blessed name; Sorrows untold his life had stained When back to thee he voiceless can

But in thy mercy thou didst hear The soul that knelt, in agony, Lifted him up, came wondrous near, That he thy heart of love couldst see.

Prophetic words of hope revealed, That he on earth might do thy will; Unto his eyes thy truth unsealed Him gave a mission to fulfill.

Father, in love, thy promise true Thou gavest to the soul that cried. Faught him thy holy will to do, Who once thy blessed law defied.

The above from the New York Sun, is a graphic description of poor mortals

confined within prison walls. But what of Spirits in prison. Ah! each one by sinful acts creates his own prison, and it is far more dismal and unwholesome than any mortal prison. Let each one hear that in mind.

REFLECTION.

AB INTRA. Flashing down on mount and river, Shedding rays of light afar.

Tinging all things with its brightness Causing hearts to heat with lightness Shines the twentieth century star. How the sad old earth is gronning. At each wayward, erring child, Who has turned against his brother Who his lamp of life would smother,

Leaving him in darkness wild. But we bring the love of sages From the archives of the past, Thousands glean truth from its pages, Breathe again the life of ages With its mystic teachings cast,

Then we open wide the portal Where the light has never shone Ravs we clutch from the immortal; Myriad colored, grand and awful, Clotned with love from heaven's zone

So we bid you watch, my brother Dawn has broke across the hills; Though the enemy may fight us, Never can his power affright us. Grinds no more the Gods his mills But with love and power undying, We will work with heart and hand. Never swerving, never turning, Day by day grand entrance earning, To the beauteous spirit land. ABBIE WALKER GOULD.

Moline, Illinois.

Every noble-life leaves the fibre of i interwoven forever in the works of the world.-Ruskin.

I am to see that the world is the bet ter for me and to find my reward in the

People do not lack strength, they lack

trouble, for their eyes would be opened and many dollars saved, that could he used to aid our worthy poor. Hoping that only truth may be linked with Spiritualism now and forever.

CLARISSE H. MULLINS. A NOTE OF WARNING.

Turning Spiritualism Into Orthodox Channels.

The article so ably writted by Clara Watson in No. 825 of The Progressive

Thinker, is incontrovertible, and every word is true! Jesus is reported to have said "The tree is known by its fruit," and if this test be applied we need not go back to the dark ages for the result, but look over the earth today and be hold the bloodshed, the misery and the intense suffering, and degradation caused by the so-called Christian rulers, and that, too, by the grace of God, in whose name they claim to rule!

If Spiritualism needs old orthodoxy as a sort of "stepmother." it will truly a "Moses" to lead it out of bondage.

Give some men authority and they are prone to abuse it. Let us guard our liberties!

S. HARTMAN.

A GRAVE.

Paled off by wall and rail and padlocked gate,

mound, And one plain stone, on which the spar rows mate

And chirp a song in praise of love and spring.

street Against, this island throws its tide of

sound: The crunch of wheels, the shuffling noise of feet. And voices, that with mirth or sorrow

ring That ebbs away upon its silent shore,

pause and think of some Egyptian lore: And see around the city's banquet

board The mummies by the master held in thrall.

Gazing upon a dream-beyond the wall. -A. von Ende.

IT IS COMING.

The time is coming, we must wait For common-sense to master The minds of people, small and great, in commerce, and in church and state Then all will know God made things

straight, That death is not disaster. H. E. P.

The instinctive feeling of a great peo ple is often wiser, than the wisest man

-Kossuth. A main difference betwixt men is whether they attend to their own af-fairs or not.-Emerson. The morning of life is like the dawn of the day, full of purity, of imagery and harmony,-Chateaubriand.

the spirit spheres of this planet are receiving through sympathetic ethers the revealments that will bring about a uni fied system called-and rightly so-the Science of Being, a science which will correct all filegitimate systems and show the race on this planet that there can be no religion apart from science and no science that has not in it the elements of adoration and sublimity be

cause of the worderful, the marvelous combinations that are expressed in form. Until this era is well advanced we shall have the pot pourri that makes up both the advance guard and the rank file of Spiritualism, becoming more and more modified as its students and sen-

sitives become more and more refined MRS. M. A. CONGDON. Cloud Cap Inn, Mt. Hood, Ore.

OREGON NEWS.

Convention of State Spiritualist Assoclation.

On Saturday, Sept. 2, the State Spir-

itualist Association of Oregon held its annual convention and elected officers for the ensuing year as follows: President, Ben F. Atherton; vice-president, Mrs. Sophia B. Seip; secretary, W. H. Behnke; treasurer, Mrs. Dean. Di

rectors, J. T. Greenfield, Chas. H. Pig-gott, Mrs. Ladd Finnican, Geo. M. Lazelle and J. E. Trigg. On Sunday, Sept. 3, the State Association held an all-day meeting, which was well attended and proved to be a grand, good meeting. At 11 a.m., there was a conference meeting; at 2 o'clock p.m., we had short talks by those who were termed pioneers in Spiritualism, letting them choose their own line of inspiration and subjects. This service was followed by forming three circles

in which some good tests were given. Among the speakers of the day we had Dr. N. F. Ravlin, Ira Taylor, Col. C.

A. Reed, C. Affolter, Mrs. Nora Arm-strong, Chas H. Piggott, the president of the State Spiritualists of Michigan (if I mistake not) whose name slips my memory, Mrs. Noble from Houston, Texas, Mr. Bennett, Ben F. Atherton and many more whom I could mention if I could remember their names. In the evening Dr. N. F. Ravlin gave us a

grand lecture, after which Rev. G. C. Love closed the day's service with a short talk.

I doubt if a better all day meeting was ever held in the city of Portland, Oregon by any Spiritual society. All that attended, as far as heard from declared themselves glad to be there. might add that at the business meeting your correspondent was elected state missionary, also delegate to the N. S A. which I shall attend if nothing more than I know of now, prevents. REV. G. C. LOVE.

If you see a man doing a thing and toing it well, tell him so. It will help him do it better .-- Everett McNeil. No subject can be too sacred to be understood.-Ingersoll. Never throw mud. You. may miss your mark: but you must have dirty hands.-Joseph Parker.

LIFE'S RADIANT CENTER.

Forth from its center life forever moves.

Be it man, or star, or flower, Law of the circle, truth eternal proves, Law of its sacred symboled power.

Safe is it hidden from the outer view, Is this germ, this seed divine, Deep is it rooted, in the "ever new"

It is God's own circled sign.

Reach then within, 'tis there that wisdom waits.

Clear, its light forever shines, Seek thou thy soul, unbar its golden

gates, Enter life's radiant lines. ELLA DARE. Chicago, Ill.

THEY TAKE IMPORTANT ACTION.

National Letter Carriers Declare In Favor of Woman Suffrage,

At the annual meeting of the Na-tional Letter Carriers' Association which has just met in Portland, Ore., the first resolution adopted by it was the one endorsing the enfranchisement. of women. The resolution was as fol-Whereas this country has atlows, tained its high standing among the na-tions by the development of its governor ment on the principles of American inc. dependence, therefore

Resolved, That the best interests of progress demand the application of these principles to women by extending to them the right of suffrage on equal terms with men, and we urge the neces sary changes in cur laws and constitut tions to secure this right to them." The spirit of equal rights seems to be

in the air in Oregon where it is expect-

ed a woman suffrage amendment will

be submitted to the voters next June.

THE PROGRESSIVE THINKER

What About It?

A Different Personality in the Same Individual.

The Somnambulistic State is one of the puzzling problems of the Occult world. Some affirm it is purely spirit control. Others claim it is one of many discrete degrees of the immortal spirit taking on action. Many assert that multiple personality explains the about and found to his relief that there phenomenon. Whatever it really is, it is worthy of the most careful consideration.

What Wonderful Occult influence is At, while the bell was ringing, but without Work inducing the Somnammeeting of the prominent citizens was bulle Condition?

To the Editor:-Somnambulism is a problem not yet wholly selved, as illustrated in many well-authenticated instances, as set forth-in the Chicago Chronicle:

The phenomena of somnambulism. the marvelous performances of people who are asleep and yet able to go about of stones that the assembled people have never been understood by scientists and their mysteries are a constant source of study to physicians and psychologists." Often a somnambulist will accomplish feats which would battle his skill or for which he would not have the courage while awake. He will rise in the night, walk from room to room, climb out on porticos, in some cases on steep roofs, where he would not dare to the bell continued. venture, while awake, and frequently will wander for hours through streets and fields, returning home and to bed without a knowledge of having left his

As to what abnormal action of the nerves occasions' somnambulism doctors have been unable to détermine, but for a long time they have known how to induce an artificial form of sleep-walk ing, which is a phase of hypnotism.

Sleep-walkers are particularly apt to be people who suffer from epilepsy and though they are insensible to pain their mental faculties are apparently quickghost, but he indignantly denied the ened.

The ancients, who looked for a supercharge, and, although the physician denatural cause in every mystery which scribed the events of the night before. they could not explain, believed that he persisted in asserting his innocence. The townspeople believed the doctor. sleep-walkers were possessed of a divine spirit. But modern scientists have however, and that night a watch was pooh-poohed such superstitious notions, kept on the young man. About one o'clock the watchers saw him get up, vet in somnambulism, as in catalepsy, they have advaced no compensatory pick up the clothes he had taken off on theory to replace those rejected. retiring, go out of the house and walk

In all cases of somnambulism one in the direction of the chapel. The thing has been observed, that the awakdoubt settled, the youth was awakened, ening of its victims is both difficult and and, when he saw his scanty attire, confraught with danger, and in some insented to have a watch over him for stances it has cost the life of the afthe future. flicted.

Feat of a Clergyman.

It is a curious fact that many people One night, while passing along the who have been somnambulists have main street in a town in Tennessee a been cured by some remarkable experiphysician was surprised to see a clergy. ences man whom he knew pass him, clad only A young girl boarded a train at Alin a night shirt and a wide-brimmed straw hat. As the minister went by bany, N. Y., to journey to Ripon, Can, to visit her sister. The train was made the doctor noticed that his eyes were up of modern vostibuled sleeping cars. closed, and seeing that he was a som-The girl retired about 10 o'clock at nambulist, followed. The clergyman night, but, to the amazement of the walked to the county courthouse, porter, when he stopped at the berth in cpened the gate, walked around to one the morning to call her there was no one in it. A search of the train was side of the building, seized hold of a lightning rod and began to climb up it. quickly made, but no signs of the girl

Grabbing the man by the shirt, the physician tried to pull him down, but the cloth gave way and the minister As soon as possible continued to climb to the cornice, and telegraphed the facts to the main office then crawled up the steep incline of the of the road, and quickly received a reroof to the ridge pole. Seating himself ply saying that the girl had been found on this the dominie waited a few min near the town of St. Thomas, early in utes and then slid down to the bottom the morning, wandering about clad only of the incline, catching by a slight pro-jection at the very edge. From this he How the girl came to crawled up again, and repeated the per- as she could not tell, for she rememformance until the doctor became bered nothing save that she had gone alarmed, and, seizing the rope of the to bed and to sleep. As the train did courthouse bell, rang for help.

The people of the town gathered tion of the mystery was that she had got out of the car, opened one of the around the courthouse, but no one

was a window in the room, evidently a deadlight, but square and unusually Quickly he strove to raise large. but, failing, struck it a hard blow with his fist. No sooner was this window mashed than he discovered to his surprise that there was still another glass. effect upon the apparition. Finally a This he also broke. Fearing that if he

ried to crawl out through the opening held, and it was decided that they would cut himself, he carefully should assemble on a certain night to picked out each piece of glass from the rout the disturber of their slumbers. window sash. But the steeple was so old that no one But with the breaking of the window dared to mount the winding stairway dash of rain struck his face and he that led to the belfry.

Left Her Sleeping Car.

from some one person, with

after dinner one evening that he had

very difficult law case to study out

which would occupy him half the night

For hours he wrestled with its intrica

cies, and finally gave it up, declaring

his brief till morning, as the case pre-

sented some questions which he could

No scoper had he gone to hed than

he fell asleep. But in a few minutes

his wife was startled to see him get up

and go to his desk. Taking up pencil

two hours. Then, carefully folding the

away in a pigeonhole in the desk and

returned to bed, sleeping soundly till

A young man in Albany, N. Y., awoke

one night to find himself robbing the

hold communication.

awake.

not solve.

ancied the ship was sinking. Frantic-As they gathered on the appointed ally he thrust out his head and arms night it was noticed that one of their and felt for the anchor chain, that he might draw himself up to the deck. But the chain was nowhere to be found. hurled at the steeple the ghost paid no Wonderingly he pulled himself half out attention. At last, after having warned of the window and reached up. With a feeling of joy he found that he could the specter that he intended to fire, the man with the gun let it blaze. But, intouch the deck, but this pleasure instead of being scared, the ghost only stantly turned to dismay when he disrang the bell the harder. This was too covered that it was smooth and curving much for the nerves of the people, and nd offered no projection by which he without more ado they scurried to their homes. The nightly ringing of might pull himself up. Not withing to drown, he. crawled back into the chamber. He was soak-Early one morning as the village doc-

ng wet, but whether from water or tor was on his way to answer a sick lood he could not tell. Convinced that call, he saw a figure with a bundle unhe must either escape from the chamaer his arm hastening in the direction per or be drowned, he tried to think of of the chapel. Instantly the doctor gave some way by which he could reach the chase, and saw it mount the rickety old leck belfry stairs and ring the bell.

As he lay panting and frightened he accidentally reached out in the direction Then the figure donned the clothes it had brought along, descended to the opposite to the deadlight and to his surchapel, and proceeded on its way. But prise touched a swaving curtain. And the doctor pursued, and to his amazehe next moment he was sprawling in ment found that the figure stopped at the aisle of a sleeping car, going the house of a well-known man, and enthrough all the agony of an awakening tered it. The next morning the son of somnambulist. this man was accused of being the

paying out of the chain. After leaving

he ship the youth ate a hearty dinner boarded a train for New York and went

He remembered being lulled to sleep by the steady motion of the train and

uite as plainly that when he fancied he

awoke that he was in the anchor cham-

per of a ship. The vessel was appar-

ently under way, though moving faster.

than he had ever known a ship to

steam before, and a terrible storm was

in progress. He tried to go out on deck, but he

could not get out of the cell-like cham-

ber. Indeed, he was not even able to

stand erect, so small was the compart-

o bed.

Girl Married While Asleep.

Strange as the acts of sleepwalkers always are, the case of a young woman who was actually married when in the somnamkulistic state is probably the nost unusual.

This young woman was loved by a likely young fellow, but without money or prospects. Because of his poverty the father and mother of the girl object ed to the marriage and forbade him the nouse. To their surprise their daugh er took this action very quietly and hey were also surprised at the sudder burst of affection the girl showed for an aunt who lived in another part of the city. Indeed, so fond of the aunt did

their daughter become that she went to see her three or four times every week and always in the evening. If the parents had followed their daughter they would have discovered that the reason for this sudden show of affection was the fact that she met her lover at the aunt's house. For the aunt liked the young fellow and was perfectly willing her house should be used as a trysting

place. On their way home from a party one night the young man urged the girl to marry him at once no matter what her was to be seen, though all her clothes father and mother said. Girl-like, she objected, saying that while her aunt

As soon as possible the conductor was friendly and would allow them to meet at her house she would never connive at their marriage without the consent of the parents. There was only one way out of the difficulty and that was to elope. How the girl came to be at St. Thom

"Let's elope, then," declared the oung man. "I'm sick and tired of devoung man. ceiving your father and mother. If they won't forgive us after we are married. all right; they can't keep us apart.'

He then unfolded a plan for their marriage that very night announcing

A DREAM OF MURDER.

nculcating the Important Fact That Some One in Spirit Life Knew of the Contemplated Murder and Induced the Vision, the Wife Seeing the Dark Figure of ba Man Following His Victim. Luss tail.

Omaha, Neb., Sant. 7.—A mystery hat may never be solved surrounds the as president. that hay never be solven similar the recent death of Isaag. R. Andrews, a leading memiliar of othe Omaha bar, whose dead body was found after a four days' search in the high atto, river, twenty miles from his none. Notwithstanding, that the coroner's jury returned a verifict. of accidental drowning. Mrs Andrews, holds tens

ment. Frantic with fright he looked drowning, Mrs. Andrews holds tena-clously to the inelies that her husband met with foul plays declaring that she had a premonition in her sleep the night before he disappeared that harm was coming to him.

Besides six ouedible witnesses have asserted that they say Andrews alive twenty-four hours or longer after he is supposed to have fallen into the river and not one of them will admit that he ould have been mistaken.

Mr. Andrews was a half owner of a gravel pit near the banks of the Platter. river at Cedar Creek, in this state. When the August payday came around Mr. Andrews, as was his wont, went down to Cedar Creek with his checkbook to pay off the men. Having disposed of his business and after eating a light supper sat the little cabin at the pit, he put on his hunting attire, which he always kept at the cabin, and started off along the river bank to hunt muskrats.

That he did not seturn to the cabin that night did not surprise the old care-

taker, William Bush, because Mr. An-drews had frequently before started off on similar expeditions and wandered off by himself into the woods with his gun and spent the night at the farm house of a family named Davis, about half a mile distant. The next morning, however, when it was learned that Mr. Andrews had not been at the Davis house, Bush became alarmed. Blood hounds were prought from Plattsmouth the county sedt, fifteen miles distant, and a systematic search was commenced. Farmers and a number of Omaha friends lent their assistance, and the entire countryside was scoured,

but to no avail. Then reports came that the missing man had been seen at several places Three men who knew him well talked with him twenty-four hours after his disappearance in the railway station at Ashland, twelve miles from where he was last seen. Others, including an attorney whose office adjoins Mr. Andrews' were equally certain they saw him in Omaha the following morning, and one of these, walked with him on

the street for several blocks. After two more days of search the body was found in the Platte river, east of Cedar creek, lodged on a bunch of brush in the stream. It was seen first by John Davis, at whose home it was thought Mr. Andrews spent the first night after his disappearance. The wa-ter was only, about, four feet deep at this point, which was about a quarter of a mile distant from the cabin at the gravel pit. The body was in a badly lecomposed igondition, indicating that it had been in the water for several The gold watch in Mr. Andrews' days.

pocket had stopped at 7:10. It was Friday night when he disappeared, and fuesday night when the body was found. The only mark, on the body was a little scar on the back of his neck apropably made during his struggle in the water. His diamond ring was on his finger and there was a little money inshis pocket. When taken from the water the body was clothed in the hunting garments, consisting of a hlue checked negligee shirt, blue over-

alls and old shoes, which he had donned at the cabin, whereas all witnesses who saw him at Ashland and in Omaha de clare he was wearing ordinary business clothes.

Attorney Brome, sa former law part-

NEW ERA CAMP, OREGON.

Closing of a Successful Camp-Meeting. And How It Was "Pirated" in This

The First Sniritual Religious Association of Clackamas County, Oregon, on

1905. the sixth day of August, closed one of the most successful and heneficial camp-meetings ever held on its grounds, with G. C. Love of Portland, We had with us during the campmeeting many of the most prominent orkers as speakers and mediums from

different states of the Union. Harrison D. Barrett was with us for three weeks quent experiences in the spirit world and was loved and esteemed by all. Her difficulty was, how she could give The association was highly honored by having the presence of the president of the N. S. A. on its list of speakers as a worker for the cause. He was always eloquent, earnest and forceful in his arguments for truth, sincere and willing always 'responding to the call, and with a magnetic personality that made him many friends, causing us to love him more and more as the days passed by, and we earnestly hope that circumstances and conditions will make it possible to have him with us again on a fu-

ture occasion. We also had with us as a camp worker, for the season, Brother Harry - J. Moore of Rochester, Ind., who came to us well recommended and who by his born in the royal harem, had been sent many fine discourses won for himself a host of friends. He. too, is worthy of place, as a public worker, in our fuare camp work.

Mrs. Eva McCov. the well-known melium was with us on the list of workers and was fully appreciated and loved or herself as well as the work done hrough her mediumship and personalty by the spirit world.

She was always pleasant and kind, and sincerely honest in her demonstrations.

Mrs. Ladd Finnican of Portland, Ore. another medium employed by the board sibly was a physician but really an ocof officers, was exceptionally fine in her cultist and magician. This master discovers by occult means the secret of the boy's birth and reveals to him, or line of work, and also made for herself a standing in the estimation of the people that others might envy.

rather opens his clairvoyant eyes to Dr. Espanto of St. Louis, Mo., known scenes in his past and scenes in his fu as the Indian medium, gave many fine tests and found many friends in the far to be seated on the throne. The lad's West who regretted his departure from spirit mother rescues him from the hands of this magician and the rest of our midst. Mrs. Espanto, his wife, gave the story shows, in a series of exciting us many good talks and we found her lady-like, refined and willing at all times to assist in any and all ways in themselves. Then comes a second part making the camp a successful one.

Mrs. Lapworth of Seattle, Wash. also found her way to our warmest praise and friendship, she being very successful in preaching and demonstrating the truth of Spiritualism.

We had with us Mrs. Elizabeth Craig and as full of interest and instruction in psychic matters as any book yet pubof Texas, Mrs. Jackson of New York. From Portland, Ore., we had Mrs. Cornelius, Mrs. Ella York, Mrs. Mabel literature are much more numerous in the States of America, I advised her to Wilson, Mrs. Siep. Mrs. Armstrong. find a publisher there so as to secure Mrs. Florence White, E. De Yongh, together with C. H. Piggott, president of Ministers and Mediums Protective Asthe copyright there, but all her efforts to do so have been unavailing. My adociation of Portland, Ore. ences with her book already published

Visitors came to us from nineteen different states of the Union and Canada. The meeting financially was also a success, leaving us money in the treasury t the close of the aession.

At the annual business meeting, offiof the small edition dribbled on year by year in small installments. Meanwhile cers for the ensuing year were elected an enterprising pirate publisher started as follows: President, G. C. Love of Portland, Ore.; vice-president, Benj. F. an edition on his own account in the Atherton of Portland, Ore.; secretary, States, the sale of which, there is good reason to believe, has already reached Lidie Q. Irwin, Barlow, Ore.: treasurer. John Burgoyne, New Era, Ore., and all possible will be done to make the campits of this sale has come to the pockets meeting of 1906 better if possible, than of our poor authoress, who, all this he one just closed.

while, has had to earn a hard living by For earnestness, energy and push will hours of uncongenial manual work- and be the controlling spirits of each one finally has been obliged to emigrate to of the board during their term of office. LIDIE QUINT IRWIN, the States in order to find more regular

Barlow, Ore. Secretary.

which he placed considerable reliance when he walked. He had a large head, covered with a profusion of hair of reddish color, and wore a moustache which was streaked with gray. Andrews was the owner of a beauti-

Publishers in America, it appears, are willing enough to publish an English ful home, built about two years ago, and

Country. I have a story to tell which will illus trate the difficulties with which writers of spiritistic literature have to meet For years past, a young lady, working in the seclusion of an English village, had qualified herself in psychic gifts sufficiently to become an amanuensis of an advanced band of spirits who dictated to her a series of romances, re-counting their earth lives and subse-

A STORY OF A MANUSCRIPT.

ture, which promise the youth one day

adventures, how these visions fulfilled

of the story. All the dramatis per-

sonae are transferred to the spirit

world and we are shown how action

and reaction continue from one life into

the other. I found the whole written

in a true Eastern mode of story-telling

ished. As purchasers of this kind of

vice has been justified by her experi-

in this country. While "A Wanderer in Spirit Lands" was receiving high enco-

miums, and interesting thousands of

17,000 copies.

readers in our Alliance library, the sale

Of course, not one penny of the prof-

employment. There, luckily, among

the Wisconsin State Spiritualistic Asso

ciation, she has at last found some en-

ergetic helpers and friends who are is

suing circulars inviting admirers of the

other book and all interested in spread-

ing spiritual knowledge, to subscribe

first edition of this new work.

story at their own risk if they

to Nurse E.

the work to the world. Publishers are hard to find who will undertake the publication of our literature at their own expense: the author ess was poor and inexperienced in business matters. At last a generous lady came forward and helped her to publish one of the smallest of these tales under the title of "A Wanderer in Spirit Lands," in an edition of some copies, the sale of which would about cover expenses. Some five years ago had the honor of an introduction to this authoress. She consulted me as to the literary value of another story in MS., entitled "Ahrinziman," purporting to be written by an ancient Persian who,

Never Read Seen the Like World Has This Offer: The

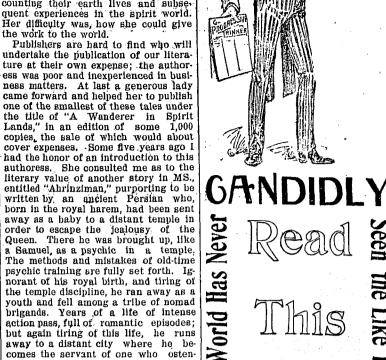
Truly, the world has never seen the like before. Search the annals of history, ancient and modern; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase

them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable me dium, Carlyle Petersilea, should be in every library. Read the following carefully

We have now TWELVE magnificent Premium Books, and you can select from them as follows:

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. 'The paper, one ear, and one Premium Book, \$1: Any two of the Twelve Premium Books you may order, price 70 cents. Any three of the Twelve Premium Books you may order, price 21.10. Any four of the Twelve Premium

Books you may order, price \$1.50. Any five of the Twelve Premium Books you may order, price \$1.75. Any six of the Twelve Premium Books you may order Twelve Premium Books you may order, price \$2.05. Any seven of the Twelve Premium Books you may order, price \$2.35. Any eight of the Twelve Premium Books you may order, price \$2.65. Any nine of the Tweive Premium Books you may order, price \$2.90. Any ten of the Twelve Premium Any ten of the Tweive Fremium Books you may order, price \$3.10. Any eleven of the Tweive Premium Books you may order, price \$3.40. Lastly, all of these TWELVE Premlum Books here announced are sent out, all postage prepaid, for \$3.75, some-thing never before equalled in this



dared to go after the clergyman for fear doors of the vestibule and stepped or of awakening him and causing him to fall. For half an hour they watched his antics. At the end, of this time he made his way to the lightning rod and to the ground, passed her sleep since. descended through the crowd and returned to his home and to bed. On being questioned next morning, the clergyman declared that he knew nothing of his night's performance.

Takes Swim at Night.

A singular case of somnambulism oclight. curred several years ago near Bakersville, N. C. A young man there had been in the habit of walking in his sleep from childhood. Like most somnambulists, when unmolested. nothing injurious happened to him or to others. onsequently, his wife paid no attention to him when he rose from bed and sauntered forth. But finally he began to stay away longer and longer periods and when he returned was soaking wet. When his wife asked him where he had been he could not tell, nor was he able account for the condition of his

clothes. Thoroughly alarmed, his wife determined to follow him the next night. After leaving his home the man walked along the highway till he came to a rough, narrow trail leading to a river called the Tow. As the man advanced at a ranid pace it was only with difficulty that his wife could keep in sight, for the nath led through thickets, over stones, in and out among fallen trees and along the summit of a precipitous and paper, he wrote furiously cliff. For more than a half mile the two hours. Then, carefully for sleeper trudged on until he came to a papers and indorsing them, he put them large poplar tree which had fallen with its topmost branches extending far out over the river.

late in the morning. While eating breakfast he spoke of With not the slightest hesitation he the case, and declared it would give stepped on the log and walked out on it till he came to a large limb. As he him great trouble, as it involved points which it would be necessary for him to reached this he got down on his hands look up. His wife urged him to look and knees and crawled still farther till through his desk, but he scoffed at the his weight bent the branches to the idea, as he never had a case which inwater. Slowly he rose, balanced himvolved similar issues. But his wife self and then dove into the river.

was insistent, and finally he consented. In horrified amazement his wife stood on the bank and watched him. Anx-Almost the first paper he took up was the brief he had written iously she peered through the darkness asleep the night before. As he read it over the water and to her delight saw his eyes opened wide with wonder and something moving on the surface. Nearer it came and nearer till she could his amazement was shown by his face. The instrument proved to be a clearly discern the form of her husband and reasoned, correctly phrased brief or she noticed that he was swimming powthe intricate case, with all the obscure erfully. points explained and clarified.

Touching the shore he crawled up on the bank, shook himself and then started back over the trail to his home.

postoffice. In his sleep he had obtained Night after night had this man been a brace and bit and had bored holes performing this feat, which the swaving through the door of the office, which reof the large tree and limb would have leased the plate glass. He had also made almost impossible for a man who opened the cash drawer by the same means. He was an habitual sleep-walkwas awake to have accomplished and night after night he had come home uner, and he had no recollection of what harmed. ie had done.

Ghost Scare in Graveyard.

A story of sleep-walking in which Years ago the little town of Hillsboro, vivid dream plays an important part is Ark., had a ghost scare. An old chapel in a graveyard was chosen by the spectold of the son of a western railroad king.

On his way east the young man ter for the scene of operations. On the chanel was a steenle, and in this steenle stopped off in Buffalo to inspect a ves-Thither, between the sel belonging to his father. While hung i hours of 1 and 2, in the morning, the looking over the ship he entered the ghost wended its way, and spoiled the little chamber in the how of the yessel sleep of the villagers by ringing the where the anchor chain is coiled and ar at Make Marin bell. was impressed with the smallness of

Doll. Time and again a tall 'firit child' in the place and the cramped position in white had been seed, and venturesome which it would force a man to stand men and boys had stoned the belfry who was sent down to superintend the

that he had proceeded to the extent of asking a minister to perform the cerefallen off the rapidly moving thain. mony, that the minister had consented Though the girl was not injured, the and was even then awaiting their apsuddenness of her awakening was so pearance. The girl hesitated and finaleffective that she has never walked in ly begged for a day to consider the matter.

The state of the eyes in somnambu-After leaving his sweetheart the lism varies greatly. At times they are closed, at others half closed, and even young man called on the minister, and about an hour later returned to his vide open. The pupils vary from behome. Just as he put the key of the ing contracted to wide dilation. But door into the keyhole he saw some one almost without exception the eyes of coming down the street. The figure the sleep-walkers are insensible to looked familiar and as it came under the gaslight she saw it was his sweet-It is a remarkable fact that somnam-

while

heart. Thinking perhaps she had changed her mind, he rushed out to bulists who may be deaf to the loudest noise will perceive even a whisper greet her. whom But for a young woman who was alone the sleeper appears to be able to

about to elope she seemed singuarly quiet. To his eager question if she Not infrequently men have carried was ready to be married that night she o completion in their sleep tasks which returned a perfunctory affirmative, but they were unable to accomplish while too overjoyed to notice her manner, the oung man led her to the minister. A lawyer in Edinburg told his wife

Quickly the ceremony was performed. and the couple left the minister's house When the husband offered the marriage

evening to arrange for the announce ment of their marriage. At their meeting the following even ing the ardor of the young man surprised the girl, but when he made men-

tion of the marriage she drew back in alarm, declaring that she did not under-.hrete Although she had dreamed the night

before that they had been married, she said, she had come to ask his consent to longer delay, that she might consider

the proposed step more fully. The groom was greatly surprised, but he settled the question by producing the marriage certificate, signed by the clergyman and properly witnessed. This was convincing proof, even to the girl. and, after pondering for a moment she confessed to her husband that she was a confirmed sleep-walker, a fact of which he had been ignorant.

How Some of Our Readers Can

Having read of the success of some of you eaders selling Dish-washers, I have tried th readers solling Dish-washers, I have tried the work with wonderful success. I have not made less than \$0.00 any day for the last six months. The Mound City Dish-washer gives good satis-faction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. 8685 A R LaClede ave, will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

"Beyond the Vall." A Sequel to "Rending the Vall." Being a complia. ion, with notes and explanations narrations and illustrations of spirit experiences, spoken, written and made by feil-form materializations; setting up a cientific and personal verification of What We Shall Be," and a code of ethics, regulate to the most speedy reethics, requisite to the most specify re-alization of the highest and purest fe-licity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, \$1.75.

part in the search for the missing man, was present at the inquest and after ward expressed himself as entirely sat isfied with the verdict of the jury. said: "It is my opinion that Mr. An-drews was walking along the river bank

at a point near where the body was found, and the river, which was two feet higher Friday than it was on Tuesday, had so undermined the bank that the weight of his body caved in the bank and he fell into deep water He was not an expert swimmer, and incumbered with his clothes, he was drowned where ne fell into the water." Other friends also express similar satisfaction with the verdict of the jury,

but there are those who think differently. Among these is Frank W. Coleman hailiff of the Supreme Court at Lincoln before which Mr. Andrews had frequently pleaded. Mr. Coleman is one of those who saw and talked with Mr. Andrews at the Ashland railway station on the evening of the day following his disappearance. Mr. Coleman was on his way to Omaha on the regular passenger train due to leave Ashland at 6:44 p. m.

"When the train pulled into Ashland," Mr. Coleman said, "Mr. Andrews was standing on the platform. I saw him from the car window and went out on the platform to talk with him. Mr. Andrews asked me what the supreme court was doing and then followed a commonplaces in regard to the weather and trivial things. I left Mr. Andrews still standing on the platform when I climbed back on to the train. Professor Beatty of the Cotner uni-

versity at Lincoln, also spoke with Mr. Andrews while the train was waiting at Ashland, and E. H., Stevens, a Lincoln contractor, who had met Mr. Andrews a few days before and negotiated with him for the purchase of some of the gravel from his pit for use on a huildng which Mr. Stevens was erecting at Ashland, also saw him on the station platform talking with Mr. Coleman. Early the following morning, Sunday three Omaha, men declare positively they saw the missing man in Omaha. One of these is F. WaFitch deputy county attorney, whose office in the New

suite occupied by Mr. Andrews. Mr. Fitch, who naturally knew him intimately, affirms that he saw Mr. An drews on theorear platform of a street. car going up town from the depot about 7 o'clock onanSunday morning. Mr. could not fail to recognize him." Fitch saluted and Mr. Andrews in response wavedabls hand and his cane as the car passedicty: Theodore H. Johnson, managerabf a photographic supply house, also avers that he saw Andrews on Sunday morning on Sixteenth street shortly after 7 o'olock, which is in entire accord with Mr. Fitch's statement. because the car on which Mr. Fitch saw

him was headed in the direction of Sixteenth street. John S. Dirgman, an ex-constable, also testifies that he walked north on Sixteenth street with Mr. Andrews for several blocks about the same hour.

To all of these witnesses Mr. Ar drews appeared to be his usual self In the matter of identification it is well nigh impossible for any of them to have been mistaken, because Mr. Andrews was a man of striking personality. ′ On account of a slight lameness in his left ankle he always carried a cane, on

he was devoted to his wife and only son, a boy of 16, just graduated from the Omaha high school, and it is considered passing strange that if he came scribers. to Omaha on the Sunday morning' that he did not go directly home. The theory has been advanced that he might in England at 3s. 6d. a copy. Are not some of us ready to help her also in this have been affected by the heat and alcountry? If anyone desires to do so, a though appearing perfectly rational he may have been unconscious of his movenostal order for 3s. 6d., with name and ments. This would explain why he did address, should be sent not go home and why his intimate riends did not know he was in town. t is supposed that he left Omaha Sunday morning and returned to Cedar

forward the subscriptions to the American collector, the Rev. Nellie K. Baker, Mrs. Mary Girard Andrews, wife of Portage, Wis., who will send circulars the unfortunate man, is president of the with full particulars of the book to anyone applying for the information.-Omaha Women's club and a leader in Frederic Thurstan, in Light, London. sociological and unlianthropoc work in in the city. Their home life had always been the happiest. Mrs. Andrews de The above needs an explanation. We

months.

give the same away to our readers, we

receiving NO PROFIT WHATEVER,ON

THE SAME. Anyone in England who

desires to publish there any one of our

I kneel by this green grave, this prayer

upon my lip, "Grant me this seal of Christ's disciple-

I shall be happy if but a child shall

can afford to rest without a name.

If for one soul the way was made less

And easier to be good when I was here.

"The Commandments Analyzed." By

Grand Rapids, Mich.

ARZELIA C. CLAY.

The Commandments are

Unknown to all but household fame,

whisper o'er my bler:

have them do that very thing.

grace

queer:

here."

ship.

drear.

W. H. Bach.

clared from the outset that the theory are the one charged with "pirating" the of suicide was absurd, as her husband book, "A Wanderer in Spirit Lands," had absolutely no reason to be despondent. She also scouted the idea that he when in fact we received full permission of the author to publish it in this had met with an accident. Her state ment made after the finding of the country where it had no sale whatever. ody, is as follows: Although we have distributed thou-"One sometimes has those subtle inti-

mations which defy analysis and can not be submitted to the scrutiny of reason. It was such an intimation which alarmed me in my sleep Friday evening. I seemed to see my husband followed by the dark figure of a man. I was deeply alarmed, and when I awake I was trembling. And yet at the time I had no knowledge that anything was wrong. The next morning I re ceived word that he had disappeared.

"From the first I suspected that he had met with foul play. I still believe so. The strange thing is that in my dream I saw him going toward the river, being followed along the railroad track by a man. This notion is con trary to what we were told at the cabin near Cedar Creek. We were told that he started off with his gun in the oppo site direction, whereas the body was found at a spot in the direction in which I had dreamed he was headed. "I refuse to believe that the dream which was so undeniably real to me at the time and was borne out by the facts York Life building is next door to the in so many particulars, should have misled me with reference to the man following my husband toward the riv er's brink. The nicture of that man is so vividly impressed on my mind that if I should ever meet him face to face

A GRAVEYARD POEM.

Within a country gravevard small. Where faded rose leaves gently fall. There lies a low and narrow mound. Where children softly gather 'round And strangers trace the well-worn path, To read this lovely epitaph:

"Below the body of a child we lay. Of whom her playmates often say,dear.

'Twas easier to be good when she was here.' I can not tell how long has been her

rest, Since first the rose leaves fell upon her breast.

Nor paint the picture of her form and not only analyzed, but contrasted with other Bible passages, showing great inface. congruities. Price 25 cents

Nor tell the name of this sweet child of

can get the whole profits by piracy, but country or Europe

refuse to do so when they have to share Bear in mind that every order for Premium must be accompanied with a profits. Hence the necessity for subearly subscription for The Progressive The book is to be published under the title, "The Story of Ahrinzi-Chinker. We repeat that the world man," at 75 cents a copy, and to be sold has never seen the like of it before.

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Life in the Spirit World, Vol. 2. 3-The Encyclopedia of Death and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable

data. 4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5-Ghost Land, Spiritualism Occult ism, by Mrs. Emma Hardinge Britten. The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable me

dium. 7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare 8-A Wanderer in the Spirit Lands. sands of copies of the book, we have Translated by A. Farnese, a wonderful English medium.

made no money thereon; on the con--The Religion of Man and Ethics of trary we have lost a few cents on each Science, by Hudson Tuttle.

10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. copy sent out to our subscribers, aggregating several hundred dollars. We 11-The Great Debate Between Moses are well acquainted with the author, Hull and W. F. Jamieson.

Anita Silvani, and she has enjoyed the 12-Letters from the Spirit World, written through the mediumship of hospitality of our home for several Carlyle Petersilea. Each Spiritualist should at once com-

The fact is the works published in mencing forming a Spiritualist and Oc-England have little or no sale in this cult library. country. In the future we propose to

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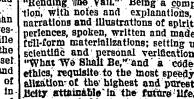
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mind. Send in a subscription now. 'Twas easier to be good when she was

> STARTLING FACTS, OR

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Make Money.

JOHN F. M.

01

certificate to his bride she did not seem to care for it, and he pat it in his pocket. As they walked along the street that it was impossible for him to write she suggested that he take her to her I father's house for the night, and agreed to meet him at her aunt's the next

THE PROGRESSIVE THINKER

A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

The Important Question. What Does Spiritualism Teach That Spiritualists Believe in Common?

proven, and established, of Immortali-

race after death, reunion with friends beyond, and intelligent communication

tween the denizens of earth and of

earn a home of beauty and condi-

POINTS OF AGREEMENT. ty for mankind, the continuance of the mental and spiritual qualities of the

What Does Spiritualism Teach that Spiritualists Believe In Common?

· Copt. 30, 1906.

The foregoing question by our esthe spirit world. Probably all Spiritteemed friend, Dr. Caird, merits con-unlists acknowledge that knowledge as sideration and meditation. I thank you the corner-stone of their Spiritualism. for your kindly invitation to me to consider the subject in your symposium. few in the ranks who deny the almos

It is true as Brother Caird claims, universal teachings of returning spirits, that there is a notable difference of that we create for ourselves the garopinion among Spiritualists upon the ments, homes and surroundings we subjects of importance, because of shall find for our use on the spirit side, similar differences on the same subjects or, in a word, that "as we sow, we shall among communicating spirits, and it reap." If we live right, as far as we is rather difficult for the novice to de- possibly can, be faithful in the distermine the truth concerning them.

As for myself, I am not at all constanding, defraud no one and follow the cerned whether reincarnation is a fact "Golden Rule," we shall naturally build or not-while I have my personal opina comely spirit body, and gravitate at ion on this and other subjects on which death, to the pleasing conditions, enspirits and mortals differ, I cannot vironments and associations that we see that any absolute proof for or have become fitted for. On the other against the theory of reincarnation can hand, if we live selfishly we mar the be given, and hence affirmation or de- spirit form, and supply such crude, be given, and hence amrmation or use spirit form, and supply such or use, nial does not trouble me. Personally, earthy, material for our spirit homes, I can admit that the bible contains we shall naturally hold fast to unlovely many grand spiritual truths and in- and earthy things, states and environstances of spirit manifestation, but 1 ments. Very few "Spiritualists" will claim am willing to concede the privilege to others of discarding the book entirely that one can go through this life re-

The subject of Obsession I consider gardless of the rights of others, selfishif they so desire. important because it deals with every-day affairs and experiences, and if it it on tion of happiness on high. is true that many human beings are Spiritualism teaches that we earn subjected to the baleful influence of what we receive and that we only get mischievous creatures, psychological or otherwise, on both sides of life, it is what we deserve; but it also teaches Progress beyond the grave, and all medial agencies may be employed. I unite on this ground that none are think that nine-tenths of our experi- wholly lost; but that all can rise to important for it to be known, that reenced Spiritualists believe, with reason, higher states by self effort; that one can earn happiness in spirit life and ous or malicious on earth and who have atone for misdeeds by earnest labor and that human beings who are mischievnot advanced from such unlovely men. contrition. It seems to me, Mr. Editor, that if

tal states, tarry for a period in the earth's atmosphere and sometimes tor- Spiritualists will cultivate the HARMOment sensitive mortals; such spirits NIAL SPIRIT, and agree to disagree need teachers from the higher spheres upon minor points and subjects, comand helpers on earth, that they may be ing together in the beauty of brotherly taught and helped how to redeem them-selves and rise to higher states af aspi- mental facts and teachings of Spiritual ration and experience. Certainly, if ism, they will find ample ground for nine-tenths of our Spiritualists have an their common footing and plenty of intelligent idea of this subject and are Truth for their acceptance, on which of similar opinion, that can be properly the grandest Temple of a Spiritual Philosophy can be built that the world called a common ground of belief.

The basis of belief and knowledge of has ever known. MARY T. LONGLEY. Spiritualism, common ground on which Spiritualists unite, is the fact, well Washington, D. C.

TWO BASIC PROPOSITIONS.

trum, now largely given over to mere words. J. S. LOVELAND. What Does Spiritualism Teach That words.

Los Angeles, Cal.

The Bible as a Moral Guide.

The Views of Robert G. Ingerson,

for the Bible as a moral guide." 1 know that many people regard the bible as the only moral guide and believe that in that book only can be found the true and perfect standard of

morality. There are many good precepts, many wise sayings, and many good regula tions and laws in the bible, and these are mingled with bad precepts, with

foolish sayings, with absurd rules and cruel laws. But we must remember that the bible is a collection of many books written centuries apart, and that in part rep-resents the growth and tells in part the history of a people. We must also re-member that the writers treat of many subjects. Many of these writers have nothing to say about right or wrong about vice or virtue.

The book of Genesis has nothing about morality. There is not a line in it calculated to shed light on the path of conduct. No one can call that book a moral guide. It is made up of myth

and miracle, of tradition and legend. In Exodus we have an account of the manner in which Jehovah delivered the Jews from Egyptian bondage. We now know that the Jews were never enslaved by the Egyptians; that the entire story is a fiction. We know this, because there is not found in Heprew a word of Egyptian origin. This

being so, we know that the Hebrews and Egyptians could not have lived to gether for hundreds of years. Certainly Exodus was not written to

not find one word against human slav-As a matter of fact, Jehovah was believer in that institution.

I believe also that we will find very The killing of cattle with disease and hail, the murder of the first born, so that in every house there was death; because the King refused to let the He-brews go, certainly was not moral; it was fiendish. The writer of that book regarded all the people of Egypt, their children, their flocks and herds as the charge of duty according to our underproperty of Pharaoh, and these people and their cattle were killed, not because they had done anything wrong, but simply for the purpose of punishing

the King. Is it possible ality out of this history? Is it possible to get any mor-All the laws found in Exodus, in-cluding the Ten Commandments, so far as they are really good and sensible; were at that time in force among all the peoples of the world. Murder is, and always was, a crime

and always will be, as long as a major ity of people object to being murdered. Industry always has been and always will be the enemy of larceny.

The nature of man is such that he admires the teller of truth and despises the liar.' Among all tribes, among all people, truth telling, has been considered a virtue and false swearing or false speaking a vice.

The love of parents for children is natural, and this love is found among all the animals that live. So the love of children for varents is natural, and was not and can not be created by law. Love does not spring from a sense of The bible is not a moral guide. duty, nor does it bow in obedience to commands.

So men and women are not virtuous ecause of anything in books or creeds. All the Ten Commandments that are good were old, were the result of exnerience. The Commandments that were original with Jehovah were fool-

The worship of "any other God" could wants there is what may be called the not have been worse than the worship of Jehovah, and nothing could have hunger of the mind, und been more absurd than the sacredness ness depends upon conditions. There are certain things that diminish, cer

of the Sabbath. If Commandments had been given against slavery and polygamy, against wars of invasion and extermination, against religious persecution in all its forms, so that the world could be free. that the brain might be developed and the heart civilized, then we might with propriety, call such Command-

ments a moral guide.

ers in their places.

moral.

ple.

You ask me what I would "substitute | latedlated to lessen vice, and only a few passages in Isaiah that can be used in Devilism we may define as a belief in the existence and power of a being called the Devil. In other words it is

good cause In Ezekial and Daffiel we find only avings of the insane. In some of the mindr pronhets there is now and then a good verse, now and

then an elevated thought. ¹⁰¹ You can, by selecting passages from

different books, make a very good creed and by selecting rassages from different books you can make a very bad creed. The trouble is that the spirit of the Old Testament, its disposition, its temperament is had selfish and cruel. The most fiendish things are commanded, commended and applauded. The stories that are told of Joseph,

count of the exercises, in which a strong hypnotic influence is plainly disof Elisha, of Daniel aiid Gideon, and of many others, are hideous, hellish. On the whole, the Old Testament cannot be considered a moral guide.

He Jehovah was not a moral God. had all the vices, and he lacked all the virtues. He generally carried out his threats, but he never faithfully kept a promise.

At the same time we must remember that the Old Testament is a natura production, that it was written by savages who were slowly crawling toward the light. We must give the credit for the noble things they said, and we must be charitable enough to excuse their faults and even their crimes.

I know that many Christians regard the Old Testament as the foundation and the New as the superstructure, and while many admit that there are faults and mistakes in the Old Testament teach morality. In that book you can- they insist that the New is the flower and perfect fruit.

I admit that there are many good things in the New Testament, and if we take from that book the dogmas of eternal pain, of infinite revenge, of the atonement, of human sacrifice, of the ecessity of shedding blood, lf we throw away the doctrine of non-resist ance, of loving enemies, the idea that prosperity is the result of wickedness, hat poverty is the preparation for Par adise. if we throw all of these away and take the good, sensible passages, applicable to conduct, then we can make a fairly good moral guide-narrow, but noral.

Of course many important things would be left out. You would have nothing about human rights, nothing in favor of the family, nothing for educa tion, nothing for investigation, for thought and reason, but still you would

a fairly good moral guide. On the other hand, if you would take the foolish passages, the extreme ones, you could make a creed that would satisfy an insane asylum.

If you take the cruel passages, the verses that inculcate eternal hatred, verses that writhe and hiss like pents, you could make a creed that would shock the heart of a hyena.

an asylum.

What is morality?

It may be that no book contains be er passages than the New Testament, but certainly no book contains worse Below the blossom of love you find the thorn of hatred, on the lips that kiss you find the poison of the cobra.

Any man who follows faithfully all ts teachings is an enemy of society and

will probably end his days in prison or started the song, and the hymn swelled out on the night air, weird and threat In this world we need certain things.

to many dangers. We need food, fuel. the weeping penitents knelt around on raiment and shelter, and besides these the turf.

We are conditioned beings, and happinight's work ahead for us." It was then 10 o'clock, but the real

work was just beginning. The singing parted. A few days later he called again and exhibited to her a frame re-

The judgment day is coming! Prepare to meet thy God!

everything, the result of which is to produce or secure happiness, is good The saints knelt around the penithat is to say, moral. Everything that destroys or diminishes well-being is

Independent Holiness People at a Reseem fatigued and had vival-Preacher Realistic by Means through torture. "Do you think all will come across to-night?" asked a brother of Mr. Pipes, of Lighted Candle and Tin Can.

who was toiling manfully. "If it be God's will," said the young preacher, devoutly.

At midnight all save two had "come belief in old-fashioned orthodox idea as across" and were wildly shouting their embodied in sermons, tracts and creeds toy. Prayers, groans and songs had failed to bring peace to these two. They of a semi-ubiquitous personage, the em-bodiment and instigator of all evil. had been kneeling in the dirt, with The results of devilism may be studheads pressed against a hard board, for over two hours. Finally nature stepped in and the tired saints had to give up ied from various standpoints, but for our present purpose we offer the following two exemplifications. What would

for the night. They had assisted twenty-five penttents "across."

Another phase of devilism is illustrated by the following statement, from

the Mexican Herald: A big fire, a suicide and a number of accidents in the city and a heavy wind and rain storm here and numerous crimes and accidents in many parts of

he Republic were the natural conse quences, it is to be supposed, of the annual one day's leave of absence taken by his diabolical majesty, the devil yesterday-a leave of absence which his

majesty spends in this earthly planet have ever occurred in this vicinity. The occasion was the seventeenth annual session of the Independent Holiness doing a number of devilish tricks. It is a common belief among almost all Mexicans that on the day of San The tent was crowded and thousands Bartolo, which was yesterday, the devil is loose and many unpleasant things happen. The devil is supposed to be

It Might Be Used Successfully in the

Ranks of Spiritualism-So

Says "Anxiety."

The grafter in this case was

replied her mother had died some years

ago in Baltimore, whereupon the solic

itor courteously thanked her and de

mow more about the hible than

She

very busy all the year around roasting bad people in the inferno, but on the preclate it that he began by removing his coat, waistcoat and collar. day of San Bartolo he takes a little rest "Let your light so shine before mer and comes to the earth to see how that they may see your good works, and things are going on. That is, he comes on a trip of inspection to see the prosglorify your Father which is in Heaven." ects for the coming year.

The

Some Phases of Devil-ism.

We

Many people are so superstitious about this that they stay at home all That was Mr. Pipes' text. He used a lighted candle and a tin can to make "Why can't you accomplish any-thing?" he asked. "Why don't you do day and refuse to receive calls because according to the tradition, it occurred "Why don't you do one time that the devil disguised himany good in the world? Because you cover you light like I do this candle, self and called upon people whom he wanted to carry away. The object of and people can't tell whether you are a the visit was briefly explained and the interested parties were so scared that most of them dropped dead, whereupon follower of the Master or not. You know it's so-everyone of you!" "Amen! Hallelujah!"

he said of Spiritualists acting in a man-

ner approaching these performances, even by these Holiness people them-

quote from the New York Sun an ac-

Macon, Mo .- A curly-headed young

fellow in his shirt sleeves walking up

and down a cheap board platform con-

ducted one of the most remarkable re-

vival meetings the other night that

people of Missouri, Kansas and lowa.

preaching brother was making the ef-

fort of his life, and so well did he ap

stood up against the edges.

JAS C. UNDERHILL.

selves, may be easily surmised.

cernible.

Hammond, Ind.

the devil carried away their souls. This from the gray haired saints The superstition is much more widely around the boy preacher. As he went on, bending his body until his head spread in the states of the interior. In Guadalaiara, for instance, they claim nearly touched the floor, and at other that San Bartolo's is the day when the times swinging his arms aloft, jumping city shall be destroyed by a flood and a hurricane, according to the prediction up and cracking his neels together, the camp workers became agitated. of a priest who died many years ago, al-"I'll tell you, brethren," he shouted though nobody knows the name of the "if you hide your light here you will one prophet nor the year when he made the

day walk in the light of a fire that nev prophecy. er, never shall be quenched!' "Amen! Glory!

ANXIETY ANXIOUS. The shouting chorus ably backed the young exhorter, who by this time was perspiring like a harvest hand. Tis THE SCHWEIZER REMEDY. white shirt clung to him as a circus

poster to a billboard. It was work-the hardest sort of work. But he was delivering the goods. He knew the people he was talking to and how to reach them. Even before the altar invitation was given men, women and children were crowding to the long

ening.

ity collector of mortality statistics and desired to know if there had been any recent deaths in her family.

The judgment day is coming!

ents, careless of the hard earth cushion, prayed for and fanned them. Sing-

IF YOU ARE **80 PAGE BOOK ON EYE DISEASES** ick tells how to cure these eye diseases by a simu-method at your own home. Describes and illus tes every known eye disease with colored pictures is how to care for the eyes, how to live, bathe, etc book full of information about eyes which should in every home, it is e, write today. IF YOU ARE DEAF either partially or completely or if you have head-noises, ringing in the cars, discharging cars ratarth of the head, nose or throat, or any ea disease. Write for my **64 PAGE BOOK ON DEAFNESS** and learn of a new method whereby all afflicted with Deafness or other car diseases, can cure them selves at home without visiting a doctor. Mos complete book published and is free to all. Addres DR.W. 0. COFFEE, 812 Century Bldg., Des Moines, la

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G



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Dial Planchette.

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FORMATION OF CIRCLES AND CUL-

TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism

sembling an open coffin, bordered with black satin ribbon, inclosing her moth-Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the er's name and edged with scriptural Psychograph) from many other friends, texts. He offered it at a certain price but Mrs. S. declined to purchase. He even from old settlers whose grave stones are moss-grown in the old yard. then seated himself and began to read They have been highly satisfactory, from the bible to her. She told him she and proved to me that Spiritualism is did not care to hear him read, for she indeed true, and the communications have given my heart the greatest comhe

A new method of disposing of those rough board, wet with the tears of pests who make easy money by playing many penitents. upon human weaknesses has been successfully operated in Los Angeles. "Tis the last call of mercy should be designated hereafter as the 'Tis the last call of mercy, "Schweizer system," as Mrs. John 'Tis the last call of mercy Schweizer of that city is the demon-Prepare to meet thy God! strator, and the demonstration is sim-

A woman with a sonorous voice ply a form of physical culture.

stranger who one day called upon Mrs Schweizer, representing himself as a We have many wants! We are exposed The board altar was soon filled and

"Let the saints gather 'round," cried Mr. Pipes; "The Lord has a hard

The judgment day is coming!

Being far from the "city full," in the forest wild, when the above question reached me: and past the time when answer should have been given; yet I trust the kindness of the editor will give this an insertion in The Progressive Thinker.

There are two basic propositions which Spiritualism teaches, and all Spiritualists believe them in common.

1. The first proposition is, that the ditions manifests itself to those still livtermed mediumship.

this mediumship and the manifestations know it is honest? I have watched the through it are purely natural-are the product of natural forces acting in accordance with natural laws. I have never known any Spiritualist disputing

these two propositions, and the disagreements among them are the result laws of logical reasoning. Hence, it is a common occurrence to find persons rectly aptagonistic thereto. As the in-herent forces of nature, used by natural beings-spirit men and women-are the involved in spirit manifestaonly one tions, it follows logically that supernatcluded from Spiritualism. As it is pure naturalism, the scientific method is the only one it can employ in the discovery and elucidation of truth. Its philosophy will be the application of the principles revealed by science to the progress and betterment of humanity.

Careful reflection will reveal the reason why among PROFESSED Spiritualists there is such a vast amount of absurd and monstrous teachings. We are the recipients of ages of hereditary superstitions, the most potent of which is of the continuity of life, let us hide not supernaturalism. The tyro in spirit our light and knowledge under a bushel. manifestations cannot at once free himself from his old notion of miracle. And he is so ignorant of the imperfections of mediumship that he swallows all the apparent spirit assertions as absolute truth. He has not learned the naturalness of the process, and hence, the possibility of mistake. And, until the supreme truth, that nature in enerand action sums up the whole of gy Spiritualism, is comprehended, mistake, false reasoning and contention will be the characteristic of the Modern Spiritist movement.

· In concluding this brief statement, I submit that every logical mind will see at a glance that the two basic propositions constitute the logical premises, from which the broad conclusion follows, to-wit: 'First, Spiritualism is all inclusive. It is the Science of Man, who embodies in their highest and finest form all the, energies of nature. Hence, as the microcosm, he is the exponent of all those energies constituting the macrocosm.

Dr. Caird will find here that Spirit troduction and Explanatory Letter. ualism includes all that he would like Price 15 cents.

WHY IS IT? Let Justice Be Given to Mediums a

Well as Speakers,

to see taught on the Spiritualistic ros

To the Editor :- While glancing over the general survey of The Progressive or experience. Thinker, No. 824, my attention was drawn to an article in the third column from the pen of Mrs. Charles J. Barnes of Warsaw, Ind., a portion of which cruel human spirit survives the death of the will quote. Mrs. Barnes says: "We physical body, and under favorable con- have been wondering why the secreta insane. ries of the different camps never men ing in the flesh. The favorable condi- tion the mediums, only the speakers are tions consist mainly of a certain physio- spoken of. No one likes a good inspilogical and psychological make-up of rational speaker better than I do, but as some persons, constituting what is the demonstration of spirit return is the basic principle of our philosophy, why 2. The second proposition is, that not mention it, too, that is when you

papers closely all summer and have found but little or no mention of me diums for phenomenal phases. Why is | it?"

I, too, have noted this seeming neg lect on the part of camp correspond of a stupid ignorance of the immutable ents, and would like to ask these corre spondents through The Progressiv Thinker, why this neglect. Were there affirming these two propositions and at no mediums for the phenomenal phases the same time submitting positions di-upon your camp grounds? There cer hostitions di- upon your camp grounds? There cer As the in- tainly were at some of the camps, viz. Lily Dale, Chesterfield, Clinton and Lake Brady camps, mediums as well cent were killed. who are true and tried and through whose mediumship hundreds have uralism-miraculism are totally excommunion and the proof of continuity of life. The philosophy is all right, and s serving the purpose for which it was intended but it alone does not suffice Without the phenomena, what proof have we, most of us, that our loved ones, the so-called dead, still live, can return and under favorable conditions can and do commune with us.

them are passionate appeals for Let us have both the philosophy and venge. the phenomena, and we who have had absolute proof, through the phenomena, but, instead make this grand truth known to the world through the medium of the press and otherwise. Encourage, help and protect all worthy mediums, it matters not what phase of mediumship they possess, send out to them your best thought and throw your patronage to them. Upon the other hand, shun those who persist in dishon esty, trickery, etc., whether it be a medium for the phenomena or a speaker or test medium with a filed-away-for-fumentioned. ture-use stock of tests.

E. R. KIDD. Canton, Ohio.

s something I understand. That book in my judgment is worth all the ones "Death, Its Meaning and Results." Ry J. K. Wilson: of the Pennsylvania that go before it, and it is a far more Bar. An absorbingly interesting volmoral guide. There are some wise and merciful nme of decided value. A narrative of wonderful psychic events in the auproverbs. Some are selfish and some are flat and commonplace. thor's experience. Cloth, 560 pages, illustrated, \$1.25.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains away the interpolations and it is a good. 16 cents. the address rejected by the Philosophbook

ical Society of Great Britain, with

Before we can truthfully say that the bad, that is to say, immoral. In other Ten Commandments constitute a moral guide, we must add and subtract. We words, all that is good is moral, and all that is bad is immoral. must throw away some and write oth-

What then is, or can be called, a moral guide? The shortest possible The Commandments that have a known application here, in this world, answer is one word: Intelligence. We want the experience of mankind, and treat of numan obligations are the true story of the race. We want

tain things that increase, well-being. There are certain things that destroy

and there are others that preserve. Happiness, including its highest

forms, is after all the only good, and

good, the others have no basis in fact. the history of intellectual development of the growth of the ethical, of the idea Many of the regulations found in Exof justice, of conscience, of charity, of self-denial. We want to know paths and the roads that have odus. Leviticus. Numbers and Deuteronomy, are good. Many are absurd and been

traveled by the Luman mind. The entire ceremonial of worship is These facts in general, these histories in outline, the results reached, the con-

Most of the punishments for viola clusions formed, the principles evolved tions of laws are unphilosophic and brutaken together, would form the bes tal. The fact is that the Pentateuch conceivable moral guide. We cannot depend on what are called

upholds nearly all crimes, and to call it a moral guide is as absurd as to say "inspired books" or the religions of the that it is merciful or true. Nothing of a moral nature can be world. These religions are based on the supernatural, and according to them found in Joshua or Judges. These we are under obligation to worship and books are filled with crimes, with mas obey some supernatural being or besacres and murders. They are about ings.. All these religions are incon-sistent with intellectual liberty. They the same as the tribal history of the Anache Indiana.

are the enemies of thought, of investi The story of Ruth is not particularly gation, of mental honesty. They ae-stroy the manliness of man. They

In first and second Samuel there is promise eternal rewards for belief, for not one word calculated to develop the credulity, for what they call faith.

brain or conscience. This is not only absurd, but it is im-Jehovah murdered 70,000 Jews be moral. cause David took a census of the peo-These religions teach the slave vir-

David, according to the account, tues. They make inanimate things holy, and falsehoods sacred. They crewas the guilty one, but only the inno ate artificial crimes. To eat meat on

In the first and second Kings can be Friday, to enjoy yourself on Sunday, to found nothing of ethical value. All the eat on fast days, to be happy in Lent, kings who refused to obey the priests were denounced, and all the crowned to dispute a priest, to ask for evidence, to deny any creed, to express your sin vretches who assisted the priests were wretches who assisted the priests were declared to be favorites of Jehovah. In these books there cannot be found one honest opinion about Jehovah, Moham word in favor of liberty. There are some good Psalms, and med or Christ is far worse than to ma

liciously slander your neighbor. To question or doubt miracles is far worse there are some that are infamous. Most of the Psalms are selfish. Many of than to deny known facts. Only the reobedient, the credillous,' the cringers,

the kneelers, the meek, the unquestion The story of Job shocks the heart ing, the true believers, are regarded as of every good man. In this book there moral, as virtuous, bills not enough to is some poetry, some pathos, and some be honest, generous, and useful, not chilosophy, but the story of this draenough to be governed by?evidence, by ma called Job, is heartless to the last facts. In addition to this, you must believe. These things are the foes of degree. The children of Job are murdered to settle a little wager between morality. They subvert all natural conceptions of virtue, 71 38/ All "inspired books," Reaching that God and the devil. Afterwards, Job having remained firm, other children

are given in the place of the murdered what the supernatural commands is ones. Nothing, however, is done for right, and right because immanded the children who were murdered. The book of Esther is utterly absurd its is wrong, and wrong because prohib and the only redeeming feature of the ited, are absurdly unphilosophic. And all "inspired books," book is that the name of Jehovah is not teaching that only those who obey the commande I like the song of King Solomon, be

of the supernatural are, or can be, truly cause it tells of human love, and that virtuous, and that unquestioning faith will be rewarded with eternal joy, are grossly immoral. Again I say: Intelligence is the only

noral guide.

"An Infamous Dynamite Roman Cath olic Conspiracy Detected and Exposed." "Romanism Exposed." Two namphlet noetry, and some philosophy. Take Facts. Price 10 cents each, or two for

"Spiritual Songs for the Use of Cir-Of course there is nothing in Nehe- cles, Campmeetings and Other Spirit miah or Ezra to make men better, noth- ualistis Gatherings," By Mattie E. ing in Jeremiah or Lamentations calcu- Hull. Price 10 cents.

ing, praying and sobbing blended in dirgelike din. "O. God! Have mercy!"

A slender, middle-aged woman at the center of the altar fell back, stretched out her arms and stiffened. A pallor spread over her face, and she looked

like one who was dying. The women saints rushed to her fanned her and stroked her arms. The ministers laughed triumphantly, arguing that the symptoms indicated it

would soon be well with her soul. The shouting and singing went on

Will your name be found written? Will your name be found written? Will your name be found written? Prepare to meet thy God!

No organ needed to encourage those sturdy choristers of the tabernacle The very guy ropes swayed under the influence of the outpouring melody. Every saint was doing something. It ment of a chorus of gibes from the wowas a busy night for the devil, who was men of the neighborhood who had wit

fallen regarded her anxiously. The penitent opened her eyes, looked to-ered a trio of the same kind to the po ward the sky and clasped her thin

hands in front of her. "Glory! I see him!" she shouted.

She closed her eyes and again became unconscious

Several of the brothers rushed to the husband and warmly shook hands with They were congratulating him him. about the change that was coming over his wife. The husband returned the handshakes, but still looked uneasily at the prostrate woman. She seemed to be suffering. "That is regular old-time Bible relig-

ion, brother," said a man who came up to congratulate.

"The devil is sure leaving her," said another "God bless you, brother; I know you

are happy," said a sister. About this time a large man at the

end of the board altar broke into a fit of laughter. The attack became so violent that it attracted attention all over the audience.

The light had come to him with less travail that it was coming to the wo-man. He had seen Jesus, he said, and he laughed for very joy. Even the singing could not drown his hilarity.

At the other end of the bench a beau-tiful girl with dark chestnut hair, who had been one of the first to go to the altar, arose weeping and in terrible dis tress. She was met by a plainly dressed sister of mercy, who led her to

one side and fanned her. The girl laid her head on the sister's breast and sobbed out her grief. "O, sweet Jesus! Forgive! Forgive! Over and over again she repeated the

exclamation. - The sister fanned her gently and smoothed back the curling hair from the broad white forehead Late in the night relief came to the penitent and she shouted with the TO deemed.

By and by the woman who laid herself down at the altar began to recover consciousness. She slowly arose to her holy name!" The saints gathered ing over our ranks, manifest no little holv. name!" around and shook hands with her. She

When he persisted she quietly remarked it would be for his advantage to leave. He then questioned her right

to refuse the package, which added to her gathering wrath. She informed him that unless he left the house she would put him out.

The clerical looking individual doubted her ability to do so, whereupon Mrs. Schweizer cleared the decks and proceeded to get into action. Seizing him by the collar and the full of his breeches, she rushed him through the door, bumped him against the porch pil-

lars, and rolled him down the steps Taking a fresh bold she bundled him through the gate and shot him out into

the street, administering a vigorous slap in the face as he went. She then

quietly returned to her domestic duties. while the unlucky easy money man slunk down the street to the accompani-

losing his grip. The husband of the woman who had cal culture. Mrs. Schweizer's stunt in physinessed Mrs. Schweizer's stunt in physi-

lice and aroused such enthusiasm the neighborhood that the women in that vicinity are now awaiting these Still she did not rise from the laps easy money nuisances with hot water, of the women who were holding her. rolling pins, flat irons, hatpins, and

other domestic weapons. There is no greater pest in the com , munity than these smooth, unctuous individuals who work upon the grief of those who have lost friends by appealing to their sentiments of affection and association, and then palm off upon

them some grewsome remembrance for an extortionate price. Hardly a day is allowed to elapse after the funeral before the afflicted family is flooded with circulars and pestered with solicitors. some of them swindlers, all of them bores, eager to furnish all sorts of me morial trash. It might be unjust, perhaps, to apply the Schweizer physical culture system in every case, but the success which attended that worthy lady's application in Los Angeles is a

valuable hint. There are many cases in which much money and mortification might be saved by the prompt use of

the system. The above is from the Chicago Trib une, and the Mrs. Schweizer remedy should be applied to those who world upon the GRIEF OF THOSE WHO HAVE LOST FRIENDS, by bogus ma terializations and messages, and they should apply it in a manner that would

make it very impressive. There is any amount of truth in Spir itualism, and any number of honest mediums, but the fakes are an element in our cause that we will have to contend with continually. Don't forget that we should not stop in our efforts to hunt them down any more than the government should cease its efforts to arrest

and imprison counterfeiters. Any per son who uses wigs, etc., to personate a spirit should have a slight taste of the Whipping Post; and then be sent to a reformatory school.

In the words of Col. Ingersoll, "LET US BE HONEST." Under the circum-ANXIETY. 出 子 記道所 10

THE DESCRIPTION OF

fort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings

have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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1. N. 6.

I like the book of Ecclesiastes because there you find some sense, some by Rev. J. G. White, author of Startling

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the practice still, though for himself he said: "I will not drink henceforth of Personal Revelation of Spirit Power. this fruit of the vine until that day The expression is often made, "I when I drink it new with you in my Father's kingdom." Not enough that he KNOW there is some law relating to mind and matter, which is incomprehad gained an earth reputation of being hensible on any other hypothesis than a wine-bibber, but he proposed a continuance of the practice in the immor

tal life.

firmities."

away.

the interposition of occult forces with intelligence from without." Questioned, and the chances are a hundred to one the narrator declines to relate his personal experiences which justified his positive assertion in the premises, because he does not want his character for veracity called in question. Here is a case in point: Our informant is a gentleman of education, well known to the readers of The Progressive Thinker. Any statement over his own signature would be received without hesita-We wouch for his integrity. He tion.

says "It was upwards of thirty years ago I was alone engaged laboring in the garden, thinking of the seemingly impossible incidents related by Spiritualists, which were counter to every law relating to matter: coate

A Lamentable Arralgement, The following excerpt was clipped rom an editorial in a late issue of the

ful thinkers:

tors.

on the third day of the carousal, when

the guests were "well drunken." his

mother informed him: "They have no

wine." Then came that first miracle.

Six water pots of sione, containing

from two to three firkins (nine gallons)

each, were filled to the brim with water.

This the Christian founder and exem-

plar converted into wine. The governor

of the feast complimented the produc-

estructive product of the still-worm.

wish to conceal a disreputable record

Orthodoxy Pure and Simple.

land, has given to the world a "Book for

light. The smoke ever ascending, is

terrible. The noises from rivers of fire.

with oceans of tears running down

countless millions of eyes, and the cry

night and day forever, with the smell of

afflictions, to say the least. But the in-

dividual just gets fits. He will never

steal a pin again, or, if he does, he'll be-

lieve "Jesus is the eternal son of God,"

and escape just retribution, which the

learned author, with a full knowledge of

"The sinner lies chained on a bed of

of fever is lying on even a soft bed, it is

pleasant sometimes to turn round. How

on the same side on the scorching, broiling fire for a hundred million

Eternity has only just begun."

properly educated children the Catholic

priesthood have founded their parochial

schools, and demand Catholic parents

shall send their children to schools

where such vile teaching is rampant.

It seems almost incredible, and yet it

is a fact, only seventy years ago such

teaching was common to every ortho

dox pulpit. There were very few Uni

and they were classed with Infidels for

denying the faith. Billy Sunday's re-

ligion is a survival of that period, as is

that of Sam Small's, and as was that of

versalists and Unitarians at that time,

the facts, thus describes:

cunning old octopus are discernible in Morning Star, a secular paper pubthe movements put forth by the pope, lished at Rockford, Ill. We commend it as related in the following statements to the careful consideration of thoughtin the daily press. If Japan well knew the character of Romanism as manifest-"The liquor consumption in the ed in the dark ages of the history of the United States is but little more than Roman Catholic church, it would half that of the British empire, per cap-

shrink from that institution as from the ita. But the liquor consumption of the folds and fangs of a vile and poisonous United States has been on the increase in recent years, not merely in the total, serpent. but per capita, so much that the con-Popish diplomacy is more to be dreadsumption of beer is nearly double what ed, despised and shunned, than any

How plainly the slimy tentacles of the

it was a decade ago. Whether drunk-enness has gained with equal step is deadliest cobra or other serpentine monster. not so certain. But drunkenness is becoming a national vice here just as it Portland, Me., Sept. 1.7-Bishop Will-

is in every country in Europe. am H. O'connell of the Roman Catholic diocese of Maine, announced today "The worst feature of the undue inils intention to leave here Thursday for dulgence in intoxicants is that it demoralizes the very classes which have the Japan on a special mission on behalf most to struggle against. It it were of Pope Pius X. Bishop O'Connell dethe vice of the rich alone it could be lines to state the purpose of his visit dealt with more easily. But it is more the vice of the poor. There is no hovel but it is believed to be an important diplomatic mission from the vatican to so dejected that it does not reach and the emperor of Japan decided upon add a stain to its dirty walls. It is a about the time of the conclusion vice which does not confine its ravages peace between Japan and Russia. It to the generation that is addicted to it. is understood in Catholic circles here The reports of every board of control in that the bishop will present to the emthe United States show that the asyperor the personal congratulations of ums and penitentiaries are full of men the pope on the magnanimous manner and women who owe their degeneracy in which Japan yielded to Russia and to the drinking habits of their ances also thank the emperor for his kindly interest in the Catholic subjects of Ja-

Note especially, it is in Europe and pan and express the hope that the interest may continue. America where the Christian religion Rome, Sept. 12-In connection with is dominant, this vice of intemperance the forthcoming visit to Tokio of Bishis on the increase. It is not Mohamop William H. O'Connell of the diocese medans or Buddhists, it is not Spiritof Maine as special envoy of the pope ualists, Agnostics, Infidels, Jews, or even the members of the liberal known that the appointment of such a even the members of the liberal representative has been in contemplachurches, as Unitarians or Universalion for a long time. It was thought ists, who are victims of this deplorable that the Japanese people could never vice; but it is they, followers of the rebe converted individually, but would puted founder of the Christian religion. have to be Christianized, if at all, by who at the marriage festival in Galilee

liplomatic methods. At the present time the Catholic church in Japan is suffering from imputation that it is a French institution, and, France being the ally of Russia, the church comes in for a share of popular disfavor. To counteract this was suggested that the pope should come forward as a sovereign and appoint a representative at Tokio, at the same time requesting the Japanese government to appoint a minister to the The suggestion was well revatican. ceived by his holiness.

tion, by assuring the bridegroom he had It was at first believed that Archbish kept the good wine until now. Jesus op Ireland of St. Paul would be sent to biographer was so pleased with this Japan, but the honor has fallen on Bishmiracle, John 2:11, he says, Jesus maniop O'Connell, who is in higher favor at fested his glory by the act, and his disthe vatican. Bishop O'Connell's stay in Japan is likely to be a protracted ciples believed on him in consequence Sad to relate, this manufacturer of one. The selection of an American for

wine gained the distinction of being known as a "wine-bibber." At his last such a mission is considered evidence feast with his disciples he took the cup, of the friendship entertained by the blessed it and directed them: "Drink pope for the people of the United States. e all of it;" and his followers continue such missions being usually intrusted to Italians.

Justice to Moses.

Lectures on "The Origin, and Growth of Religion," p. 51, says: "The opinion which used to be universally received, that Moses is the au-

And then we have the instruction of thor of the Pentateuch, must assuredly Paul, the chief apostle of Christianity, be abandoned.' to his beloved 'Timothy: "Drink no Renouf gave Renouf gave a series of eight leclonger water, but use a little wine for thy stomach's sake, and thine often in Saloonists delight in displaying this text over their bottles of intoxicants, to incite an appetite for the from his second lecture. He was The advocates of war, of slavery, of ntemperance, persecution and even death of heretics, get their authority as provided for by Hibbert in his will. from the inerrant Bible. Worse than all, they censure those who invite attention to its vicious teaching. Do they Rev. J. Furniss, C. S. S. B., of Eng-

teuch. Renouf now exonerates Moses, whom we charged with falsifying.

the lectures Renouf

court.

whom he satisfied.

THE PROGRESSIVE THINKER Review of Passing Events. Popish Diplomacy.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

The Death of Henry Slade.

know him and believe in him "as al The passing to shirit life of Henry Slade has been the occasion seized by most superhuman." Then he makes 'pact" to appear four days ofter his death." the newspapers, especially of the yel-The absurdity comes into this writlow sort, of turning a flood of false-hood on Spirifualism. Every scribbling er's dream when he says that because Slade did not manifest, his "stock" in hack has made the most of the event, and drawn liberally on imagination. The death of Slade has been almost universally discussed by editors and below' par, even among his staunches opiritualistic followers."

nown anything about Spiritualism or Spiritualists, he would have known that contributors, and this is the more remarkable, as for the past few years he has been lost to public sight in the quiet they could not expect such manifesta tions so soon after his death under the circumstances. After long and exhaustof a sanitarium, where he has been ing sickness and death of the aged, all cared for by friends and assisted by the National Spiritualist Association. For many years before, he was in Europe, and hence that his complete biography should be at the finger tips of a thousand scribes who are not supposed to be conversant with the personof nel of Spiritualism, is notable. On no one subject has a tithe of the clippings been received, as on this. From the great metropolitan journals, to Four Corner "patent insides," they have been taken. Whole columns, and the drawn out falsehoods concentrated into a few sententious lines. Different they are yet similar, dictated by the same mind, reason to expect

for one purpose, and that to degrade Spiritualism. It would seem that full preparation had been made against the

death of this medium that the occasion might be seized to make the attack. As a specimen and type of the ticles that have appeared, containing the gist of the whole, the following is presented, and one would have to look far and wide for a more untruthful and mendacious piece of writing.

"The name of Slade is doubtless unknown to many of the present generation, and yet it has been but a few years since this celebrated slate-writing and 20, 1905. medium' disappeared from view. With clever feats of sleight-of-hand he imposed not only upon Spiritualists but upon some of the best known scientists of the day. He accumulated a large

fortune, became an honored guest at European courts and universities-and to sacrifice much, if necessary, in order hen was exposed, discredited and to be present at every session. ruined. He lost his mind and for the ast ten years has been confined in a

nospital for the incurably insane. "Slade's greatest feat was no doubt the complete befooling of the German Will J. Erwood, Mr. and Mrs. Kates, scientist Zollner. In England he had Mr. and Mrs. Sprague, Mrs. Ressegue been exposed and convicted of fraudulent practices. Notwithstanding this, so great were his powers of deception and so mystifying his legerdemain, that lent practices. and a host of others.

he was able to go directly from jail to pices, for one-half of the convention, of Germany and there to persuade a coolneaded professor of physics that his apparently miraculous phenomena were Dr. Zollner, as a result of which none will care to miss

these seances, published a large book The business sessions will be of the on 'Transcendental Physics,' in which he aimed to prove the existence of a and listen to them even if you are not fourth dimension of space.

"All of Slade's tricks were finally ex-The lyceum movement will be exposed by Mr. John N. Maskelyne, the English conjurer, and by Professor E. Ray Lankester, the English scholar. He then disappeared utterly, taking with good to tell you of the children of the him the fortune which he had accumuvceum.

he turned up in New York, penniless and ragged. What became of his fornce and encouragement to the N.S.A. and its hard-working auxiliaries. Se tune nobody knew; it was gone, and his mind had gone with it. It is a curious cure your rooms at the Nicollet Hotel. one dollar a day for good accommoda fact that Slade's most famous dupe, Dr: tions-a first-class cafe is attached to Zollner, also died in an asylum for the the hotel. Be sure and get certificate nsane. lickets at your home railroad office and "Slade's death, however, does not by it secure your return trip for one plunge him into complete oblivion. He third regular fare; bring those certifi-

ized in all his trickery by Robert Browning in 'Mr. Sludge the Medium.' Spiritualists who have been cognizant of the history of the cause will not require the false in the above to be pointed out. There are many who are not thus familiar. Slade was never exposed in this country, and the Maske-

lyne and Lankester affair was a farce. glow fade. ind had they not appealed to preju

Spiritualists, Attention!

Dr. Geo. B. Warne, Who is Ever on the Alert in the Interest of Spiritualists, has Something of Special Importance to Say to Those Who Reside in Michigan. Read His Statement, and Then Act!

LOOK | LISTEN | DANGER |

Spiritualists of Michigan, Now is the Time to Wake Up 1

spirits teach in their communications that time is required for restoration. parely escaped a disgraceful disaster. It is quite possible the promise made so many years before, may have been quite forgotten. Has not this correspondent from Lockport, ever made an engagement, which he found impossible to meet? and because he was not at the After a hearing on the 19th of Sepappointed place, at the appointed time,

munificent bequest.

the case

does it prove he does not exist? Spir itualists who have gained every step by knowledge, understand the difficulties in the way and are not so fickle as to bill of exceptions to his rulings at the have their belief shaken by such an octrial of the John Goff Will case. The currence which they would have every upper tribunal thus decides to later

Had h

HUDSON TUTTLE, Editor-at-Large N. S. A.

ANNUAL CONVENTION

Of the National Spiritualists' Asso

ciation.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minu., October 17, 18, 19

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no mat ter what his sect or faith, should fail to attend, while Spiritualists can afford

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin,

Oscar Edgerly, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Redinger The musical program, under the aus-

the well known artiste, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat

utmost importance and interest; come delegates.

plained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than

lated in the days of his fame. In 1895 Come one and all and give your influ-

has had the bad fortune to be immortalcate tickets to convention with you. All sessions, day and evening, open to the public, FREE. MARY T. LONGLEY,

N. S. A. Secretary.

WITH FOLDED HANDS.

With folded hands she sees the sun-

go Member of the N. S. 'A. official board was hurried to Lansing at Express speed for conference with the officers of your State Association. No lawyer

Bept. 20, 1903,

was ready to appear for you and the Mandamus hearing only six days Spiritualists of Michigan, you have away. It was a time for quick decisions and rapid execution. Immediate Temporary victory has been snatched payment to him of one hundred and out of the jaws of impending defeat. twenty-five dollars and a personal guar-The hour of opportunity has again antee of another like sum on September struck for you. A MIGHTY RESPON- 20, brought the lawyer back to make the winning fight.

tember, your Supreme Court granted a ion means your final overthrow. The peremptory Writ of Mandamus, com- State Association must have funds to pelling Judge O. W. Coolidge, of the meet expenses of the litigation. Your Cass County Circuit, to certify up your State has thousands of Spiritualists and yet other thousands of sympathizers with your views. hear your counsel upon a motion for

Wanted at once! five hundred men and women who will send two dollars reversal of the lower court, and a remanding of the case for trial before a forward one dollar each to Miss Anna forward one dollar each to Miss Anna each and, five hundred more who will new jury. Had this preliminary proceeding Chapman, Secretary, Marcellus, Mich., for the struggle!

ended in the opposite decision your Greater donations welcome. Give yourself! Ask your friends to give! State Association would have lost forever all legal rights to Brother Goff's Lend a hand! Hustle!!! A combination of reasons made nec-

So act as to command the respect of essary the petition for a Mandamus; the public and the courts. NOT LEAST AMONG THEM WAS Teach judge, jury and Teach judge, jury and attorney that

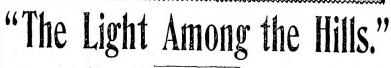
YOUR OWN INDIFFERENCE TO THE the wills of your arisen brothers must ISSUES AT STAKE AND FAILURE to held inviolable. TO PROVIDE ADEQUATE FUNDS TO Principles are involved in the con-

CARRY ON THE CONTEST. test! Your attorney, N. Lynn Free, Esq., IT IS NO TIME FOR USELESS was obliged to advance over one hun- CAMP FOLLOWERS OR SUNSHINE dred dollars out of his private pocket SOLDIERS. DALLYING

for absolutely necessary expenses. MUST CEASE, OR DEFEAT BE EX-The Court Stenographer delayed the PECTED. perfecting of your appeal to the Su-Failure of effort upon your part may preme Court, because he was not paid mean final failure in this fight that

for his transcript of the evidence. Fail- Spiritualism may have its rights. ure to keep pledges of financial pay-Your Medium's Home at Lansing ments to him led your attorney to drop neels a portion of this money if it is to succeed in its mission

In this condition of affairs the Chica-GEORGE B. WARNE.



In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont, a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

1

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

genuine. P. LePage Renouf, in his Hibbert's

tures at Oxford University "to confirm and establish the Christian faith," and the above sentence is quoted verbatim chosen, because of his great learning by the heads of the twenty-two allied colleges which make up the university, In former issues of The Progressive Thinker we have shown that the Lord was libeled when credited with the authorship of the "Thus saith the Lord" so frequently occurring in the Penta-

buttoned around the body removed instantly, without the knowledge of those wearing them, then mysteriously thrown some distance; musical instruments ficating about a room, playing all the time; rings and hoops of iron, solidly joined, appearing around the neck, or arms, then disappearing without human aid. And thus on with all manner of apparent impossibilities.

"While thus cogitating on the matter, still using the hoe, I noticed a gold Tob chain, one end attached to the watch in the left vest pocket, the other fastened to a button hole, was swinging before me loose from the watch. Strange, I thought. I had worn the chain almost continuously for more than a dozen years, and nothing of the kind had occurred before. I raised the chain in my hand and criticdeath that never comes, are grievous ally examined the peculiar arrangement by which the link was opened by turning a screw-nut backward about oneeighth of an inch, then the loop could be opened, slid over the ring in the stem of the watch, then closed and the burr turned, making it impossible to be opened and released from the ring without breaking, or reversing the screw. A careful examination betrayed no break, no turning back of the burr; no opening of the loop. Then the thought: The ring in the stem of the watch, to which the chain was attached must have become deranged. The watch received attention. It was intact. There was no possibility of the chain being separated from the watch by normal forces. Of course some tall thinking followed.

"The burr was then turned back, the throat." loop was opened, was closed over the ring of the watch case; the burr was screwed over the loose end of the loop. extra force being applied at the finish to make sure such a mishap could not occur again.

"Resuming work with, the hoe five minutes, I question if one minute passed, until the chain was again detached from the watch, and was again swinging loose before me. Then I KNEW intelligent and, to my senses, unnatural forces, had operated on that chain. I hastened to communicate the fact to my wife, which she tells me she distinctly remembers."

Our friend continues:

"These facts, Mr. Francis, which I would verify under oath, I accept as a personal revelation to me. Others of somewhat similar character, preceded and followed this. Notwithstanding the multitude of frauds which are prac-ticed by fake mediums, I must either reject my own senses, else receive the evidences furnished me as incontrovertible. An incomprehensible law of na ture was contravened, and I am more ready to credit the act to some dear friend in spirit life, who wished to fur-nish ocular proof of spirit power, than to ascribe it to that mighty being we call God, without ability to comprehend -his magnificence."

the late Rev. Talmage's. And the moss-backs hate Spiritualists Thus our friend, and thus a wonderers a black eye. ful revelation of spirit presence, and activity.

Self-reliance, self-restraint, self-control, self-discipline, these constitute an tyrant is willing that people educated will.-Anon. should be free and happy in the way he | Be wary of the man who always himself prescribes .- American Sentinel. wears a set smile .- Ethel Payne.

Children and Young Persons," entitled "The Sight of Hell." Starting with the shows that the Pentateuch could not inquiry, "Where is Hell?" which he lo- have been written until at least 500 years after the period ascribed to cates "in the bowels of the earth;" then Moses. If so, then Moses was not the "How far is it to Hell?" "In the middle libeler. A violent presumption follows of the earth," so hell is just 4,000 miles

that the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, Without following the Reverend's with probably Joshua, were compiled from Babylonian records, and adapted catechism we want to get into the midto the Jews, by some priests after their dle of the thing at once; so we learn return from captivity-provided, althat all is darkness in hell, thick, black, ways, there was such a people as the heavy aching darkness; one eternal Jews, and such a captivity. night. The fire burns, but gives no

Further on

Another New Sect.

What is apparently the nucleus of a new religious sect of the strenuous sort represented by the Holy Rollers, Holy Ghost and Us society, etc., is brought to public notice by the reports in the daily gifts bestowed by the nobility and press of this city to the effect that, wealthy before whom he appeared and press of this city to the effect that, charging that she was dragged from a sick bed and forced to kneel between two men, who compelled her to sing and pray for more than three hours early yesterday morning, Miss Blanche Bingley, 26 years old, caused the arrest of Henry J. Lawrence and his sisters,

red-hot, blazing fire! When a man sick Marie and Anna Lawrence, 190 Thirtyfifth street. will it be when the body has been lying The storm that had been brewing between Miss Bingley and the Lawrence sisters reached a climax when, after a

years? All the body is salted with fire. night of singing and prayer, she was forced from bed and, despite her pro-It burns through every bone and muscle and nerve. It rages inside the skull, tests, taken to another room and comshoots out through the eyes, it drops pelled to renew her devotions till she out through the ears, it roars in the was exhausted. In the afternoon she swore out a war-

But the author excels himself when rant for the arrest of her fellow "workhe comes to depict the duration of this On the way to the police station horrible nightmare. Read and weep: "Think of a great solid iron ball, they held "services" in the patrol wagon. The songs of the women were heard for blocks, and a crowd of boys larger than the heavens and the earth A bird comes once in a hundred million followed. years and just touches the great iron

Lawrence, who is 50 years old, assisthall with a feather of its wing. Think ed by his two sisters, founded a new sect a short time ago. They style themselves "Missionary and Charity that you have to burn in a fire till the bird has worn the great iron ball away with its feather! Is this eternity? No. Workers."

The book with these damnable de-A Valuable Find. criptions, is for children and youth! A human foot imprint was found in What child of ten years educated in our anthracite coal, quarried in the Eagle common schools can be made to believe such hellish teaching? It is because it cannot be crammed into the brains of

Hill Colliery, near Pottsville, Pa., quite recently. It is said to be the first evidence of man found in the coal beds of this country. But here is an amusing statement made by the paper telling of the find. It says:

"The imprint, it is estimated, must have been made 10,000 years ago." We venture the assertion, there is not a bed of anthracite coal on this globe

which was not laid down ten millions of years ago, and, probably, fifty millions of years ago. Geologists laugh in scorn when priest-led philosophers talk about thousands of years in connection with the great physical changes the earth has undergone, to produce the present

for aiding in giving hell and its defendorder of things. The natural rights of men, civil, and

political, are liberty, equality, security, property, social protection, and resistnce to oppression. Liberty consists in the right to do whatever is not contrary

vooning in the shade would have redounded more to their Of evening quist, and its last beam discredit than to his dishonor. It was shut considered a disgrace by all impartial minds that he should be haled into

Beneath the curtain round the couch of days; That was the reason why he The royal purple curtain newly cut, was received by the "cool-headed" sci-By the gold scepter which the night

entists of Germany who were not too queen swavs. bigoted to be just. Dr. Zollner revived Cloud-angels fill the heavens in noisean old theory of the "fourth dimension," less bands: to show how spirits can accomplish

She watches all with listless, folded seemingly impossible manifestations, hands. for he was fully convinced that the phe

nomena was spiritual in origin. The The night comes softly out and hangs death of Zollner was years afterward star

and from organic trouble which had no Low swung from heaven's bar. relation to his belief in Spiritualism. A clear and lustrous lamp; then thrill-The implication is made that the ing low

A nightingale pouts out her piteous immense wealth of Slade was acquired by dishonesty. His "immense wealth" is a myth of this writer's imagination. strain

Beneath the window where the iessa Whatever he did have was from the mines grow. And fills the night with her impas-

sioned pain. in shimmering ranks white rose and

He returned to New York, it is true, lily stands

broken in health and destitute. He had Unplucked, unsought by those met with financial reverses as shrewd- folded hands.

est business men do. He was past 70, A murmuring breeze drifts gently from and old for his years. Paralysis was the South, slowly creeping over his nervous sys-

Touching the quiet mouth tem and his brain was affected. He With sweet caress; stirs the pale goldwas not insane, but senile. He was not en hair

confined in "an insane asylum," but Upon her bosom, but she heeds it not, the free inmate of a sanitarium. For all life's vague unrest and heavy

And last, it was not Slade who stirred care the ire of Browning to disgrace himself Slips from her heart, and is with life by writing the doggerel poem, "Mr.

forgot, Her soul has joined her sister-angel Sludge the Medium," but the more remarkable D. D. Home, of whom the bands.

poet was intensely jealous. Browning Sweet dead, sleep on with idle folded never held a seance with Slade. hands. This peculiar blunder is an ear mark,

BEATRICE ST. GEORGE. of all these screeds, all making Slade

(copied and endorsed by the Boston Transcript) ends its story with this matter of "Sludge" and the with this the original of "Sludge." matter of "Sludge" and the mournful reflection: "Thus the cruel frauds of

ROUTE SELECTED. mediums are made possible by the very The Burlington Route has been selected for the delegates to take to the intensity of human affection. The most amusing absurdity is from a correspondent at Lockport, near Som-erset, the boyhood home of Slade: "Slade died last Friday in a sanita-N. S. A. convention at Minneapolis. See advertisement next week. Office at

211 Clark street.

rium at Belding, Mich., at the age of 80. On his last visit to Lockport, eight LIFE IMMORTAL REVEALED.

years ago, Slade promised a party of Hail the glad day-beautiful day, local Spiritualists and one unbeliever that when he died he would return to For Error's mists now melt away, The rays of Truth effulgent shine them in spirit form and make himself With heavenly radiance divine.

iome, in Somerset lat a specified hour. Brings in the reign of joyous day. "Two of the party, Charles Zimbrist, Hall the olad truth heartful the

Hail the glad truth-beautiful truth. a Spiritualist, and John Zimbrist, the Renewing man in strength and youth, unbeliever, were natified on Monday of Slade's death, and went to Slade's old Glad Day, glad Light, glad Truth, that bring home on Tuesday evening, but the spir-To man a priceless offering. it failed to appear. Zimbrist has told

of the failure, and stock in Slade, who Glad souls on Tabor's glorious height, Behold fair Truth in robes of light; once was regarded here as almost su-A nearer glimpse of heaven scan, perhuman, is pelow par, even among Hammond, Ind. his staunchest Spiritualistic followers." And life immortal dwells with man. This writer is evidently is outside the

ring. He knows nothing of Slade's "insanity" and correctly places him in a

"Materialization." By Mme. E. d'Essanitarium. He knows nothing about his returning to New York "ragged," his returning to New York "ragged," perance and B. F. Austin. Excellent, his fortune gone "and his mind gone Price 10 cents. with it." On the contrary about this The morning of life is like the dawn time Slade returns to his boyhood home of the day, full of purity, of imagery

to the rights of others .- Thomas Paine ' to visit old friends and neighbors. They and harmony .- Chateaubriand.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIP-TIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY IN-TERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIR-ITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUAL-IST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS, ELE-GANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

SOMEHOW OR OTHER.	"WEARY WILLIAMS,"
Life has a burden for every one's shoulder,	Some Reflections in Reference to Him and Others.
None may escape from its trouble and	To the Editor:-Please permit a
care, Miss it in youth, and 'twill come when we're older Andl fit us as close as the garments	word in the way of kindly criticism. It is this, that no person should discuss a subject of which they are absolutely ig- norant.
we wear.	Some recent writers in The Progress-
Sorrow comes into our homes uninvited, Robbing our hearts of its treasures of song;	a proposition in which the "Weary Wil- lies" would applaud over a general
Lovers grow cold, and our friendships are slighted,	This recalls the argument with which
Yet somehow or other we worry along.	the old-time Abolitionist was met: "Would you have your daughter marry
Midst the sweet plossoms that smile in	la nigger?"
cur faces Grow the rank weeds that would	has ever proposed a property division. They do advocate government owner-
poison and blight,	ship of all means of production and that
And e'er in the midst of earth's beauti- ful places	every human being shall be afforded an
There always is something that isn't quite right.	opportunity to get "his share" by ex- changing his labor for it. "Service for its just equivalent."
Yet off from a rock we may pluck a gay flower	The Weary William equally with the industrious would be compelled to work if he would eat and be clothed.
And drink from a spring in a desolate waste.	Socialism propeses that the industrious public get rid of the burden of carrying
They come to the heart like a heavenly dower,	upon its back the Weary Willie, the grafter, the exploiter, and the classes
And naught is so sweet to the eye or the taste.	who by the favors of legislation grow fat at the expense of society at large.
Everyday toil is everyday blessing, Though poverty's cottage and crust	I would recommend that the writers take a course of reading beginning with Bellamy and going on into the study as
we may share. Weak is the back on which burdens are pressing.	given in the writings of B. O. Flower, and the many other big souls whose
But stout is the heart that is strengthened by prayer.	volces are pleading for justice and so- cial betterment. C. H. WEAVER.
Somehow or other the pathway grows brighter Just when we mourn there was none	The Progressive Thinker does not have a department for the discussion of "Socialism." The secular press is do-
to befriend. Hope in the heart makes the burden grow lighter. And somehow or other we get to the	ing in that direction all that is re-

There are truths which are not for -American Bazar. all men nor for all times,-Voltaire, end:

A second state in a second state state state of the

Bepl 80. 1998.

THE PROGRESSIVE THINKER

A Scientist Says Science Proves a Future Life.

NOT "PSYCHIC HASH."

Some Comments on Charles Dawbarn's Essay.

In The Progressive Thinker of Sep-Lember 2, 1905, there is an article from the pen of the gifted California Philosopher, Mr. Charles Dawbarn, entitled "Psychic Hash."

He says: "For instance some one sees beyond the normal sight of the rest of us, and we call it clairvoyance, which is merely an effect of added vibrations to certain of his nerves. In the same manner his hearing becomes clairaudience, which merely marks another dance of the units with a little change of tune and time. Presently the mind itself grows more active under like stimulus, and we then call the effect 'psychometry,' or perhaps it flashes its way to a distance, when we exclaim, Behold the power of telepathic suggestion!' for we see it compel that other mind to its own sight and thought."

Mr. Dawbarn here gives the partial form of psychic activity for its enlargement, and we hope he will take it as kindly as it is meant, to add, that this added vibratory activity to which he refers, raises the one so acted upon, to a strata higher in soul relations. It is universal truth, that by these vibratory evolving processes, higher octaves are reached in individual harmony, and the man or woman undergoing such developments, becomes conscious of increased mental and soul powers, due to the higher vibratory relations. Such are the processes of indivitual evolution. It is a change from the strictly mortal ratios of vibration, into those called immortal, and thus mortals become conscious and legally ' qualified co-workers with the immortals. No fogland is entered here, nor is the mentality weakened; nay; it is strengthened, conditions become clear and perceptions of facts register themselves in the vibratory order of cosmic harmony, and become the individual conscious knowledge, in which is contained the self-evident fact of life's active individual continuation from plane to plane, in ever increasing strength of all that makes life a joy to one's self, and a blessing to all other life. Mr. Dawbarn reaches his philosoph-

ical climax when he says: "I would re-peat and emphasize, that Modern Spiritualism has been, for the most part a system of 'nsychic hash' in which dish ninety-nine one-hundredths have been ingredients evolved from the individuality of the mortal, although in many cases we find a trifle of real spirit re turn, to make up the balance and give flavoring to the whole."

This smacks of surface explorations, and facts only, of the great long-promfeed spirit outpouring upon all flesh which world's people have named Modern Spiritualism. Its power for good is proven in the increase of mental activity for results in scientific and general knowledge, especially that of the immortality of all human entities.

Now let us dive a little deeperintothe great movement, and turn on the search light a little stronger, and note our find-ings. By searching the cosmic records, we find these periodical vital enforcements to the mortal mind realm, are in keeping with Nature's own statutes and needed for evolutionary progress ive changes, inasmuch as, creation is a vibratory network and all its machinery for chemicalizations and advancement are carried on through said fibrous or nerve organism in man and nature, hence these methods are the legal modes of activity. We further find, that the present vital induction of spirit in its strongest form, into nature and man's psychic organism, is a full not a partial influx, by which we mean it comes from all planes above Earth. and its connected celestial spheres even from the "Christ Sphere," above the united number of this eternity, hence a great purpose is so to be

served. This purpose, we find, is to tide this mortal world and its inhabitants over a great crisis now about upon it. The process is not dependent on what is said so much through so-called modern mediums, as it is on the strong vibratory attachments and conditions which have been very carefully established between multitudes of immortal workers upon and with as many mortals who could be psychically worked upon, aroused sufficiently to call out soul fibres, and strengthen the same by this inducted stimuli of higher vitality, so that they could bear connections and do service with those with whom they were to be joint workers in this labor of the world's and humanity's upliftment, which in brief is this: that this present ly-known mortal world becomes in part. in a not distant future, the first so called immortal world. All above it move up and out into larger space. Of course, all mortals to whom this vibratory anchorage to the immortal forces is attached, rise also, for this vibratory annexation and its connections form the leverage by which this higher rais ing is accomplished, and we repeat, if does not count so much how many persons a speaker or medium reaches by voice, or tests, or any service rendered as it does how many become psychical ly aroused by such service, to become anchored securely to these higher vibra tory lines, for their own and the general welfare. We said that this world would pass through the crisis of being raised higher, and would add, that as new continents are constantly forming in unison with nature's evolutionary processes some there be, even at this time, in their birth throes and by convulsions and some specific upheavals will be launched as habitable world-parts or continents. Prior to the enactment of this great movement, Modern Spiritualism, there Was much and serious counselling by all the upper world's convened congresscs for the purposes of arriving at the best possible solution of ways and means to launch these works., It was unanimously voted that it should be done in accordance with Nature's own code of vibratory action, and as the electric rap stands for all those psychic operations it was decided upon. The results are now before the world, the court of public opinion, and although there is not as much accomplished to mortal view, as could be wished, yet, to the deeper view, in a larger sense the great work is constantly propelled onward to purposed consummations and is it well to dub it all as, "Psychic MRS. M. KLEIN. Hash? Van Wert, Ohio.

J. Hudry-Menos, perhaps the most advanced and startling thinker of | not but have had 2n view the fluidic body; because he was a learned teaches the immortality of the soul. Further, this man declares that the Early Christian church openly taught and exploited immortality of the soul through reincarnation.

Hudry-Menos, whose spiritual eye sees "ghosts" of all shapes and colors, who believes he can tell by the colors of the halos and aureoles that his mind eye sees around the mind bodies, has supported his position strongly by arguments that have aroused a thrill of applause among the Spiritualists and kindred believers.

BY J. HUDRY-MENOS.

"If an Asiatic asked of me a definition of Europe I would be obliged to reply to him: It is that part of the world that is haunted by that incredible illusion that man was created of nothing and that his actual birth is his first appearance in life."-Schopenhauer.

At first glance science and a future life seem to have nothing in com mon, but, as soon as we occupy ourselves seriously with the problem of our survival after death we see that much preliminary work has been done upon it by science, that biology, physiology, chemistry, physics; all the natural sciences have given to psychology a solid foundation; that psychology, in its turn, has discovered in its substratum of the human being, that which they call consciousness.

Hypnotic experiments demonstrate that the individual consciousness is disposed in layers. The more profound the hypnosis the more deeply the hypnotizer penetrates into the personality of his subject, there awakening dormant memories and an activity which it does not at other times possess; acuteness of hearing and prodigious knowledge. These terms, various layers of consciousness, various states of consciousness, and, as some put it, the various bodies of man; do they correspond to something concrete, something that is palpable to a certain point? Darwin rediscovered one of the greatest laws that govern our cosmos-rediscovered because some others prepared the way for him. Antiquity knew the law as it knew the movement of the earth around the sun and the precision of the equinoxes. It is found in the grand philosophical systems of India and under the obscure symbols of some of their sacred writings.

Question of Invisible_Matter.

The disciples of Darwin hold that all organisms are the product of a natural genesis. But this theory is not admitted in all its rigor by all thinkers. Some make an exception in favor of the human spirit. These two views will ever remain irreconcilable and will never find a common ground for discussion if the universe contains such matter only as our hands can touch, our eyes see, our microscopes or telescopes distinguish in the infinitely small or the infinitely large. But our modern physicists have ventured to say as an hypothesis that our palpable, visble matter is only a condensation of a matter, less dense, that the last physical atom, the gaseous atom, is only dissolved in order to pass into other states which are called etheric. Thus is revived what seemed dead; the pater omnipotens ethers of Virgil, the grand ether. The Hindoos called it akasha, synthesis of other, which they said was composed of five ethers; nay, seven, each more and more subtle.

Theory of Etheric Fluid.

Anaxagoras taught that the prototypes of everything, as of their elements, existed in the infinite ether where they were generated and to which they returned. Except for the first words this opinion reproduces that of a number of modern physicians. Dr. Richardson says this fluid and moves in an ocean of this fluid.

For the physicists there is no longer merely the chemical elements but also meta-elements, those which Sir William Crookes terms semi- belongs by its material constitution. material elements; minerals, chemical elements, meta-elements, neighboring on the etheric state, etheric atoms, without doubt of divers degrees; such it seems to him is the claim which connects the grosser matter with a primordial sumstance. This conception harmonizes perfectly with the law of evolution, which without it is incomplete.

Dissolution of Consciousness.

The actual progress of science, which always is a perpetual becoming, permits us to infer that if this human consciousness has at its disposal a vehicle less dense than that which is dissolved at death, it can persist after this dissolution without immediately entering the reservoir of cosmic energies. Even what we know of the permanence of energy in the atom, which never dissolves save to reincarnate, permits the hypothesis of a consciousness preserving its acquired force for a period which will last as long as the systems in which it evolves, time being only an arbitrary conception of our brains.

But if science succeeds in establishing this fluid vehicle, composed of matter in the theric plane, that furthermore our consciousness can scenes from your past file does so in no outer way. It of creating a clear mental hor-function in it independently from the physical body in certain morbid ness is withdrawn from the physical senses and then you do not exist izon of another person is one of the theory which never was formulated by our predecessors? Not at all, and it is this fact which lends value to the hypothesis.

are not congenial. He is absent most of the time. An apparition comes to me, during his absence, in every pardoctor, and, as we have said, the Neo-platonic ideas had point and the ac-Judea before Christianity. It is easy to show that these were the ac-cepted beliefs in the New Testament and that Christ did not dispute word it speaks. Its stock of knowledge, phra-speaks. Its stock of knowledge, phra-phraspeaks. Its stock of knowledge, phra-phraspeaks. Its stock of knowledge. Its stock of knowledge. Its stock of knowledge. Its stock of knowledge. Its Europe to day, has declared, and claims to have proved, that science doctor, and, as we have said, the Neo platonic ideas had penetrated terpretation put upon the resurrection of the flesh. seology, gestures, color of hair, eyes, etc., are an exact duplication of my hus-

Soul Corporality and Church.

says I am crazy and admonishes me We find the belief nigst vivid during the first five centuries of our to keep still about the whole thing, because there is no foundation for such era. Lactance deglared at the end of the third century that the idea of hallucinations. 1 want you to tell me how to get rid of the delusion, if such immortality implied that of pre-existence. Origen professed it openly. St. Jerome notices it in a letter to Demetrius. St. Augustine in his conit he, for I am not ready for Kankakee just yet, and I will certainly land there fessions says: "Have not I lived in another body before entering my mother's womb?" if this thing continues. I am not a be-

These words are one of the last echoes in our occidental world of a liever in witchcraft or any other superstition." truth anciently known, which will probably revive during the twentieth The foregoing is, in part, a letter received by me a few days ago. Believcentury. Because everything in nature reincarnates, it remains to ing it to be of interest to your readers prove that the consciousness acquired reincarnates also, as it certainly I have taken the liberty to subjoin it, does in an impersonal way, as all the phenomena of heredity prove in and to make a few suggestions as to the all the kingdoms. But an individual consciousness, does it preserve an probable cause of my friend's experiindividual life through these mysterious changes to which its vehicles ence. The first and most likely answer are submitted. The first step toward proving this is the existence of would be that she herself is correct in some etheric vehicle, which is now being demonstrated by means of her diagnosis. It probably is a spirit. psychical and hypnotic experiments.

Considering the easy access an excar-Let us commence with telepathy. Just as wireless telegraphy requires nate spirit has to the mind of the living and its power to improvise or crea receiver and a transmitter, so the etheric atoms which transmit the ate forms out of the matter of the spirvibrations of our thought require an etheric receiver. And we return to our hyper-physical vehicle interpenetrating our physical body which to find the supposition correct. it informs concerning that which it knows more or less clearly and ac-On the other hand, it could be the cording to convictions which are still declared morbid. The ether is a projected double of the husband. It is not necessary that the person whose apparition hangs about a place should register of primary force, not only of sounds but of images. Every particle of matter registers everything which it has passed, say Jevons and be dead. There are many living peo-Babbage in the "Principles of Science." ple whose "ghosts" are seen about the

Thoughts, ideas have an objective existence. Telepathy has nothing places where they formerly lived. An intense desire to be at a certain place astonishing in it. It will suffice to acquaint ourselves with its mechansometimes creates a form so dense as ism, to perfect the transmitter and receiver and then to experiment with to be visible to any one who has the perseverance in order to obtain results more and more worthy of our slightest touch of clairvoyance. I once heard a reputable man, who was forconfidence. merly a minister, tell about meeting

Heredity and the Etheric Fluid.

was holding divine services. He said This etheric substance, according to Ed. Perrier, transmits hereditary that his own phantom, when he ascendqualities and explains what we term the human soul. This opinion reed the rostrum, was occupying his parochial chair. sembles with irregular fidelity the views of the ancients, and we fairly It is said that each intense thought, have before us the mysterious vehicle which permits consciousness to beneficent or maleficent, may haunt a survive the dead body. Is science going to give us a certainty, and will house or locality. The ghost will have human thought, thirsting for immortality, know at last that death is its clearness and duration in exact proportion to the dynamic interest of the only one of the innumerable transformations of life?

hought. It is probable, too, that the The moment that physicists admit ether and a primordial substance husband, being, as the letter elsewhere relates, of a prying, suspicious nature, whence have come the minerals through involution, they can admit states of etheric matter invisible to our physical sight and where forms finds himself inadvertantly at his home as soon as he falls asleep. His concan exist which are equally invisible. Organic life could have evolved sciousness would then be focused in his from etheric elements. It would evolve ceaselessly because this subtle astral body. In such an event, distance matter does not exist per se as experiments of chemists and physicists would be no barrier. Again, the entity that my correspondshow. Of divers degrees of density, it penetrates all bodies. Man, coment sees, converses with, etc., may be a posite like all bodies, would preserve throughout his cosmic evolution, creature of her own begetting. Memohis etheric double. Radio-activity is an index of it. ry reconstructs out of matter of the

Nerve Phenomena as Proof.

tacted. This is known as re-collection, Certain maladies of the nervous centers permit us to observe pheand is called subjective creation; but if we come down to a closer analysis nomena which seem to indicate the existence of a vehicle other than the we find that objective and subjective dense body, and it is said that it is the true seat of our sensations and of things are alike the result of imaginaour memory. The facts seem to imply the existence of hyperphysical tion. fluid penetrates everything. A world is built in the center of the etheric scnses. More than this, persons in normal health, among whom these that thing does not enter our eye, but its picture appears in our mind. If we senses are awakened in intervals or continuously, affirm that they see look at a subjective image, whether it this vehicle and certain phenomena happening in the plane to which it is the outgrowth of our own thinking or caused by the act of another person or

Nothing abnormal or supernatural can manifest in the universe, but thing, we perceive the image produced in our mind; and thus you see that in we know only an infinite part of what it holds. In order that a fact both instances we can perceive nothing except that which impinges on our shall be supernatural or abnormal it must come from outside the universe. However, although we know as yet but an infinitesimal part of mind. that which the cosmos holds, man contains in himself in a potential internal, is in consciousness. within and the without, paradoxical as state all its constituent elements, a microcosm of the macrocosm, just it may seem, are one. as the seed contains an entire organism, and he can understand all that When we think of a thing or person, t produces according to the measure of his progress. an objective form of that thing or per-

Perhaps he is approaching the moment when he shall have discovson appears in our mind. By concertive practice, voluntarily or involuntarered all that his senses can show him, and since he wishes to know more he must develop his hyperphysical senses, which we have seen already thing and we can project it upon the exist but are not manifested save among extremely rare individuals. mind of others. If we are partially clairvoyant we can so project this men-When one of these individuals wishes to make use of one of these tal image as to bring it into visual range of ourselves, and it is not unussenses he isolates his consciousness from the exterior world in order to obtain a vision, a bearing, a hyperphysical sensation. This would seem ual in such cases for the creator of the

to indicate that in order to obtain these same faculties of perception we image to endow it with all the intellectmust try the same means; the extra lucid person who reads for you the ual and other attributes of the model of matter in the theric plane, that furthermore our consciousness can scenes from your past life does so in no other way. All his conscious-function in it independently from the physical body in certain morbid ness is withdrawn from the physical seness and then you do not ovid

REMARKABLE INVENTION

5

Concerning Apparitions of the Living "My husband is a traveling man. We

A QUERY AND ITS ANSWER

tand. When I tell him of the affair he

his own double at the altar where he

mental plane objects formerly con

When we see an objective thing,

Everything, external as well as

The

AN INSTRUMENT THAT RE-STORES EYESIGHT.

Spectacles Can Be Abandoned.

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In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to hum many times, etherealized, materialized and through trance medium:, has him put into a hypnotic trance by spirit scientists and held in that condition : « ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the wellknown author, scientist and reformer. This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement. He says: "This book will give us courage to pass through the shadew of death to the sunlit clime of the world celestial."

WHEN THE DEW IS ON THE GRASS

When the dew is on the grass. And the star-ray gilds the tree, All my longings turn to thee, And in dreams I see thee pass.

Knight and lover, bard and sage,---Of the wise and good thou art, And thou enterest on my heart All its rapture to engage.

Through ideal realms of light, Moving in divinest wise, With an uplift of the eyes, And in glory-robes, bedight,-

Thus, in dreams, I see thee pass; And my longings turn to thee When the star-ray gilds the tree, And the dew is on the grass. MARY E. BLANCHARD. Milltown, Maine.

Double Body Theory Is Old.

All the peoples of the world, from the savages to the most civilized, have admitted the existence of this vehicle, even when they did not profess full faith in our survival. Innumerable traditions have been gathered on this subject. Nearly all the peoples of antiquity and at the present time many of the nations outside our occidental civilization gave and give to the human body a double, often called the astral body, which carries its soul into another world. They call it visible. Some believe it triple in its nature. Thus thought the Hebrews. As for the Old Testament produced by numerous compilations, altered by passing through our European tongues, be it by the ignorance of the translators, he it by the desire to make it harmonize with more recent theological conceptions, it contains certain passages which, faithfully rendered, express the same belief. Man besides his physical body has a terrestrial spirit. Nephesa, a soul, neshamah, a divine spirit, rauch. (Job xxvii :2, 3.)

Egyptian Septuple Theory.

For India and Egypt man is septuple; but this division really corresponds to but four planes, physical, etheric, mental divine. They are (1) physical body, (2) etheric double, (3) vital principle or solar energy, (4) animal soul or bodily desires, (5) intelligence, (6) spiritual soul, (7) mental divine.

The three first principles are dissolved at death in order to enter new aggregations separately, the etheric double following the corpse and slowly dissolving above the tomb, at the same time if it is cremated. The animal soul is dissolved in its turn more slowly. The intelligence or the Manes of the Hindoos serves then as the vehicle of the two others, awaiting the hour of reincarnation. The divine spirit alone would me immortal.

It is curious enough to note that these beliefs scattered through the sacred or philosophical writings of India reproduce the scientific theories of the involution and evolution of the elements. Buddhism, among others, was evolutionistic on a scale far vaster than that adopted by Darwin. Its Nirvana is not annihilation, as is thought, but a state through which the elements comprising the substratum of consciousness acquired by man passes in order to go to other cosmic destinies. And this conception is grandiose.

Then, however immaterial, the soul is a substance, for it is a substratum of qualities, teaches the Hindoo philosophy. It ceaselessly reincarnates, like everything in the universe, by its natural love of life. When the system in which it evolves is in repose it also enters into rest. After the days of Brahma, the night of Brahma. But the germs are only sleeping, and the hour of waking sounds. They then undertake a new evolution, or rather they pursue their evolution with all the qualities, all the energies acquired in the course of the minor evolutions which they have already undergone.

Soul Corporality of Greeks.

Greece remodeled according to its genius the ideas of India and Egypt. The doctrines of many of the Greek thinkers were received from Egypt and above all from India, passed to the Neo-platonic school of Alexandria, and exercised a great influence on the Jewish world, on the Pharisees and the Essenes, and that slightly before the coming of Christianity. We also find during the first centuries of the church the belief in the corporality of souls and that of reincarnation.

Many fathers of the church defended both. St. Irenaeus said that souls were not incorporal save by comparison with the grosser bodies of men. Tertullian said-that the soul was of the same type in its form as the body of man. Tatian, St. Hillary, and St. Ambrose all taught that the soul was corporal.

There has been much discussion in the various churches on the resurrection of the flesh based on the words of the Apostle Paul. In speaking of the body sown corruptible which became incorruptible, he could

Thoughts are Fluid.

Some rare individuals have a direct knowledge of this. This vehicle. or body, or layer of consciousness, has senses corresponding to the state of the matter in which it functions. Here is the reservoir wherein float the images and the forms of all that humanity has thought and thinks. We take a bit of it and remodel it and we impress it anew in the ether more indelibly than a picture, a statue, or a book.

These ideas are not new. Many Greek philosophers have defended them and before them the Hindoo philosophers. And the most advanced minds of our age begin to divine that the pendulum of the great clock of time, after having oscillated toward the west, turns again toward the east. More than this, they foresee that if the occidental thought and the oriental thought will some day unite their harmony will prepare a prodigious impetus to human consciousness .- Chicago Tribune, Sept. 17, 1905.

the station and convey them and bag LAKE HELEN, FLORIDA. gage to the camp, three-quarters of a mile.

Southern Cassadaga camp is healthy location, 'mid pines, on ele-vated, dry, sandy soil, the air bracing

This prosperous association will hold from the resinous pines; jasmine is in ts twelfth annual convention on its bloom in February, mocking birds make beautiful grounds overlooking Lake the air musical in March, Drummond

Colby (postoffice Lake Helen), begin-ning Feb. 4, 1906, and closing March 18. early spring, orange groves are plenty early spring, orange groves are plenty The camp is located 145 miles south of within a mile of camp-one in sight. Jacksonville on the Atlantic and West- Fires for warmth are seldom needed. ern railroad, a branch of the Florida hence the expense for fuel is but a East Coast railroad-a line between triffe.

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There are now built and in construc-All these excursions by the Clyde ion some fifty cottages and public Steamship Co.; from New York City. buildings. Light housekeeping rooms Write me for low prices-circulars, can be found in the Apartment House, folders, etc., (enclosing 4 cents in Mrs. A. M. Spencer furnishes table will be given. H. A. BUDINGTON. board at reasonable prices, the year 91 Sherman St., Springfield, Mass. round.

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How many expeditions men have sent orary, and Hotel. Toward the infinite to find their God, The speakers and mediums engaged And only found their own transcendent at this meeting are³J. Clegg Wright, Carrie Tying, W. F.⁹Teck⁶ Laura G. Fixen and Carrie Cuttan. ¹A dreams!

These have they deified, and worshiped Mr. Peck and his hiece; Grace Hawthem, And sacrificed according to their wealth

THE GOD-IDEA.

tin, will lead in the singing, and Anna Duncan will preside at the organ. Of mind and treasure. The trumpet medium. Mrs. Bartholo Savage, saint and sage

mew, will give seances. 6 Other meai-Have built a dream-God, like unto them ums are expected. iit Bi selves Dramatic entertainments, weekly

dances, card parties are features of the trimmed Him up camp. , a . Fit to be Ruler of the Universe. After December 1, there will be meet-

ings each Sunday in the Auditorium. The association has put down a deep face

artesian well, from which pure water is pumped into a reservoir on Prospect Of His own laws, which He can never Heights; our cottages land other buildbreak,

ings are supplied with running water, free from sulphur. New cottages are going up outside

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fundamentals of thought-transference. The remedy for divesting oneself of haunting creatures, no matter of what source or origin, lies in our own hands. can give no better recipe than that of Miss Nora Batchelor, which appeared in The Progressive Thinker recently. Read her article closely and it will give all the information necessary. HERBERT A. HARRELL.

Chicago, Illinois.

A FORTUNATE PREMONITION.

Did Not Some kind Guardian Spirit Inspire the Dream?

As psychic phenomena are being so freely discussed in scientific circles, some reader may be interested in the following story, which is literally true: In 1862 two brothers, north of Ireland men were in Valencia. Spain, engaged in growing and shipping fruit for house in Maiden Lane, London, England, Previously the younger had been

newspaper reporter in the city of Londonderry, Ireland, and while there had made the acquaintance of a young woman to whom he became engaged The time was approaching for the mar riage, and it was necessary for him to make a long voyage to reach the home of his fiancee. The marriage day was set, and he had engaged his passage in a certain ship. Before the date of sailing his elder brother dreamed that he

saw the vessel with his brother on board move out to sea. Without any apparent cause she suddenly careened and turned bottom upward.

The dreamer smiled at the vision, dismissed it from his practical mind, and was soon fast asleep again. He would doubtless have never given it a second thought had it not occurred exactly in the same form in each of the two succeeding nights. It then so impressed his mind that he concluded to tell his

brother and persuade him to postpone his trip and sail by the next boat. The ship of the dream was lost on her voy age, and all on board perished. The brother sailed the following week reached Londonderry, the home of his

bride, and was married on March 10, 1862. In the meantime the elder brother had written to his sister in Dublin telling her his dream and explaining that their brother had postponed his voyage as the result of it, and his letter reached the sister much to, her relief, for she had already learned through the public press of the loss of the ship, on which she supposed her brother had perished.

Was this dream the result of a dis ordered brain, or can it be explained or religious or scientific grounds?

R. H, C.

Pine Island, N. Y.

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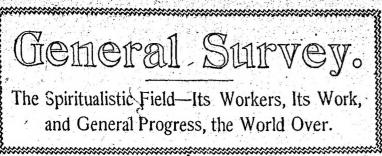
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cess lessons by Dr. B. F. Austin, B. A., et, write to Mrs. A. M. Spencer on the D. D. The titles of some of the lec-

Charles Myers will meet travelers at and Tact; Angelic Help. Price 25 cts. pound; price \$1.

Southern Cassadaga Camp-Meeting Association.

THE PROGRESSIVE THINKER



them."

CONTRIBUTORS.—Each contributor Is alone responsible for any assertions AND ADDRESS WHEN SENDING NO-or statements he may make. The editor DIDUI COMMUNICATIONS FOR DIDUI COMMUNICATIONS FOR DIDUI COMMUNICATIONS FOR allows this freedom of expression, be PUBLICATION, OTHERWISE THEY lieving that the cause of truth can be WILL FIND THEIR WAY TO THE best subserved thereby. Many of the WASTE BASKET. sentiments uttered in an article may be

diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes uusle to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article. WRITE PLAINLY.-We would like to immerse much the minde of our correct. WRITE PLAINLY.-We would like to immerse much the minde of our correct. THE CHICKOR AT HER RESIDENCE, 567 EAST 62ND STREET. SHE WILL BEGIN HER PUBLIC WORK ABOUT OCTOBER 1. WATCH THE PAPER FOR LOCATION OF HALL, ETC.

6

WHILE PLAINLY,---we would have to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four the theter work would have spondents that The Progressive Thinker must make speed equal to about four the Chicago Spiritualists League will be held in must make speed equal to about four operation of the speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be Ring, of Galveston, Texas, one of the most element and fourth and four written plainly with ink on white most eloquent and forcible speakers paper, or with a typewriter, and only on upon the Spiritualistic platform. The one side of the paper. Please bear this in mind.

and Dr. Burgess. An excellent musical ITEMS .- Bear in mind that items for the General Survey will in all cases be program is being arranged. Let every adjusted to the space we have to occu- Spiritualist in Chicago be present and py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line in her new home, at 567 East 62nd item is cut down to ten lines, and ten street, Chicago, where she will be pleased to meet her friends and patrons lines to two lines, as occasion may require

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL'SURVEY DEPART- seats. Brother Ring will also lecture MENT IS ONLY INTENDED TO on Wednesday evening, October 4, at CHRONICLE THE ENGAGEMENTS the home of President Kirchner, CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE avenue. Come and hear some spirit VARIOUS SPEAKERS SAY WILL ual truths. All Welcome. Those who NOT BE PUBLISHED, AS WE HAVE attended the afternoon meeting Sunday-NOT BE PUBLISHED, AS WE THAT NOT SPACE SUFFICIENT FOR THAT PURPOSE. Sept. 17, of the Rising Sun Mission were well repaid for their visit, as we had with us Brother H. M. French. He

AS A GENERAL RULE, IN THIS of October. Brother Thompson also DFFICE WE PAY NO ATTENTION TO gave some grand demonstrations. In ANONYMOUS COMMUNICATIONS. the evening Dr. J. H. Randall delivered THE NAME AND ADDRESS OF THE one of his forceful lectures. Mrs. Dr. WRITER SHOULD ACCOMPANY ALL Caird of Lynn, Mass., gave a number of WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, BENT TO THIS OFFICE. tests through automatic writing, a phase of mediumship which she has thoroughly developed, which was dem-

THE SUNFLOWER CLUB.—Henri-etta L. Lichtig, corresponding secre-tary writes: "The ladies of, the Sun-flower Club will give a tea party, Tues-day, Sept. 26, from 2 to 5 p. m., in their room, Lincoln Hall, Fraternity Build-o'clock, at Star Lodge Hall, 378 So. THE SUNFLOWER CLUB .-- Henriing, 70 East Adams street. Tea 10 Western avenue. Our next social will ing, 70 East Adams street. Tet 10 be held at Sister Kepner's home, Satur-cents a cup. For every cup you buy be held at Sister Kepner's home, Saturyou will receive a reading. Come and bring your friends. Chicago's leading Walnut street, near Leavitt street. An mediums belong to the Sunflower Club elegant time was had at the social given and will preside at the tables."

Notice to Spiritualists:-The expriest, P. A. Seguin, well known among urday evening, Sept. 16." the Spiritualists, has a large house in Minneapolis, where rooms can be gotten "The Independent Spiritualists are enby married couples, four large rooms, and also by single people in three the rate of 50 cents ate of 5 cents smaller room

nue. Mrs. M. A. Merrell writes: "I really cannot do without your valuable paper. I am glad to know that it is so largely circulated." Mrs. Alfred Olson writes from Sabine GEORGIA GLADYS COOLEY IS Pass., Tex.: "You will find enclosed money order for \$1 to pay for the re-NOW READY TO MEET HER FRIENDS AND PATRONS IN PRI-VATE WORK AT HER RESIDENCE, newal of my subscription to The Pro-

gressive Thinker for another year, as I see my time is about up. If there is any one who would like to have The Progressive Thinker, but is unable to

Georgia Gladys Cooley is now located

tober 1, Mr. John W. Ring, of Galves-

pay for it, if such an one will make it known to me I will see that they get the paper." Joseph Griffen of Alexandria, La., expresses his great appreciation of the

When writing for this paper

We go to press early Monday morn-

ing, hence communications intended for that current issue should reach this

office not later than the previous Satur-

Dr. Peebles is coming to Chicago to

speak for the League, Saturday even-ing, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon,

Nov. 5, and in the evening for the Alt-

ken Society, 4308 Cottage Grove ave

day morning. Bear this in mind.

use a pen or typewriter.

six Premium Books he ordered. Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

John W. Ring lectured last week at Waldron, Ind. He creates a lively interest wherever he lectures. He will be in Chicago October 1, and will reenjoy the good things in store for main several days, and deliver two or three lectures. Correspondent writes: "The Spiritual

Alliance Society, 3514 Vincennes avenue, corner Cottage Grove avenue, are holding some very interesting meetings between 10 and 4 o'clock daily, with the every Sunday at 3 and 8 p.m. We are pleased to find our hall well filled with strangers, seeking the truth. We are enjoying some very interesting lectures ticipates opening public meetings in the through Mrs. Elmo by her guides, as near future. Watch for further notice. well as messages from the other side. Mrs. C. Kirchner writes: "The Rising Every Wednesday evening, a test and Sun Mission will have for its speaker on Sunday afternoon and evening, Ocreading seance is given by 'Blue Bell,' Mrs. Elmo's guide and message giver. Every Saturday evening we hold a soton, Texas. Brother Ring is Superin-tendent of Lyceum Work of the Nacial and invite you all to come and enjoy yourselves. Remember that Mrs. Elmo's residence and assembly hall is tional Spiritualist Association. An able orator and forceful lecturer. Don't miss in the same building."

this treat and come early to get good G. H. Brooks lectured for the Spiritual Science Society of Rockford, Ill., for the two last Sundays of September. He speaks in Milwaukee, Wis., in Severance Hall, Milwaukee street., near Niseon street, the Sundays of October, and perhaps longer. He does not as yet know what his permanent address in Milwaukee will be, but letters and telegrams sent to his home address, 114 President street, Wheaton, Ill., will reach him. will be with us again in the early part

Rolla Stubbs writes from Long Lake Minn.: "The good work of building up true Spiritualism is progressing finely The Minnetonka Spiritualist Ashere. sociation has had a number of good workers the past season. As we have a temple and home of our own now where we entertain them, we find concnstrated by the quick recognition of ditions much better. In July we had those who received them. Our sister that pioneer worker and inspirational speaker, Mrs. S. M. Lowell of Anoka. For thirty years she has been doing a good work in upbuilding true Spiritualism. In August we had Mrs. A. Talcott of Minneapolis, a splendid inspirational speaker and test medium. The poems given through her from spirit side of life are excellent. She is a thorough worker for the cause. On the 16th and elegant time was had at the social given for the benefit of the Rising Sun temple 17th we had with us that venerable old worker, Moses Hull, president of the Morris Pratt Institute. He is a teacher instead of a preacher. His meetings fund, by Sister Sinn, at her beautiful home 515 E. Fullerton avenue, on Satwere well attended and all felt that his J. P. M. writes from Wichita, Kans.: ectures were great and good. Besides our home talent we expect to have others with us during the fall and winter

TOPIC FOR THE PROGRESSIVE ELYCEUM. Sunday, Oct. 1, 1905; "Riches About Us."

Gem of Thought:12.

Let us find and hold the riches, Strewn about us everywhere; Nature's fulness joy and pleasure, Here and now, not over there.

f with chear we take each lesson, And enjoy the fruit that's given, Earth will be a place of gladness, And today we'll live in heaven.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Asso-clation, address John W. Ring, Spiritualist Temple, Galveston, Texas,

Wm. C. Lee writes: "Angels bless you and yours for the stand you have taken the past year, in one of the best papers published, and good is being felt under the surface of public opinion. Soon the bonds will burst, and then, public opinion. hurrah for spirit intercourse!"

D. G. Hill writes: "Circumstances over which your correspondent had no control prevented him from giving to the readers of your valuable paper notice of the meetings of the Golden Rule Spiritualist Society on Sunday, Sept. 10. I wish to say that the afternoon service took the usual course of short talks and messages, and in the evening a very large audience greeted the speaker, Mrs. De Wolf Kiser, who held the close attention of her many friends and the strangers as she so forcibly presented the truths of Spiritualism, assisted by that other veteran worker, Mrs. Isa Wilson Kayner. In talk and messages, these with our home workers making a most enjoyable time for all. Sunday, Sept. 17, was another day given to the same work, with short talks by Dr. Koehler, Jas E. Coe, Mrs. Georgia Gladys Cooley, Mrs. Nora E. Hill and others, and for the evening owing to the failure of the expected speaker, W. L. Snell, to be present, Mrs. Nora E. Hill held the rostrum and gave one of her telling lectures, followed with messages by Mrs. Kittle Gifford and Mrs. Alice Sexemith, the accuracy of which brought the truth we are trying to teach close to the hearts of the people. Our speaker for Sunday evening, Oct.-1, will be Mrs. Nora E. Hill. Our open door plan of meeting seems to please, as evidenced by our large and growing attendance, and it certainly is gratifying to the society and we shall continue in the future as in the past, to make these meetings what we claim for them, Spiritualist meetings. At the old place, O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue. All'Welcome."

Mrs. B. F. Allen writes of the good work being done at Pittsburg, Pa., by Mrs. Margaret Gaule-Redinger.

T. Spangler writes that the interest in Spiritualism is increasing in Pittsburg, Kansas. C. A. Sollinger writes: "Dedication of

Fullerton street Spiritual Temple, be-tween Broadway and Marceline avenue, Cleveland, Ohio, Oct. 1, 1905. Doors open to all."....Services will be held norning, afternoon, and evening. Fred D. Dunakin, president of O. S. A., and Dell A. Herrick will officiate in English; C. A. Sollinger in German; Miss Edna Grant, the spiritual nightingale, of Con-neaut, Ohio, soloist; Prof L. Quedenfend and his three sons will furnish the musical program; other speakers and good mediums will be present. Lunch will be served at the temple. Everyone, far and near, is invited to attend."

Marguerite: Macowrites: "On Thurslay evening Sept. 28, Mrs. M. A: Burland will hold her regular monthly so-ciable in her parlors at 3019 Vernon avenue. Prof. Leon and other good psychics always present to give spirit mes-sages and tests, and palmists to read the lines in your hands, so all have a good time. Our hostess always serves. some dainty refreshments, all for the small sum of 25 cents."

H. D. Morgan writes: "W. J. Colville has been secured by the First Associa-Alice Turbett writes: "The.Band of tion of Spiritualists of Washington, D. C., for the month of October. Services from the camps, Thursday, Sept. 21, afevery Sunday at 11 a. m. and 7:45 p. m., ternoon and evening, with addresses of at Masonic Temple. Mr. Colville will also give a course of 20 afternoon lectures at the residence of Dr. Alice Harvey Butts, 1402 L. street, N. W., on special topics, and a course of twelve eyening lectures at 402 A street S. E." Sylvia Carey writes: "The ladies of the Kenwood Spiritual Society will give a Harvest Festival and dance on Friday evening, Sept. 29, at Kenwood Hall, 4308-10 Cottage Grove avenue. Rer freshments served in banquet hall. Music by Reed's Orchestra; wardrobe free. Come and bring your friends. We will insure you a good time. We hope to see all of our old friends and many new ones on this occasion. Come - and be royally entertained," Maggie Henry writes: "Sunday, Sept. 17, at (old 77) Spiritual Mission Chapel we had a very fine meeting. A large and intellectual audience. Our speaker, F. M. Stoller, read for the cripture lesson a portion of the 28th chapter of I. Samuel, where King Saul visited the Woman of Endor (a medium). After a few remarks he took up the questions and answered them all in an interesting manner. We had with us again our musician and test medium, Madame Lucile DeLoux, who will be with us every Sunday, now that she has returned to the city. She favored us with spirit messages, and I think Mr. Stoller answered a personal question for every one in the audience, as well as giving a number of psychometric readings. Strangers and investiga tors welcome at our meetings, at 8 p. m. every Sunday.'

FRANKLIN CAMP, NEB.

Closing of a Very Successful Season.

We have closed one of the most successful camp-meetings ever held at this unusual experience in the history of this once very successful camp. It place. At first the outlook was any. thing but encouraging. Before opening our camp two orthodox camp-meetings seems within the last few years both were held in the grove, also a county the elements and opposing thought of the vicinity have combined to hinder fair, close by; these together with a heavy fall of rain on the 4th and 5th, the influence of the advance thought sent forth from this center of evolumade it seem as if our efforts would be futile. On the 6th, however, the weather changed and the welcome suntionary education, yet strange to suy we believe the camp will live and flourshine peered through the trees, while ish, and yet will shelter under its magthe leaves threw off the rain drops, nificent old trees the forms of those nomaking nature weep while she smiled ble souls who sacrificed so much in with promise of success and harmony coming here, from different parts of the for the remaining eleven days. country in order to pour out their grand The workers who had gathered thoughts that will vibrate through end-

around the camp-fire during the storm, less time, meeting in sweet intonations with sedate countenances, came forth the spiritual demands of many who are now, with beaming faces and merry repartee upon their lips. One could hear the ringing laughter of the ladies yet to come upon the stages of mate rial experiences. mingled with the bass and heartfelt but tedious journey from the Delphos, Kansas Camp, the weather had changed from 95, falling to 50 degrees in twelve tones of their gentlemen companions, all of whom were determined to cause the old grove to reverberate with the hours, remaining low two days, when i commenced raining, water falling stead-ily and heavily for forty-eight hours, good cheer and harmony, felt by every one present.

The dining tent every morning re-Not very encouraging outlook for either sounded with good cheer, good food and the management or workers. One merry-making, intellectual discourse and harmony that challenged the aid of whole week was spent without any vis-ible good results. The weather cleared, the gods in bringing about success. however, and the sun came forth with The lines of attraction were laid to evwarming rays to cheer us, and we soon ery town in the vicinity of the camp, People poured in from every direction until each worker had all he or she could attend to. C. H. Moody was appointed chairman of the meetings; ev erything was kept in order, and harmony prevailed everywhere.

His courteous attention to the workers, and kind address to the public, won for him the highest esteem, which made the good-byes at parting with him and his estimable wife, be felt deeply by us all.

Mrs. E. M: Hull of Kansas, who is a highly cultured lady, interested her audience with historical readings and comic character illustrations; that pleased everyone; she did not remain during the last week of camp, duties calling her home, to the regret of all. Mrs. Bessie Bellman, from Howard, Kansas, an inspirational speaker, delighted her audience with historical and biblical illustrations and citations from leading authorities, together with her graceful appearance and perfect de livery, she wins the hearts of her hear-ers. There is not a more competent nor attractive speaker on the spiritual rostrum; she will always receive a hearty welcome whenever she returns to us in the future.

Mr. E. F. Barrows, who is a simple reader and medium, has no peer in his line of work, which is individualized; he never fails to give perfect satisfaction to those who seek spiritual counsel and communion with their departed ones. He is one of the rare gems on earth and should be more widely known.

Rev. E. E. McCarthy, from Denver, Colorado, is an elderly lady with gray hair, but her bright intellect and ready wit wins every one. She has no equal in the lecture field, her batteries aimed towards the enemy's lines, are ablaze with intellectual fire, with which she slays all opposition, never ceasing till the work is finished and she has won a victory for Spiritualism, which she seems to prize above all else. When giving messages from the rostrum she keeps her audience laughing and weep-ing alternately. This lady can occupy the rostrum for two hours and still they cry for more. She is a student of the occult and we confess, through the knowledge thus obtained, she has developed wonderful powers. Her ad iress is 1242 Curtis street, Denver, Col. Mr. E. F. Barrows' address is Franklin, Neb.

in the nineteen years since it was writ-We would like to relate an incident ten many of its amazing prophecies have been most startlingly verified, as of rare mediumship.

A gentleman from Montana who had for example, the X-ray, wireless telegrarecently come to Franklin on private business, brought with him a skull of phy and hundreds of lesser marvels, a man's belief in which in 1886 would have been title to life in a mad-house. an Indian woman, which bore a remark-

HIMALYA Meeting and Overcoming Opposing Ob (THE KOLA COMPOUND) The African Kola PLANT is Nature's Positive Dure for HAY-FEVER and ASTMA. Since it We are just in the close of a rather

FRANKLIN CAMP.

stacles.

When we arrived here after a short

one of our centers will be overcome by

who have with berculean effort stood

firm to their post, while the enmity of

the gods worked to unfold more power

and illumination, that will still resist

the opulence of money and creeds that

surround this camp. May the Infinite spirit of truth bless and protect them

in their declining years. REV. E. E. McCARTHY.

BOOK REVIEW.

A Dweller on Two Planets, or the Di-

viding of the Way. By Phylos the Thi-betan. Baumgardt Publishing Co., Los

Angeles, Cal. Cloth, \$2. This book is remarkable for the man-

its contents. We cannot give a better

idea of it, than quote these descriptive

The initial chapters open with a de-

and all other things of which we to-day

are so proud, those ancients were not

merely our equals, but our superiors.

How many of these things were lost, and how, to-day-towards what is al-

most universally believed to be the end

of a grand cyclic period, perhaps in-deed of the world itself—these lost mar-

vels of nature's hidden forces and se

crets are to be re-discovered, are so be-

ing, indeed. And here, for many, will

Denver, Colo.

words:

recent discovery this remarkable botanical p duct has come into universal use in the Hospit of Europe and America as an unfailing speci proving that

HAY-FEVER ASTHMA can be CURED

An. 20, was a holpoint show by porknows, Va., writes Jan. 20, was a holpoints invalid and was cured of Hay-fover and Asthma by Himalya, after if years suffering. Err. J. E. Berdyks, of Ulii Cliy, Kans., writes Jan. 2011. Berdyks and the state of the

OUR TWELVE PREMIUM BOOKS

They are our own publications. They are neatly and substantially, bound in cloth.

observed the white dresses and gay No other publishing house in the hats of the young girls approaching, to United States excels them in the megether with spanking teams and carrichanical work-binding, printing and ages well groomed, bringing happy, smiling faces, and for us best of all, paper.

The three volumes of the "Encyclopewell filled pocketbooks. Our circles were well filled and each lecture well dia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be attended; collections liberal and to-day, dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science." the last Friday of the camp, we look forward with much hope and enthusiasm to a successful closing. Hoping each friend who reads these

hastily written lines will send out to Then the excellent work by Dr. J. M. this camp thoughts of success and financial recognition, so that not even

Then comes the "Great Debate Bo-tween Moses Hull and W. F. Jamieson. It will fill an important niche in your opposition. We need them all, and let ibrary.

us demand that Camp Franklin will live Then follows "Ghost Land," "Art to continue the noble work it has start-Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," We also wish to say a few words in honor of the grand old gentleman and the "Occult Life of Jesus." and his good wife, Mr. and Mrs. Hawes,

And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlyle Petersilea. All these TWELVE PREMIUM BOOKS are furnished to our subscribers for \$3.75 (postage prepaid)-a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a per-ennial fountain of knowledge for you and your family,—an achievement only accomplished by the Progressive Thinker—a miracle in modern business

enterprise!

The above is the number of the pres-ent issue of The Progressive Thinker, ner of its composition and the nature of as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has scription of Atlantean times, 12,000 expired, and you are requested to renew your subscription. This number at the years ago, and vividly depict that age of the world, startling the reader with the right hand corner of the first page is adalmost unavoidable conclusion that in vanced each week, showing the number art, science, religion, social customs of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

> Longley's Choice Collection BEAUTIFUL SONGS

be the chief charm of this book; that Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs.

WORDS THAT ARE TRUE. "These songs are adapted to the needs of soci-ties and to the home; they are spiritual, and breache a tender sentiment to the cultured soul. -Lyman C. Howe. breathe a tender sentiment to the cultured soul. -Lyman C. Howe. "This collection of songs breathes a pure spiritual harmony, and has an uplifting tend-ency." -Dawning Light. "The songs and music are of a nature to in-spire those who hear them with new and higher-resolves." D. W. Hull. "There are some things in our personal histo-ry that never fade from memory. One in mine-has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S.B. Bittan, but I have no recollection of a thought he ad-vanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest com-positions." -J. S. Loveland.

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60

Sept. 80. 1905.

each occupant for one night, and besides giving meals at 25 cents eachwhich is considered cheap in Minheapons. Street cars pass Mary's Place, most convincing tests that have been the location of the Unitarian church, at heard in that have been the door of the Working Girl's Home, the door of the Working Girl's Home, managed by P. A. Seguin and his good wife. Write at once for applications, to P. A. Seguin, 1500 5th street So., Minneadig Minn. Minneapolis, Minn.

A Boston scientist says that hypno- Jaquet. How long she will remain with tism can develop only natural instincts us, she is unable to say at present. She and that the best hypnotist in the world is in demand for circles in the city, and cannot make a really moral person do several calls from distant points are. wrong. From experiments he has made awaiting her decision."

he believes that 75 per cent of the hu-J. Raber writes: "The Elkhart, Ind. man race, if unrestrained by family Spiritual Society is now regularly charpride and other like considerations, tered in the state association, and is would steal. striving hard to hold aloft the banner of

Dr. S. Clay Markley writes: "I would Spiritualism. It invites the cooperation like to suggest that Mrs. Clara Watson of all friends of the cause in this city of Jamestown, N. Y., is the right person and surrounding country. Oscar E. and best fitted to be president of the for the first three Sundays in October. N. S. A." There will be a meeting in the morning

G. S. Klock, secretary, writes: "The and one in the evening on each Sunday; State Spiritualist Association of Ne also a test seance during each week. braska will convene at Lincoln, on Come out and encourage us with your Tuesday, October 10, at 8 o'clock p. m., presence." in the office of the secretary, 2900 P Henriet

Henrietta L. Lichtig writes: street, when an adjournment will be spacious parlors of Mr. and Mrs. J. R. taken to convene again October 14, at Francis were crowded with the ladies 8 p. m., for the ratification of the work of the Sunflower Club and their friends. of the officers in the past year, and to Wednesday evening, Sept. 13. Everyset a date for the election of officers. body was at their best, and a general good time was had. The evening's en-All true Spiritualists are requested to be present at the ratification, as a good ertainment was so diversified one was time is anticipated." kept wondering what was coming next.

The ladies are proving themselves ex-A. C. Nunbson writes from Superior, Wis.: "Herewith please find \$1 for one cellent entertainers and their friends more year's subscription to your dear are anxiously awaiting their next. Among their out-of-town guests were Miss Elizabeth Harlow of Columbus, Progressive Thinker, my twelfth year, I think, and if I live as many more Miss Elizabeth Harlow of Columbus, years—I am 62—I must keep it before Ohio, Mrs. Georgia Gladys Cooley, Mrs. me as my guide. There can not be any Dr. Caird of Lynn, Mass., and Mrs. De-Dr. Caird of Lynn, Mass., and Mrs. De-Wolf Kiser of Iowa." danger of The Progressive Thinker dying out as long as the progressive spirit H. Smith writes: "Sunday evening at

of our champion worker, Mr. Francis, stands at the helm."

with a large_audience to listen to the Claire and Agnes Tuttle, who have resubject, 'Appeal to the Plous, and Dicently been the guests of Mrs. Marian vorcement,' delivered by the pastor. Carpenter at her delightful home in De-The assistant, Dr. L. C. Koehler, gave troit, Mich., write that Mrs. Carpenter an instructive, soul-stirring discourse has been highly successful in her camp work this summer, pleasing the large that was heartily applauded. Messages were given by Mrs. Schumacher. The audiences for two weeks at Lake Brady, young people expressed themselves as satisfied. We as a society feel repaid Ohio, Haslett Park, Grand Ledge, and Grand Rapids, Mich. The last two Sunin our success." cays of September she will serve a society at Columbus, Ohio, where she has We are sorry to say that, Mr. Edger many friends. She is a winning speakly's present engagement with us conludes with Sunday, Sept. 24, but we er who draws well. shall try to arrange to have him with us

Mr. John W. Ring, National Superin-iendent of Lyceum Work, lectured in again later in the season. We expect the Jackson people will patronize the Conneaut and Ashtabula, Ohio, the first Grand Ledge camp-meeting very largely two Sundays in September. The atnext year, for we are all delighted to tendance was all that could be expected know that Mr. Edgerly has been re-enfor the beginning of the season, as all gaged to act as chairman there again next year." attention and energy had been centered at Lily Dale, the great camp of the cen-tral east. He was at Titusville, Pa., Benson Gray writes from Jackson, where the society owns a lovely temple Mich.: "The guides of our present and are doing a good work with the adults and young people as well. Mr. speaker, Mr. Oscar A. Edgerly, continue to give us grand and uplifting dis-courses. The two lectures of Sunday, Ring will be in Indiana the latter part Sept. 17, it seems to us, would have alof September, and comes to Chicago for most done credit to an Ingersoll. the first two Sundays of October. After J. L. Foster writes: Mrs. F. V a short stay in Milwaukee, Wis., he will Jackson is attending the Progressive attend the National Convention to be held in Minneapolls, Minn., where he Spiritualists society at Elwood, Ind. has a very interesting report to make or and will answer calls in a reasonable the lyceum work during the year just distance through the week, to attend societies, marriages or funerals." past.

months." to a large and appreciative audience Sunday evening, Sept. 10. After- the Harmony gave a reception to the paslecture, 'Sunbeam' took control, and not tor, Mrs. Richmond, upon her return only charmed her hearers, but gave the welcome from members and friends. the attentions bestowed on Mrs.

Van Buren Opera House, the Spiritual

Society Students of Nature was greeted

The christening of Mr. and Mrs. Brunton's infant son was one of the features of the evening. Poetical readings by the pastor were also enjoyable. Music by Chicago's soloist, Miss Ariel Nichols. The Lake View Spiritual Union an nounce that their Sunday afternoon meetings have been resumed. Meet

ings are held at 3 o'clock at Wells' Hall, 1629 N. Clark street, corner Fletcher street. Conducted by Dr. and Mrs. C. A. Wickland. Friends and co-workers are cordially invited to assist.

Bertha Wiers writes: "We of Elyria Ohio, are still in the ring, and dealing out spiritual unfoldment. We have elected the following officers for the coming year: F. W. Martin, president; C. D. Van-Hoesen, first vice-president J. M. Wooldridge, second vice-presi-ident; A. F. Reinke secretary and treas The above officers and F. H. urer. Davis, Harry Farrell and Tom Henson were elected trustees. Our society is in very good condition, having enrolled several new members in the past few months, and we hope to make next year one of the best since its organization.'

President Hassmann writes: "The announced opening services of the incorporated society, North Star Spiritual Union, were held with a large attend-ance at its hall, 1546 Milwaukee avenue, on Sunday, Sept 3. A fine lecture was delivered by Koehler, Rev. P. M. Esser, the regular speaker of this society, be ing absent. The second spiritual meet

ing was held with many investigators of Spiritualism. Dr. Esser was at his post and held the audience spellbound with his lecture on the Spiritual Unfoldment of the Human Race. His oriental guide has promised rare revelations during the winter season. Come and attend the regular course of lessons. Mrs. Johanna Rennau was also very good in demonstrating spirit return and communication in tests. The society has also nurchased a fine concert organ to bring the people in a harmonious state. Healing and flowers free at every meet-

ing; also The Progressive Thinker is not forgotten. It is sold at every meet-Come and attend; we do the rest. ing. Sundays. 8 p. m."

Eva L. Stewart writes: "On Sept. 10, the Hyde Park Occult Society, was en-tertained by a lecture from that gifted lady, Mrs. Eva Fravel of Austin. The subject was taken from a song that was song which was 'Tyranny Must Fall.' She handled it fine and left the impression that we should assert our own individuality and not be controlled by the

tyranny of others. On Sept. 17, we had with us Mr. H. M. French, who for the past few years has been doing some good work in Ohlo. He gave us a fine discourse from the Bible that did us all good. He lectures under control and gave full satisfaction to the audience. On Sept. 28, we have our opening of a series of social dances, which we keen up on Thursday evening of each week. Norton will furnish the music Admission will be 25 cents, including refreshments."

was well wrapped in a newspaper, which excluded every trace of form; i was placed in the circle, on the ground the mediums were told there was a history connected with the bundle which they were asked to solve. Miss Mc-Carthy rose quickly to her feet, after slapping the parcel several times, took it, placed it on her head: her hair being done up in pompadour style, the parcel was light and didn't seem to fit, yet the lady placed it there, talking all the time in Indian dialect an] manipulating the light narcel till it remained where she placed it; then she hurried back and forth as if frightened, suddenly she gasped as if in pain, caused by some concussion and fell to the ground as if dying. She said "I am killed," and then seemed to get a hatchet showing how her

limbs were cut from her body by some one who left her to die. She wanted some one to find a small tin box which she lost in the struggle, that contained the secret of her persecution and death. Mr. Barrows finished the scene by dancing a war dance, hanging the Indian that murdered the young Indianwoman.

The gentleman related the story as far as he knew, which corroborated what the medium had disclosed. It wit was the first time they had ever tests they received. No secrets can be hidden from a true sensitive.

Mr. J. D. Reeves with his wife and beautiful daughter. Alther, furnished the music during the time of camp. Their nome is in Asherville, Kans.

In closing we wish to say to the friends, that after two years' disaster Important Notice to Ohio Spiritualists. from fire and flood, we are yet in hopes that the fires kindled in this center of The Ohio Spiritualist Association is very desirous of extending its missionspiritual education-will not be allowed ary field and earnestly solicits corre-spondence with Spiritualists in localito go out. The grand work done here this year by our noble workers, who ties where there are opportunities of put forth every effort to give the camp a new start, will be followed by financial aid, so that the camp will live to kindle anew each year, the hope of spiritual development in the hearts of those who are seeking truth from with-

> There will probably be' a new man agement, as myself and wife will retire from the labors necessary to sur tain a camp, to enjoy the spiritual rest among those of cur friends who will at tend next time, and let younger and stronger people, of whom we have many, take our places. Whatever is camp, which is somewhat in debt, will published in The Progressive D. L. HAINES, Thinker. Secretary.

Mental Suggestion." By Newton N. Riddell. A most excellent work for all

able history of twenty years' standing. And witness this marvel of to-day. April 20, 1899: "Axell Orling gave a private Not one person present knew anything regarding it but himself and some demonstration in London yesterday of friends who came with him. The skull his marvelous invention of steering a

vessel by transmission of motor force by waves of light similar to the X-ray. the force being transmitted through two walls interposed." Yet "A Dweller on Two Planets" contains the forecast of this marvel, though written in ~1886. One reads of yet greater wonders to be re-discovered, and feels that they will also come to pass because so much that was pure prophecy in 1886 has already been realized.

only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

ents: plain, 40 cents.

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Any one of the above valuable bookscan be obtained for 50 cents, a miracle of cheapness.

Some Glimpses, Ancient AND of Occultism fiodern. BY C. W. LEADBEATER The following subjects are treated in a most

able manner; ANCIENT:--Theosophy and Christianity; The Ancient Mysterles; Buddhism. NODERN:--The Unseen World; The Rationalo of Mesmerism; Telepathy and Mind Cure;-Magic, White and Binck; The Use and Abuse of Psychio Powers; Vegetatianism and Oc-cultism; How to Bulid Character; The Fu-ture of Humanity; The Gospel of Wisdom. Well bound in Cloth, with sliver back and side stamp. 400 pages. Frice, \$1.50

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey, Demonstrate. futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

done, however, for the welfare of the. Oct. 6, 7, and 8, 1905. Good speakers,



[Obituaries to the extent of ten lines

STANDARD BOOKS Cloth Binding, 50c. Each. Mr. Birdsell Manley, eighty years young, fifty-five years married to Elizabeth Morley Manley and a life-long res-

ident of Andover, Ohio, passed to spirit life Sept. 9, 1905. Mr. Manley had enjoyed the knowledge afforded by Spiritualism for more than thirty-five years. and with his companion looked forward to the passing with certainty. The funeral was held Monday afternoon. Mr. John Wallace, a friend of the family, It | made an address such as one friend can

make of another when the hand of the nessed anything of this nature and they angel of a higher life has reached forth. were astonished and convinced by the A select choir rendered appropriate songs from the Spiritual Harp, and Mr. John W. Ring, of Galveston, Texas, con-

ducted the service at house and grave A large crowd of representative citizens were present and enjoyed the spiritual discourse.

Passed to spirit life, John W. Dibble, aged 74 years. He had been a Spiritu-alist for many years. By his special request Frank T. Ripley was called to of ficiate at his funeral. He was loved and greatly respected by his neighbors was a great reader of The Progressive Thinker. By his will, which was read,

in Boswell and the adjoining towns. He he left for Spiritualism quite a sum.

The front yard of his home, thronged with friends and neighbors. The Masonic order performed the serv ice at the grace. COR. Boswell, Ind.

Attention, Maine Spiritualists,

The ninth annual convention of the Maine State Association of Spiritualists will be held in Showhegan; Maine, mediums and musicians have been en gaged for the occasion. Every "Pine Tree State" Spiritualist should be present. Important business demands the attention of every believer in Spiritualism. Reduced rates on the Maine Central railroad and its branches. In go ing to Skowhegan, ask for a ticket to the State Spiritualist convention. For

full particulars, address the secretary Charles A. Chase, Clara B. Crosby vice-presidents. VIOLA A. B. RAND, Sec'y. R. F. D. No. 1, Hartland, Maine.

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Cure. Paper cover, 15 cents. For sale as this office. "Child Culture, According to the Laws of Physiological Psychology and who have the care or training of chil-fresh Price 55 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a desply important subject. Price, cloth, \$1. "The New Hife." By Leroy Berrier. Eminently suggestive along the lines of "new thought" Excellent in tone and tendencies. PSice, cloth, \$1. "Just How to Wake the Solar Plex-

By Elizabeth Towne. Valuable for health. Price 25 cents.

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organizing societies! Address all communications to CARRIEM. BARTHOLOMEW. Corresponding Secretary O. S. A. Geneva, Obio. bit By order Presidentio. S. A.

" Bept. 80, 1905.

THE PROGRESSIVE THINKER

RESOLUTIONS

l'o ab

Dr. Henry Slade. He has Passed to the Realm of Souls. tiality of thought, of feeling, of emotion, of passion. We are spiritual beings. To the degree that, we realize this and seek to

BECAUSE DR. SLADE 18 DEAD.

But Now Still More Allve Than Ever, the Secular Press Paints His Earth

Life White or Black, Just as the Mood Takes the Writer, Without the -After Reading These Extracts, See What the Editorat-Large, Hudson may lead us to the generalization that tute a living soul, a soul continuously the supernatural things are the things vitalized by spirit, the source of life. Tuttle. Has to Say.

Lockport, N. Y.—Henry Slade, the great slate-writing medium who achieved fame and fortune, died at a former Niagara county resident, born in Johnson's Creek. He spent the early years of his life there, and was always gifted with the strange power which in later years brought his name into prom-

inence among Spiritualists. Mr. Slade was the son of Mr. and Mrs. William Slade of Johnson's Creek. He attended the district school there and on more than one occasion he startled the students and the teacher by the strange phenomena which he produced. As he grew older his power increased and when 18 years old he was known as one of the foremost Spiritualistic mediums. He went to New York and other large cities, and became so well known that for a time he could not handle the crowds that come to see him. He made a speciality of slate-writing,

d so great did his reputation become that he was invited by some of the crowned heads of Europe to appear be-fore them and demonstrate his strange power. Slade made a tour of the world appearing before every crowned head of note. When he returned to the United States he was a wealthy man. He was entertained by royalty in a lavish manner, and the emperor of Prussia hept him at the royal palace for six the distinguished naturalist, Dr. Willweeks. Napoleon III. presented Slade

iam Benjamin Carpenter of England, f never tire of talking of Slade and his

weeks. Napoleon III. presented Slade with a valuable diamond. The residents of Johnson's Creek in bever tire of talking of Slade and his strange deeds. When but 19 he was able to cause a table with a lighted imp on it to turn on its edge without in this country provoked the curlosity in the standing; and in England of Lord upsetting the lamp. This was done while Slade was five feet from the table, while Slade was five feet from the table. Brougham, Sir David Brewster, Will-and no part of his body touching it. An- iam Howitt and Sir Edward Bulwer other feat of Slade's was to place his (afterwards Lord) Lytton. He made a convert of Dr. Robert Chambers; he held seances in 1857-58 before the emhand six inches above a piano and cause the piano to raise from the floor. He was able to get slate-writing from some peror and empress of the French, the of the most noted persons that had de-parted this life. Slade was the inventking of Prussia and the queen of Hol-land; and ne actually had an audience or of slate writing in gold. He used to with the pope. Home is the man who place two slates together and, breaking turned Mrs. Browning's mind toward a small piece of slate pencil, place it be- Spiritualism and thus incited her skeptween the slates, then, holding the slates in his hand, one could hear the tical husband to write "Mr. Sludge, the Medium." one

lion.

But above all Spiritualism in pencil skipping around between the slates. In a few moments a message form or another allures and will continue to allure those who mourn for lost from some departed friend would be received. Slade conceived the idea of friends. While men have power to love having the slate writing appear in goldthey will regard death as a hideous and en letters. He caused a gold watch to irrational tragedr, and will seize upon be placed on top of the slates between his hands and when the slates were even the slenderest hope of peeping into the spirit world and cheating the opened the writing was a bright golden grave of its victory. Thus the cruel color. There are many slates in existfrauds of mediums are made possible ence in this city which were written on by the very intensity of human affecthrough the power of this noted Spirittion. ualist.-Buffalo (N. Y.) News. "Sludge begins

more,

recall,

eyes,

as dreams.

At your entreaty with your dearest What the Brooklyn (N. Y.) Eagle Says. dead, The little voice set lisping once again, On-September 11, 1876, Protessor Lankester attended a seance. He The tiny hand made, feel for yours once caught Slade in the act of writing, un-The poor lost image brought back, plain

der the table, a message on a slate, us-ing a thimble colored like his skin, to the end of which a bit of slate pencil had been attached. Slade was arrested, convicted and got three months in jail, The customary cloud would cross your the limit for that misdemeanor. On appeal he got off through a defect in the Your heart return the old tick, pay its which are capable of developing and

wording of the commitment. The case attracted some attention Europe. The Russian court wanted a medium, real or false, for its diversion They sent for Slade. He exhibited be fore the Czar, and was a court sensa-tion for a St. Petersburg season. He dropped out of sight very suddenly, but bobbed up again in this country in the early 80s, dead broke and showing in small towns. He went abroad again and had a renewal of popularity in Ber lin, where he exploited ideas about the fourth dimension. He was even honored by a heavy German treatise, "Transcendental Psychics." by Professor Zollner. For ten years the world lost sight of him, until in 1895 he appeared again or the streets of New York, old, ragged walking on crutches. He had a para lytic stroke the first day after he landed and was treated in Roosevelt Hos-The physicians noticed that his hands were calloused, as though he had been doing hard work. He went West and showed up at last said. in Detroit. There he lived, old, broken and half insane, in one room, and made his living by giving "tests" to servant girls at 10 cents a sitting. In time he got too broken even for that and was sent to a sanatorium, where he died. How he lost his great fortunes is unknown, for Slade never made anyone his confidant.

THE REAL SPIRITUALISM.

What is Spirit and What is Spirituality? Adopted by the Washington State Spir-Spirit is life. Spirit is the poten-

Spiritualism phenomena not attribu-table to the supernatural or miraculous, but with its concordant philosophy is gree that we realize this and seek to control the expression of passions, of found not only in perfect tune with all have been steadily materializing our be- animal qualities and propensities, we known scientific lawspoperative in naliefs since the days of ghosts and witch-craft, but we have not yet come to the What is the most beneficent and farture, but a marvelous revelation in the scientic field.

undivided opinion that there is nothing reaching blessing to humanity of the 2. That among its grand purposes is the demonstration of a conscious future but materialism, that there are no supresent demonstrations of continued life pernatural occurrences, though we have beyond the grave? life and the establishment of a univer-The sweeping away of theological erdiscovered that many things once sal brotherhood of man on earth upon Least Regard for the Absolute Truth discorder that many entirely mate in the sweeping away of the way of self--After Reading These Extracts See a just and equitable Desis. plies the necessity of active steps in the

we do not understand, and that there-fore superstition has its roots in ignor-The movement called Modern Spirit-ualism came at the stage of evolution ance. As we progress, and add to our of the human organism when its vibra-knowledge, things supernatural, mean-ing things we do not understand, pass spirits. Spiritualists as a body have schleved fame and fortune, the data as ing things we do not understand, pass spirites. Epinters the set of the move-sanitarium in Belding, Mich. There is, one by one from the realms of the oc-held to the initiative stage of the move-no one to claim the body. Slade was a cult to the safe precincts of the com-ment started by the spirit world to any the submaniant entries of the safe precincts of the com-any the submaniant entries of the safe precincts of the comopportunities. monplace, meaning things we under arouse the slumbering spiritual facul-stand—or think we understand, which ties of mortals on this planet.

preserved its equilibrium most soberly. vital purpose of existence no effort to Some of these stories are doubtless make the conditions of mortal state apocryphal. Many strange things he better here and now quickens ideals and apocryphal, Many Strange Lings and impulses, did. But so did Herrmann, Houdin and impulses, other plain magicians claiming no su. The interminable seeking for "tests"

pernaturalism. It is hard to believe is not alone by the newly awakened that if the spirits of the departed do and inquiring, but by those who have abide near us, they are idle enough to received over and over again incontestdescend to common jugglery and parlor ible proof that we can communicate cognizant of our conditions.

If we believe that existence had a meaning, our first effort should be to find and fathom its meaning and so are not invaded. make our experiences profitable. No great advancement in this direction is needful to teach that the ordering of rose to the top of the profession. He exhibited his slate writing to Henry Ward Beecher, who, according to comindividual and collective life here and mon report, confessed that the mystery now, is the supreme responsibility of, criminology, ethics and moral philosobaffled him. He attracted the notice of mortals.

The orthodox religionists are critipresides over the electric chair. sitives as the gateway between the sphere of the incarnate and excarnate.

the spirit world chiefly, are not demonstrating a higher consciousness of being, or estimate of the opportunity and demand for wise activities of the life here and now, than the creedist who is dwelling upon what may be ob-tained hereafter.

In looking over the field of the Spiritualist movement I am often reminded of an incident that occurred one Sunday some years ago. It was in the hall in Ada Street. I can't recall the name of the speaker. He gave an excellent liscourse bearing upon practical life here, indicating how Spiritualism could

vidual and social progress. After close of service I said to a prother, wasn't that a fine discourse? He replied-and in a whining tone-O, I want some comfort."

one step in an immortal career to be satisfied with that knowledge? Because the hell of everlasting burning is abolished, is there no incentive for the

spiritual beings and not a fallen race." but possessed of capacities and powers

pang! therefore responsible to cultivate, for investigation this!" should we simply seek the comfort of communication, and everlastingly a demonstration of the fact? Is not that **REVISES MEANING OF SIN.** he baby kindergarten stage? Spiritual evolution is indispensible to Theosophist Fullerton Reveals New the completion of human being. And Definition-Says It is Anything Which this can only be accomplished by the Interferes With the Evolution of Manco-operation of human spirit, intelli-gence, love and wisdom, with the unihood into Godhood. versal spirit, the Infinite intelligence. Delegates from various parts of the country, Chicago Theosophists, and a few uninitiated outsiders, filled Steinlove and wisdom. The greatest blessing to humanity of the fact of communication can only way hall last night at the first public come when mortals seek and find how session of the nineteenth annual conto co-operate with the higher spirit vention of the American Theosophical society. About 250 persons were in the realm in perfecting mortal conditions and humanity. audience Two addresses on theosophical sub Regret is often expressed that spirits do not give to us more satisfactory jects were given-one on "Sin',' by Alknowledge of their life and activities. exander Fullerton, secretary of the society, and one on "Man's Divine In-It is far more important that we should find how we can make most valuable to heritance." by C. Jinarajadsa. the present and the future generations

CHESTERFIELD CAMP.

Another Echo From the Article Written Itualist Association. by L. O. Hull-Indianalans Desirous of Redeeming This Camp From the Resolved. 1. That we recognize in

Pestiferous Horde of Fakers Who Have Afflicted It, and Cast a Blight on its Beautiful Grounds.

To the Editor:--I was very much in-terested in an article in last week's issue of your paper, written by L. O. Hull of Fort Wayne, Ind., on the subject of "Fakes and Frauds" at Camp Chesterfield, and I agree with him when he says: "THE PUBLIC IS IN NEED OF PROTECTION FROM THE IMPOST-ORS AND MOUNTEBANKS WHO DO THEIR VILE WORK UNDER THE NAME OF SPIRITUALISM."

I have been reading Spiritualistic littransformation of existing political, so-cial and industrial conditions into such erature for several years, and I am in-clined to believe in the philosophy of a system that would recognize and Spiritualism; to me it has been a beauguarantee to each individual a full tiful, helpful and healthful study, but so far as I have investigated the phenommeasure of justice in sequal rights and ena, it has been a ridiculous humbug 4. That to fight, slash and slaughter and failure. Unfortunately, so far my experience has only been with the faupon the field of battle, to erect to the kirs. However, my contact with the frauds and fakes of the seance room loes not make me entirely skeptical of the truth of Spiritualism. While I have no proof, so far, of continued life after death, I do not believe the proof impos sible; but I think I will be safe in say ing this much: Unless the proper offi-cers of Camp Chesterfield are more careful in their selection of the mediums permitted to do husiness on the premises in a few years these beautiful

grounds will be offered for sale. Two others with myself went to a and crime now extant: we regard as intrumpet seance on the afternoon of Auevitable effects, and we each and all as gust 16. The medium, a Mr. and Mrs. Somebody, whose names I have forgotfactors in the great and crushing cause, and accessories to the crime in exact ratio of our indulgence, indifference ten, were recommended to us by promand toleration. inent Spiritualists as the best of their class. They proved to be fakes and frauds of the first water. They were a fullest play of mental and personal libdisgrace to Spiritualism and to the hu erty wherein the same rights of another man race. A child four years old could easily have detected them as frauds. 8. That we would treat crime as a It is sometimes worth the money we disease, and suggest institutes of repart with to be tricked by a smooth form for the penitentiany equiped with skilful fakir, but these two humbugs efficient specialists in the chairs of were even poor blundering tricksters. We left that dark room thoroughly disphy to succeed the hangman, mob, lynching parties and the genius that gusted, and thy two friends who were honest investigators, left confirmed

skeptics, 9. That recognizing mediums or sen-I still believe there is a truth in Spiritualism, and I carnestly hope that all honest lovers of truth will aid you in notwithstanding that we deplore decepyour noble efforts to unearth these frauds and fakes, and sweep them out association in seeking honestly and of the ranks of Spiritualism, and into everlasting oblivion where they belong. faithfully for only the good in medium-C. W. HEOFFER.

ship, and granting to each individual the right to judge, accept and reject all he may see fit. 10. That Spiritualism, knows no lim-Richmond, Ind.

DECEPTION AT CHESTERFIELD.

How It Was Practiced on a Visitor From Illinois.

To the Editor: -- I believe, if we are to get clear of the frauds in mediumship, the Spiritualists will have to get after 11. 'That this association' extend a vote of thanks to the press for its friendly and unbiased' attitude toward our most successful camp-fibeting, also to our president, speakers, mediums and others who with their intiring ef-forts, contributed to dur success. 12. That we hearily endorse the N. S A in its earnest efforts for the better it themselves. Reading of the article by Brother L. O. Hull of Fort Wayne, Ind., regarding his experience at Chesterfield camp, reminds me of my own while there two years ago; and by the way his article reads, I judge it was the same medium who "done" each one who was there out of a dollar for the S. A. in its earnest efforts for the better-ment of and protection to our state and

farce. local socieles, but we¹ would^Trequest the The medium had called several of the caution of the N. S. A. against imposing in their regulations ¹any ^hinterference with the full play of Hiber46 of thought sitters to the cabinet, and finally requested me to take a seat in the chair inside the cabinet, when immediately and the right of discretion in local propagandal and st 198 baum the medium turned to the opening of the cabinet, and stood there, some of those outside exclaiming, "Why, there 13. That the secretary of this assois Gen. Logan!" Now I suppose the ciation be instructed to send a copy of these resolutions to the Spiritualist pamedium when she turned from me. slipped on a false mustache to complete he likeness.

Such a deception is a great injury to Spiritualism. I denounced it the next morning. I think the management at camps are not particular enough. They ought to allow no medium to act as one on the grounds without they know pos-

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id of new, refined and powerful methods of nature. By E. D. Babbitt, M. D. Cloth cover. Price, 35 cents.

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pers, also the leading secular papers of Washington.

well being of the race is revealed in proportion to our mergency into its claims. We would therefore urge all investiga-tors to strive for its full fruition by progressive study and spiritual growth, especially among our letturers and teachers. 11. That this association extend a

make better mortal conditions for indi-

Are those who have the knowledge that this struggling mortal state is but

activity of higher aspiration and the perfection of individual and social life? Because the kindergarten gives babyhood the freedom and comfort of play

Which image, if a word had chanced

life, would we be glad to have the child remain in babyhood?

Because the spirit realm has brought us freedom from the stultifying errors of old theology and taught that we are

dead heroes marble monuments chisstand—or think we understand, which is the same thing. Slade was one of whom the most marvelous stories were told. Even at an early age, it is said, there were evi-dences of strange powers. Standing five feet away from a table he could cause it to tip over by a wave of his hand, while a lighted lamp on the table or eserved its could light lamp on the table on eserved its could light lamp on the table ones are not separated from us, that no preserved its could light lamp on the table one save not separated from us, that no preserved its could light lamp on the table one save not separated from us that no preserved its could light lamp on the table one save not separated from us that no preserved its could light lamp on the table eled with falsehoods extolling their virtues, is a deplorable murderous insan-ity paraded in the name of patriotism and civilization. 5. That we condone the practice of murder or capital punishment under no circumstances, whether perpetrated by

private individual or the imposing false dignity of law or patriotism. 6. That as we recognize the power that is clothed in thought, and, that as the character of men correspond to their thought, the endless chain of evils

tricks for our amusement and edifica- with the spirit world, and that they are What the New York Evening Post Says. Henry Slade was one of those who

What the Duluth Herald Says.

Henry Slade, noted for many years as the chief exponent of the peculiar feat ures of Spiritualism, most fantastic of civilized religions, is dead at Belding, Mich. His last days were spent in poverty and misery. Of course everybody knows what Spiritualism is. advocates believe that the spirits of the departed hover around those still treading this sphere, and that through the medium of certain gifted individuals clad in an immaculate dress suit and they will condescend to do tricks, and smiling through his spectacles, the wocommunicate banal and very earthly men in the audience prepared to listen messages to their living friends and with all their might.

relatives. While naturally its advocates have life," said Mr. Jinarajdsa. "It has had been drawn largely from those of super- an existence in the past, but only in brostitious tendencies, often people of high ken gleams. Now, in this modern age, standing and keen intelligence have it shows itself in a broader, more magbeen attracted by its peculiar tenets, nificent way. It presents answer to the and have embraced it with full belief in problems of existence which may be acall its phenomena. Like all other eccentric cults, it has suffered much from intuition. Study Theosophy and the character of its advocates. The whether a new peace does not come in majority of those who have investigated Spiritualism, either through cu- | tect in every human face a strain of riosity, desire for amusement, or more music. or less full-fiedged belief in its theories, have been struck by the venality of the spirits summoned up by the medi- has its headquarters in India. Each ums, and by the universal fondness they expressed for talk about money matters. In short, Spiritualism, like fortune-telling of various sorts, has too often been made a means of plunder.

ing the innocent and unwary. "There are more things in heaven and

earth, Horatio, Than are dreamt of in your. philos-

it has become trite, but it expresses the final attitude of most of those who in-vestigate these occult subjects thor-oughly. There is less bellef in them book for the higher life. Price, than there ever was, of course. We gloth, \$1.

Give New Definition of Sin. of mortals, our life here. "Previous definitions of sin have been

The realm of high purpose and upunfair to human beings," Mr. Fullerton lifting thought is one and the same in "They have pictured the Divine this visible and the invisible realm. If Being as afar off, impressing on mortals we fill our lives with noble ideals and his own law. Theosophy conceives of aims and concentrate thought and effort the universe as having its conception upon their fulfillment, we are already in millions of sparks of the divine esn that realm of spirit life.

sence which emanated from the Being What we need as spiritual beings is not a repetition of tests and phenomages ago, each of which is to be incarnated and ultimately become a divine ena, but to seek ever the activity of being. Sin is anything that interferes spirit in search for truth, for the love with this evolution from the incipient that never faileth, for the wisdom that man to the god. true guidance.

"We get our ideas of sin from the We need to bring ourselves up to conscience, from the great preachers of pirituality, to the mastery of mind and humanity, and from sacred books. Punody by spirit. Till we do we are not spiritualized, and this is of vastly more ishment follows sin as the cart follows the horse. Whatever wrong a man does importance than that decarnate spirits shall revert upon himself. It is a sysshall be materialized. That process cannot help us as spiritual beings. But tem just, fair, and unavoidable.' our thought and purpose fixed upon at-

Hindoo Talks Theosophy.

of the present convention ...

Summer."

taining the mastery of spirit will make Mr. Jinarajadsa is a Hindoo, a dark accessible to us its illimitable powers. dapper young man. As he advanced, This is vastly more important than to learn of conditions and occupations he yond the veil of mortal sight. Not to bring into earth atmosphere the spirits released from fleshly limitation, but to

"Theosophy is a new standpoint so develop our spiritual perceptions, powers, and high purposes that we can realize our nearness to and the blissful atmosphere of higher spiritual realms and intelligences, is the greatest grandest work of Spirituality,-is the Real Spiritualism. cepted by the analytical mind, not by

LUCINDA B. CHANDLER.

"Principles of Light and Color." to your life; whether you do not de-E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and - one whom Spiritualists should delight to ponor. The result of years of deep The American Theosophical society honor. is a part of an international body which thought and pationt research into Na. ture's finer forces are here gathered country is organized as a section, with a general secretary at its head. The and made amenable to the well-being of humanity. Medical men especially, and society has a prosperous branch in this scientists, general readers and students of occult forces will find instruction of city, with headquarters in the Auditorium building. C. G. Snow is chairman great value and interest. A large, four-

pound book, strongly bound, and con taining beautiful illustrative plates For sale at this office. Price, postpaid "After Her Death. The Story of a summer." By Lilian. Whiting. No It is a wonderful work and you will \$6.

name are greament of in your philos ophy." Hamlet's sage remark has been guoted so often in this connection that it has become trite, but it expresses the ethereal phases of Spiritual thought, com-bing advanced ideas on the finer and ethereal phases of Spiritual thought, com-bing advanced ideas on the finer and ethereal phases of Spiritual thought. Com-By Prof. W. M. Lockwood, lectures ethercal phases of Spiritualism, leading upon physical, physiological and psy

DR. PEEBLES ON MAGIC OF INDIA.

tion, we would urge the example of this

its in research, but its concern for the

Gives an Interesting Talk at the Spir-Itual Church on West Franklin street, Baltimore, Md.

1.

At the Spiritual Church, on West Franklin street, last night, J. M. Peeles. M. D., who has traveled extens ively in the Far East, delivered a lecture on "India and Her Magic, Black and White."

E. B. ESTES, G. F. CAMPBELL, C. A. LOVEJOY,

Committee.

He said in nart. "The vast majority of India's people are ignorant and exceedingly superstitious, but the learned, high caste Brahmins are intellectual, metaphysical and even brilliant. They are natural logicians. Missionaries have made but a slight impression upon the better classes. While they have four castes, they

have more than a dozen of subcastes, but this caste system is gradually dying out. There are nearly a hundred languages and dialects spoken in this counry, and there are 40 religious sects. he Mohammedans alone, numbering 40.000.000.

"On one of my journeys around the world I stopped two months at Advar with the Theosophists, devoting much time to the study of the different phases of magic. Col. H. S. Olcott, though one of the founders of Theosophy, wears the Hindoo sacred thread. These Hindoos pronounced Madame Blavatsky a black magician. The genuine adepts and Yogis have wonderful gifts and do astounding things under the open sky, in broad daylight. Of course, there are illusions, and there are tramping, lazy jugglers in India, but, eliminating these, there are marvelous phenomena

performed by the real Yogis.

"These demand no pay to They live what they term 'the they holy Brahmanic lifé.' These were geen39 to swallow quantities of stones, and then cast them up by will-stones and balls weighing ounds were tossed up in the air and continued rising out of sight; my handcerchief was burned to ashes before my eves and others, and the norestored unscorched; and one old adept from the mountains moved books, pamphlets and other objects about the room by his will. Do not say that members of our party were hypotleet — mining of the kind. These and still more marvelous

things are actually performed. B "Inquiring of this venerable Yogi how he moved these things by his will, with-out touch, he replied give sarcastic-ally: Why do you Christians inquire of the boother how we do there things and us heathen how we do these things, and how we heal the sick by the touch? * * I believe in Brahm, who moves all the starry world by his will, and in the ratio that I crush down the lower passions and live the holy Brahmlike life, do I have the power to move these smaller things.

"These Yogis never taste of animal lesh; they subsist mostly upon vrice. They are men of prayer, calling their prayers 'tantras' They have great bealing gifts. India is results under the English yoke. The enlightened lindoos of the higher castes consider American and Christians nations gen-

erally as semibarbarians, given to war, noney-making and a world wide commercialism for greed and glory."

ively they are genuine Hull says, we go there to hear from our dear ones and friends who have passed out, therefore we want the real thing. R. BAYLES. Harvey, Ill.

ORIGIN OF THEOSOPHY,

As Set Forth by One of Its Prominent Devotees.

'The word "theosophy" dates from the time of Ammonius Saccas-the third century of our era-and means divine knowledge or science. The word theos in Greek means a god; i. e., one of the superhuman evolution, not God in the sense of the supreme creator. Ammonius Saccas and his followers were also called "Analogeticists." be cause "they sought to explain all sacred legends and narratives, myths and mysteries." according to Dr. Alexander Wilder, "by a rule or principle of analogy and correspondence; so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. They were also de-

nominated neo-platonists. Though theosophy, or the eclectic theosophical system, is generally attributed to the third century, yet if Diogenes Laertius is to be credited, its origin is much earlier, as he attributed the system to an Egyptian priest called Pot-Amun, who lived in the early days of the Ptolemaic dynasty. The same author tells us that the name is Coptic, and signifies one consecrated to Amun, the god of wisdom. In India it is synonymous with the Brahm-Vidya or knowledge of Brahm."

As to the question whether or not Mme Blavatsky was a fraud, there are differences of opinion. If we are to accept the verdict of those who did not know her; if we believe in the infallibility of the notorious Society for Psychical Research report, which was based upon the accusations of two dismissed employes whose interest it was to defame her character, then she was merely a clever trickster, an adventuress, a skilled hypnotist.

It, however, we prefer the verdict of those who actually knew her and lived and studied with her; if we prefer to accept the testimony of such people as her life-long colleague. Colonel H. S. Olcott, the brilliant and scholarly G. R. S. Mead, for five years her private secre tary, the great altruistic idealist, Mrs. Annie Besant, the Countess Wacht-meister and a score of lesser intellectual lights, who testify by their lives and works the fact that Mme Blavatsky was a profound teacher of the higher knowledge, then the popular estimate of her is wrong. One of the most strange and interest-

ing phenomena we can observe is the often curious reversal of that unstable thing we call public opinion. Who best knows what it is values it least. We find the "heresles" of yesterday be-coming the "creeds" of to-day. The stones flung at the reformers of one generation become the laurel-crowned monuments of the next!

KATE C. HAVENS.

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The Methodist Catechism.

growing out of the eating some kind of

fruit he himself created and gave to our

first parents by way of an apostate dev

il: and according to the answer to ques-

tion 45, the cruel sacrifice was an utter

failure, since that sin continues as be

A Presbyterian preacher here once

s credited as having said that the idea

Q. 46. "Will those be saved who die

A few mothers have seemed to be-

The religion of this Catechism as il-

Such doctrine taught to children in

DR. WM. J. HILL.

"Right Living." By Susan H. Wixon

make him a God is idolatry.

than this story?

A Review Showing the Absurdity and Adam and Mother Eve ate some kind injustice of its Statements. of fruit that grew on a tree, notwith-Injustice of its Statements.

standing it had been given them by The author, in his preface of this the Creator. catechism, says; "it is not published What a ri catechism, says; "it is not published What a 'riddle! What a' mystifica-as a child's catechism merely, but is tion! with every perceivable signifithe catechism of the church, including cance adverse to reason, or as pointing both young and old, and is suitable to only to a dream or vision of an untu tored savage; and we have to call it i be retained in memory through life." Now, as this is a summary of princimyth, and no revelation at all; and serving only as one basic part of a ples and tenets of the orthodox religion, taught in Sunday Schools and by the creed, conceived and formulated in an age of ignorance by designing priests fireside, and "suitable to be retained in memory through life." let us examine and despots, pretending, or else ignor-and see how it comports with enlight-ened reason and scientific facts, and communications and revelations direct from God; and so have imposed upor what kind of a character it attaches to mankind a superstitious religion, God.

To facilitate the undertaking, I quote the following questions and answers for comment:

"1. Who made you? God." "2. Who is God? The Creator of all

things. Where is God? God is every-

and kindness among men. where. What can God do? God is almighty; He doeth whatsoever He will." the sins of the world."

"8. What is the character of God? God is love.'-John, iv:8th verse." "16. Is the Son God? Yes; Christ is over all, God blessed forever; He is the true God .-- John, v: 20th verse." "31. What was the sin of our first

parents? Their eating of the forbidden fruit." "32. By whom were they tempted? By the devil in the form of a serpent .--

Gen., iii:'13: Rev., xx:2." "34: Did their sin harm any beside fore, and the wicked are not saved, but themselves? Yes; by the offense of one judgment came upon all mankind oncliable with the idea of infinite love than this story? to condemnation; all are born in sin and are under the wrath of God.-Rom.

v:18." "42. Why did Christ suffer and die? that Jesus died for sinners, to atone for another's sins, is absurd; and I think To offer to divine justice full atone-ment for the sins of the world." world." the should be credited with a little inspi-therefore be ration of reason, though he be called

Will all men saved? No; 'the wicked shall be turned down as a heretic. The plain fact is, into hell.'-Psa. ix:17." "46. Will those be saved who die in the Jews. And to think of God as dy-

ing, is an orthodox absurdity. . This story of Eve and the fall of man childhood? They will .-- Mat. xix:14." "51. Can we repent and believe of is a myth, and Mary's Holy Ghost con-ception and atonement its complement. ourselves? No; the power to repent is given us of God .- Eph. ii:8; Rom. xi: In all reason, Jesus was a man; and to

"107. How long shall the bodies of men lie in the grave? Until the last day, when Christ shall come to raise in childhood? They will."

the dead.—Acts xxiv; John v:28, 29." "J10. What sentence did Christ prolieve this, and so have killed their children to make sure of salvation. rounce upon the wicked? Depart from The crime of infanticide is thus encourme, ye cursed, into everlasting fire, prepared for the devil and his angels.'aged, as affording the only sure way to Mat. xxv:41."

heaven; and, this side of India, little We have thus the orthodox faith combuds of humanity have been plucked in the morning, victims of a misleading prehensively expressed and now we will proceed to analyze and weigh its averfaith! Q. 51. "Can we repent and believe ments and claims.

1. "Who made you? God. Now, of ourselves? No; the power to repent if God made you, he evidently should be responsible for his work; and if you be our fault ir we have not repented; for unless God gives us the power we are not built right, then it must be his fault and not yours; and as all are cannot; and if he does not, then he and born, created in sin, as declared in the not we must be to blame, if anybody. not we must be to blame, if anybody. Q. 107. "How long shall our bodies answer to question 34, God must be the lie in the grave? Until the last day, maker of sinners; and, behold! he is wrathfully condemning his own work, when Christ shall come to raise the making all to suffer for the offense of dead." But the bible says fiesh and one! marvelous justice, indeed! blood cannot enter heaven. And,

And as God is Almighty, Creator, and too, think of bodies that have decomeverywhere, and doeth whatsoever He posed, chemically dissolved, or may be, will, it follows that everything is just have been burned to ashes, and the as God conceived and made it; and he atoms transformed into vegetable and must have made hell, the devil and his angels, just as surely as he made heav-circulated and appropriated in other en and the good angels; and both kingorganisms, re-dissolved and again scatdoms are his, or else he did not create tered to the four winds, and so on, reall things he claimed. And, as God is peatedly, think of such atoms of bone, everywhere, he must be in hell as well muscle, and varied tissues, parts and as in heaven. Altogether intricate con. limbs, and the whole coming together, ception, and just about as clear as mud. joint to joint, and all composing our Another important fact, which this bodies thus restored. Another mam. Methodist author seems less mindful of, moth absurdity.

is this: As affirmed in the second an-swer, God, being the Creator of all Q. 110, makes this church-constituted things, must have created the faculties God say "Depart from me, ye cursed, of reason, giving to man the power to into everlasting fire prepared for the think, discover the relations of things, compare and make deductions and form We are thus asked to think of a God

judgments; that he thus endowed man of love as sending his own children must be as true as that he made man; and that he should use his reason must together unthinkable of the worst hu-



A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings. its countless popes, bishops, cardinals, friars, monks, and hypocrites, heading intolerance, contentions, wrangles and persecutions, wars and bloodshed; and

creating discord, exciting and maintain ing hate and selfishness more than love It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present Q. 42 and Answer, affirms that Christ suffered and died to satisfy divine jus-

tice, and to make "full atonement for We are asked to believe in a God of love and omnipotent power as allowing First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner his only begotten Son to be ignomin iously tortured and slain for the sins

Ashland avenue and W. 13th street. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes-sages at each service. Midweek meet-ing Thursday 3 p. m. Mrs, Jeffery Bur-land, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-come. Services at 3 and 8 p. m. The Kenwood Spiritual Church will

hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

your friends. The Progressive Society holds serv-ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds nervinces at Witcer Holl

holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-863 East 43d street. Conducted by Mrs.

Isa Cleveland. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana' avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at-tendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 81st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunand Thursday evening at 8 day o'clock. Tests and music at every ser-

The Spiritual Church of the Students of Nature will hold services every Sun-day at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor. The German-English Society Bund der Wahrheit No. 18, holds dervices ev ery, Sunday evening at 7:30 in Brandt's Hall, 162 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp,

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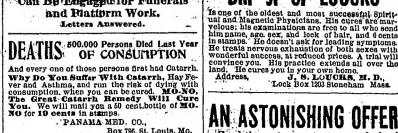
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In a late issue of The Progressive Thinker is an article from Will J. Erwood, addressed to the ."Wisconsin Spiritualists," asking that efforts be put

forth by them to draw together those who believe in Spiritualism. In the early part of the year (1905) two or three meetings were advertised to be held in this city. Certain persons were advertised as speakers, who did not show up. I was present at one of the meetings, and never saw such a sorry display. The gentleman speaker occupied more than an hour, giving an address which had nothing in common with Spiritualism. It would have done as well for a meeting of socialists, or anything else. During the last five minutes of the address ho melcof Snis minutes of the address he spoke of Spiritualism. Then followed tests, so-called, by another person, and if ever

WISCONSIN SPIRITUALISTS.

Rather Critical in Casting Judgment.

tests could be spoken or written of as "questionable," such were those tests. One such was given to me.

The president, Mr. Erwood, with a committee seem to be anxious to collect together the believers in Spiritualism in the State of Wisconsin.,

There are many Spiritualists in the state, some in every city. Many of them hold aloof, because so many of the speakers or lecturers traveling among various societies, whose place is not on the platform, but in a meeting where there are very few persons to hear them. I hope the time is not far distant

when the representatives of Spiritualism will have to undergo an examina-tion as to their fitness or otherwise, to lecture in the field. I have been a Spiritualist for over

thirty years, and I think myself capable to judge somewhat of addresses and lectures for a Spiritual meeting. Many reports of lectures are sent by secre-taries to the Spiritualist papers. In such reports it is stated, "Mrs. So-and-So delivered a "grand oration" to a delighted audience. To a person able to judge, such a report is an abomina-ble falsehood. I write whereof I know, because I have Leen at such meetings

and read such reports. Now, Mr. Editor, there are thousands of persons all over the country, who are suffering, yes actually suffering because of the lack of spiritual food. Your pa-per fills a certain niche. The time is well spent in perusing the various articles published therein. But when one has read all, there is "still an aching void," a longing for communion with kindred souls, an earnest soul-yearning to go somewhere and listen, so that satisfaction may be obtained.

There are thousands of Spiritualists who attend other churches for that very reason. I personally know many such

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Madison, Wis.

Wichita, Kansas, Letter.

Lest the many friends forget that I am still on the material plane, I will just ask space in "the paper" of the spiritual and material world, for a few remarks. I am still in Wichita, and be ing most royally entertained by Mrs. William Marchant; am still telling the glad tidings to all seekers after the true knowledge of wisdom, and to some who are not seekers after it, and holding an independent meeting Sunday even-ing in Ghetto Hall, and to a full house, proving beyond all. doubt, there are many, yea, very many intellectual minds seeking after our grand philosophy. I have many calls from persons to their homes, for private

say that I was surprised but tamely ex-presses what came very near being a feeling of resentment on my part when I had finished reading the odd orthog I had finished reading the said article. Our camp, while it is only in its in-fancy is a beautiful one and we as stockholders feel very proud of the ten acres, which is covered with a beautiful grove, and on the border of a small but lovely lake, which is rightly named Lake Surprise. To be sure we are not in the heart of the city, nor do we desire to be, yet our location is a very beautiful one, and while we are not on the Sound and ac

EDGEWOOD CAMP, WASH

A Stockholder Makes a Defensive State ment.

To the Editor:-Your valuable pape

of Sept. 9 just received, and as ever |

could not resume my household duties until I had at least looked over its con

tents, and as I nad been looking for an other line in regard to our camp which

had just closed, I of course noticed at once the article written by our esti-

mable brother, Will C. Hodge, and to

cessible by boats, yet we have an hour-ly electric car service, and will in the near future have better facilities for going to and from the grounds, as the road between the station and camp ground has been greatly improved this year and the same was being widened and graded during the time our camp was in progress, and thus the dusty condition of the road at that time was explained.

During the coming fall that road is to be graveled, and ere another meeting is held will be in excellent condition. Besides for those who did not prefer walking, there was a conveyance to take persons and their baggage from the station and returning for the small sum of ten cents each way. That our camp was a success is due to the management of a very efficient board. Our president managing the platform work, while our vice-president and secretary with their worthy helpers, the other members of the board, engineered the financial part of the work in a very satisfactory manner.

We had with us on opening day, our worthy and veteran worker, P. C. Mills, who delivered the opening address, which was enjoyed by all present. In the afternoon we were entertained and instructed by another tried and true worker, Will C. Hodge. In the evening Mrs. Flora Heckman delivered a fine lecture, after which she favored us with psychometric work of a very fine order. The second Sunday Mrs. Erin Chas-

see gave us a very instructive and interesting lecture, following it with messages which were certainly characteristic of her work at all times, very spiritual and to the point.

The afternoon services were conducted by our dearly beloved sister, Irene Smith; it is not necessary to comment on her work, as she is known from East to West and from North to South as a very intelligent expounder of our beautiful philosophy. In the evening we were treated to another very interesting lecture by Will C. Hodge.

The third Sunday we had the treat of the season. Our dearly beloved President Harrison D. Barrett of the N. S. A. being with us, and he dealt out the spiritual food to the hungry soul as only he can do; from start to finish he was constantly surrounded by spiritual forces, who I am sure assisted greatly in giving us the spiritual feast that all so greatly enjoyed; and knowing as we did, that this was our last opportunity to hear his voice in our midst this year we asked him to talk to us again in the evening, which he did, and the result was wonderful, for all felt the magical power of his words, and many skeptics said, "If that is the spiritual doctrine, it has captured me."

At the close of the afternoon lecture, we were pleased to witness the ordination of our dear sister, Erin Chassee, the ceremony being performed by our hold circles in their homes, for private very estimable sister and worker, information and development, and all Esther Thomas Bosley, who afterward gave us a very beautiful improvised I received a nice letter from Mrs. poem on Love and Mizpah. On the fourth and last Sunday at 11 a. m., we listened to another very eloquent address by our ever ready and willing worker, Will C. Hodge; at 2:30 p. m., Mrs. Esther Thomas Bosley gave us a very entertaining and instructive lecture, and all present could not help but acknowledge the power of the spirit that manifested through her. The evening services were conducted by Mrs. Hibner whose talk was very leasing, and was listened to very attentively: she also gave messages, and her message work was of the very highest order. During the week days we had many good and able workers, among whom were Mrs. Lovejoy, Mrs. Corbin, Mrs. Lapworth, Professor Estes, Mrs. Goodkind, Mrs. Benson, Mrs. Greenfield and others who did good and satisfactory vork. Our state convention opened on Monday, August 21 and all went as merry as a marriage bell. -The convention re-elected Mr. Little president, E. L. Nicholson first vicepresident, and Geo. E. Knowlton secretary. A very efficient board was also elected. As we were entitled to six delegates to the N. S. A. convention which convenes in Minneapolis in October, the convention elected them and they gave us every assurance that they would go this year. In conclusion let me say that we as stockholders in the Edgewood Camp, have no desire to change our grounds but will continue to hold our annual camp-meetings on our present grounds. We are able to reach many people on them, and have never been disturbed by the class of people who attend places of this kind for other than moral mo-

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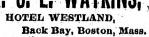
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be as imperative as that he use any man parent, much less of the God-pa" other faculty or force of either mind or rent who hath all power and doeth body. It is, therefore, as much our whatsoever he will. Such an awful con-duty to reason as it is to do anything ception may serve to terrify and weakelse; and if we do not reason and gov-ern ourselves therewith we are sinners, knowledge, but more enlightened minds as much as if we went and buried our revolt against such senseless dogmatalent, or disobeyed a plainly indicated tism as would make God a Satan and men cowards. The human mind, in the command.

Q. 8. "What is the character of God? | might and majesty of its divinity, is God is love." How a God of love could fast advancing beyond such stuff, and create an orthodox devil and hell, the as surely making way with devils, bug-one to tempt man and the other to aboos, and the entire rot of superstition. burn him in forever, for being a sinfler, just as created by this same God, sur-logical, absurd, and plainly negatives passes understanding, outrages man's Nature's revelation of the infinite love highest ideas of love, and baffles hu-man reason. Clearly, if God is love, for if "God so loved the world that he he can be possessed of no such fiendish gave his only begotten Son that whosodisposition; and hell and the devil are ever believeth on him should not peramong the bugaboos of superstition; ish, but have everlasting life,"-if God and to think thus debases the thinker. did this as claimed, he must have had as it is beneath cne's own estimate of little regard for his Son, or either for love and justice-more the conception his own character and responsibility; of a savage than of civilized man.

According to the answer to question 16, "Christ is the true God," as the power to do so is given us of God, then Catholics claim; and, sure enough, if not saved it will be because God Mary is thus the Mother of God. Now, failed to empower us to believe; and this statement is too absurd and ri- not we, but he will be to blame, and

should suffer instead of us; and, surely, should a like statement be made being omnipotent, and in supreme contoday of a respectable young lady, as trol of all things, with power to will claimed true of Mary, the author would and do whatsoever he willeth, he couldbe either sued for slander or adjudged have saved the world as well without to the insane asylum: and it has finally sacrificing his only Son,-indeed, he come to this, that reasoning minds no should never have lost the world or longer credit the story, and the silence anything else, and to believe the story of the preachers relative to it plainly is to believe God cruel, weak, and irreattest their infidelity. In all reason sponsible; it is therefore unworthy of Christ was a man, and a baby first, as credence, and higher conceptions of God were his followers, and because he was a great reformer and teacher is no proof Such doctrine taught to children f that he is God any more than man is the present era of 'higher criticism God. better calculated to dwarf the unfolding

Q. 31, deals with the sin of primitive mind than to expand it; and so by man. Adam and Eve. Their sin, we are force of the Divine All-Mind, in evolution the eating of the forbidden tion, it must retire before the coming fruit, and Mother Eve, next after the Serpent, was the tempter and first transgressor. What that fruit was, between the tempter and state of active intelli-gence to bless and gladden the world whether an apple or a peach, or some- with its advanced freedom and altruisthing else, has never been ascertained, tic gospel.

and commentators have long since de-Knowledge is power, and just as es and commentators have long since de spaired of ever finding out either the special kind of tree or the nature of the fruit it bore. But according to the bible itself, immediately, on the very the traveler may sleep, but can know day Creation was finished, the Creator little of his surroundings, whether gave to man, "male and female that he had created, every tree in which is the us the light that brightens the star of fruit of the tree yielding seed to be for hope and illumines the way to heaven them meat." Gen. 1:29; and they were on earth! . -Yours for truth,

commanded to multiply and replenish the earth, which it seems they did not until they had eaten the forbidden Petoskey, Mich. fruit.

The way is not clear, unless it! was the forbidden fruit that revoaled to them the way of obeying the divine in-function to multiply and people the ethics. She illustrates her subject with junction to multiply and people the earth. If so their condemnation must. earth. If so their condemnation must many brief narratives and anecdotes, have been for obedience; and if they which render the book more interesting had not eaten the fruit they must have and more easily comprehended. It is continued in disobedience and in sole especially adapted for use in Children's continued in disobedience and in sole especially adapted for use in Children's possession of the earth, hale and hearty Lyceum. In the hands of mothers and two lone and undisputed rulers of a byotant in the manus of mould's and teachers it may be made very useful. world without the cry of a babe, the Young and old will be benefited by it. mischief of a brat, or the importunity Cloth, \$1.

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The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva~L. Stewart, corresponding secretary, 455 E. 55th Entrance to hall, 319 E. 55th street. street.

The Spiritual Association of Sixtyninth street and Wentworth avenue meets every Sunday at Alberta Hall and if, as stated in this catechism, we 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m. The Rising Sun Mission will hold

services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star-Lodge Hall, 378 So. Western ave

nue. All welcome. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services ev-ery Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor. Church of the Soul Communion meets overy Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor. Lake View Spiritual Union holds dicke view Spiniar entering at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner. Fletcher street.

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Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802. Ridge avenue, Rogers Park. Day at home, Friday. The Band of Harmony, auxiliary to the Church of the Soul, meets at room,

512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening ses-sion, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffée tickets, 10 cents.

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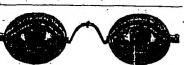
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AN ASTONISHING OFFER Laura B. Payne who has just returned to her home in Fort Worth, Tex., and Send three two-cent stamps, lock of she informs me that the Texas State hair, age, name and the leading symp- Association holds their convention Sept. 29 and 30, and Oct. 1, and asks me to take part in same. On Sunday, Sept. 3, Mrs. Marchant and I attonded the services of the Uni-

express themselves as well pleased.

versalist church, with the Rev. King in the pulpit. I found that this good brother is very liberal and decidedly sensible inasmuch as he made the statement that there was no greater fallacy given forth than to think there was any one nerson, near or far, that could or would bear our burdens; and to be righteous

we must do right, and each be his own savior.

Brother King is, I think, just as good as he looks, and if he is not, then 'he ought to be, for he is a man six feet-if not some more-in height, and certain ly weighs over 200 pounds; very black hair, and brown eyes that not only have a pleasant expression, but a merry twinkle in them which speaks volume

to all, as he voices the truth to his followers, and I rather think that Brother King may derive a part of his inspiration from his good and very helpful wife, who is a lady of natural refine ment and grace, and who when the good man is absent, preaches in his place. Brother King kindly invited me to take part in his services, but I feared (like the Irishman who peddled ashes to scap makers) that I could not do justice to or by the case, and so de-

Sister Virginia Bryan is still in the east, watching by the side of the dear parents who may soon wing their flight to the realms of Truth, Light and Wisdom.

I understood Mrs. Kayner was to join the Wichita Light of Truth Society

again this week, and I sincerely hope she will, as I have two big bones to pick with her, but as Sister Kayner is quite good natured, I rather think she may save her gray hairs, and mine as well.

While the friends here sympathise with the sister in the loneliness she will feel in her mother having joined the loved ones, at the same time we rejoice

in the knowledge with our sister, that her dear mother is at rest with the loved father, who no doubt has a beau tiful home and haven of rest for the

wife he loved so well. Wichits, Kans. E. J. JAQUET.

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tives. And now Mr. Editor, thanking you for the space which this may occupy in your valuable paper, and wishing you unbounded success, and that you still will maintain in the future as you have in the past the "right to herald truth and justice," I am yours for the upliftment of humanity and advancement of our beautiful spiritual truths

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rgetic persons to get them together. Those who can successfully form groups in their own town among thein friends will-find enjoyable and profitable work doing the same in other

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