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66 Wonder Why ?99

Trenchant Thoughts in Regard to Self-Unfoldment-The Absence of Our Literature Among Spiritualists—The Charlaian and Impostor.

note this quotation from Carlyle: "My books are friends that never fail me. For some reason it strikes me very of philosophy—the need of reading righly and I am asking and won-sudy and individual unfoldment? forcibly, and I am asking and won-

made my way from place to place, that courses which come through such inthere has not been a sufficient tendency on the part of some of our socalled liberals to seek the company of books of the higher order, and thus, through them, the association with minds more or less attuned to the higher thought vibration, and "I won-

For many years the writer has been making an effort to study the world's advanced thought. For a long time he tried it in the same way that many of the aforesaid liberals are trying to study now, i. e., by simply surrendering their own individuality and allowing some one else to do their thinking Among the Spiritualists this is made evident by the absence of current and scientific literature, and by the too manifest tendency to sit at the feet of a phenomenon and drink in all that purports to come from the excarnate world, whether compatible or incompatible with our

Facts (?) that are not facts are siezed on with an avidity worthy a better cause, and are accepted as being substantially proven without so much as a question on the part of the recipient-it being enough for them to believe that they emanate from the excarnate realm of life. Again, I wonder why?

As stated above, the writer long followed that course; making the timeworn assertion-many, many timesthat there was no need for him to study, to read, to think, as the spirit or "my guides," would do it all for him.

Then came an awakening, bitter in its intensity. It came at a time when the present writer was made to know that there were many things that he did not know, and some things that even the denizens of the world of spirit did not know, and the pain that such an awakening causes only those who have gone through the same Gethsemane can realize.

Then came the despondency, the feeling of helplessness which almost took him out of the field -the chosen field of work. Then came still more awakening, and books began to appear in the little place called home; they began to be traveling companlons; they began to take on the form of their authors and to seem animated, real, substantial. Some of them were read, and disputed; some of them read, and accepted, but all of them made to pass through the cruthem made to pass through the cru-death," said the Doctor, "yet one or two minutes after the cessation of the the search. light of reason. comes the time when the assertion of cian in opening the chest and squeez-Carlyle comes home, and the writer ing the heart, much as one would a "My books are friends that sponge, to renew its action. never fail me."

The desire to know is born; the desire to know what others think, do England, only last year, who was proand say, coupled to which is the de- nounced dead by the attending physiexcepting even that which comes from the excarnate world.

I know there will come the rejoinder: "Would you have us accept everything that is written in books?"

Nay, not even though the book was written direct by the finger of the Almighty-whatever that is-nor yet if written by the soul long since graduated from the physical expression of

I would not have anyone make a fetish of books any more than I would have them make a fetish of mediumship. But this I would have: I would have every Spiritualist; every liberal; every man, woman and child become sufficiently grounded in the ethics of philosophy, the law of logic and the art of reasoning until they were no longer playthings in the hands of unscrupulous renegades of all sexes--

THAT WE HAVE BEEN PLAY THINGS-MERE TOYS-IN THE HANDS OF THE CHARLATAN, THE IMPOSTOR, THE SIMULATOR, IS A FACT TOO EVIDENT TO BE REA-SONABLY DENIED BY ANYONE WHO HAS DARED TO THINK, AND DARING TO THINK, DARED TO SEE. And continually comes the question, "I wonder why?" Why is it that so many of our so-called "liberals" permit themselves to remain in such ignorance? Is it because which says, "Ignorance is the mother of devotion?" and thus become sufficiently devotional to see a form where none exists; to hear a voice nomenon where there is nothing? Or is it because they fear the consequence of thinking for themselves? Do they fear that some cherished idol will fall to the ground and become as dust, OR ARE THEY AFRAID OF THE CLEANSING PROCESS OF THE

SUNLIGHT OF REASON? Too true is it that we have many among the ranks of the liberals who would reject with scorn a dissertation which gave evidence of pofound research and study, and would accept with glad acclaim anything that would purport to come from the great beyond, not withstanding the bad logic the poor grammar and the worse phil-"I wonder why?"

realize the fact that I have the temerity to question some of the so-called "wisdom" of the sages (?) of the world beyond the grave like flaunting a red rag before the eyes of a "bovine gentleman" to some of the readers of these lines, but It is truth I am after, hence let some of the objectors produce cogent and logical reasons why we should sit at the feet of the denizer of another phase of life and accept his dictum without question. When they have done that I will agree

I deplore the fact that we do not read, study, think as much as the position we hope to take in the world of progress would indicate were pos-When I see none of the works that can enlighten in the homes of those who claim to be in the forefront ny. - Washington.

To the Editor:—In the issue of of progress, I confess I feel at times. The Progressive Thinker of June 30, I disheartened at the outlook. Why, then do I lay so much stress apon the need of fuller understanding

dering wondering where I will find the answer, and when?

It has seemed to me as I have wish to listen to the splendid disstruments as Mrs. Richmond, Miss Harlow, Lyman Howe and others of that class?

Not at all, but because I realize the more thoroughly a soul is unfolded the more perfect an instrument for the production of the wonderful symphonies of inspirational thought they become. Thus a man or woman who is naturally a fine logician, is more capable of use by an advanced logician in the other spheres of life. One who is naturally scientific in his or her methods, becomes at once a better in strument for the scientific mind whose researches in the life beyond the grave add unmistakable lustre to those made while in the material hase of life.

Then, too, the man or the woman who has made some study principles of chemistry, of physics, psychology, and natural science will not be such an easy mark for the masters of legerdemain and charlatanism.

Spiritualists, it is up to you! are you going to do about it? you consent to subjugation, the loss of your own identity, or will you make good by fitting yourselves for the responsible position the world is making for the progressive minds? Would that every home had its library, its reading-room as well as its seanceroom; then and then only will the average mind be fitted to attune itself to the mind of the philosopher or sage from beyond the Borderland. Shall this be done? If not, "I wonde why?" WILL J. ERWOOD. wonder

DEAD TWENTY MINUTES.

And Then Life Is Restored—Dr. B. M. Ricketts Explains Experiments on Stimulation of Heart After Beatings Cease-Strange Work and Proposi-

As set forth in the New York Her-ald, Dr. B. Merrill Ricketts, whose paer on compression of the heart after it has ceased beating to restore life, read at the meeting of the American Medical Association in Boston June 6, created a sensation, consented to talk on the subject this evening. He says a person who has been dead minutes was brought back to life by manipulation of the heart.

"The heart has actually been stimulated to action one or two days after death," said the Doctor, "yet one or Now heart is time enough to justify a physi-"In illustration of this let me cite

sire to question and weigh all things clans, and the coroner was sent for. that come before the observation, not | The child had been dead supposedly for five and one-half-hours when the coroner arrived, yet the child at that time raised its hands and the heart beat, and there was life for several hours afterward. "Manipulation of that heart would,

in all probability, have brought per-manent life to that child.

"The class of cases in which this manipulation of the heart to renew life is especially applicable to where ether or chloroform has been administered, where there has been an inhalation of illuminating or other such gas, in cases of shock from fright, injury or surgical operation, drowning, electrocution, strangulation, loss of blood or probably in many cases of diseases or the administration of drugs.

"The results in all cases are influenced by prompt and skilled attention, the quantity of blood lost, time and the cause of the suspended heart action, mutilation of body and general

"In other words, it depends upon these things what the result will be of the effort to suspend life.

"We have taken twenty-five dogs and chloroformed them until heart ceased to beat. Then the chest was opened and the heart taken in the hand and squeezed about sixty-five times to the minute. enty-five percent of the animals the eart was made to beat again."

Dr. Ricketts will probably find him elf the subject of much discussion for his urgent pleading that criminals condemned to die or criminals condemned to ten years or more of im prisonment be offered the chance of commutation if they announce themselves willing subjects for experiments

of this sort. He says: "We now know of sixty prisoners in the penitentiaries who are life prisoners who are willing to be electrocuted and so experimented upon, provided that if resuscitated their freedom be given them."

There should be laws in each state that give every criminal commutation, if he will allow himself to be subjected o-physical experimentation. If a man be in prison say for ten years, and submits to experiments of uncertain results, his sentence should be commuted to one. two or three years.' Summing up, Dr. Ricketts says that

the total number of men operated upon for cardiac stimulation so far is thirty-nine, and of these twelve recov ered permanently, and in nineteen of the cases the heart beat from one minite to twenty-four hours before death finally came. The heart has been made to beat as long as two and onehalf hours after the first cessation of its pulsations. The longest time on record, of cessation of the heart heat after which it was restored or re-established permanently in twenty min-

utes. If any man is able to convince me and show me that I do not think and act right, I will gladly change. I seek the truthe by which no man was even injured. Marcus Aurelius. To persevere in one's duty, and to be silent is the first answer to calumSPIRITUAL SCIENCE.

Its Grandeur and Beauty Portrayed.

Christian Science is becoming more and more like orthodox Christianity—dogmatic! It has its fixed tenets of faith, faith in Mrs. Eddy and all thoughts emanating frim her as infalsource; enough for all time, past pres-Catholicism says: "Perfection can-

not be improved," and on the strength of that claim has always refused to This is also the attitude of Christian

Science. Spiritual Science; on the other hand, is ever ready to adjust itself to higher conceptions of truth; is, ready and willing to sort over the fruits of research and reject that which has become mouldy and decayed. Realizing that "March on" is the order of eternal progression, it does not settle itself to camp forever upon one oasis in the desert, but is constantly pitching its tent "a day's march nearer home," truth absolute. Without ignoring the physical senses it shows their spiritual origin, and that it is possible to exerelse them independent of their physcal expressions.

Spiritual Science does not seek to knowledge, the word being derived from the Latin "scientia, to know." All discoveries in the realm of the unknown, all religious and secular schools of knowledge are scientific to the extent that they demonstrate truth, All their truths harmonize while their errors contradict each other and tend to bewilder the student.

Spiritual Science deos not seek to establish churches, but rather to per-meate all religions, to unify and harmonize them on the one fundamental principle of truth, embodied in the Golden Rule,' the new commandment to "Love each other."

Spiritual Science has been slandered and ridiculed, but neither constitute argument against it. Fault-finding becomes a habit. A constant seeking for error will in time distort the vision, and so warp the judgment that good may not be recognized though verywhere present.

It is unscientific to speak of the spirit and the body as though two distinct entities. A few hours ago it was our privilege to witness the cremation of a body from which the spirit had withdrawn. How soon it was reduced to a handful of ashes, that might still further be obliterated by chemical process, till absolutely nothing remained

Cause and effect are inseparable. Spirit, cause being withdrawn, body, effect, must follow. We are living in a spiritual universe that teaches us life is immortal, that so-called death is birth into a higher form of life. How

do we know we shall continue to live? Because we live NOW. NOW is immortal, has no past or future. resolves itself into the everlasting ever-present NOW. The I says: "I was not made from

nothing. There is no such thing as nothing. Therefore because I am something, I always was something and always will be something in the everlasting NOW." MATTIE McCASLIN.

St. Louis, Mo.

EX-GOV. ADAMS ON SUFFRAGE.

The Election Crimes Have Been Men's Crimes

Ex-Governor Adams of Colorado says regarding the part taken by their their state:

women in the political corruption of "While the Antis have charged Col-

orado's political evils to woman suffrage, it is no more responsible for our political shame than California women are chargeable with the San Francisco earthquake. Our election crimes have been men's crimes. Women have not stopped election frauds and corruption; true, but wherever their influence can be felt, it has een for good-never for evil! Good men have tried to break up corrupt machines and dethrone bosses, and have failed; but with the aid of good women these evils can be curbed and destroyed. In Colorado our disgrace has come through the alliance of great corporations and party managers. While no revolution has come, no man acquainted with the facts can say that wamon vote in Colorado has been for the bad. Equal suffrage has brought no harm to either the citizen or the state. You may find a very few in Colorado who denounce woman suffrage as a failure. Before taking their word, their antecedents and environment should be investigated. The political ringster, the gambler, the lawbreaker, every interest that gains from the non-enforcement of moral statute laws, are generally nst woman suffrage. The very and against woman suffrage. enemies of the proposition should commend equal suffrage to all good citizens. A cause may well be loved for those who fight it."

SINCE YOU DIED.

Sometimes I meet a pleasant face That doth remind me much of you And think I can resemblance trace Within the eyes of deepest blue.

About the lips a smile expands; Almost I hear the old glad tone-Familiar movement of the hands, Quiet and slow, so like your own.

and for an instant how I want-Upon the hair so snowy white To press my lips; the likeness haunts And thrills me with a strange de-

light. Then comes the thought, you dwell no Upon the rugged hills of time.

Your footsteps press the peaceful Of heaven's fair and beauteous

But I would not recall you here-To tread-life's weary round again, Although I sadly miss you, dear, And longing fills hiy heart with

ALICE M. WARREN. Proctorsville, Vt.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or charlots.-W. M. Paxton. You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it. -Trowbridge.

PSYCHIC FORCES AND REALING.

Psychic Forces and Esyche-Magnetic Healing by Dr. J. A. Marvin.-Interesting Paper on a Subject Which Is of Great Importance to the People of This City, and Elsewhere.

Many labor under the impression that all magnetic treatments are alike and depend on the same principle for their efficiency in curing diseases. This is a mistake. Although formerly all magnetic healers gave psycho-mag-netic treatments, of late years a class of so-called magnetic heaters have sprung up who, instead of depending on the soul or spirit forces, place their whole stress upon their ability to produce a magnetic force, or more properly, in stimulating a nerve force in their patient by a thorough manipulation or friction over the spine and nerve centers. This is therefore a material and not a psychic or spirit magnetism, and while often doing much good is wholly lacking in the power and efficiency of the psychic magnet-

Psychic magnetism, as its name implies, is purely and wholly a spirit force, and one who gives psycho-mag-netic treatments should be expected to give off and impart to his patient spiritual magnetism. While some will doubt whether this can be done or not, and many will dony that it is possible, there are many eminent scientists to-day who recognize the same entists to-day who recognize the same as a fact, and who further claim that there is a spirit force within man which is constantly manifesting itself in magnetic emanations, radiations of distinct and different, colors, clearly seen and described by those possessed of clairvoyant sight.

Babbitt, in his world on "Light and Colors" speaks of saidillustrees the

Colors," speaks of and illustrates the same. These emanations and colors, through the aid of science, have been photographed and are a matter beyond dispute. It has also been shown that these emanations are magnetic or electrical, and differ in force color and quality from different individuals and different parts of the body and are dependent for force, color and quality very largely on the spiritual and true intellectual development of the individual.

They also contend that these magnetic emanations are an absolutely true index of character, and that if not seen are sensed by a great many peo-ple, sometimes to draw one to and into close sympathy and respect for another, and at other times to cause one to be repulsed and held aloof! not as a result of reason but as an intuition that comes from and is manifest ed by the inner or spirit man.

Thousands, too, who have received psycho-magnetic treatments; testify to the fact that they have distinctly felt these waves or magnetic forces passing from the operator to them-selves, penetrating to and infusing ev-ery part of their body with a clearly recognized life or splitt force.

In view of these facts we can easily understand and have no doubt that among these varied radiations from the human body, some may be spirit-ually so endowed that the emanations they send out are imbued with a healing power. Paul, in speaking of the spiritual gift of healing, recognized this fact, and this power as a spiritual gift. We often see its workings among our physicians. One physician goes to the bedside of sick and with little or no real medicine accomplishes wonders. Another with the same or better remedies meets with failure. The magnetic emanations of the one are healing, the other are not.

Recognizing the fact of the existence of these spirit forces and of their manifestation in magnetic radiations, we can well understand that one naturally spiritually endowed with the healing nower may so actuate and develop this gift that it may be made a practical and powerful agent or means in administering to and healing the sick. And as it is a spirit force, call to its aid spirit forces from without as well as within. This is the significance of the terms "Psycho-magnetism" and Psycho-magnetic healing. This was undoubtedly the power that enabled the apostles and early Christian teachers to heal the sick, and they were undoubtedly selected with reference to their naturally being possessed of this important and truly valuable spirit power. And as they lived and moved largely in the spiritual, it was actuated and developed in them until in its manifestations It seemed almost or quite marvelous. It was a part and parcel of the carly Christian

faith, and therefore no new theory.

The medical act of this state has wisely recognized this practice in exempting from its provisions: "those who minister to or treat the sick and suffering by mental or spiritual means." J. A. MARVIN,

Psycho-Magnetic Healer. Chicago, Ill.

HIS SAVING PIETY. As Illustrated in the Conditions of

Life;(): His mighty trust ignores our laws Its ways are marked by trails shame:

shame; t calmly ruins men because claim; It reaches out with greedy offices:

To crush the man who stirs its spite. But he must not be censured! he Is filled with holy pie And wears a halo that is wright.

And wears a name of the records from the reace of those who have the right Through greedy and thinholy ways It makes its daily fiofits grow; It bribes, debauches and betrays,

It boldly sets our laws aside, But never overlook the grace That shines upon his plous face, Nor let his goodness be denied. Its methods are the bucomeer's, And profit is its only creed;
The widow's want the of plian's tears

It suffers not to check its greed; But let us not with hateful anners Behold him as he passes by; Remember his deep piety

And give him kindly praise for he

Has builded towers that are high.

—Chicago Becurd Herald.

Nurture your mild with great makes heroes.—Disraeli Within one's self must be the source of strength, the basis of consolation.—Marcus Aurenus He alone is a pauper who neither inspires nor yet provokes love Anon.

IS ANYTHING SETTLED?

From a Spiritual Standpoint Certain Things Are Established on the Adamantine Rock of Truth-So Says The Two Worlds, of Manchester, England.

The attitude of the open mind is always commendable. Some people manage to have their minds open at the bottom as well as the top, and a state worse than "philosophic doubt" Such minds are always s open that they retain nothing, and stand in need of being constantly refilled. The psychical researcher has an open mind; generally of the sort referred to above. He is always doubtful, never certain. A fact today ceases to possess the importance he attaches to facts tomorrow. By some mysterious process the bars of his mental grate shift, and lo! all his fuel drops out and his fire must be lighted all over again. The mind that is always open to receive new facts, and to welcome new ideas, is a useful mind. But such a mental attitude does not mean that all the old convictions must be discarded before new ones can be accepted. The truth of yesterday is never contradicted by the truth of to-

day.
To Spiritualists it is absolutely setteled that man lives after death. That there is communion between departed men and those still upon the earth. That men possess faculties through which the people of the other life can and do communicate with us in this life. That the communications received from those people have fully established the continuity of human personality, identity, and consciousness after "death." That these spirits who return can and do produce psycho-mental phenomena in and through the brain, nerves, and physical organizations of those men and women who are called mediums.

These points we claim are settled beyond cavil for Spiritualists, and no one is properly entitled to say "I am a Spiritualist," who denies, or doubts these propositions, which have nothing to do with beliefs, theories, or opinions. They are the positive facts ipon which our Cause rests, to deny them is to undermine the basis of all

The next points which must be considered as settled are, that as these spirits" manifestly exist, they must exist in a somewhere. Wherever that nature. We all know that hackneyed

Being is one stupendous whole, Whose body nature is, and God the

and the "stupendous whole" is capa-ble of containing the whole being. ble of containing the whole being. That the state in which spirits exist must have a close relation to that in which we exist, seeing that they come into personal contact with us and manifest a more or less intimate acqualitance with our daily lives. Equally, if we accept the original premises laid down in the previous paragraph, the state in which spirits exist must supply them with all the conditions necessary, not only to perpetuate, but to continue and sustain personality, consciousness and identity after "death." In other words, if these spirits are real, their state must be real, and "object" and "subject" must continue as co-related conditions of consciousness after we leave this world.

consciousness, a condition which provides nothing for the class of communicants visiting us from the "other such are all discounted utterly by the facts we are familiar with. is settled, then, that a "spirit" world exists, viz.: A condition in the universe as completely adapted to man's nature after death, as is this state during life herein. Granting, in spite of the apparent conditions, that the spirits describe with fair accuracy the world in which. they exist, all the old descriptions-

pagan, ecclesiastical, or supernatural -must be abandoned. Further, all our old time theories of preparation for the next life must be re-cast, and the place of priests, saviors, and bibles in our schemes of religious belief and moral education must be reordered, providing we are satisfied the spirits tell us truly of their lives—and why should they not? For it is a fundamental point with us that we do receive information from the other life, and from those who are living in Surely, then, these are some of the things which Spiritualists consider settled. The next duty is to logically work out the conclusions these settled points lead to in the evolution of our lives, and duties, in this world.

THE ONEST MAN'S REWARD.

Illustrating the Status of the Approximately Perfect Man-His Soul Secure, But His Wife Regards Him as a Fool.

I know an upright, honest man who would not harm a bug or bird, He would not willingly give pain to Tis said that he once had a chance to

'salt" a mine he owned somewhere. But he refused to profit by a scheme so wicked and unfair. He's as honest as the day is long,

It you slapped him he would turn the other cheek; He regards it as a wrong when the fingers of the strong Are fastened on the earnings of the

This honest and God-fearing man obeys the laws as best he may, He wouldn't water stock if he could be assured that it would pay:

'Tis said that once he might have sold a sickly cow, but he declined, Believing cash had little worth compared with honest peace of mind. This honest, upright man believes

that what he earns, and that

can bring no pride and no de-

alone, Is all that he may righteously possess or think of as his own:
He never tries to corner things, he scorns to take the widow's mite, He feels that wealth unjustly gained

That a just God reigns above us he is And his daily motto is the Golden Rule:

light.

His soul may be secure, but he's very, very poor, And his wretched wife regards him

..... 9 -- S. E. Kizer.

Guardian Angels

They Come Unsolicited and Under Various Condiditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

"The End Justifles the Means."

nd cause us to see visions of scenes vhich have no existence in fact.

When we consider how Mother Nature accomplishes great ends by indirect means, we will not be surprised when we see angels and men assuming disguises for great or good ends. Men disguise themselves to better than they really are, while spirits appear to come down from their high conditions to accomplish good. I shall in this letter give one or two ex-

amples of the latter.
"You are disguised in a new suit, I said to an Irishman one Sunday, when he was going to his church. 'Yes," he replied, and whispered:

'I can tell you that a poor Irishman, poor clothes, is a damn poor thing. Not so the spirit. I was one day standing at an open

window (my health and circumstances were not pleasant) when a man came up and without a word of greeting, told me of my condition exactly, and referred to a secret ill which I had never mentioned to any one, not even to my wife. The man was dressed in the old clothing of a working man who had just left his bench. He had a paper hat on his head, and seemed to me to be a common laborer or meclanic of the lower class. This man told me what to do and how my cure might be effected; all this about a matter of a kind which I did not care to speak to anyone about.

He walked away without a word of good-bye."

I was so surprised that I put my ead out of the window to look after him, but there was no one there! ome Spiritualists assured me the man was a spirit.

On three different occasions I have seen spirits who I was quite sure, were not in their normal apparel; the most remarkable of these I shall now relate. For the first half of my residence

in Sturgis, typhoid Fever was quite common. I had it very bad on one occasion, and when convalescent was attacked with a severe pain in the back of my head. It was so severe it would not abate so that I could get even an hour's sleep, der of night One day when the doctor came, I said: Doctor, you must do something for this pain. The most heroic treat-

ment is needed, for if I cannot get re-"Well," said the doctor, "to be candid with you, I do not know what more I can do for it, and I do not know what it is."

"Could you not get up a counter irritation by means of a blister" "I would rather have a mustard piness plaster," he said, and he went to work and made one, applied it himself, and

told me he would return at the proper Spirits assume disguises sometimes time to remove it and dress the sore. That gave me a little relief, but it was temporary. The next day about noon I became

actually entranced. I appeared to be in a strange place; it square with a few old houses here and here-quite a poor-appearing place. A man with a paper hat on his head, his coat off and his shirt sleeves tucked up as though he had just left his work, came to me. I told him how disappointed I was. 'I thought the spirit world a beautiful place. I have read of its gorgeous flowers and birds of elegant plumage. I am really surprised! Why, my dear fellow, Sturgis is a better looking place than this."

He smiled, and that smile revealed to me that this man was simply acting a part; probably to teach me that happiness does not depend upon our surroundings, and that, as Robert Burns

"If happiness has not her seat and center in the breast We may be wise, or rich, or great, but never can be blest.'

"This is all you are entitled to at present," said the man.
"Oh!" said I, " you need not make
the least apology, for I am as happy as

can be.' He took me to a tank at the end of the square where there were a number of brass or gold taps. He turned several of them and tested the water of each; then when he had the fluid just to his liking he placed the pulse of his wrist under the gushing water.
"I declare," said J, "that is just
what I ought to do," and I did it.

Then he held each of his temples under the stream. "I declare, you are doing just what I ought to do," and I imitated him.

Then he held his head under the rushing flood, and I did the same. How long the vision lasted I don't know, but I do know that when I returned to consciousness I was very

hungry, and all my pain was gone. The doctor came again that evening. 'Doctor," said I, "I feel very grateful to you for your kind care, but I really do not need your services any more.

He inquired how it happened that I was cured of pain. I told him. He "Well, well," he said, "It is a good thing for you, any way."

That spirit was acting a part in the play, and by doing so accomplished a great good, and that scene was merely a mental impression so as to teach my proud spirit that humility was the vir-

Sturgis, Mich. (To be continued.)

A DOOR MYSTERIOUSLY LOCKED.

"SEES SOME GOOD IN ALL." That Is What Stainton Moses Says of A Curious but Satisfactory Evidence the Various Religions.

I have gained some definite views as to the dogmas that priests hang as fetters on men's souls. I have learned a broad and large tolerance for divergence of opinion on matters respecting which we know little. I have ceased to believe in my exclusive possession of revealed truth by any body of religionists, Christian or otherwise. My comparative study of religions has led me to see some good in all; some root-ideas that surely, bespeak of them a common origin. I regard no one as perfect; but I venerate and adore in the life of the Lord Jesus the nearest copy of the Divine ideal that

and as a human life, it is sublime. Such views-the result of a quarter of a century of careful thought and of a man's difficulties of belief; more so by far than they make me endure attempts to fetter thought by forcing sity be inside the room. We agreed to the mind dogmas that are, on the on the mind dogmas that are, on the face of them, of human origin. never force my views of these things I am now doing, or refer to them at length. I am none the less clear and convinced in my own inner soul of what I know and think; none the less disposed to view the opinions of others if worthily expressed and thought out, as deserving of candid attention. It is only when a Socialist waxes dogmat-

ic that I rebel. I should not like to have any hand in adding one more to the list of "Know-all," "Know-nothing" sects. So I will have none of a religious service such as Spiritualists would want. And yet, I could conduct a service, I think, which would meet the needs of those who are desirous of a form of worship which shall embody in words the distinctive principles of their faith. W. STAINTON MOSES.

PSYCHICAL RESEARCH.

Light, of London.

We learn that Professor M. T. Falcomer, whose writings and lectures on Spiritualism have frequently been mentioned in "Light," is organizing a Society for Psychical Research in Venice. The objects will include the finding and developing a suitable sub-jects and mediums (the two are often confused by Continental investigators); the holding of seances under strict test conditions, with special cabinet, etc.; the investigation of spontaneous phenomena as they occur; the opening of a reading room and library of psychical publications; the issuing of a bulletin of proceedings; the holding of lectures and other meetings and the promotion of international intercourse among psychical students. Flourishing societies already exist at Milan and Naples, and we hope that the new organization will be equally where truth abides in fullness.—

Browning.

tue I needed to acquire peace and hap-piness THOS. HARDING.

of Spirit Power.

Light, of London, Eng., says that Mr. F. W. Fitz Simons, F. Z. S., F. R. I have M. S., of the Natal Government Museum, Pietermaritzburg, gives the following account of a mysterious occurrence which happened to himself: "One erening, a few months ago, the door of one of the rooms in my house was closed and locked in a most mysterious manner. This door had never before been locked, as there never was any occasion to do so and the door lock. On examining it I. found the key had been removed and. inserted in the other side of the lock, the door was locked and the key my mind can grasp. If that life is still remained in the lock. Suspectstudied apart from human glosses, ing a practical joke, I went around to the window, but found it shut and barred. I called witnesses to examine and see for themselves, but they wide reading—make me very tolerant could offer no explanation other than that if it was done by human agency the person who did it must of necesinserting my arm unfastened the catch and entered, fully expecting to on any; very rarely do I write them as find someone inside, but no one was there, and no one could possibly have slipped out unawares, for there were guards at the window. The key was still in the keyhole, and I made sure the door was really locked, for I tried and tested it for some time to

make sure my senses were not deceiving me. The following evening, at a seauce held in the same house, we were informed that a spirit was present who desired to write a message. I signified my willingness, and the medium's hand wrote automatically with lightning rapidity: 'I see you' puzzled to account for what occurred last evening. I hope you will forgive me, for it was I who did it. I found the magnetic and psychic conditions were good, which enabled me to give some test, and knowing how skeptical you were I gave you the best test I could think of. I am sorry you were It Is to Be Inaugurated in Venice, Says obliged to break the window, but the test is worth it. Don't you remember how I used to declare before I passed over that I would return, and if at all possible I would give you some convincing test? You know how keen I was on physical phenomena and tests Frederick Brown.'

"Mr. Brown was an intimate friend of mine, who for a couple of years had been one of my colleagues in the practical investigation of the proofs of spirit return and spirit identity. He died about six months before the I am prepared to above occurrence. I am prepared to come forward and bring my witnesses to swear upon oath that the above is true in every detail, and I think the position I occupy is a sufficient guarantee of my sanity and capability for careful and accurate observation."

Letters From the Spirit World.

Written Through the Mediumship of Mrs. Carlyle Petersilea.

be happy.

tinued.

Now, of course, ethereal substance is invisible to the material eye, for the eye has not yet developed up to that point where it is capable of seeing ethereal things; but under some conditions and circumstances ethereal substance can be seen by the material eyes; and if you will all pay strict heed to what I am about to tell you, without prejudice, I will make any and every body to see these germs

with the material eye. You are surrounded everywhere, and on all sides, by a great germinal ocean or sea. In fact, this sea exists, like the ether throughout eternity, and is co-existent with ether, which never had a beginning and can never have an end. If you are sitting in a room, very quietly and look intently toward the light of a window. Do not look at anything but look directly into the air or space, and you will presently see countless millions of these germs, darting in all directions, never still for

Now I do not mean motes in is sunbeam, but these germs are little round globes, and they are of all sizes, the largest about the size of a pin's head; they are lighter in color than the surrounding atmosphere, that is, they are brighter, transparent and

Franz Petersilea and others tell me that they also have written the real truth many times; but the world is slow to believe, for there is as much or more, dogmatism among those calling themselves progressive and spiritanal as there is among those calling themselves Christians; and some of these dogmatic ones hold the truth back; but truth is always very simple when once understood.

Now, then, the perfect germ is the real male and female which are eternally soul mated and will again unite sometime, somewhere; if not on earth, within the ethereal world. You, my gentleman, or you, my lady, were, previous to your birth, a germ of that which you are now; developed up to that point. You were a spiritual germ within the ether, an ethereal When you throw off your covering of matter, you will be yourself, just as you are now, developed up to that point, invisible to the material eyes, but yourself and real. Now by a natural law you rise upward to a spiritual zone or world, very much like the one you have left, but fairer, more ethereal, more beautiful. All life whatever rises up in the same way. veloped germs have been what has formed these vast zones; and no earth can develop more than these immense zones can hold. The earth is but the least little nucleus compared to these great, magnificent zones; and, even after immense cycles of time have passed, and some of the God-angels should get begond them, there is the never-ending ether, that has no beginning nor has it an end. It would be impossible to fill that which was Many of you will now ask me, what

Mr. Petersilea has represented this differs from another, just as you do on yery often; but my great delight is to go and soothe some weary, new-born spirit with my music.

what I do. I dearly love my own people, the Scandinavian race, and I have chosen to make my home over and above my own country. When and above my own country. some poor, weary, hopeless, heart-broken creature, be it man or woman, leaves the earthly body, whose thoughts of a future life have all been wrong, and the dying one expects nothing less than a burning hell and a fearful devil, when such an one has no near or dear friend in spirit life to receive him or her as the case may be. then I take that weary, hopeless soul in my arms to steady it for a while. guide it to some of these sequestered

spots, similar to some of those the lady has told you of, and here I seat the poor, hopeless, perhaps very guilty soul, perhaps not, perhaps more signed, my wife. Yours truly, against than sinning. I sit quietly by CARLYLE PI him for a short time, silent and sympathetic, until the weary eyes have drunk in some of the beauty around Musical, Literary and Social Enter them, and then, somewhat as I used when a boy, I begin to play softly sighing with the soft wind; tinkling with the little sheep bells: rustling with the leaves and the pines; murmuring with the brook; and thus I soothe the soul until it becomes calm and restful and some of the despair drops away from it; then I quietly lay down my loved violin, and the soul begins to ask me questions. Of course each spirit asks different questions, yet I will give some idea of the general

They naturally ask "Where am I? What place is this? Have I died? guests, to partake of the enjoyment of 'Am I indeed dead?" and I usually the evening, which consisted of a "Yes; you have through the change called death. Still. as you find, you are not dead. are now in one of the zones which surround the earth, in one of its higher spheres, a spiritual sphere. It is very. quiet and beautiful here; do not you ard, Miss Bullett, Miss whoeled, Misses

'The most beautiful place I ever saw," the spirit usually answers. "But

This spirit is usually a Lutheran of "Your ideas of heaven and hell and purgatory have all been

Now the spirit stares at me and asks: "And who are you that tells me

"I was once, on earth, called Ole Bull." "Ole Bull, the great player?" with

incredulous, wide open eyes. "Ole Bull and none other. And do you stoop to me, a poor, wretched out-

"I take off my hat to you," I say, and suit my action to my words. I bow very low to you."
"To me? To me? Oh, what can you mean?"

"I mean that you are God." "God! God! You are beside your

"No. I know what I am talking about. There is no God higher than the human soul. You may not have giene and Health Culture. By

Letter From Carlyle Petersilea-Con- the God head, all in good time; and by the Godhead, I mean Wisdom. You are very unhappy now because you have not wisdom. As soon as you be come wise you will be happy. You have committed errors, or sins as you have been taught to call them, but as you grow in wisdom these errors will drop away from you. Find out the truth of all things and then you will

> Now I keep such souls with me, in this way, for quite a length of time; and as rapidly as they are able to re ceive my instructions I give them; and over their worn faces, then I catch un my violin and play sweet, happy strains. I almost feel as though I pinned the smiles by doing so; and thus, gradually, I lead them on until I am able, sympathetically, to play grand, victorious strains, and so on. Then I try to find out the deep, earnest desire of their souls, and what their one talent may be, if they have one, and there are few who do not, the accomplishment of that desire For instance; if it is a wayward son or daughter whose mother is still on the earthly plane, I try to fan their love into flame, and take the spirit to the mother, that once more the love bemented, that the child shall help the parent, or the parent the child, as the case may be; and thus of the brother or sister, the husband and wife, the lover or friend. If these souls have such friends here in the spirit world. who have not already become aware of the transit of such an one, I aid them to find each other, that they may be-

come united once more in the bonds of love. Some of you may now ask: "Have

you no home of your own?"
Yes, I have a most beautiful home; but these unhappy souls, if I took them directly to my own grand, sublime and beautiful home, would not feel contented or happy; but they, in their undeveloped state, would give way to envy, and be more unhappy than before; but sweet, natural scen ery, such as they have been accustomed to see on earth, raises no feeling of envy within their breasts.

Who was ever envious of a beautiful waterfall, or the deep and quiet woods, or of the brook, the birds or the bees, or of the flowers, the thunder or the lightning? Who was ever envious of the sunshine, the gentle breezes or the wind? Who was ever envious of sweet music? One might be of the musician, if he put on haughty airs, but this I am very care

Yes, I have a home just to my lik ing, and within it often congregate some of the greatest musicians that have ever lived. But I could not be happy or contented unless I was sur rounded by the Norwegian scenes that I loved so well. Yes. my home is nestled in a lovely valley, very much like my old home in Norway, only far more grand, far more beautiful. Here are flowing streams and cataracts; here are trees, and the heautiful Not wegian pine; here are brilliant flowers; here are the deer and the antelope, and best of all, my own little Norwegian ponies; and, believé it or He much as it is, although each one not, as you please, I drive them and the earthly plane, and no two can tell the same story. I do not carry on a conservatory of music as Mr. Petersilea does, neither did I when in the derstand all these things and to be ride, when I am so disposed, in my earthly life, but I am called upon to happy, and to know that if I live they play where I am needed, and that is will live also; that life and identity

Now I hope to be able to write to Now, I will tell you a very little of my people again, but will draw this a close And may the holy angels forever bless my native land and the Scandinavian race. Yours for that which is holy, beau-

tiful and harmonious. OLE BULL.

I was at last able to bring about the much desired result, and slid Ole Bull in surreptitiously, that is, I did by him as I often used to do by my pupils when they thought they could not I would play with them for play. a while, and then stop very gradually while they finished the piece alone. This would surprise and delight them. to think they really could play after all. And thus it has been with Ole Bull and his timidity about controlling

CARLYLE PETERSILEA. (To be continued.)

tainment at Buffalo, N. Y. Friday evening, June 29, was an occasion long to be remembered by those who were present at the Spiritual Temple, Prospect and Jersey streets. because of the courtesies extended to the members of the First Spiritual Church by the host and hostess, Mr. and Mrs. Jacob Stumm, who, desiring to bring into existence a closer social relation of the members, and to create a more earnest effort to build up the material and spiritual work, invited them to meet at the temple as their the evening, which consisted of a creditable, musical, literary and dramatic entertainment, each part being rendered in an able and interesting manner. Among those on the pro-gram are the names of Miss. Dean Mrs. Phelps, Miss Mourey, Miss How-Fowler in the musical and dramatic

The speakers were Mr. Dennis, the spirit usually answers. "But Mrs. Dr. J. H. R. Matteson, Mrs. Arn"No; your earthly teaching has all been wrong; and that is why you are so unhappy."

Richardson and Mr. Stumm. Mrs. Billey gave a fine recitation. Mr. R. This spirit is usually a Lutheran of H. Hoyt, president of the society, officlated as chairman and director of the evening in a very creditable manner. The program was a long one and was carried out in a very efficient manner.

There was a large number of guests

present, and after the entertainment they were invited to sit down to the refreshment table which was beautifully decorated with flowers. A bountiful supply of sandwiches, cake, coffee and ice cream was served. Much praise is due Mr. and Mrs. Stumm for the most excellent manner in which the courtesies and hospitalities of the evening were extended, and carried out in accord with their large-hearted nature, all of which was much appreciated by the recipients. The evening was replete with sociability and joyment. N. H. EDD

The Attainment of Womaniy Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hythe human soul. You may not have giene and Health Culture. By twenty reached the God-head yet, you may be at the very lowest extremity of that which you call God, but you will read and value. Price \$1:

Tay our connecte and trust in their cannot and honesty. I told them they proxy, as we send telegrams by the were but a pack of liars and devils; operator. To allow others to inject and we would not submit further to their magnetism into a medium so as them. them.

N. H. EDDY.

An Attempt to Explain.

A Critical Analysis of Contradictions Made by Spirits Indicating a New Theory

MR. A. J. KING'S WIFE WAS A "INTENTIONAL AND FOR A PUR-CULTURED LADY AND A MOST EX-CELLENT MEDIUM. SHE WAS THE AUTHOR OF SEVERAL BOOKS WHICH HAVE HAD QUITE AN EX-TENSIVE SALE. MR. KING IN THE TENSIVE SALE. MR. KING IN THE "PERHAPS" HIS SPIRIT FRIENDS EXPRESSION OF HIS VIEWS FOL- "DESIRED TO BREAK UP HIS RUN-LOWS CLOSELY HIS WIFE'S LINE "NING AFTER DIFFERENT MEDI-OF THOUGHT. AND ATTEMPTS TO "UMS, TO FIND OUT, PERHAPS, EXPLAIN IN ACCORDANCE THERE. "WHAT HE COULD BETTER AS-WITH THE EXTREMELY PROMI- "CERTAIN" SOME OTHER WAY, NENT CONTRADICTIONS WITH "AND SO THEY TAUGHT HIM THE WHICH DR. I. K. FUNK MET IN "POSSIBILITY OF MISTAKES OR THE COURSE OF INVESTIGATIONS "UNRELIABILITY FROM MANY THROUGH DIFFERENT MEDIUMS, "CAUSES, AND TURNED HIS MIND MR. KING, THEREFORE, CON. "IN SOME OTHER CHANNEL, CLUDES THAT THE "ONLY RA- "WHERE IT WOULD BE BETTER

TIONAL CONCLUSION IS THAT "FOR HIS DEVELOPMENT." "THOSE CONTRADICTORY COMMU- "FOR HIS DEVELOPMENT."

NICATIONS TO DR. FUNK WERE SUGGESTIVE THEORY, TRULY.

AN IMPORTANT QUESTION.

False Communications? Some time ago there appeared in

The Progressive Thinker, "An Open Letter" from Dr. I. K. Funk to Brother Hudson Tuttle, that merits more than a passing notice. The letter is written with great perspicuity and Is spirit identification possible

2nd. Why do spirits through honest, well developed mediums contradict themselves or each other? Or, in other words, tell bare-faced falseoften in the name of highly reputed and intelligent men who have passed to spirit life? Dr. Funk's experience is a perfect

illustration. He says:

"Through one of the best mediums ever met, I was told that the spirit of Theodore Parker wished me to do a certain thing. * Three days after I was with another medium equally famous, whom I believed and still believe to be honest. Theodore Parker reported himself present, but denied all knowledge of the previous interview, saying he was not there and had said nothing of the kind. Since then I have had Theodore Parker at a dozen seauces through different mediget him to recognize any previous interview that I have had with him. What are we to do when what seems to be the same seed corn produces oats

and rye and wheat?" After citing several other examples of equal inconsistency in the communications of spirits, he very pertinently says: "Now, Friend Tuttle, what is the clear, rational explanation of these inconsistencies—an explanation that should clear all doubt from a sane mind concerning the spirit identity hy pothesis?'

This was one of the first lessons given Maria and me by the Teacher while developing mediumship. It was one day in 1863, while at dinner. I felt the magnetic presence of Maria's brother, who was a Lieutenant in the U.S. army in Virginia. I told Maria of my sensing his presence when she said it seemed to her as

though he was there. . After dinner she was immediately influenced, and the spirit said he was William: that he had just got himself together so he could communicate with her and let her know that he was in the spirit world. He said he was thicket of woods when unexpectedly a shell came into their midst and blew him into a thousand pieces and killed

many of his men. The sensing of his magnetism seemed to confirm this report, and we accepted it without a doubt. I asked the Teacher how it was that I could

feel his presence He said: "Spirits could bottle up, as it were, the magnetism of anyone, and take it any distance, and throw it upon anyone they pleased so they could

William had been in our family for years before he went to the war, and we mourned him as dead. Spirits were working on her constantly, except when eating and sleeping, then, and we devoted our time to her develop-

ment. The next day or so she was influenced to talk for a sister-in-law, who lived in New York City. We were iving at that time in Napa City, Cal.

This sister-in-law said she was a spirit, that she had just passed over, that she went down town to the market, and after securing supplies was returning in a street car and was taken with heart-failure and died in the car. Other particulars were men-

In due course of mail, which then took two weeks or more, we learned there was no truth in either case.

I will cife one other case in point At that time a neighboring man was developing as a medium. At our house one day, he was influenced by a spirit purporting to be his nephew, who was supposed to be in Montana, in the mines. He said he had been killed by the Indians, and told of the fight he and friends had had with them and how he was shot and killed. We were in the habit of meeting on Sunday evenings, some dozen or more for the reception of communications

from the various mediums, there be-

you that it is I."
When we opened the meeting the following Sunday evening, one of the women mediums went to this man and took him by the hand and cried, and called him uncle, and told him the same story through this medium he had told him at my house. Another medium said she saw the spirit and described him correctly as this mansaid. Everything seemed to be done to prove the identity of the spirit. A few weeks after, this man re-

ceived a letter from this nephew dated after the time the spirit said he was killed, and said he was well and mentioned nothing to mar his ordinary business and life.

When I learned the stories regarding the deaths of Maria's brother and sister-in-law were false, I refused to go on with the development, and de-clared I would have nothing to do with them. I called them all the hard names I could think of how wicked and heartless they were to cause all by their spirit guardians and teachers, the grief and pain possible, and betray our confidence and trust in their

The spirits had nothing to say to We had devoted our whole What Is the Object of Spirits in Giving time to them for months. No appreclable influence came to Maria some two weeks. Then she was influenced to talk for the Teacher. He desired to explain and she let him. In fact, she could not help herself, for he could control her as he pleased.

He said in substance: "Many cruel

and seemingly wicked things had to written with great perspicuity and be done to a medium to develop her or him thoroughly, which the spirit regretted much more than the medium or her friends. It was, however, the cruelty of the surgeon who inflicted pain to do good or to save life. The pain and grief of the medium on be-lieving her near relatives were dead, enabled the spirits to work on certain organs of the brain that were greatly excited, with far greater effectiveness than they otherwise could, and they knowing the end, were justified in using the necessary means to accomplish their work, even if we did think them devilish and cruel." Good resulted from the stirring up of the magnetism of the organs they wished to operate upon, and they desired means to do it. "Apparent evil to you." they said, "was necessary to produce the best good to you, and all connected with you. Thus are we justified. The highest spirits do so."

In Job wa read that "the sons of God came and stood before the Lord and Satan came among them and stood in his sight." God and Satan had a talk, and God gave Job into Satan's hands to do, with him as he pleased, except not to kill him.

We also read that before Jesus was prepared for his work, "he was led by the spists into the wilderness and here tempted by the Devil forty days who then took him to the pinnacle of the temple," etc. There is much in these experiences

of ancient prophets and seers—medi-ums—that our bei studied with profit by those capable of searching for the cause of things.

What was necessary then may be

necessary new to becomplish the same end. The devil always appears to be a necessary party in fitting a son or daughter of God for any highly in-spired work? The devil is as necessary to the de-

velopment of a good medium as he is to the evangelist in a revival meeting. "There is," said the spirit, "another very important lesson we wish to teach you. That is, that spirits can represent others, can make the medium or sensitive see, feel, hear, and otherwise sense so that such sensitive is sure it sent with fifty men to recognoitre a is the person represented, when it is not. In other words, THERE IS NO POSSIBLE WAY TO CERTAINLY IDENTIFY A SPIRIT BY MAN IN

THE FLESH." Sensitives who can simply "peep and mutter, toften have Washington or Webster, as is claimed twitching them and drawing their faces awry.

Every spiritual communication should be judged; not from the name the spirit gives; but from its intrinsic worth and internal evidence as to its author and its truth. Here is the proper place for the exercise of faith according to knowledge.

Brother Tuttle says it's like a wall between the spirit and the receiver of the communication.

I would liken it to the sender and receiver of a telegram. Both are applicable, but the spirit actually sends is message by electricity, the medium being the receiving machine. The spirit is not all-wise and may

sometimes fail in judgment like fathers and mothers in the care of their children, therefore it behooves all to use the best judgment they can in being guided by what a spirit may

Brother Tuttlerattempts to excuse the discrepancies of spirits on the ground of ignorance or difference of education of the spirits, etc. This will not do in the Dr. Funk case.

Some dozen well developed mediims told him that Theodore Parker was present with them and each gave a communication from him, in which he; the spirit, except the first, denied he had even talked to Dr. Funk before. No "sane" mind can fail to believe that there was design in the telling to the Doctor these inconsistent sto-

Was it evil spirits, spirits who designed to wrong and injure Dr. Funk or anybody else?

I infer from Brother Tuttle's anfrom the various mediums, there being some five or six there then. This spirit said: "I will be at the meeting next Sunday evening and will manifest through someone else, to prove to you that it is I." urally crowding about media to com-municate with mortals to the prevention of higher and more refined ones from doing so. A spirit in the image and likeness of the highest, earthbound! What is the spirit world for, if not a home for spirit and the children of God when the way he he should have a how they

I was taught by the spirit teacher of Maria that no evil spirit was allowed to even come to earth or communicate good themselves; and that there is power in that world to execute the its guardian in spirit would teach it how to return to earth and how to control a medium to communicate. If there is law, order and moral govern ment in that worldpit looks reasonable

to me that this must be so. Again: All mediums are controlled Others always send messages

MEMORY NEVER DESTROYED.

It May Be Latent or Active, However, Depending on Stage of Evolution-The Ego Grows From Savage to Sage, the Difference Between Them Being a Difference in Degree, Not in

To the Editor:-Replying to the psychological conundrums propounded Florence Allen Taylor in the Battle Ground in the Chicago Record-Herald, I would say that to my mind the only satisfactory explanation which I have found for these interesting and perplexing problems is that given by students of theosophy.
Students of psychology hold that

thinking implies a thinker—an ego—an individual unit of consciousness divine and immortal in its essence, but limited and more or less imperfectly expressed through vehicles or "bodies" of varying degrees of density; that the physical brain is the transmitting and receiving instrument which this thinker, or ego, uses during his waking consciousness, a very small part of the real consciousness of the ego; that this physical instrument is liable to injury, decay, death, thus temporarily limiting and preventing the physical expression of the ego; that the ego slowly and naturally perfects his instruments by practice—long-continued use and experimentation, carried on by means of the great law of evolution, implying a use of not one only but many physical bodies, used in successive incarnations.

Thus the thinker—the ego—grows from savage to sage—from sinner to saint, the difference between them being a difference in degree not in kind. The savage and the sinner are young souls, learning to use bodies, and constantly, through ignorance, conflicting with natural laws the will of God as expressed through intelligences). The sage and the saint are older souls, who through repeated lessons and long experience have learned how to manipulate their bodies in accordance with these natural laws—the laws of growth and progress. Hence the one recognizes the value of law and order and regulates his actions in accordance with them; the other does not. One short life is not sufficient to transform the savage into the sage, the sinner into the saint

As to the medium of expression, the brain, acting as transmitting and receiving instrument is, like all instruments, subject to wear and tear; it also decays and disintegrates at the death of (or withdrawal of the ego from) his body. The will or desire power of the thinker sets in motion a subtle form of matter ("mind stuff" or 'mental matter"), and certain organs within the brain act as receivers and transmitters of these subtle vibrations.
In what does memory inhere? How is it preserved when the brain and

body decay? Theosophical psychology posits certain immortal centers, "permanent atoms," which are the storehouses of the various experiences of the ego. There is a physical "permanent atom" ("the immortal germ cell of Weismann), an "astral permanent atom" and a "mental permanent atom." These act as storehouses—"continu-ing sub-strata"—for the "ego experiences" on the respective planes of matter, remaining as permanent ceners within the magnetic field (casual body) of the ego, and are re-vitalized at every incarnation.

Memory of the past may be latent or active, depending upon the stage of evolution, but is never totally destroyed. The destruction or annihilation of anything once existing is philosophically inconceivable. Change and transmutation there is constantly, but not destruction. So the sages of old

KATE C. HAVENS.

would destroy the medium's susceptibility to the magnetism of the medium's guardians and teacher, and there-Not only this, but such diverse magnetism would soon kill the medium.
THESE THINGS CANNOT BE.

BECAUSENO MEDIUM CAN BE CON-TROLLED EXCEPT BY AFFINITIZED MAGNETISM. THE SPIRIT WHOSE MAGNETISM IS NOT IN CLOSE AFFINITY WITH THE ME-DIUM'S COULD NOT IMPEL ITS SYSTEM SO AS TO CONTROL HER.

The law of affinity that will not al low too diverse substances or forces to mix, stands in the way of allowing low, gross and undeveloped spirits to communicate through well developed and cultured mediums. The only rational conclusion then

Funk were intentional, and for great purpose. What was that purpose is the question for him to find out.

The spirit might have been the same in each case, and might have been Theodore Parker, or his own guardian spirit who desired to teach the Doctor some important lesson. It might have been to teach him the uncertainty of the communicating spirit. The Doctor, it seems, went to many different mediums, and perhaps hi spirit friend desired to break up his running after mediums to find out perhaps, what he could better ascer-tain some other way, and so they taught him the possibility of mistakes or unreliability from many causes and turned his mind in some other channel where it would be better for his development. Perhaps it was to teach him to rely upon his own in-spiration rather than another's. He s probably susceptible to spirit influence himself, and his guardian wished to teach him he would get nothing satisfactory from others and thus keep

him from going to them. They have ways to teach that are effective. Perhaps they want to develop greater susceptibility to their influence.

Don't be afraid of spirits harming you. If they don't want to make you more susceptible to their influence they will drive you from it.

'A poor medium, like every other does more harm than good if such attempt to teach or exhibit their medimay be, he should have a home there and be refified by its influence. The low more iforcitfi to control media than the high! Is this the spiritual philosophy we so much love? ly to others, both there and here, and I was taught by the spirit teacher of | that, eventually, they become, through mandates of righteousness

A. J. KING. Hammonton, N. J.

"After Her Death. The Story of a Summer." By Lillan Whiting, No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism; leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, to be able to control the medium,

HIS DEATH WAS FORETOLD.

A Curious Incident Illustrating, the Fact That Future Events Can Be Discerned-Man Saw His Life on Seroll, Which Allotted Him Fifty-Two Years.

Omaha, Neb .- William H. Allen, formerly a well known educator of Omaha, Kansas City and other Western cities, who died recently of apoplexy at Edgemont, S. D., where he was superintendent of the public schools, had a strange dream one night a year ago in which he was forewarned of the precise time of his

In his dream, as Mr. Allen related it later, he saw a map representing a view of fifty years, or all but one year of his life. The map was divided into five sections, each section representing a decade of his life, all the principal events and many of the incidents of which were clearly revealed to He took the map and examined it

section by section, smiling here over some bit of comedy in his life, weeping there over some tragedy and living over again the years agone. When he was done with the fifth section of the map he laid it aside and reached for

the sixth. But he found no sixth.

Again picking up the fifth section he discovered in bright red letters in a corner thereof a command to turn it over and read what was written on the reverse side. He turned it over and there found a map presenting a clear view of the last, or fifty-first year of his life and a forecast of the next, or fifty-second year.

The forecast told him that a ness would befall him at the end of his fifty-second year and besought him to be careful of his health lest the sickness should end his life, and then a voice whispered in his ear telling him that he would-fall ill on his fifty-secone birthday and that if he did not die then he would live to be eighty or ninety years of age.

Mr. Allen was amused rather than depressed by the dream and treated it lightly when he related it to his famly and to some friends the next day. 'We have all sorts of dreams." he "There is no accounting for them, but they are not to be taken se-

riously, especially as forewarnings."

Mr. Allen on his fifty-second birth day arose apparently in excellent

"Do you know?" he said to his wife at the breakfast table, "that I never thought of that strange dream dreamed a year ago, after I related it to you, until I got up this morning? It came into my mind again when I was dressing. I never felt better or less like dying in my life than I do this morning and I am fearful that that dream is going to disappoint me by failing to fulfill itself." Mrs. Allen then told of her worries

and urged her husband to be careful about his health. Mr. Allen went to the school, but in a short time he returned to his home and complained of not feeling well. The family physician came and as-

sured Mr. Allen that he would soon be well again. A short time later Mr. Allen was sitting in his armchair by a window reading his morning paper. Suddenly the paper fell from his hand and he fell forward upon the floor.

His wife heard the sound made by the falling body and hastened to her husband's side, but he was dead. The dream of the year before had come Physicians who were summoned

pronounced the cause of death to have een apoplexy. Twenty years ago Mr. Allen's infant son died and a psychic expert, a friend of his, to whom the story of the dream was related, said: "It was Mr. Allen's son who whispered to him in his strange dream a year ago. The son was old enough to warn him. He could not tell his father that he would die at the end of the year, for he was

earth-bound and was not permitted to do so. But he gave him all the warning he could that when the summons came he might be prepared to die."-

GOD.

Galveston, News.

Supreme, Eternal Primal Cause, Hidden, incarnate, infinite,

at once Lawmaker and the Laws. On which thou dost in judgment sit Unchallenged over all. hou are high and low, swift and

Night-gloom and noonday's radiant Thou art the storm and then the bow

Which arches o'er Thy thund'rous Acacia and the Pall.

Thou art the Maker and the Made. The fashioned and the Fashioner; Tis thou to whom life's debt is paid, Who gilds with majesty the bier, Self-prisoned, self-condemned. Thine attributes are time and space,

And matter crude and mastering force. nd prescient mind that doth embrace Suns flaming through their mighty

And orbit thick star-gemmed. Thou art the Planner and the Planned. Thou art the Doer and the Deed; Thou art Commander and Command. The strength required in 'time of

Both ordained benignly. We see Thee in the baser man To matter wed and close akin: Behold Thee marching in the van A sacrifice for human sin. Offered up divinely.

Thou are ambition's burning spell. And genius, with its dazzling glare, And bounding Hope that doth foretell . A brighter sphere, serener air, Yet uncomprehended,

Except by him whose finer sight Pierces the intervening wall nd revels in the mystic light
Waiting to clothe the souls of all, Earth's probation ended.

So man is but a thought divine. Reflection of Delfic force, Flashed into matter to refine And lift it to a higher course, With unward direction

Thou art the present and the past, Futurity, prophetic store, Thou art the First, Thou art the Last, The all that was, and, and more, Infinite Perfection. Billings, Okla. C. M. ALEY.

Anger and worry are like echoes they do not exist until we call for them, and the louder we call, the louder is their response. We can never drown them; yet, if let alone, they will drown themselves. Horace

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has ap peared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

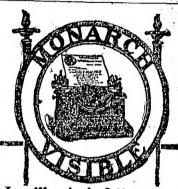
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HER CASE AT ONE OF OUR CIRCLES. A SPIRIT NO MORE TROUBLE OF THAT SORT.

! There is a man in Chicago whose business it is to conargued with and made to realize their condition by this control of people and cause them to seem insane are reformed and converted and made over into good spirits.

North Wells street. He has devoted the better part of of the insane should study obsession. Sanitariums should twenty years to the study of the occult and many of his be founded for the care of the functionally insane where experiments have been carried on in his own home, as his wife is a spirit medium. Dr. Wickland is firmly convinced in my mind at all but many astounding cures could be perthat much of the so-called insanity of to-day is nothing more than the obsession by mischievous spirits and that much crime is due to the same cause.

Dr. Wickland contends that kleptomania and kindred afflictions are nothing but the work of ignorant spirits who have gained possession of certain people and impel them to do unheard of and utterly senseless crimes. He points out the fact that many so-called kleptomaniacs are to be found among the rich who have no need to steal. These people, it is contended, must be impelled by some unseen forces. These forces are nothing more nor less than ignorant spirits who gain control of susceptible individuals and do much harm.

Many experiments have been performed by Dr. Wickland and his friends during the past few years which have convinced him that he is right in his conclusions. In his office one night during the week he explained to a representative of the Chronicle something of his investigations and of his strange and startling experiences while pursuing his studies in the occult. Dr. Wickland is an earnest, sincere man. He says he has no other aim in his investigations but to find the truth. He is not after notoriety and is not using his knowledge of the occult to make money His investigations are carried on for the love of the truth and in aid of humanity.

He Is Not a Spiritualist.

"I am not a Spiritualist," said Dr. Wickland, "and I am no worshiper of spirits. I am simply an investigator. Most of my experiments are carried on in my own home. We have a circle that meets from time to time during the winter months, the members of which are all seekers after truth. These circles are open to any fair-minded people who wish to investigate. We have had some wonderful experiences at some of the meetings-experiences that would astonish and confound those who have not given the

- I believe that the teachings of Jesus are all along spiritual lines. The great need of to-day is that people should cultivate the spiritual sides of their natures. They are living on too low a plane. They are too material, too gross. There are any number of passages in the New Testament which go to show that the spiritual side of men is the most important. The life we live on this earth is but a brief one at the most. We are sent on earth for some purpose It is our duty to ascertain that purpose. We should investigate and find out why we live.

"A great many people who take up the study of so-called adopt the proper methods. They begin to investigate and want to make tests all the time. They are trying to identify this or that spirit and think that as soon as they can be guided by a spirit they know all there is to be known. It is a matter for deep and continued study, and it is a matter that should claim the attention of the most intelligent men and women of the day. I believe all physicians should make it a study and that men of education and of high character should look into the matter soberly and earnestly. There is certainly something in it. That we bave demonstrated beyond the shadow of a doubt.

"I firmly believe that every church should have its psychic circle for investigation. It should be a part of every prayer meeting. Care should be taken in selecting the people for this circle, as it is a matter that must be approached carefully and with caution. It is not a matter that every one should dabble in. Such circles would prove of untold value to churches, for it would-show positively the immortality of the soul. Christians who now believe in it would be able to say they know. Their faith would for him. A spirit controlled my wife and after some little become knowledge.

Spirits Cause Insanity.

great deal of what is called functional insanity is nothing marriage until relatives discovered the situation and then days later. more nor less than the work of earth-bound spirits. These they were compelled to be married. snirits are not devils, as some call them. They are ignorant and do not realize the harm they are doing. Certain Chicago, but the woman was high strung and vain and she ceptible to spirit control. They may be ignorant of the him and went on the west side, where she began a life of ruin. It was said also that he was constantly haunted. fact, but it is true. This is particularly true of people who shame. She finally committed suicide. We convinced her are nervous or are in a poor physical condition.

An Appeal to "Take Conditions as

They Exist To-day, and Look to the

Future for Their Proper Solution."

There appears in the spiritual pa-

ing the reader to peruse others. What

is this for? Is it the ideas that par-

ticularly meet the approval of the

writers, and quoted as they would quote from the philosophy of

Plato or Herbert Spencer? Or do

It is always well to consider care-

to be the case with the Christian as

We of the twentieth century, con-

fully what system we advocate and fol-

to follow in his steps?

well as others.

pers now and then, communications it of the necting passages of Scripture, and ask-and health.

BETTERING ONE'S CONDITION. to provide for the future. He so

they endorse all the precepts of the bible or Jesus, and try to influence us Sermon on the Mount is entirely Uto-

low. It is now pretty generally bethat "Peace on earth and good will to
lieved that all religious systems, inmen" will be brought about only by

cluding the Jewish, originated from the slow process of evolution, and experience. Mark the progress of the that Jesus was mistaken when he pro-

cepts of religion are not necessarily duct, let us take conditions as they

applicable to any age or people, but exist to-day and look to the future for

only to the one to which they belong, their proper solution, instead of the On examination this will be found Bible.

M. JACKSON

completely despised the things of this world that he advised the rich to dis-

pose of what they had and become

poor; and many zealous followers, in

trying to carry out this idea, went so

far as to scourge the body and deprive

Read the Acts of the Apostles and

compare them with what experience has taught the people. You will see

that their ideas of economics, of jus-

tice and mercy were no more in accord

with those of to day than their no-

pian in character and as impractica-ble in this age as it was in that.

We have come to the conclusion

communications it of the necessary sustenance of life

Olean, N. Y.

A YOUNG LADY HERE IN CHICAGO, PRETTY, VIVA- CAME AND SAID THAT IN LIFE SHE HAD BEEN DIS-CIOUS, AND HAPPY, ALL AT ONCE BECAME SAD AND APPOINTED IN LOVE AND HAD COMMITTED SUICIDE. MOROSE. SHE SHUNNED HER FRIENDS AND GREW
MELANCHOLLY. THREE TIMES SHE WENT TO THE
STRONGER SHE WOULD HAVE IMPELLED HER TO One day a young man came rushing up to my office all out HIGH BRIDGE IN LINCOLN PARK TO COMMIT SUI- SUICIDE. WE CONVERTED THE SPIRIT AND FROM of breath and stated that the woman who is developing as HER NAME WAS GIVEN AND WE TOOK UP THAT DAY TO THIS THE YOUNG WOMAN HAS HAD

"These persons then are simply obsessed by this ignorvert and reform spirits [as set forth in the Chicago ant spirit. The only way to relieve the sufferer is to ar-Chronicle]. Shades of the departed are lectured, and gue with and convince the spirit of his wrong-doing and the way to do this is through the spirit medium. After you manathrough Spirit media. Malicious spirits who gain convince one of these spirits that he is doing wrong he will usually depart and cease tormenting his victim. This has been shown time and time again during my study of the The man who does this is Dr. Carl A. Wickland, 616 subject. It is my belief that physicians who have charge humane methods should be employed. There is no doubt formed.

> "The trouble is with a great many people that they are seekers after phenomena. All they care for is something to satisfy their curiosity. The study must be taken up seriously. The man or woman who wants to investigate socalled Spiritualism should come with an open mind neither too credulous nor too skentical. He should take the study up as he would chemistry or any other branch of research. There have been a good many impostors in the world and charlatans have done much to bring ridicule on the whole subject.

> "In the case of the insane I would suggest that they be taken to sanitariums where they would have pleasant surroundings. I would have much music there and light and air. There should be psychic circles so that certain individuals might be treated by concentration. I do not believe in casting out devils as we read of in ancient times, but I believe that spirits may be reasoned out of people. I have seen it done many times and it has been done in my house. We have had several cases of so-called insanity brought to our attention and we have been able to perform some astonishing cures.

Cures Case of Drunkenness.

"I recall a case of a Swedish man who became a drunk ard. One of the strangest things about it was that when he was in his cups he talked with an Irish brogge. We concentrated for him and a spirit came which displayed an ugly mood. Speaking through the medium, the spirit exclaimed:

"'Why did you drag me away? I was just going to take drink. You came into the saloon and dragged me out. "I had a hard time to convince the spirit that we had

not been there, but had simply willed him to come. asked him why the Swedish fellow was so ugly and why he spoke with an Irish brogue when he was intoxicated. The spirit answered: 'Oh, that's Pat that does that.' I argued with the spirit and showed him that he was doing wrong in impelling this man to drink and fight. The result was that the spirit departed and from that time on the man became a changed man. He quit drinking and went about his business as usual.

"The man never knew anything about our circle and did not know we were trying to do anything for him. In fact, we never saw the man and only knew his name

"There was another case that came to our attention. man whose wife had been insane for twenty-five years. heard of us and he came to us as a last resort. He had been told that his wife was incurable and several times had at suicide. been on the point of killing her and himself. We concentrated for her and found that she was obsessed by spirits. We used our usual methods and in a few months after that the woman was at home with her husband and both were happy and contented. In speaking of the cure at Christmas time the man said that it was the first happy Christmas he had had in twenty-five years.

. "A peculiar case was that of a well-known man in Chicago. I would not dare mention his name because of his family. The man suddenly began to act strangely. He shunned the members of his family and would shut himself in a room and tell his wife and relatives that he was living on a higher plane and wanted nothing more to do with them.

"The first thing they knew he had packed his trunk and had rented a room in the lowest section of the 'levee,' where he went to live.

Obsessed by Wife's Spirit.

"This man's name was given to us and we concentrated solicitation she confessed that she was the spirit of the man's first wife. According to the story told through my wife the girl had met the man in Chicago during the

"They went to Ohio and were wedded and returned to

band and she left him. The man went back to his family and from that day to this has been perfectly same.

"I could recount such cases all pight and then not tell party took their hard of them. A young lad here in Chicago, pretty, viva- haunted house. clous, and happy, all & once became sad and morose. She of that sort.

There is a woman who attends our circles and who is developing as a medium. With her is working a woman of man has been insane for some time and the elder woman a medium had gone crazy.

"I hurried down and found the woman in a trance. placed her in a strong chair and put everybody from the room but the young fellow who had acted as messenger, Then I began to question the spirit that had taken possession of the woman.

"I addressed the spirit as though it were a woman and t grew very indignant.

"'Why do you call me a woman?' it asked. 'I am a man.' I tried to convince the spirit that it was in a woman's body, but it was a difficult thing to do. Finally I had the young man take the woman's long hair and switch it sharply in her face and in this way I convinced the spirit that he was in possession of a woman's body.

"He said his name was Jack and pleaded with me to tell him where to go. "Must I always roam about this way?" he kept asking over and over again. I told him to seek friends that were all about him and he became repentent and left the woman.

"I questioned the sisters and found that the person called Jack mentioned was a relative who had been a wanderer. He had been shunned by all his relatives on account of his worthlessness and had died some years before Since this occurrence the woman who was insane has be

'One of the oddest things about these spirits is that they do not realize they have passed out of this life. Death is so simple a matter that many of them do not realize they nave passed through the change we call death. They remain about their old haunts for years, They are ignorant of the spiritual side of their natures. If they had been properly educated they would have left this life and entered the proper sphere.

"I remember one time I had to hold a mirror before the face of the medium in order to convince the spirit that he had taken control of a woman's body. This convinced him and after that he would listen to my arguments and was finally converted.

. Letter Calls Spirit.

"One time I was reading a letter in one of the Spiritual ist papers written by Miss Abby Judson, who has since My wife, who was listening, began to cry and sob The letter was from the spirit world and Miss Judson was telling how she found much to do in caring for poor animals and waifs on the other side, as she had in this life. When I stopped reading I saw that my wife was in a trance and I began to question her.

"She began talking in a most pitiful voice and the tears streamed down her face. My poor little baby, my poor little baby that I killed, she said over and over again. And then she said that Miss Judson had been so kind to

"I kept on questioning her and she finally told me her story. Her name was Alice Morehead and she had formerly lived in Louisville, Ky. She met a young man who accomplished her ruin and when her child was born she killed it.

"She was very unhappy after this and remorse finally lrove her to suicide. She had stabbed herself in the heart with a hatpin. I reasoned with her and got her to realize that she was in the spirit world. She thought she was still alive and had been unsuccessful in her attempts

world, who would teach her, and she went away and has not been heard from since. We have had any number of like cases come up. It seems to me, then, that people the spiritual sides of their natures. There is great need of should be educated to know that they are spiritual beings. Then when the come to pass through the change called ant spirits should be educated and converted. It is no death they will be prepared for the spirit life.

is progression here. Men and women who live good lives here occupy higher planes in the spirit life. There are certain spirits so grossly material that they never realize anything spiritual. It would seem strange to some people to hear that spirits are afraid of ghosts, but it is a fact. Some of the earthly spirits see other spirits nearing them and they flee, thinking they are ghosts. They can not be made to realize that they are spirits and have passed out | She and a friend made a compact that whichever one died of the earth life.

"And there is progression in the other life, just as there

Haunted House in Wisconsin.

"When my wife and I were up in Wisconsin one year we heard of a haunted house. The story went that three men had owned a certain valuable stone quarry. One man desired to buy out the other two. One consented to sell his "Through my experiences I have come to believe that a world's fair. They lived together without the formality of lived in a house near the quarry. He was found dead a few

"No one knew that he had been murdered, but there were some people who had a suspicion that there had been foul play. The man who had been trying to get possession

"It was finally reported that the house was haunted and . "It was through such a positive evidence as this that I that she was doing wrong to thus control her former hus- some of our friends had an experience there that was, to came to believe as I do now."

say the least, uncanny. A number of people were out picking berries and a woman and a boy who were in the party took their horse and put it in the stable near the

"They were looking for berries and all at once they saw some luscious ones growing in the yard near the house. several years before. Both the woman and the boy recognized him, as they had known him in life.

"The man laughed and then the horse which was in the they could and reported the matter. While we were there "But a few weeks ago I had a very strange experience. it was suggested that we hold a circle in the haunted house and see if we could learn anything from the spirit. For some reason or other we did not hold the circle in the house, but did meet at another place and called for this spirit. He came and kept laughing and chuckling to himself all the time. He would say, 'He killed me, but I haunt him all the time,' and kept chuckling to himself. I had a long talk with the spirit and tried to get him to promise he would leave the man alone, but he said he was not ready yet. I heard afterward that his spirit came again and controlled a medium, but that he still exclaimed he was not ready to cease torturing his victim."

Mrs. Wickland Is a Medium.

Mrs. Wickland, who is what is known as a spiritual medium, takes a great interest in the subject of spirits and the spirit world. She is a slight woman with light hair and light blue eyes. She has had some strange experiences while under the control of different spirits. At one time she recited a whole tragedy, taking the part of eleven different characters in one evening. Her voice changed with every character and her facial expressions changed also, and she went through the actions of each different person. The tragedy was delivered in some unknown language, no one present being able to understand a word.

Mrs. Wickland says that her most familiar guide is an Indian girl. This guide protects her from evil influences. It is explained that the reason there are so many Indian spirit guides is because the redskins are so near to nature. They believe in spirits and when they pass out of this life they step immediately into the spiritual realm where they belong. While in a trance Mrs. Wickland is totally unconscious of what is going on about her. She is for the time being dead to everything and some outside influence has her completely in control. Sometimes her voice is like that of a little child and again it is coarse like that of man. She speaks in different languages at different

times, although she knows none but English and Swedish. Both Dr. Wickland and his wife are well informed on the subject of psychical research. They have a large library on the subject and they are constantly on the lookout for reports of occult phenomena in the daily papers It is quite likely that Dr. Wickland will prepare a book later on dealing with his experiences, as he has had many calls to do so. During his trip west, I. K. Funk, so widely known for his work in psychical research, visited Dr. Wickland and was astonished to learn of the many novel experiences reported. Dr. Wickland scoffs at what is called thought transferrence and subconscious feats. He is firmly convinced that the spirits of those who have departed this life are very close to those who have been their friends in life and try to aid them all that is in their

Dr. Wickland announces that the circles for investigation will be held again next fall and winter and that people who really wish to know more about the matter are invited to attend and be convinced that spirits do communicate with people through mediums.

"I am as much convinced that spirits return and talk with their friends through a medium as I am that I am alive." is the way Dr. Wickland puts it.

"It is a comforting belief, too, for it robs death of all its terrors. It makes plain that death is but a very simple change after all. It is just as though a person passed from one room to another. People who have attended our circles and who have noted what is done there gain positive knowledge that the soul is immortal. They do not need to depend on faith when they can know for a certainty.

"When I took up the study of the occult I had become skeptical in regard to religions in general. I found there was so much humbug in the world that I lost faith in ev- the author shows that science is not a erything. I was about to give up my practice of medicine and go away to some quiet place and live a secluded life.

"Since I have taken up this fascinating study I have had death of Theurgical religions. Price but one purpose in life and that is to get people to realize education along this line and there is also need that ignornew thing, this so-called Spiritualism. I find much about spirits in the bible and I use it as my text book. It is the book of all books to me."

Dr. Wickland has many friends who have been watching his experiments and they all corroborate him in his statements. His wife says that when she was a little child she was constantly seeing people that no one else saw and hearing voices that no one else heard. She was converted to her present belief through a remarkable experience. first was to communicate with the other from spirit land.

"My friend died," said Mrs. Wickland, "and a few mornings after her death I felt a cold hand laid against my cheek as I was lying in bed. I looked up and saw my friend standing there dressed as she had been the last time I saw her.

"She assured me that she was happy and told me to tell her husband the diamond ring he was looking for was in a certain bureau drawer. I were over to see the man that morning and told him about the apparition and the mes-

"We looked for the ring and found it where the spirit said it was. It was wrapped in a piece of paper with a persons are what we call 'sensitive.' That is, they are sus- did not live happily with her husband. She finally left of the quarry refused to work it any longer and let it go to message stating that the ring was to be given to her son on his sixteenth birthday.

Lake Brady Camp, Ohio.

Lake Brady camp began its fifteenth annual session, July 1, by dedicating its new auditorium to the grand cause of Spiritualism. A large number of people gathered promptly at the opening hour. The new building will seat about 500. The Ladies' Aid Society has furnished the rostrum tastefully with piano, stands, chairs and carpet. The front of the rostrum was draped with yellow and white, with the word 'Welcome" over the center opposite the entrance. Wood ferns and numerous bouquets put the finishing

touches to the work. The services were opened with music by the Quedenfeld orchestra of Cleveland, consisting of Mr. L. Quedenfeld, a daughter and three sons, assisted by Mr. C. Shaffer. They furnished a number of selections during the day. Mr. C. F. Hunger, the president, made a few remarks appropriate to the occasion. Mr. J. S. Gillespie sang a solo. Mrs. Anna Gillespie gave both addresses of the day; that of the morning was of a dedicatory nature. Both were replete with truths and many characteristic comparisons. The afternoon session was followed by messages.

Mr. D. A. Herrick of Akron, who was to have assisted in the exercises of the day, was prevented by sickness caused by ptomaine poisoning. No

serious results are anticipated.

MARY L. BETTES: Cuyaboga Falls, Ohio.



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It has excited great attention in this country and in Europe. Price, \$1.00.

ALWAYS IN DOUBT.

It Is Somewhat Mystifying to Flounder in the Great Sea of the Unknown, a God.

Some people say "We believe in Infinite Intelligence." They may be-lieve anything taught by religious leaders, but they may as well say, "we believe in infinite ignorance or nonsense. They know absolutely nothing of the infinite." What they believe belongs to the realm of the un-known, yet they must have something to believe in-something in the shape of a god-educated that way.

People who "believe in Infinite Intelligence" must necessarily believe in a personal God, because they cannot conceive of infinite intelligence or any experience. Mark the progress of the that Jesus was mistaned when he came into practice and philosophy claimed that the kingdom of God was have and hold the intelligence. More than to the time they came into practice at hand. So instead of looking to the over, they have said "Infinite Intelligence when the came into practice and rules of contract the contract of t other intelligence without a person to gence is recognition of God," when considering the matter from a legal standpoint.

Intelligence implies mind, memory, knowledge and a being possessing cannot produce a new idea on the sub-them. These cannot exist without per-iect, but simply reiterate what has Oceandles is a psychical narrative by sonality; intelligence cannot think,

template the bettering of our condi-tions on earth—not for ourselves alone, but for posterity. Jesus with the question of soul mates, or of The blievers in "Infinite Intelli-

stood that they do not believe in a personal God.

when people talk wisely of "the God of the universe" they assume a knowledge of the universe; yet it is Yet Many Minds Do So, Either to doubtful that they comprehend either Prove or Disprove the Existence of the universe or the absordity of their assertions. They only expose their folly in assuming knowledge of the infinite, the universe, the unknown, the omnipotent, the first cause, which is only a thing of fancy, on par with the heathen deities. A deity is as un-known to educated Theists as it is to the rude barbarian or the beast. We want some one to lay down the factor

> guesses. Some writers have about geased to use the word God, yet use equivalent words and phrases of the same purport. There are more names applied to the imaginary god Than anything

free from fancles, hypotheses,

The God-idea is a thing of education and faith; and more, it is myth, fable, superstition. Theists cannot produce a fact nor demonstration that proves specific or universal god. They rely on faith, fable, hypothe-

sis, assertion, assumption. ject, but simply reiterate what has been said long ago, and aim to carry their points, as Mohammedans do, by vellement assertions without the The believers in "Infinite Intelli- shadow of proof. The cudless repetithought that the end of the world was the completed ego. It is intensely in- gence" must produce another kind of tion of old theological trash is an in- at hand, and that it was unnecessary teresting. Price, paper cover, 50 cts. delty if they want to have it under- tolerable bore.

Some professional Spiritualists talk learnedly about "Scientific Theism." Nonsense! Theism and science have always been in conflict, with many grand victories scored for science; and theologians have about abandoned the contest with science. Science does not sustain Theism or the god theory, because it cannot find a fact in Theism on which to predicate a statement. There is no knowledge, no proof of a god. Anything classed as infinite or unknown has no place in science.
Nothing is explained or learned by asbing things to a god or "the gods."

A. H. NICHOLAS.

Summerland, Cal.

As the bird trims her to the gale, I trim myself to the storm of time. man the rudder, reef the sail, Obey the voice at eve obeyed at

Lowly faithful, banish fear, Right onward, drive, unharmed; The port, well worth the cruise, is near, And every wave is charmed."

"Spirit Echoes," By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. "The Jesuits." By Rev. B. P. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

-Emerson.

J. R. FRANCIS, Editor and Proprietor Entered of the Chicago Posterfice as Second-Class Matter

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SATURDAY, JULY 14, 1906.

WORDS OF CAUTION.

Vou should not send money in a let You may do so a dozen times safely, and then the next remittance may lost or stolen. Secure a postal order for five cents, and than you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cis. per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless othwise stated.

Facts to Reflect upon at Leisure. No GENUINE Spiritualist ever has or ever will practice a fraud in endeavoring to advance its interests. All frauds are criminal and deserve

to be prosecuted as such, and severely punished. A medium convicted or exposed as

a fraud should never be trusted εgain. They who practice deceit as medi-

ums are not Spiritualists, nor were ever such. The impostors are Christians in

disguise. They have a two-fold object in view: First, to bring Spiritualism into disrepute; second, to gain pecuniary reward. They trifle with the holiest instincts of human nature, and deserve universal execration.

Frauds, pretending to be mediums, have banded themselves together by solemn oaths, protected by secret signs and watchwords, in which they pledge mutual aid to each other in case of prosecution. Such persons have no right to protection by Spiritualists, on the contrary they have formed a circle of their own, outside of our ranks, and have no claim on those not oath bound.

Those professedly materializing mediums who issue tickets of admission to their circles, with the provision at tached: "No guaranty is made as to the origin or mode of manifestation of any phenomena occurring at the se ance, the holder promising, the medi-um shall in no way be held responsible for his acts," has virtually admitted his is a sleight-of-hand performance and he should be classed with the tricksters.

And those presses, if any there are which defend exposed frauds, should be recognized and treated as frauds. They have no claim on honest, conscientious Spiritualists.

Spiritualists have no right to con demn the vices and crimes which ushered in Christianity if they permit tricksters to practice and direct great frauds in their own ranks.

A Brazen Lie.

"Thus saith the Lord of hosts, * Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel 'and ass."-I Samuel 15: 2. 3.

A brazen lie. "The Lord of hosts' in this case, as in a multitude of others, was the tribal god of a people who had located in the fastnesses of the Libanian, otherwise Lebanon mountains of Palestine, who made forrays upon the people of the plain, and who did not hesitate to commit any crime to accomplish their devilish ends. They murdered indiscriminately men, women and suckling babes, and justified their action by claiming they were directed by the "Lord" in all their savage doings.

But observe: The Christian world accepts that command as an emanation from Infinite Wisdom. Worshiping a brutal God, they imitated his action, and the world was filled with blood and slaughter in consequence. No people will be better than the God they worship.

If Christians would read their Bible understandingly, they would either consign it to the flames, else place it beyond the reach of children. unless ambitious to rear a race of pirates and assassins. The world can never know how progress was retarded because of the teachings of that old Jew book. The barbarian Cossacks of Russia, in slaughtering Jews, get their most savage lessons from the Bible. The fabled Devil, if desirious of reviv ing and prolonging an age of cruelty would joyfully welcome the efforts of Bible societies to increase the reading of that compilation of sacred fiction. Translated into 400 different languages, and scattered broacas among unthinking people, its power of evil may be protracted for ages.

There is a very general and most natural "longing" among those who have outgrown the old forms of relig-I myself have more sym pathy with the aspiration than hope to see it gratified to the extent of any positive belief respecting the unknown world .- John Stuart Mill.

Thank the Lord!

A Splendid Medium Brought to the Front in Michi- Its Nefarious Work in the Ranks of Spiritualism-A A Live Rooster Is Spirited Away and Another as Mysgan, Establishing Fully the Fact of Materialization-Good Words from Dr. Peebles.

WHILE AS EDITOR OF THE PRO- SUSTAIN ALL GOOD, GENUINE ME-GRESSIVE THINKER, YOU RIGHT- DIUMS OR SENSITIVES. IT IS EOUSLY EXPOSE TRAMPING THESE GENUINE INTERMEDIA-FRAUDS, WHO POCKET MONEY AT RIES THAT GIVE US THE POSI-A DOLLAR A HEAD, SITTING IN TIVE, THE IRREFRAGIBLE EVI-PITCH-DARK, ILL-VENTILATED DENCES OF A FUTURE CONSCIOUS ROOMS, AT THE SAME TIME YOU EXISTENCE. THIS FACT ALONE VIGOROUSLY, ENTHUSIASTICALLY IS ABSOLUTELY PRICELESS.

New in the Field.

There recently came to Battle Creek from near Big Rapids, Mich., Mr. Clarence M. Britten, a young man yet in his teens, called "the boy medium." He was brought up, so he informs me, on a farm four miles from any ordinary sized village. He is uncultured in the society meaning of the word, and never advanced beyond the fourth grade in school-an honest. farm-working boy. When seven years of age he began to hear spirit voices. He played with spirit children, and thought it strange that everybody could not enjoy the play and His mother, being a clairvoyant, un-

derstood him. These voices helped him to get his school lessons, and advised him to avoid all crooked ways. Several years ago in connection with the independent voices, he began to see shadows on the wall, and shadowy forms on the hed-room curtains. He

was quite easily entranced by the un-

seen intelligences, who informed the family that he could become a materializing medium. This was repeated to him by the independent voices. Home sittings soon proved the promise true. Spirits began to materialize forms, to the joy of his mother and the astonishment of the neighbors. Such mediumship has all the reasonable evidences of genuineness. he came to Battle Creek, invited by that well-known, pioneer Spiritualist, Dr. Johnson of our city, I attended two or three of his seances. They were splendid, in one or two respects the hest of their kind I ever witnessed. The rooms in which we sat were never dark. The light (which we know from the radiometer) is a force. I could see the time by my watch at any

One Phase of His Mediumship Described.

period during the sittings.

When the forms appear he is entranced. These, some of them, are very perfect and are promptly recognized. Some are not recognized. Often these forms dematerialize straight through the ceiling, in full view, and sometimes they come right up through the floor. An intelligent spirit can pass through matter, socalled, as easily as a mortal, flesh-clad, can pass through smoke or fog.

Let me be more specific. After witessing several of the full-form manifestations, the sitters hung some curtains across the corner of one of Dr. These curtains in Johnson's rooms. height were about two feet above the medium's head. The medium, now standing out in the middle of the floor allowed his hands to be strapped—tied very tightly behind him. Then he stepped in behind these curtains, took a seat, his head projecting out from between and near the top of the curtains, and his feet and ankles projecting out at the bottom. Could anything be more fair?

Now, consider, reader, you have the subject in a quite well-lighted room, behind the improvised curtains, hands tled behind him, and head, face and feet in full sight; the room well

What then? Quicker than I am writing this sentence, hands were thrust out to the right of the curtains. to the left of them, straight through and over the top of them. One hand, white as snow, reached over the top of the curtain and down some two feet and patted the medium on the head. At this crisis, someone said, "Can the And quickly as a flash, almost, the tying-tacklings and the coat were thrust over the top of the cur- literally force belief. tains into the middle of the floor with

good "whack." These visible hands from the invisible side of life must have been the hands of God—but there is no personal, limited and located God with phabet of this grand movement, conhands of a personal devil-but there make radiant the hierarchies of the lated by invisible scientists and chema future existence. This is the natu- and now on earth. ral and logical inference. There is no

PROF. W. M. LOCKWOOD AT LILY DALE CAMP.

Prof. Lockwood's Celebrated Lectures to Be Given There, Upon Natural tion of Mental Energies. Philosophy, as the Premise of Spiritualism and Its Psychic Phenom-

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traction and Repulsion. Organic Selection the rhythm of Polar Attraction n Mental Spheres, no Less Than in Visible Forms of Matter.

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cess. All Mental Impressions Are Psychic in Character. The Spirit World Can Only Impress Those It Is in of his lectures on the Molecular Hy Electro-Magnetic Sympathy With.

Philosophy.

The Science of Psychology the Savior of the World

Very Questionable Advice.

After a seance of some two hours this young medium, who is exceedingly sensitive and nervous, feels a weak ness-a magnetic exhaustion; and sad to tell, a noted materializing, slatewriting medium in middle life advised him to take beer or some other stimulant after a seance to "strengthen him up." Think of this! Such a practice would quite likely prove an open door for future inebriation, loss of "spiritual gifts," or to obsessions—the most afflicting obsessions—for be it remembered that a few death-spasms and coffin-chills do not transform in "the twinkling of an eye" discarnate burglars, forgers, murderers, highwaymen brigands, blacklegs, gamblers and political grafters, into saints and sages. Such transformations would destroy identity.

Friend J. S. Loveland, I am pleased to note, in one of his late able papers, "The future life is an active says: "The future life is an active life." This is surely so, and each spirit naturally, if not necessarily, acts from the mental and moral plane it occupies. These are Mr. Loveland's

"One thing has been so thoroughly exploited that there is scarcely a divergence of opinion on the part of Spiritualists; that is, that the laying off of the body leaves the soul-man in development precisely as he was before. He has no more knowledge-no higher aspirations than pertained to him here; and future growth will de-pend, there as well as here, upon his own efforts in harmony with those of wiser heads than his own." When at one of young Britten's se-

ances at the residence of Mr. and Mrs. Stafford, Clarence said at the close, "I feel rather exhausted." Mrs. Stafford, the good sensible woman, gave him a glass of milk. This, or a glass of lemonade, or some good ripe fruit, or a dish of boiled rice and cream, would be all right—but no intoxicating liquors.

The Great Australian Medium.

Just recently I received an excellent letter from Mr. C. Bailey, of Mel-bourne, Australia, who is now in Lonwish to visit America in the interests of phenomenal mediumship. Promptly I informed Dr. Funk and one or two other prominent Spiritualists of this fact, but with what results I am not informed.

Once I sat in my room in Melbourne just before noontime, in the full daylight, holding both of Mr. Bailey's hands, and my knees pressing firmly against his. He was entranced, when immediatly there fell upon one of my hands an ancient coin. Still holding his hands, there fell at my feet an old, dry manuscript with sand clinging to

Putting this parchment into warm water, soaking and unfolding, it proved to be lamb-skin or goat-skin, covered with hieroglyphs. Such manifestations in anostolic times or in the seventeenth century, would have been called mircales. The clergy have yet to learn that the miracles recorded in the world's different bibles were spirit manifestations, and in harmony with

time. It matters little to me what skeptical writers may think or say against the fact of materializations. I know them to-be realities. Had they seen a tenth part of what I have witnesse in this and foreign lands, they would spirits until him and take off his be forced to believe—yes, forced because sufficient evidences brought before a well-balanced mind, compel-

And yet these wonderful psychic phenomena, so necessary to startle the materialist, astonish the creed-bound sectarist, and convince the doubting of hands; or they must have been the ceived and planned by the angels that is no personal devil; or they must have heavens. The ultimate purpose of this been spirit hands formed and manipu- mighty movement was evidently to usher in the reign of peace and brothists and exhibited in demonstration of erhood, thus constituting heaven here

J. M. PEEBLES. Battle Creek, Mich.

Scientific Proofs of Conscious Life Beyond the Grave Established Upon the Data of the Co-Relation of Mental and Cosmic Forces, and the Conserva-

The vast amount of Historical, Metaphysical, Mythological, Philosophical and Scientific data introduced into these lectures, comprises a school of Valuable information to the auditor, and no one can listen to them without being benefited.

Every department will be thorough ly demonstrated by beautiful scientific experiments and illustrations.

A Special Lecture will be given the evening of July 27 upon the Electro-Magnetic Variation of Atmospheres, and Its Effect Upon Health, illustrated by the electrical illumination of a set Cosmic Causes Inducing Polar At- of Prof. Crookes' scale vacuum tubes.

Prof. Lockwood stands in the front ranks as a scientist among the leading thinkers of the world, and his masterly lectures should be heard by every society in the land. Step by step All Nature Related by Principles of with his scientific apparatus, he dem-Electro-Magnetism as Is Witnessed in onstrates the grand truths of Spiritthe Development of Its Various Forms. | ualism, and illustrates the play of cos-The Relation of Consciousness to mic forces in the varied and wonderful Consciousness or of Soul to Soul Are phenomena of life. Everywhere he lectures, he attracts the attention of The Subtlety of the Human Intel- advanced minds. We understand he lect, and Its Capacity to Be Impressed has been engaged for the society in

"The Molecular Hypothesis of Na-States of Consciousness and Not the ture." By Prof. Wm. M. Lockwood, Mind-Are Impressed in Mental Proone of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substanc pethesis of Nature; and presents Spirit Photography and Materializa-tion Have a Scientific Basis in Natural mended to all who love to study and

DECEPTION PRACTICED.

Baltimore Medium Sent to the Penitentiary.

JUST IN THE PROPORTION THAT MAIN AND SUBTLE ARTFUL HONESTY, FURITY, CHASTITY, TRICKERY. CHARITE AND OTHER CARDINAL MR. MAYBEE, MR. O'HARA, DR VIRTUES PREVAIL IN THE WORLD. WHITE AND OTHERS HAVE BEEN JUST IN THAT DEGREE IT AT PLACED BEHIND THE BARS IN TRACTS ITHE HIGHER DENIZENS CONSEQUENCE OF THEIR LEGER-IN SPIRIT LIFE; AND JUST IN THE DEMAIN AND DECEPTIVE WORK, MEASURE THAT THEIR OPPO- AND NOW ANOTHER GREAT OUT-SITES EXERT A CONTROLLING IN. RAGE STEPS TO THE FRONT. FLUENCE, TO THE SAME EXTENT OH! ANGELS OF LIGHT AND ING THIS LAW, WE HAVE DONE OF OUR RANKS? DECEPTION, LEGERDE- THINKER IS PURSUING.

THEY RECEDE, AND GIVE PLACE LOVE, WHEN, OH! WHEN, WILL TO SPIRITS LESS ADVANCED, SPIRITUALISM BE FREED FROM EVEN EXTENDING TO THOSE WHO THOSE PARASITES THAT ARE ARE VILE AND VICIOUS. REALIZ- EATING INTO THE VERY VITALS OUR BEST TO DRIVE THE VICIOUS & PLEASE READ THE FOLLOWING

ELEMENT FROM OUR RANKS- FROM MRS. IDA JOHNSON, AND THOSE WHOSE CHIEF INSTRU- YOU WILL FULLY ENDORSE THE MENTS OF SUCCESS ARE FALSE- COURSE THE PROGRESSIVE

LOOK OUT! LOOK OUT!

Look out for a supposed Spiritualist Gold band compass with gold stone medium who goes under the names of back; sometimes wears an English sovereign on chain. In connection, Madame Zelona, Mrs. J. Carl and Mrs. with her supposed mediumship, she Frances Wedder. She secured a large sold face powders, lotions and some amount of money from a lady who for- jewelry. She left Des Moines, Iowa, merly lived in Des Moines, Iowa, on January 16, 1906, presumably for claiming to have received messages Chicago, to see a sick daughter, and from her father and mother in spirit mailed a letter from there, but she left life, instructing her to give the mediat the post office an order to forward um money to build a sanitarium in the her mail to Seattle, Wash. Any infor-Red Woods of California. She is about mation from Spiritualists or others 42 years old, 5 feet, 6 inches tall, who desire these fraudulent mediums weight about 165 pounds; complexion punished; will be gratefully received clear, rosy cheeks, black hair, brown by eyes. She carries on watch chain a

MRS. IDA JOHNSON.

22 Jackson Place, Chicago, Ill.

At Last Behind the Prison Bars.

That's Where Those Are Being Sent | two big balls of fire for eyes," which Who Engage in Deception in Connection With Spiritualism.

We purpose to quote a few pasfrom the testimony at the cur-Thomas—or Theodore—White, of "because," she said, "the spirits whis-Baltimore; not to comment upon the merits of the case, but only to show the singular possibilities of the pub-lic mind in one of the most enlightened communities of the world, at the

beginning of the twentieth century. White is charged with using the mails in the promotion of a fraudulent project. Hove powders, magic breastplates, horoscopes, charms and pamphlets concerning the raising of spirits, methods of discovering and priest killed them acquiring buried treasures and the subjection of other minds to the conprobable treasures trol of the pupil's-these were a few of the interesting "exhibits" offered as where I was to search. evidence of a scheme to defraud. Among the spiritistic phenomena described in the instructive pamphlets is-

word 'abracadra' is uttered a tempest were ever heard of since the world began will appear.'

"Whom God hath joined together," etc. The price of this rare commodthose not understood in that period of ity, which was intended, it seems, to seven states of the Union to testify at create love, was \$5. One of the witnesses testified that

treasure hunting. The writer alleged the example of certain writers on "Mrs. Dr. White:

ful sights. A large black dog ap- just cause for complaint. peared before me nearly as large as a of the so-called materialists of science of his mouth. I also saw several mind, which continues as it was-

scription of a great black cat, "with __The Evening Sun, New York.

that she had studied the directions very carefully and followed them to the letter, but without discovering a pered in my ears to hunt there." She also wore one of the breastplates, which seem to have been stuffed with prayers and powders and charged with 'magic solar fluid." for a priest-similia similibus curantur--who anointed her with oil and destroyed the breastplate. Q. Did you see the spirits?
A. No, but I heard them nearly all the time until the action of the

spoke to him, saying: "Fear not! I am

a friend. I am the spirit that controls the earth." Another witness testified

Another witness testified

Q. Did the spirits lead you to the probable treasure?

These are sample extracts from the testimony. Many other specimens of simplicity and credulity might be watch it without moving or uttering a sound until nightfall. Then the egg will sweat blood, and when the spooky word 'abracadra' is uttered a town. will rise and all the evil spirits which amounted to \$1,000 a month, and in one month, according to the figures of the prosecuting attorney, no less than A charm, known as the "Adam and 2,400 people, from Maine to Califor-Eve," consisted of two roots, which nia, sent looks of hair and dollar bills the buyer was directed to place in for "life readings," which, by a sinrunning water with the words, gular coincidence, proved to be precisely similar in all cases. There were nearly 200 witnesses from thirtythe trial in Baltimore.

he had written a letter at the so-called thinkers to lament the way in which doctor's dictation. It was in answer the modern mind is wedged into the to one who had been referred to him world, and "this materialistic age" by White and who had thoughts of has come to be a cant phrase through that he had been "successful in locat-pernormal" science who need not be ing \$452" with the help of the spirits named. As examples of materialism in the truest sense we would not ob-"You ask me if I saw anything when ject to most of the testimony at the I was digging up the chest of gold. White trial. But we do not see that I must confess that I did see some awthe professional spiritists have any cow; also a big white horse, with two in the last century has had no effect heads, and fire seemed to be flying out upon a large portion of the public spirits appear, and it thundered and credulous, greedy for wonders, ready lightninged most furiously. The wind to deceive itself and to swallow the seemed to blow at the rate of a mile a teachings of the first comer, provided only that he offers a diet gross enough The writer added an interesting de- for a perverted and depraved appetite.

A CLOUD OF WITNESSES.

Spiritualism Has Increased His Love for the Christ, and Deepened His Decided to affix M. D. Confidence in God's All-Encircling Love.

Spiritualism has been proved in thousands of cases to have been the means of conveying comfort to bereaved and almost hopeless mourners by demonstrating that the so-called dead really live in the spirit world, It didn't suit his customers, dead really live in roper conditions, and can, under proper conditions, the found their action bad. communicate with those they have left behind. Several correspondents seem concerned lest the faith which they hold should be undermined by the doctrines of Spiritualism. But. with great respect, I should say that a faith which was so fragile as to cause its possessors to be fearful lest it should be put to shame and perish, cannot be of much worth. For my own part, I have found Spiritualism to have absolutely increased my love for the Christi to have deepened my confidence in God's all-encircling love; to have given meva greater and wider conception of His laws; to have yielded a lasting peace which nothing can take from me; and, in short, to have made me a better man. Now I have ever before me the truth to which allitrue Spiritualists can

testify—that man is surrounded by a cloud of witnesses of his every action. That Nature is the doctor, and and my responsibility is thereby increased for such a degree that I am conscious that I and I alone, am to be judged by my deeds. I can no longer take refuge in the thought that my sins have been wiped out by the blood of a Savior who was murdered by men: neither can I accept for a motheir lives. I now see that we can learn more by Christ's life than by his death—pitiful and self-sacrificingly noble though that death was.

In conclusion, let me assure earnest seekers after truth that if they will only start home circles, they will hink. Price, 25 cents.

It is praiseworthy even to attempt great action.—La Rochefoucauld.

Will only start home energy, the contact with lecular or Spiritual Hypothesis of Nathose whom they have "loved long ture. Scholarly, masterly, trenchant since and lost awhile." W. R. L. Price, 25 cents.

PATHS OF PROGRESS.

A youth in starting out in life Ambitious to win fame, To ornament his name. He chose the path his father trod

The same old-fashioned way. An Allo-path. If morphine pills and calomel Were good enough for Dad, Which "high dilutions" taught,

Traveling on a broader path

And studied night and day, He soon was giving poisoned drugs

A Homeo-path, Ever ready for new thoughts And losing faith in pills, He found a more progressive path Panacea for ills, He gave up drugs entirely, and Is now in great demand, He doesn't give prescriptions now, But does it all by hand.

And many cures were wrought.

An Osteo-path. Progression seems to be his forte. He studied water-cure, And uses nature's medicines-Sun, air, and water pure. And all these paths have taught him this.

· The best one in the land. A Hygeo-path. -B. D. Stillman.

"Longley's Beautiful Bongs." new edition comprising in one volume men; neither can I accept for a mothe four parts heretofore published, ment the horrible thought of a God to which is added part five, also a who has created men to be cast into number of the author's most popular everlasting torment at the close of songs, including "Only a Thin Veil Between Us" and its "Companion Piece. Cloth, 75 cents. Boards. 50 cents.

> "The Infidelity of Ecclesiasticism Menace to American Civilization. By Prof. Wm. M. Lockwood, lecture upon physical, phyiological and psy chic science. Demonstrator of the Mo

Traded Roosters.

teriously Returned to Take Its Place.

friends.

will.

sing with the record.

THE HOME CIRCLE.

As Illustrated at the Home of the Martins-Wonderful Manifestations Occurring-A Rooster Taken Away and Another Returned by the Spirit

phenomena that occurred through the action of spirit Jim, at the residence of Mr. A. L. Martin, several miles northwest of Ponca City.

A magazine that Jim took out of a locked desk in the Globe Hotel in Ponca City (conveyed it to Texas and returned it) is to be seen at Mr. Pearson's residence in the town just men-

Readers of The Progressive Thinker will recall that Jim took away a rooster from the Martin home, and while there it was my good fortune to see the one he brought to replace the one taken—a fine, full-blooded Plymouth Rock, of most royal, haughty vored home is the attraction it makes for birds, bees and butterflies. The Martins live their Spiritualism, and as a result, the birds come to their win-

chestra tunes up, and Mrs. Martin can tell every bird by its note, and just where its forest home is. entering their gate, a bird's nest with two openings is to be seen in the gatepost, and there a family of scarletheaded woodpeckers at present are

and often Mrs. Martin can call them to

In the parlor is a spiritual altar, which Mrs. Martin decorates with

"UNCLE DOO'S LITTLE MAN." Yes, I go to see the babies—little Frances and Gertrude,

And they each produce within me s perceptive sense of joy,

And the dear, dear little Catherine,

when I'm in the going mood,

I can sit and watch and love them, as they look at me and smile: can notice their unfoldments and their smartness for awhile

In my loneliness I wander to the parl across the street,

And I try to soothe my longing with the children there I meet, But a large obstruction rises in throat whene'er I speak, And I find no love-responses in faces that I seek.

Ah! the very water haunts me, where "plunked" so many stones, And thevery grass now taunts me, and the birds with their sweet tones Seem to chill me, as I wander where we wandered, oh, so oft,

If this loneliness and sadness, all this aimlessness in me, Are unfoldments of the spirit, then

Divinely ordered plan. "Uncle's Little Man."

Though on earth we may be parted that sweet face is e'er in view. He's my angel-not my mortal-the I would to God 'twere so:

But my happiness too perfect would appear down here below. It would be wrong on earth for one to have so much of bliss.

While all around his fellows starve for one pure baby kiss. It would be wrong to drink it all and leave no nectar there

love so pure and rare. dark clouds hover o'er.

must be large, unselfish now, or on the other shore shall be dwarfed, be held in thrall I must arise and grow Or his pure soul, released, advanced

ing Book on Subject by Dr. Lopponi.

In his work, the title of which is "Ipnotisimo i Spiritisimo," Professor Lopponi, who for many years has been engaged in psychological researches, takes the same stand as Lombroso, Schlaparelli and Crookes, and through many wonderful stories of ghosts and spirits endeavors to prove the connection between the material and the

in Rome and aroused a very strong interest in Spiritistic phenomena among members of the high aristocracy, who have begun to experiment with mediums, and several of whom declare that they have been able to communicate Price 10 cents.

ings to express an opinion and that he spiritual phenomena. Price, 25 cents. even sees much that is beautiful in it. "Handy Electrical Dictionary." A

For there is a perennial nobleness and even sacredness in work. Were trical term or phrase. Price 25cts. he never so benighted, forgetful of his "The Spiritual Birth or Death ar

ers upon these "warm bables." Mr. Martin has wonderful powers in controlling savage beasts. Their dog, Ring, manifested a desire to taste a

fresh flowers every morning in recog-

nition of the presence of the arisen

tion, spirit voices have been heard to

When the phonograph is set in mo-

The incidents of value that this na-

ture-loving family narrate to a visitor

are wonderful and strictly true, being

the result of close observation on their part as they daily commune with the

lenizens of the forest. When a visitor

peholds this little garden of Eden,

then the reason of the wonderful phe-

nomena is made plain. Mrs. Martin

can pet bumblebees and wasps, and

they refuse to sit down at all, but

seem to enjoy the caresses she show-

medium raw, and caused the writer to beat a retreat into the house. When Mr. Martin came in from work and learned of Ring's action, he at once went with the object of Ring's wrath, and by talking seriously, compelled bearing, and is a magnificent bird.

The most striking in this fahis action and its probable results, and the dog at once made amends for his disgraceful conduct and became friendly and sociable at once. It was wonderful to see the change of expression on Ring's face while his master lectured him. Harmony prevails in this home, and amid birds, bees and flowers the angel friends come and go with their messages of peace and good

> Space forbids more, but we can say by personal experience that "Jim" can be depended on at all times for accurate advice.

In conclusion I will say that all phenomena reported as occurring at the Martin home are absolutely true, and can be relied on, as they do not seek glory at all, and they do not hold pub-lic circles.

J. M. WHITE, Wichita, Kans.

FOURTEENTH ANNUAL

CONVENTION

Of the National Spiritualists' Association of the United States, Will Be Held in the Large Auditorium of the Y. M. C. A. Building, 158 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum cause.

workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song. Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edger-

ly, W. J. Erwood, Mrs. H. P. Russe-gue, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others. Come one and all to this great con-

be headquarters for delegates and visitors; it is a first-class hotel and will give reduced rates to all who write in advance, stating they are to attend the N. S. A. convention and wish to engage rooms. Secure your rooms early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, good meals at reasonable rates. Annual reception to delegates and

visitors will be held Monday, October 15, at the Palmer House, at 8 n m All are cordially invited. Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Chicago. The round fare will be one and a third of a fare.

railroad agent at Convention the last day, October 19, and pay 25 cents each for such vising.
HARRISON D. BARRETT,

President. MARY T. LONGLEY, Secretary.

his belief that Adam was not the first man. Is this cause for his expulsion from the church for heresy. All men of good intelligence are of the opinion the Bible story of creation was the concoction of an ignorant priesthood, in a barbarian age, a twin relic of a universal deluge, a flat earth, a jealous and repentant God, with a thousand and one equally silly fabrications imposed on an uncultured people for the glorification of those who claimed to have conversed with God, and gained knowledge from him of events otherwise unknown. The less a person knows the more firmly he clings

the church, wrote Henry D. Lloyd, but humanity will make them brothers everywhere and in all works and fruits. many valuable things and refused to Christianity promised the workers heaven; humanity will fulfill that blessed promise by putting into every man's hand every tool needed to begin to build that heaven here. It will make for him a calendar on which this world is dated as the next world, and each to-day as an anniversary of the life immortal—the life we are now living, and which we are glad to add, has no end.

> "Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber.

high calling, there is always hope in its Tomorrow." By Moses Hull. a man that actually and earnestly This is a pamphlet of 36 pages, and vorks.—Carlyle. gives the Spiritualistic idea of Death,
The hour is not wasted that brings Heaven and Hell, according to the with it tranquillity of mind and an up- author's interpretation of the Spiritunlistic views. Price, 15 cents.

While preparing for my season of spiritual work at Ponca City, Oklahoma, my attention was called to the

In the morning the feathered or-

Birds fearlessly enter the house,

The animal and bird creation know

And I love them-but-oh, angels! I DO want my Bobby boy!

Till my eyes with tears are flooded and my heart is bowed in woe; Until my cup of sorrow is o'erflowing.

my the

For I can still see sweet Bobby, and can hear his voice, so soft.

soon will perfect be, And sweet Bobby will have aided the

God bless that smile forever! It has made my spirit new:

For other souls who thirst so long for Though deep despair environ me, and

will not my spirit know DR. T. WILKINS.

BELIEVES IN SPIRIT RETURN. The Pope Shocks Cardinals by Indors

Paris .- As if he had not already done enough to shock his cardinals, Pope Pius X. has created consterna-tion in the Vatican by indorsing a book on Spiritism, written by his physician, Prof. Dr. Lopponi. The cardinals who, without any exception are opposed to spiritism as the work of the devil, made the utmost efforts to have the book placed on the index expurgatorius, but his holiness, who had read part of Dr. Lopponi's manuscript, insisted that the book contains

spirit world. The book has aroused a sensation

with their ancestors.

Morrible dictul: It is also declared that the pope has refused to condemn Christian Science, saying that he is not yet familiar enough with its teachings to express an opinion and the condemn in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanation and the condemn in the conde

lifting of the heart .- Torrey.

Many of the foremost and brightest

The Palmer House, in Chicago, will

The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish

Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our

Childhood Fictions. A Connecticut preacher announces

to these childhood fictions.

Brothers of Humanity. Christianity made men brothers in

Spiritism and Mrs. Leonora E Piper.

practical handbook of reference, containing definitions of every used elec-"The Spiritual Birth or Death and

"By etymology hell is a hole, and is simply a lower spiritual position than we should occupy. We need have no fear of the latter while we are climbing the golden stairs, but if we look down too much, or at all in effort, we shall come short of the honor and glory of life, and, in current slang, we shall 'get into the hole.' Virtue is its own reward. God tempts man. When we are tempted we are led astray and taken captive by our own desires, which are not in accord with the laws of our being. Before us God has set an endless evolution."

RISE ABOVE THE SUFFERING OF ANY PHYSICAL THAT THERE SHOULD BE PHYSICAL SUFFERING. In pursuing further the nature of the soul, to which at- | we would seek in vain for it except in its effects.

tention has been given recently, it will be best to inquire into the nature and origin of evil.

It has been affirmed that the body of any living thing is not morally responsible for the deviation of the soul from the best pathway of life.

The body is the creature of the soul; it is an objective expression of the soul while in this life. The globe on which we live has its fringe of vegetable

and animal life forever renewed by an organic process by which the appropriate elements of the surface of the earth Without the inorganic world plants could not live.

Without plants animals could not live. No animal could live upon the raw earth. The plant is simply indispensable. It digs down into the earth and extracts the elements necessary for its own physical growth, but, while doing this, it is acting as a commissary of subsistence, butler and a cook for the higher life around it.

No animal, even the highest human, can go to the soil like the plant and extract from it the foods and medicines and other useful things to man as the plant can. Man's food comes up from the dirt by a devious process of natural selection, differentiation, classification, recombination, purification and concentration. In this realm we do not swer. need pure-food laws. A WHEAT FIELD BOES NOT NEED INSPECTORS DAY AND NIGHT TO SEE THAT THE STALKS GET THE RIGHT INGREDIENTS FROM THE SOIL AND STORE THEM WITHOUT TAINT OR EM-BALMING FLUID IN THE KERNELS OR CANS AT THE TOP. The vegetable is honest and cleanly, and does not

The vegetable kingdom has a religion of industry, intelligence, honesty, sincerity, helpfulness and benevolence. Its creed is not a book, but a life. It holds out its hands to the animal world above and offers its life as an indispensible aid to animal existence.

The animal takes this food supply and further elevates it for the use of man. While animals serve man in other respects than to furnish him with food, yet the chief service performed is that of digesting and recombining the elements of the plant world into something higher for man. In this the animal is like the plant. It does its work without need of inspection on the whole.

With a fair chance, nature is always running in the safe and reliable channel of purity and optimism.

Beef is always wholesome when at its best. So are all other kinds of animal foods. In a piece of beef or fowl or fish we get the highest concentration and organization of the dust of the earth ready for for the use of man's body. It is taken up and further selected and dressed and prepared and adapted externally by the stockman, the butch er, the packer and the cook for the use of man. After it is eaten it goes through a far more intricate course of preparation involving mastication, insalivation, degluition and further processes of digestion and assimilation until it is oxygenated and converted into blood and muscles and bone and other organs of the body in which the soul resides. Except in small and really insignificant part, the soul lives in a house "not made with hands," and it is a pity that, in this insignificant part, the hands are not always as clean as they should be.

Whatever unclean and impure elements come into our food, it is not in the natural process by which they are presented to us in the living plant and animal. As soon as these fall into the hands of man the trouble begins, but it is not as bad as it might be, for the work of civilization and the help of science has done wonders in the direction of preserving and purifying food supplies.

We are a thousand times better off to-day than men were a few centuries ago in the matter of economy, purity

and utility in food supplies.

The law must compel men to assist nature, and not hinder her in supplying us with the right kind of food. The great end of a packer of foods is not properly that of swelling his reasonable profits to enormous gains, but to co-operate with the plant and the animal in giving the race the best possible food for the human body, and the best body for the soul, that the soul may have a chance to become the best soul it can be under the laws of nature.

It would seem that the poet of a century or two ago was right when he exclaimed, though evidently without a sufficiently delicate discrimination, in his missionary hymn:

> Though every prospect pleases. Yet only man is vile.

His attention was too much given to countries described in poetic measure, as:

> From Greenland's icy mountains, From India's coral strand, Where Afric's sunny fountains Roll down their golden sand.

When these heathen people come to hear of the kinds of canned meats Chicago has been sending them they will begin to suspect there may be something wrong with the "canned missionary," as some of them have called the religious hymn-singing machines exhibited to them, which we call phonographs. Something may now be ventured unon in the direction of the definition of evil, and the tracing of its origin, two points which have been presented for elucidation by request of a gentleman in Kansas, and coming up now in natural order.

Lack of Perfection.

time. Evil is the lack of that perfection which is demanded by human beings as ideal perfection.

That evil is an abstract thing, and becomes concrete only as it manifests itself in the imperfections of the operations of nature around us, and within us, is quite evident.

As soon as the evils of the packing houses are remedied. government control, they will disappear, and we would does, cyclones, cloudbursts, drought, destruction and hu- retreat before such a foe. tions are regained and restored. THE EVIL CEASES, and suffering of any physical state. It is hard to do, and we

SOME HEROIC SOULS HAVE ENDURED THE TOIL STATE. IT IS HARD TO DO, AND WE CAN NOT TURES OF THE STAKE WITH BUT LITTLE EXHIBI- BLAME THE UNHEROIC LIFE FOR UTTERING SOME TION OF PHYSICAL ANGUISH. IT IS SAID THAT A GROAMS, BUT IT IS NOT IN THE POWER OF THE ROMAN YOUTH WENT INTO THE CAMP OF THE EN- ILLS OF LIFE TO OVERWHELM THE SOUL, NO MAT-IEMY AND, WHEN A FIRE WAS PREPARED FOR TOR- TER HOW MANY GROANS WE GIVE WAY TO UNDER HE VOLUNTARILY LAID HIS ARM UPON THE THE PHYSICAL TRIALS OF LIFE. WITHOUT THE EMBERS UNTIL IT WAS HALF CONSUMED, AND THEN POSSIBILITY OF PHYSICAL SUFFERING WE WOULD SAID THAT MANY SUCH YOUTHS IN HIS OWN CAMP NOT BE ABLE TO GUARD AGAINST THE MANY ILLS WERE READY TO MAKE ANY SACRIFICE FOR THE TO WHICH WE WOULD BE SUBJECT: AND EVEN THE DESTRUCTION OF THE ENEMY. THE OPPOSING WISEST OF THE RACE WOULD BE UNABLE TO PRE-COMMANDER THOUGHT BEST TO RETREAT BEFORE SERVE THE BODY VERY LONG; AND, WHILE IT LASTED, WOULD ENGROSS ALL THE ATTENTION IT IS POSSIBLE FOR THE SPIRIT OF A MAN TO AND TIME OF EVERY ONE. IT IS BEST AS IT IS

Men are forever complaining about the weather because human ideals as to what the weather should be are very different. These ideals differ in different zones and different countries. The people are the polar regions do not expect weather such as the people of the temperate and tropical regions regard as normal. The inhabitants of the Sahara desert would be much provoked with such a day as we call delightful at this time of the year.

Human ideals are the standards of the perfection, a departure from which we call evil. Even in the same localare rising into bodies for living things called plants and ity, it is impossible to please every one in the matter of the weather. In only a few places on the globe are the conditions such that the weather to us would be nearly uniform and reasonably perfect. Under such circumstances the inhabitants of these favored regions are about as much discontented and prope to complain as in other regions They suffer from ennui, and long to make a change to some other region where they may endure the pleasures of a easonable and gradual vibration between heat and cold.

Whatever we wish for, but do not possess, is looked upon as one of the evils of life. Whether they be actual evils, or good in some disguised form, so far as this reasoning is concerned, is another matter which men differ about also, but to which there must be come correct an-

Among philosophers in general, the answer is that that given by Alexander Pope in his beautiful lines in the "Essay on Man," concurred in by many other poets, ancient and modern, and by the Scriptures of the Old and New Testaments:

All nature is but art, unknown to thee; All chance but direction, which thou canst not see; All discord, harmony not understood;

All partial evil, universal good; And spite of pride, in erring reason's spite, One truth is clear, whatever is, is right.

It is, of course, meant that whatever is, after man has done his best, is the best way to make all things right, is

The doctrine of evolution assumes that nothing is ever finally right in the absolute sense, and that all things are destined to an improvement which continues forever. So long as things are as nearly right as-we can make them for the time and circumstances, we must be content with them as relatively right, but we must still be planning for better states of right, and making efforts to realize better ideals of right and good.

The Forces of Nature.

In the physical world it is the purpose of science to dis cover the forces of nature and to understand the laws by which these forces operate. When this is done it is the purpose of reason to adapt these forces under the laws of nature to the advantage of man. That the forces of napossible to improve them by human ingenuity, is one of the admitted facts of science. It is apparent to the common observer, and has been throughout all the ages. They work for the good of the greatest number. They have no exceptions. Apparent exceptions are due to a partial knowledge of the subject. That water contracts by the withdrawal of heat to a

certain point and then expands for a long time seemed an exception to a general law. It is now known that all substances do the same thing, only we were looking at the upper side of all other substances but water. Each has a point which, if heat be withdrawn, expansion and not contraction will be the result. The uniformity of law is general, and is for the good of the whole, though it may work some incidental suffering and make some results of its operations seem to come under the category of evil. It is the growing, as well as the historic and apparent, result of the study of nature, that the order and system of nature can not be improved upon by human wisdom. But the forces and laws of nature, the better they are understood and used, become more and more benevolent and contributory to the welfare of the race.

Preventative and remedial devices drawn from nature are now more abundant and effective than ever before for the welfare of the race.

The science of medicine is making rapid progress in alleviating human suffering.

Disease germs which were once thought to be wholly malevolent are now beginning to be seen as angels in disguise. They are necessary to human welfare and can be malevolent only in weak and adbnormal human organisms which can not resist their energetic activities. We are discovering means by which the harm they can do is counteracted and nullified.

The human body is only a temporary structure at best and its preservation for any given time is not an absolute necessity.

The Creator has no necessary human beings so far as the individual here and there is concerned. It is better that the poorly organized and deficient in body and mind should not persist any longer than the laws of nature require, and it is not an unmixed evil should any human being, with perfect physical structure, be compelled, by the uniform operations of nature, to part with the physical structure prematurely, by what we call accidents or Providence. These should be guarded against by all the instrumentalities at our command, but after that, when they come, they are not relatively evil on the whole. THE LIFE OF THE SOUL IS NOT DEPENDENT UPON THE Perhaps as good a definition of evil as any which might BODY AND IT CAN NOT BE HELD CAPTIVE TO ANY be presented is this, which occurs to the writer at this MATERIAL CONDITIONS AFFECTING THE BODY. Even physical suffering has its humane limitations and is not so terrible, in its worst form, as we have been wont to imagine from appearances.

Some herioc souls have endured the tortures of the stake with but little exhibit of physical anguish. It is said that a Roman youth went into the camp of the enemy and the sanitary conditions are brought up to the ideals of and, when a fire was prepared for torture, he voluntarily laid his arm upon the embers until it was half consearch for them in vain in any concrete form. It is just consumed, and then said that many such youths in his own as true anywhere else. The normal condition of the camp were ready to make any sacrifice for the destruction weather is disturbed by various causes, and storms, torna- of the enemy. The opposing commander thought best to

man suffering follow, but just as soon as the normal condi- It is possible for the spirit of a man to rise above the

can not blame the aphergic life for uttering some groans, but it is not in the sower of the ills of life to OVER-WHELM THE SOUS, no matter how many groans we give way to under the physical trials of life. Without the possibility of physical suffering we would not be able to guard against the manyills to which we would be subject; and even the wisest of the race would be unable to preserve the body verificing, and, while it lasted, would engross all the attention and time of every one. It is best as it is that there should be physical suffering.

Even as it is, with all the avoidable suffering which men might shun, they will not overcome the base habits of life and, with their eyes wide open, and against the appeals of reason and affection, they will continue in habits which are known to lead to inevitable physical suffering and premature physical fleath, to say nothing of the other evils which must be associated with such a course.

The physical universe has some defects and some unavoidable terrors, but, in comparison with these, the benevolent forces and laws in uniform operation are overwhelmingly benign, and, without doubt, universally promotive of the good of all things, the human race included. WHEN WE COME TO THE REALM OF THE SOUL ASIDE FROM THE BODY AND CONSIDER IT A WORLD IN ITSELF, AS NO DOUBT IT IS, WE MAY MAKE FURTHER INQUIRIES AS TO THE NATURE AND ORIGIN OF EVIL.

"Man is one world, and hath another to attend him," is science as well as poetry. Not only do all the material powers of the earth come to man for service, but man is a world very much like the earth, in many respects, so that what is true of the earth as a whole in its structure and forces and laws is true of a man. There is not a law of chemical or physical science which does not have its counterpart in the constitution of man. Hitherto human nature has been studied as if it were a kind of its own and unallied with lower life in its characteristics.

The soul is a world in itself, with all the laws and at tributes and powers of the bodies of the physical universe In both these worlds we find indestructibility, embodiment of forces, illustration of affinities, subjection to law, uni formity of law, benevolence in the effect of law, the tendency to balance and proportion, the disturbance of harmony and poise at times, the destructiveness of abnormal force-activity, the lack of ideal perfection, and the benevolent bent, on the whole, of every force of the soul, which is allowed to act in accordance with the laws of nature. Let a human being live a normal life and it will be free from evil. Such is the obligation laid upon us to live a normal life. This is what might be called, in the best sense, "the simple life."

It is the life of the child in its pure and untrammeled and unperverted activity. Jesus said that "except ve become as little children ye can not see the kingdom of heaven." With the Old Testament before him, with which he was familiar, he said nothing about the fall of Adam or about original sin or any of the mediaeval theological theories and spectres which have been handed down to us and have become the stock and staple of theological thought for centuries. It is evident that there are certain uncestral influences and tendencies which have prolected themselves into human nature and given to it a coloring and a flavor which assist in determining the quality of human nature on the whole, but that it is sufficient to corrupt a soul and make it utterly sinful and unholy in its very essence is disproved by all the facts of human nature. If into the organicicringerof earth life comes a soul fresh from the unseen world and from God, which is admitted by all theology, then to support the theory of orginal sin and corrupt human nature it would be necessary to assume that this temporaryifringe of nature which survives for a short time and passes away is superior to God and his pure spirit implanted in this physical body. The less would be greater than the greater, the finite more powerful than the infinite, by mere juxtaposition.

Without doubt the soul is of higher material than the body. This is admitted." If so, then the higher could suffer defeat at the hands of the lower, and not only defeat, but entire annihilation, as some declare. Such a doctrine is contrary to the axioms of the soul's reason, and it must not be supposed that the Scriptures would overturn the first principles of reason. If they do they should be discarded. But they do not, and there is a very rational interpretation from their own statements which coincides with the view that there is NO SUCH THING, PROPERLY SPEAKING, AS ORIGINAL SIN, or the entire corruption of human nature by the sins of an ancestor, or of all ancestors put together, or of the soul itself. Every soul comes into this world upon substantially equal footing with every other soul. The weakness of one pared with another is not due to a curse of God, but to the imperfect operation of the laws of life. The human family is in a state of ignorance as to the laws of life, to a great extent, and is in open violation to the laws of nature. What we need most of all is to look into the operation of the laws of nature and discover wherein we are violating them and bringing into this world beings of infirm and unbalanced and defective powers which are filling our asylums and other benevolent institutions.

This is the place to begin, for here is the fountain head of much of the imperfect life we have around us. We are still in an unenlightened state in this respect. EVIL IS DUE TO LOW IDEALS OF LIFE and to lack of conformity to ideals. Sin is rightly defined as any "lack of conformity to or transgression of the law of God."

There are sins of omission as well as sins of commission. Sin must be looked upon more as the indication of abnormal acticity in the powers of human life. Sin is a moral disease, to some extent. It must be overcome by education and intelligence and the appeal to the best there is in man: Incarceration and punishment are necessary and helpful in certain cases of abnormal cerebration, and the best that can be done, but they are remedial and not punitive, if they are rational.

The dissemination of scientific knowledge is as essential to the uplift of the race in morals as is the Sundayschool and the public worship, and even more so. Secular schools properly conducted, in which the moral side of law in general is appreciated and used for the uplift of the reason and the life, are the best religious schools in existence, for they train the life daily and hourly into the safe channels of intelligent moral being. The absence of good training produces evil, EVIL IS A NEGATIVE THING ONLY. It is the absence of such good as the ideals of life demand. It is relative because all ideals are not alike. But there is a common consensus of what is right and perfect in every age and every nation, and, in so far as we come short of this, we have evil, moral evil.

Evil will always exist, for we shall never reach our Ideals. They advance as we advance.

We shall, in this sense, never cease to have some consciousness of the evil within and around us, but if we set our ideals high enough and strive reasonably to measure up to them, we shall not come short of the satisfaction and glory of living, By etymology, heaven is above, or the high place, and As PRIMARILY WITHIN US. By etymology hell is ablole, and is simply a lower spir-

itual position than we should occupy. We need have no fear of the latter inhile, we are "climbing the golden stairs," but if we look down too much, or at all in effort, we shall come shortlof the honor and glory of life, and, in current slang, we shall "get into the hole." Virtue is its own reward. God tempts no man. When we are tempted we are led astray and taken captive by our own desires, which are not in accord with the law of our being. Before us God has set an endless evolution. We are to pass from glory to glory. This is our everlasting destiny, Every man can win a prize, and not one, but an infinite number. These prizes are additions to the quality and power of being. They are small in individual consequence, but great in the sum total.

Little drops of water, Little grains of sand. Make the mighty ocean And the beauteous land.

If we would know what man is as a world, we must study the world which attends him. They are analogous in construction. The laws and principles which apply to one apply to both.

Mental and material science are really one and the same

Ethical philosophy is universal.

Religion holds sway everywhere. The imprint of God's being is laid upon all creation.

The religion of nature is evangelical. When we find the religion of nature we shall find the religion which God has revealed in all ways to his creature The religion of Jesus is the religion of nature. The plant the lower animal and man should have one religion They have when they are natural.

From the Human Standpoint. So far, we have spoken of evil from the human stand-

point. It is the same from the divine point of view, so far as we can comprehend it. The divine ideals must be far above the human. Infinite perfection must have corresponding ideals. From one point of view, all creation must be evil to the Creator. It does not come up to his ideals, but is forever to approximate such ideals. To make any creation is to make a finite creation. A finite creation must have imperfections. Evil is one of the concomitants of creation. It could not have been otherwise. Whatever is, is right. Evil is only a reflection of what is immaturely good. A good child longs to be a mature person, and to it childhood is an evil. When Jesus took little children in his arms and blessed them and said, "Of such is the kingdom of heaven," he must have blessed this instinct. To the divine mind evil is one of the necessities and the incidents of creation. It is not a thing or being, but a phase of life. Death is a change in the relationships of life. If this change ceases when it should go forward, or if it results in the backward and downward tendency of the life, it is an evil. The willful opposition of the life to the law of evolution is the sin which can never be undone, because it sets the life back by as much as that act has influence. It is the unpardonable sin. It can not be pardoned in this world or in the next. Every act of life should be a positive one. There is no time for negative ones. If any steps are negative, they subtract from the sum of life. This does not mean that, after a negative step, future steps can not be positive God sets nothing in the way of any man's progress. With God everything is forgiven from all eternity. Besides, God is presenting the highest promises and the best helps to man to move forward and upward. God sets himself, and the greatest man, and all great men, before all men as examples and incentives. God demands no sacrifices of man except that which he himself makes, which is the rejection of the evil and the choice of the good. Transgression of law and content with relative imperfection must give way to obedience to law and evolution into relative perfection. The former is death, the latter life; the former is evil, and latter good. The origin and the development of the phantasy of

Satan or a personal devil must be left to another writing. -Samuel L. Stiver, in St. Louis Globe-Democrat. Bunker Hill, Ill.

THE HOUSE OF MANY MANSIONS.

Before a gladsome morning, Jehovah's mighty mind Reviewed all chaos abounding,

The rudiments of matter, diffused, and vet defined Amid total darkness surrounding.

To atoms, still in slumber, He gave the needful law Of motion, besides gravitation;

By joining these two forces, divinely, He foresaw The product of light and formation.

With gravity in action, crude matter took its flight.

To meet at the central position, and thus a spheral body, supremely large and bright,

Was nature's primeval condition. And this eternal building, not made with hands at all.

The acme of beauty and denseness. The house for many mansions, the chief creative-ball, Will ever revolve in immenseness.

Commanded to be fruitful, a host of orbs were born, For record of primitive stages. And sent to distant regions, the heavens to adorn,

Through cycles of numberless ages.

Rotating on their axes, these keep a rapid flight,

Each adding to its lustre, by striving with its might, For brilliance excelling another. Thus they attain perfection, while eons pass away,

And follow the generant order, By each producing many of the immense array Of stars in the Milky Way border.

In paths these go revolving, around the causal sun, Each system arranged in a cluster; And as they grow resplendent, God destines every one To differ in glory and lustre.

So these give birth to planets, and they bear satellites, Each taking a circular motion;

And those without effulgence, emit reflected lights, That gleam in the luminous ocean.

While infant worlds develop, the aged worlds dissolve To nebulous comets' consistence; And to and from their sources, do wondrously revolve

To brighten their shady existence. So, in the life immortal, our spirit forms can glide

Forever, in regions celestial.

Comparing skill of people, and worlds where they abide With former excursions terrestrial.

The Father's house and mansions, of manifold design, May lighten our souls in the roaming, To reach the golden city, with pearly gates so fine, And linger no more in the gloaming. Hornby, N. Y. MYRON ASEM EDDY.

FREE THOUGHTS.

Good air is better for man's health than a poor doctor. The shoe is always too small; the foot is never too-big. There would be more charity in the world if it did not cost so much.

Christians are working harder to save dollars than souls

A great many men do not impress us as they wish to. It is not their fault, however.

blame somebody else for being found out.

A great many husbands are true until they are found ont; likewise a great any wives. A man was never yet detected in crime that he did not

When a man asks the reason of things it is a pretty good indication that he is getting his eyes open. The man who knows more than all of his associates is

usually looked upon as a crank or a fool. We have only this to say of the man who loves God, that he might have a better way of showing his love.

It is no virtue in the rich that they employ the poor. They could not get anybody else to work for them. When a man brags of his sins the only thing to do is to take him at his word and kick him out of good society.

When a man talks about lying at the feet of God it is safe to bet that the has made a mistake in the feet. The hope of another existence after this is the single flower that blooms in many a dreary garden of life.

The meanest man yet is the man who sold the flower sent to his house upon the occasion of his wife's funeral. An idiot, a thief, a lunkhead, never calls himself a selfmade man. The honor of the job is willingly surrendered to somebody else .-- L. K. W., in Truth Seeker.

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of cataracts."

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ma."
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The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

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WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four That means rapid work, compositors. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this

ITEMS,-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will nerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

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, without giving the full name and address of 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 is office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO NOT BE PUBLISHED, AS WE HAVE MOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mr. W. T. Jones, former secretary of the Religio-Philosophical Journal Company of San Francisco, Cal., is now stopping at Benton Harbor, Mich. He was in Chicago a few days ago, calling on many of his old friends, who were glad to see him again.

C. A. Sollinger writes from Cleveland, Ohio: "The Ladies' Spiritual Temple Fund Society, which own the Temple, decided at their last regular meeting not to close the Temple for the summer, and turned the Temple and Rostrum for the months of July and August over to your humble servant's care, who will try to do the best he can-hold evening services only."

F. F. Stowe, Lockport, Ill., writes: "Mrs.S. P. Pemberton, the well-known trumpet medium, of Peoria, Ill., quite unexpectedly dropped in upon us last week, and we opened our parlors for the occasion, and she gave two public sittings Thursday and Friday evenings, and a number of private sittings during the day Friday, leaving for home on Saturday morning. Mrs. Pemberton has visited us several times before, and has made a host of friends in Lockport and Joliet; friends merland, Cal.: "The Spiritualist Sowho first learned through her trumpet clety here has just closed its yearly that it was possible to communicat with their loved ones who have passed over. She will always be warmly welcomed by these friends whenever she can make it convenient to visit Lockport. It is hardly sufficient to say that Mrs. Pemberton is a good trumpet medium. She is one of the best, and what is more important, she is honest, and conscientious. She informs me that she goes to Lily Dale the last of

W. W. Lockhart writes: "I write you a few lines to thank you for the book, 'Gems of Thought.' I am well pleased with it. It is one of the best books I ever read. Every line that I read seems like an inspiration. are experimenting in our own family, and have had some success."

Mrs. Minnie Lambert writes from Bedford, Iowa, to the readers of The Progressive Thinker, appealing for assistance: "The 20th of January, 1906, my house and everything in it stone of my 71st birthday-will be was burned to the ground. Will the seventy-one years young! I am happy readers and Spiritualists each send me to say my health is good and I enjoy 25 cents, or more, in money, so I can this salubrious climate and make dally rebuild before winter. I need the trips to Santa Barbara on my wheel, house now. I would like to build as soon as possible. It will take one from ocean and valley and the high hundred and eighty-six dollars. 1 mountain crests. I send greetings to could raise the money by mortgaging you and yours." the lot, but if I did, and something happened that I could not pay it off, Rule Spiritualist Society holds servthen it would be foreclosed, and I ices every Sunday evening during July would be turned out of doors and no and August in O'Donnell's Hall, Pauplace to live. The lot is all I have that is worth anything. I have five children to take care of, so I have not money. I am a Spiritualist and a medium. I will thank you all in advance for your help. Address, Box 83, Bedford, Iowa."

W. W. Kincaid writes from Meadville. Pa.: "We enclose you herewith ! clipping from the Meadville Evening Republican of an extract of two lectures delivered before the Independ-, at a meeting held on June 17. At this meeting a permanent organiza-tion was made and constitution adopted. I wish to state we have a most flourishing and promising organization. Our society is built on solid good time is anticipated." financial basis, as each member signs a subscription paper, or agrees to pay a certain monthly pledge for the purpose of securing speakers and defraying the expenses of the society. All July 1. Our lyceum is attracting little loyal Spiritualists everywhere ought to ones in the neighborhood, with their be willing to back their faith with parents, and in the afternoon quite a their money, and if they will show number took part in the exercises. the same zeal and determination in Tests were given by the guides of some constructive work that is shown by of our mediums, and many in the conthe various religious organizations throughout the country the cause of Spiritualism will be placed on a much higher claim in the immediate future the state of the respect where it will command the respect of for us at 11 o'clock. Our lyceum the intelligent thinking people everywhere. Our meetings in Meadville Briggs will deliver an inspirational during the past six months have been lecture. O. E. Miller, Ph. D., will fa-a great success, especially in the char- vor us again in the evening with one acter of the people making up our of his talks. The first afternoon tea audiences, among whom were a large of the Ladies' Aid will be held Saturproportion of the prominent business day afternoon, the 14th. In the and professional people of our city. The following are the officers: A. a conundrum until you find out what two for 15 cents.

Marana and a second AS A GENERAL RULE, IN THIS WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND,

> When writing for this paper use a pen or typewriter.

We go to press early Monday morning, honoe communications intended for that, current issue, should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION; OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Gaston, president; A. F. See, vicepresident; B. W. Morrison, second vice-president; A. E. Gaston, treasurer; W. W. Kincaid, secretary."

Correspondent writes: "Mr. Max Gentzke and Mrs. Anna Dodge.of Chicago were in Springfield, Ill., where Mr. Gentzke gave lectures on Spritual Progression and Mrs. Dodge gave some very fine tests. We all hope to have them with us again soon. While in the city they were guests of Mr. and Mrs. Fred Kilbins, 808 East Edward street."

Friends will please note that Mrs. Hamilton Gill will leave for Chesterfield Camp, Monday, July 17, and will possibly visit Vicksburg and Haslett Park. Those desiring private sittings will kindly notify Mrs. Gill in time. Her new address is \$891 W. Adams

street. An Investigator at Sheridan, Ill., writes approvingly of the good work being done there by Mrs. Jaquet. He 'No one after visiting Mrs. says: CHRONICLE THE ENGAGEMENTS Jaquet, I am sure would doubt the AND WORK OF SPEAKERS AND ME. continuity of the present existence, DIUMS. A REPORT OF WHAT THE and yet she tells me she is liable to SPEAKERS SAY WILL mistakes and never takes a cent unless she can give her patrons satisfaction. She also tells me she halls from the city of Chicago, and she can not say enough of the societies there and the good work being done by all. I noiced as the different spirits were writing and talking, that her face took on as many different expressions, which to me was proof of some unseen intelligence, and I will doubt no more the fact that our dead can return."

Mrs. Ruth Eastman writes: "Having spent the past week on the camp grounds, I thought perhaps the many eaders of your valuable paper would be pleased to hear of its progress. One cottage is in the course of erection so far this season. The grounds and surroundings have been cleared away so that our beautiful Intermediate Lake is accessible to view on three sides, while the P. M. R. R. bounds it on the other where passengers will alight. A signal has been hoisted designating it as a flag station. Trains will pass there this season in plain view from all parts of the grounds. A fine large launch will make Sunday trips up and down the lake, stopping at the grounds. Another will make daily trips during Those wishing quiet from the turmoil of city life could find no bet

ter place. Come and see." Bishop A. Beals writes from Sum-John T. Lillie of Montecito, their nearby home, and whose names all over the states east and west are household words and favorites, and their efforts here as usual have made the meetings a great success and crowded the hall at each session of the meetings. Other speakers and talent have contributed to the interest of the meetings, and among them Mrs. R. Cowell of Oakland, Mrs. Lettie Allen of Los Angeles, and J. L. Dryden of the same city. Mr. and Mrs. Lille go directly east, and will be at Lily Dale camp meetings the months of July and August, where Mr. Lillie is chairman of

the meetings during the entire time." Mrs. Elizabeth J. Jaquet is now in Sheridan, Ill. She is capable of doing a most excellent work.

Bishop A. Beals, the veteran poet and lecturer, writes: "The 11th of this month I shall pass the mile-

Mrs. I. A. Hall writes: "The Golden lina street, near Park avenue, and presided over by D. G. Hill, president. Mrs. Nora E. Hill, pastor, spoke to a large and appreciative audience on Sunday evening July 1. On July 8, Dr. J. H. Randall will officiate. Sunday evening, July 15, Dr. C. E. Burgess will occupy the platform, followed by test mediums. Indeed, the Golden Rule Society is never lacking for talent, either in speakers or mediums. This society is gradually adding to its list of membership, also finanent Spiritualist Society of Meadville, cially standing on a cash basis, and at by Dr. J. M. Peebles of Battle Creek, the same time welcomes all, with the the same time welcomes all, with the 'open door.' A monthly social will be held at 705 W. Madison street, on Saturday evening, July 7; also celebrat ing the 61st birthday of our president Mr. D. G. Hill. All are invited, and a

> Ferd C. Suhrer writes: "The concommences at 2:30, and Sister E.

TOPIC FOR THE PROGRESSIVE

Sunday, July 15, 1906: Hope, Faith and Love.

Gem of Thought-Hope gleams a glist'ning star, To point the upward way;

There lies the perfect day.

Faith holds thee underneath, A stay, a mighty hand; And binds for thee a wreath, Within a better land. Love is the light of Hope,

And gives to Faith new eye; Then over life's rugged slope,

Love leads the soul on high.

J. W. R. For information concerning the rogressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

And don't forget the that means. date of our excursion to South Haven on Saturday, July 21. Full orchestra

Rev. Neille S. Baade writes: "I am now at home and am at liberty to officlate at funerals here or abroad whencalled upon: Address me at No. 411, Vermont ave., Detroit, Mich."

P. A. Seguin writes from 27 W. 15th street, Minneapolis, Minn.: "We are still doing an excellent work here in saving girls from the dangers of prestitution in a large city. are simply practicing what the preachers preach without practice at all on their part too much so, everywhere! Lots of priests, Levites in this world, but very few turn out to be 'good Sa-God save the preachers, maritans.' and big talkers and little doers." Mary Hill, secretary, writes: "The

Band of Harmony social, held at the spacious residence of Mr. and Mrs. H. Goodrich of Oak Park (who made everyone welcome) was another success. The day was perfect, the home beau tifully decorated with blossoms, and the surroundings were such as tend to bring out the best in each one. The afternoon was given to progresslve euchre, the evening to a musicale and other exercises, some rare talent having been secured for the occasion. The messages given by Mrs. Turbett and others, were of an unmistakable character. Everybody seemed at their best, and it is hoped that the enthusiasm which now prevails will continue with our next, which will meet at the home of Mr. and Mrs. Tress-ness, 379 51st avenue. Take Lake street car to 48th; there take Chicago avenue car. Progressive euchre commences at 2 p. m., with prizes. Bring your lunch. Bring your friends and enjoy a day in the suburbs."

Dr. J. M. Peebles writes: "I am reading for the last time the proof sheets of my book, to be entitled 'The Pathway of the Spirit.' It advocates the pre-existence of the spirit, and (lightly) reincarnation, for I have modified my views somewhat in regard to the fact of reincarnation. In this book I give both sides a hearing, and then express my own opinions."

F. B. Callahan writes from 'The Bronx,' N. Y.: "During all my life I have endeavored to give credit where credit is due, and therefore write these lines to you with the hope that they will reach the public so that othwill be benefited as I have been. Having heard much of the young psychic over in Brooklyn, I was anxious to see if reports concerning the quality of her mediumship were true, and so I attended a seance held at her home, 55 Herkimer street, Brooklyn, N. Y., Tuesday evening, July 3. 1 I met a very select class of people and every chair was taken. In observing the many countenances in the circle, I was pleased and gratified to note the majority of them were young. I am happy to know that young people are becoming interested at last in the spiritual thought. The music was sweet and inspiring, and I have never attended a seance where such harmonious influenced prevailed. A charming young lady presided at the piano throughout the seance, and while the psychic or medium delivered the communications, the low, sweet strains of music filled the room. The psychic of whom I had heard so much is, indeed, remarkably gifted. Her messages, though not sensational, are of a deep and convincing nature. Her work is genuine beyond a doubt and her sincerity and sweet simplicity appeals to all. Miss Hedrick is a frail, slender young girl, and to glance into her frank, open countenance I do not wonder that she is so close to the angel world. To know her as a medium is a privilege and to know her personally, I would deem an honor.'

James I Mettler writes from Great Falls, Mont.: "The Spiritualists of Great Falls were entertained by three lectures given by Rev. W. D. Noyes and Cora B. Noyes, his wife, in Union Men's hall, followed by platform tests and character readings. The tests and readings were nearly all admitted to be correct. Mr. Noyes and wife came recommended by H. D. Barrett, and the president of the Montana State Association. They are also missionaries for the state of Montana, and societies desiring speakers and platform mediums, would do well to correspond with them. They are now lo-

cated at Helena, Mont.' . Mrs. Anna L. Gillespie writes from Lake Brady, Ohio: "Sunday, July 1, opened camp at Lak Brady. We had a splendid meeting. The beautiful new auditorium is a credit indeed to the Association. The furnishings are Association. The furnishings are dainty and in fine taste, making it one of the very best temples for camps in the country. They hope to see all in-debtedness lifted this year. How hard they have toiled, the faithful few, to bring this about, and they deserve great credit for the results. I have one more Sunday here, then I go to Chesterfield, Ind., for six weeks, having beside my lectures there the care of the lyceum work. I hope to make it a great lyceum. I am feeling much better since Mr. Gillespie's arrival, and hope to be able to fill all engage Friends, address me at Ches-

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing: can put up a bushel in tenminutes. Last; r I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of yoar rea 'ors FREE, Address. Francis Casey, 53 E. 125th, St. Block 308, New York, N. Y. With a bottle of fruit for people to see and taste you should sell hundreds of directions.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Start-ling Facts." Price, 10 cents each, or

THE OREGON CAMP-MEETING.

We Are All Antispating a Season of Pleasage and Sphritual Splittment."

My home is in Alameda, Cal., on an island in the Bay of San Francisco. Four weeks after the earthquake, my wife and I came to Oregon to rest our nerves and attend, the annual Spiritualist Camp-meeting, which will open at New Era, July 8, and be in session four weeks. We lare now on the grounds, and living comfortably one of the cottages owned by the Spiritualist Association. This camp is located on the bank of the Willamette river 21 miles south of Portland. consists of five acres enclosed by a high board fence, and the grove is a most delightful one. It is covered by gigantic fir trees towering to the clouds, many of them measuring 20 and more feet in circumference. The and Mrs. E. G. Smith of San Diego. So that we ought not to fail through branches of these giants so interlap that they almost completely shade the The Spiritualists have owned these magnificent grounds for more than twenty-five years. They have thereon a commodious hotel, several cottages, a large meeting-house. band-stand.

freshment stands, etc., and the society is free from debt. These Oregon Spiritualists evidently possess business ability. hey are the sort of people ability. hey are the sort of people who "do things." For the past two weeks, Rev. G. C. Love, the President of the Association, with his accomplished wife, and Mrs. grounds, preparing for the camp-meeting. They are overhauling the hotel, putting the cottages in order, cleaning up the grounds, etc. President Love is serving, I think, his second or third term. Although the son of a millionaire, and for many years known as prominent orthodox churchman, he is now a most enthusiastic worker for

Spiritualism. He is a medium of high inspiration, a public speaker of eloquence, and an author of a book of Spiritualist songs and of other publications. Not only this, but he is an executive officer of acknowledged efficiency. I might also say that he is hard to beat as a whistler. Without a coat and bare-headed, he works about the grounds, whistling as rakes and chops, and carries water from the well.

Mr. Love is anticipating a largelyattended camp-meeting. He thinks there may be several hundred tenters and from 3,000 to 5,000 visitors on Sundays.

Harrison D. Barrett will be the regular speaker during the meeting. Mrs. Irene Smith and other well-known lecturers and mediums, will be here and participate.

I must not close this letter without also according great credit to Mr. John Burgoyne, the treasurer, a prosperous farmer who lives near the grounds. He is a kind, jolly soul, and is never so happy as when adjusting things in-tended for the comfort of the coming I have nothing but words ampers. of approval of Mrs. L. L. Irwin, the secretary.

We are all anticipating a season of pleasure and spiritual upliftment. R. A. DAGUE.

New Era, Oregon.

Parkland, Pa., Camp Opens.

Mother Nature again smiled upon our camp, and blessed it with the brightness of a fair day and freshened air after the severe storm of the previ-ous night, when last Sunday morning, for the third season, opening services were held on the grounds by members of the Parkland Heights Spiritualists Home and Camp-meeting Association. At 10:30 a. m., meeting opened with singing, followed by an invocation by George W. Kates, of Thornton, Pa., when the president, R. F. Adams, spoke a few earnest words of welcome, and also paid a fitting tribute to our pecially helpful in starting our camp

--William R. McGlenn and Elizabeth T. Alloway. After a beautiful solo by Samuel N. Stretten, of Philadelphia, who has been engaged as musician for the season, Elizabeth M. Fish, secretary of the association, voiced an original poem, entitled "Opening Day," which embodied our hopes and aims. Mrs. George W. Kates delivered the main address of the morning in a beautiful, impressive manner. Mrs. Kates never fails to command the close attention of her audience, for she always has something well worth the saying; then she puts her soul into the sermons. After more singing, Mrs. Kates gave messages in her usual pleasing manner; then followed more singing when the benediction was given by G. W. Kates, and the morning services

After the lyceum held session from to 2 p. m., services again opened, with a conference meeting, in which Frank E. Luce and Thomas M. Locke took part. An invocation was given by Mrs. G. W. Kates, and Mr. Kates gave a very able address on "The Signs of the Times." This was not only interesting and instructive, but at times eloquent. Mrs. Kates again gave spirit readings, and with more singing and an invocation, the meeting closed for the afternoon.

Services were again held in the evening at 7 o'clock, when Mr. and Mrs. Kates, Mrs. Augusta Volk, Mrs. Luce, Mrs. Jennings and others took The auditorium was gaily decopart. rated with bunting. The table contained baskets of choice fragrant flowers, in memory of arisen friends and co-workers, and from a near-by pole "Old Glory" triumphantly waved

Next Sunday we will have with us Mrs. C. Fannie Allyn, followed by Mrs. F. E. Luces who will give psycho-

metric readings.

The meals furnished at the diningroom by Mrs. "Eena Watson were pro-nounced "very good." She also fur-nished ice cream at the same place. ELIZABETH M. FISH, Secretary.

"The Light of Egypt." Volumis 1 and 2. An occalt library in itself, a text-book of esoterico knowledge as taught by Adepth of Hermetic Philosophy. Price \$2 per volume.

"Life and Moral Axioms of Confucius," is the title ofta 62 page pam-

phlet, which contains many of moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Eda, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"Religious and Theological Works of Thomas Paine," contains his celebrated 'Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

"Talmagean luanities, incongruities, Inconsistencies and Blasphemies; a Relew of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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HARMONY GROVE CAMP.

Prospects of a Glorious Time.

Harmony Grove Camp, of Escondido, Cal., is making great prepara-tions for a successful camp-meeting this season. The 1906 camp will be July 22 to Aug 5. The daily programs are not yet out, but the management is preparing to have daily exexcises and a lively time throughout the entire camp. We now have engaged as workers, the California State President, Arthur-S. Howe and his good wife, who is the assistant secretary of the State Association; Mrs. R. Cowell of Oakland; Mrs. Carrie Wermouth of San Francisco; Mrs. Lily M. Thiebaud of San Bernardino (all members of the state board); Mrs. M. M. C. Vlasek and Mrs. Alice Baldridge of Los Angeles; Will C. Hodge, Mrs.

lack of workers.
One feature of the camp will be 'children's day" which will be participated in by the Children's Lyceum of San Diego. We feel safe in saying that the Harmony Grove Camp this year will be profitable as well as enjoyable improvements within the past two years. The association now has a magnificent cook-house and command the state of Grand Ledge, Mich.

July 24—2:30 p. m., lecture

Mrs. A. E. Sheets.

July 25—2:30 p. m., lecture ous dining-room, and our good sister C. A. Dedge of San Diego has had July 26—2:30 erected at her own expense a number of neat and cozy cottages, and comfortably furnished them for the free use of mediums and workers who may

be engaged by the camp. So come, one and all. Let us meet together and have a season of enjoyment.

T. J. McFERON,

San Diego, Cal. Secretary.

Lake Pleasant (Mass.) Camp-meeting. If you wish to attend the 'oldest arge camp-meeting of the Spiritualsts in the United States, come to Lake Pleasant.

From the West, take New York Cen tral R. R. from Buffalo, N. Y., via

From New York City, take the New York and New Haven R. R. to Green-From Boston, take Boston & Maine

Lake Pleasant is seven miles east of

Greenfield, Mass. On arrival you will find a healthy pine grove, dry, sandy soil, the purest vater in New England, and a real live spiritual camp.

The singing by the Beethoven Quartette of Boston will be very pleasing, and the lectures of a high order. Among the noted speakers will be heard A. H. Dailey, J. Clegg Wright, Elizabeth Harlow, Rev. Wilson Fritch, Mrs. Kate Ham. Mrs. Carrie Thomas. Rev. Albert P. Blinn, Rev. May S. Pepper, Mrs. Carrie Twing, Mrs. Tillie U. Reynolds, and Miss Victoria Moore.

This is a very large camp, and noted for its intense spiritual influence. You will find the camp a very social place. Everybody feels at home.

The place is unequalled for superior cuisine, and for refining spirituality dispensed at the lectures and seances The cost of living is moderate, and the chance to improve one's health unrivalled by any camp in the United

The meeting begins July 29, and loses August 27. If you want a circular giving full programme, write (enclosing stamp) to A. P. Blinn, Lake Pleasant, Mass. H. A. BUDINGTON.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines 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.

June 26, at the home in Pecatonica, Ill., Mr. Collins left his wornout casket, and his spirit fearlessly and casket, and his spirit fearlessly and dotes, which render the book more inconsciously passed into the freer life. He had been convinced of the fact of inter-communion with the so-called departed by the proofs in the home circle, some of its members having been developed as mediums. He fully expected to be able to prove his presence in the home again soon, where he will be gladly welcomed. He was a good man, husband, father and cit-A few friends from Rockford attended the funeral on June 28, as did many of the neighbors. He selected a clergyman friend to officiate also the vocalist and the hymns, which The Influence of the Zodiac Upon were sympathetically rendered, with niano accompaniment. He arranged all details, and peacefully said "good-bys." MRS. L. G. BROWN.

Passed to spirit life, at Conneaut Lake, Pa., in his fifty-first year, June 16, 1906, Dr. Walter Ethington See. Several years ago Dr. See was well known at Lily Dale and other places as a magnetic physician and medium. He was loved by all who knew him. His funeral service was ably conducted by Mrs. Clara Watson of Jamestown, N. Y JULIA SEE SMEAD.

Mrs. L. D. Shory, Belfast, Me., after an iliness of eleven days of pneu-monia, at the Spiritualist camp-ground, Temple Heights, Northport, Me., passed to higher life, June 3, age Mrs. Shory was one of the oldest cottagers at the camp. She was a faithful worker in the Spiritualistic

cause. Sad and lonely hearts have

often been cheered by her sweet mes-

MRS. J. D. McGRAY. Brooks, Me.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents

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LOW RATES TO LILY DALE.

The Central Passenger Association, including the railroads in Michigan, Illinois, Indiana, Ohio and Pennsylvania have agreed to sell excursion tickets to Lily Dale and return at one fare for the round trip. These tickets are good only to leave July 17 and 31. Return limit 30 days. The Chicago rate is \$14; St. Louis, \$19.25; Indianapolis, \$12; Cincinnati, \$11.30; corresponding low rates from other points. All the roads from Chicago, New York City, Boston and intermediate territo Lily Dale and return, good going June 1 to Sept. 30, return limit October 31. Chicago rate is \$20. Ask your local ticket agent for special Lily Dale vates, or have him send to his genera, Acket agent for them.

> [Advertisement.] GRAND LEDGE CAMP.

Located at Grand Ledge, Michigan. This favorite place of resort will

have the following speakers this year: July 22—10:30 a. m., address of welcome by Oscar A. Edgerly of Lynn, Mass.; 2:30 p. m., lecture by Mrs. A. E. Sheets of Grand Ledge, Mich.

July 25-2:30 p. m., lecture by July 26-2:30 p. m., lecture by July 27-2:30 p. m., lecture by Mrs. A. E. Sheets

July 28-2:30 p. m., lecture by Mrs. A. E. Sheets. July 29-10:30 a. m., lecture by Oscar A. Edgerly; 2:30 p. m., lecture by Oscar A. Edgerly, followed by mes-

sages. July 31-2:30 p. m., lecture by Oscar A. Edgerly. Messages.
August 1—2:30 p. m., lecture by Oscar A. Edgerly. Messages, August 2-2:30 p. m., lecture by Oscar A. Edgerly. Messages, August 3-2:30 p. m., lecture by

Mrs. R. S. Lillie of Montecito, Cal.
August 4—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 5—10:30 a. m., lecture by

Mrs. R. S. Lillie; 2:30 p. m., lecture by Mrs. R. S. Lillie. -2:30 p. m., lecture by August 7-Mrs. R. S. Lillie. August 8-2:30 p. m., lecture by Mrs. R. S. Lillie.

August 9-2:30 p. m., lecture by Mrs. R. S. Lillie. August 10-2:30 p. m., lecture by Mrs. R. S. Lillie.
August 11—2:30 p. m., lecture by Mrs. Marian Carpenter of Detroit,

August 12-10:30 a. m., lecture by Mrs. Marian Carpenter; 2:30 p. m., lecture by Mrs. Marian Carpenter, followed by messages August 14-2:30 p. m., lecture by

Mrs. Marian Carpenter. Messages. August 15—National Spiritualists Association Day; 2:30 p. m., lecture and messages by Mrs. Marian Carpen-

August 16-2:30 p. m., lecture and messages by Mrs. Marian Carpenter. August 17—2:30 p. m., lecture and messages by Oscar A. Edgerly. August 18-2:30 p. m., lecture by Elizabeth Harlow of Columbus, Ohio. August 19-10:30 a.m., lecture by Elizabeth Harlow; 2:30 p. m., lecture

This program subject to change. The program for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up J. W. EWING. the work.

Grand Ledge, Mich. President.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecegnecially adar Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, \$1.

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sons Born Upon the Cusp. The principles found in this volume are both science and a religion, for a better and a far happier humanity it points to the planets as an index to the human character and liability discussed in the science of the s an index to the numar character and manifest to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those-whorealize that mind is the master and body the servant." Price, cloth, \$1.00.

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Books you may order, price \$3.40. Any twelve of the Thirteen Premium Books you may order, price \$3.85. Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in

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the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the The book is a cyclopedie of theology and reason in a nutshell.

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the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution Modern Thought. It is prefaced by a letter to the Christian Clergy, and al in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as

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It Is a Truth Proven by Innumerable Human Experiences.

"Bright angels on their dazzling wings His ancient walks of life survey, o prophets, patriarchs and kings Their heavenly banners they dis-

play.' The belief in the guardianship of angels is as old as the human race, evidences of it during the historic period being ample proof, and beyond written history the legendary lore of the past ages further proves truth of the fact that mortal life has not had to traverse the wilderness of its existence alone and unaided by powers superior to those in human life.

Some of us are conscious of the fact and some of us are not. who are, have great reason to rejoice and be thankful; it is a source of wealth which material riches cannot be used as comparison. Those who have not this knowledge are certainly be pitted; many such passing through their mortal existence, believing that it comprizes the whole of life, and that its consummation closes the programme (but which in reality has only been the preparatory stage by which their life would be better enabled to enter upon an existence which will make all previous experiences insignificant by comparison.

To speak of entrancing music to who are deaf, or of the glories of sight to those who are blind, would seem useless. The faculties necessary for their comprehension are ab-

The spiritual faculty that enables the human being to come into conscious rapport with the inhabitants of the superior world, cannot be explained to those who are undeveloped on that line so that they will have an intelligent comprehension of the benefits to be derived from such knowl-

edge. The expression, "one world at a time," is used as an argument by ma-terialistic thought in its rejection of the truth of spiritual communion and guardianship, when in reality it has no argument in that expression. Does the mariner transcend the law of consistency when struggling against conditions that might overwhelm him when he anticipates the safety of the harbor toward which he is bound?

We are placed here in mortal life by a power over which we have no control. The law of our destiny : demands that we give due consideration to the duties incumbent upon us while here, as they are needed as an education to prepare us to comprehend and appreciate the superior life toward which we are traveling. In the struggles incident to the proper attainment and seemingly necessary while here, it is a reasonable desire that we, as does the mariner, look forward to the safety of the harbor toward which we are bound, and look for help from those who have passed over the route which we at present are going. That we can receive their assistance is a truth that is being better understood than ever before-not to relieve us of any legitimate duties, but to help us understand what our duties are, and to instruct us that we may perform them in a manner which will help forward the development of the superior powers of our being.

Many of us when reviewing the in-

cidents of our life are conscious of the fact that there have been occasions the impulse—no, it is darker again—the most logical and consistent syield yourself to God, my friend—the For a man-thoroughly consecrated to answer that could be given; to the hight comes again—I dare say no God, who dates to put a limit upon the question of what was the cause of cermore to you—it is dark—have you friend the direct guidance he may receive?—El-fain occurrences? would be that they decided?" tain occurrences? would be that they were the interposition of our spiritua guardianship.

To the external materialistic mind they would be termed a "mere happen but to those of us who have had the privilege of entering into even the outer courts of the spiritual temple, know that there is a more perfect law which is directing and controlling our livesic We have certain experiences some of which are classed as pleasant operates development spiritual through both, using whichever may at the time be most necessary. Absolute degeneracy is not recognized in the advanced spiritual world. What are termed the world's moral degenerates receive impressions which is the compass that is pointing them to the proper route that will lead them out of their moral and spiritual darkness.

When a human being whose moral development is of a grade below the normal receives silently and without any outward manifestation of mental action impressions that urge to a higher standard of life; where do those impressions come from? It is not hardly possible that they could come from that undeveloped life unaided although it was capable of responding to those higher influences. It is pleas ant to entertain the belief that they came from individual beings who had been on the lower planes of life, but through toil and labor had advanced to the higher, and through the bond of sympathy could extend a helping hand to those who, struggling upward

needed assistance.
The way which life advances is by
the superior helping the inferior, reaching downward and through the law of suggestion, which is a mighty attractive force, inspiring the lower to strive for the higher.

There must be faculties in the lower, although lying dormant, that when quickened can respond to more active life by the influences that are impressed upon it by the higher. If there were no powers that were capa-ble of responding, there would be no advance. No human soul, however undeveloped, but contains the germs of those higher powers.

The conscious and unconscious ministration from the higher realms of life has been the power that has lifted human life up to the plane that it at present occupies, and it is the inspira tion that is urging it to make more strenuous efforts for greater advancement. If that higher influence was with drawn the demoniac forces that he is struggling against would over-power him and the civilization already attained would be superseded by bar-

barism and savagery.

The well springs of life are located in the spheres beyond the influence of the human animal, and the overflow ing from those perennial fountains are what keeps alive and refreshens human thought in its struggle for higher moral and spiritual culture. The lov-ing care of our spiritual fatherhood and motherhood made manifest in angelic ministrations is not merely one of but THE greatest blessing that has ever come within the range of human comprehension.

HAMILTON DE GRAW. Watervliet, N. Y.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents.

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Spirit Return.

It Is Manifested in a Revival Meeting | Silence reigned for about three min-Where the Minister Has a "Hell" and "Devil" to Assist Him.—He Is a Medium, and Spirits Assist Him, IIlustrating to a Marked Degree the lustrating to a Marked Degree the ing for a complete consecration. Kalcidoscopic Character of Spirit This young man was seen by the re-Return.

Now that the Hobson revival is Now that the Hobson revival is over and the evangelists have left our city, it is possible to print a more dispassionate and unbiased resume of the work they have accomplished. From work they have accomplished. From whatever standpoint the revival and whatever standpoint the revival and its results are viewed; a number of remarkable things will be noted. Among these, are the number of conversions, the high intellectual and soversions, the high intellectual and sowho were benefited.

or institutions in our city. The most remarkable characteristic of Dr. Hoson was the presence of what he called the "special leadings of the l spirit." We have all read of the wonderful meetings held in former days by John Wesley and Jonathan Edwards in which they were directed in a seemingly miraculous manner.

Dr. Hobson impressed everyone with whom he came in contact as be-Every thought and act seemed to be devoted to the glory of God and the furtherance of His work. It was not strange to those who believe in the possibility of the direct guidance of God that such a man as Dr. Hobson should receive and be guided by these special manifestations. They occurred and confessed that he was the man; and confessed that he was the man; that he had made a threat "in his Every thought and act seemed to be at intervals throughout the entire that he had made a threat "in his meeting. The account was not given to the newspapers at the time because people were not wanted at the Methodist church who were drawn there confess what he had intended to do.

The separate incidents cannot be given in order from lack of space, but son arose to preach he seemed to be it is our intention to give in detail three of the most remarkable. One of these occurred on Tuesday night, May 29, and can be corroborated by those who remained throughout the service.

Dr. Hobson had preached for probably twenty minutes, when he sud-denly stopped and said: "I cannot go on. There is a cloud, black and re-bellious hanging over a certain man in this section of the church," pointing to the center of the section of pews to his right. Then turning toward that a little alcove near the pulpit, section of the church, he began to plead with this one man to yield himself to God, and kneeling at the altar began to pray that the cloud might be lifted and feeling toward this man might leave him. Then he suddenly ceased and said: "I sense another peculiar condition here. There is some one near me who feels they are called sion field ir it is something in the line tioned in the third incident, you of special service for the Master. There is a light from heaven shining him yourself on your pathway. It is the most Call it Spiritualism or mental tel-beautiful thing I have seen since I epathy or divine power or what you have been in Elwood. Now—it is will, the facts can not be denied. Dr. decided?"

porter afterwards and made the following statement: "I had told no one for nearly two years. I could not

versions, the high intellectual and so-cial class of the converts, and the large percentage of men among those who were benefited. who were benefited.

The methods of Dr. Hobson were positively unique. He did not make a single harsh statement in all of his sermons, but directed them against sin instead of against other churches.

We convertibly unique the did not have a thought that he did not tell aloud to the church. I consider it a miracle. sin instead of against other churches My consecration was complete, and I

> he can have the young man's name and address by going to Rev. E. E. Neal, pastor of the First Methodist church, and learn the particulars for

himself. Another incident occurred a few nights later. Dr. Hobson, in the midst of his sermon said:

"There is a man in here," pointing own mind only" to kill a certain man, but that he had experienced a complete change of heart, and wished to The third incident occurred Tues

day night, June 19. When Dr. Hobvery much disturbed. He closed his eyes and spoke slowly and seemingly painfully as follows: "I have in my mind and vision a young man under 30 years of age. I see his face; it has appeared before me here. I never saw the young man before. I could tell you the color of his hair and eyes, but I must not do it. This is a very important night for him. It will probably decide his destiny. He must decide for God to-night. Dr. Hobson then left the platform and went into remained there about five minutes in prayer and then returned to the platform with his eyes shining. He looked to the rear of the house and those who followed his gaze saw a young man arise and accompanied by a friend make his way to the altar.

These are only three out of many incidents like them. These three are to do special work. I cannot tell you given because they were made more whether it is a man or a woman; but purhaps it is the ministry or the missire the story of the young man men-

wood, (Ind.) Daily Call-Leader.

Chants o'er them her evangels.

Another comes from out the years

And help, whate'er betide you.

Again the churchyard marble tells

The story all too true.

And funeral train and requiem bells

From 'youd the vale of tears.

To help you count your joys, To help you gather out the gold From all life's thick alloys.

Sit lightly on your brow!

Now may the years that still shall

And may your further journey home Be pleasant as 'tis now.

WHAT IS YOUR LIFE?

What is your life, oh, mortal, here, In this—the kindergarten sphere

are you pursuing right or wrong,

As through this world you pass along,

And mingle with the human throng

We call the Life Eternal?"

Are you controlled by appetite,

That knows but sensual delight,

Regardless of "Eternal Right"-

What habits are you forming now,

To mar fair Nature's comely brow,

And on your spirit visage throw

Are you imbibing "liquid fire."

And waft you to the other shore,

You must abide your own estate,

However sad may be your fate, With justice there is no abate

Your spirit form will still retain.

The impress of each earthly stain, And but by growth shall you attain

A gradual salvation.
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Of an unending soul career,

In tabernacles carnal?

A like contamination?

Again the years run richly on

for thirty quite, and three

Till suddenly a darker dawn!

Give life a sadder hue.

tread

dead

We look, and where is she

TO THE GLORIOUS OLD FATHER, Be theirs for aye, while hely psalm.

A Pioneer Spiritualist, on His Ninety Second Birthday, by His Son, F. F. Bliss, Konsas City, Mo.

One hundred years ago, less eight, Dear father, you were born Within the State," Upon an April morn.

Till manhood crowned you with her years Your father's home was yours; Vor ever had he any fears

Of boyish pranks or "tours." But when life's dial-plate has shown

The hours quite fully come When youth's dependence far has You bid farewell to home.

To mountains green and valleys fair You say a fond good-bye, And to Connecticut repair For fortune there to try.

Next Massachusetts seems to say "I'll give work and wealth." Believing it you hie away For greenbacks and for health.

The years go on and from the West Comes stories wildly fair, That fortune at her very best

Is waiting for you there. Again most fond farewells are said And wife and babies, too, Are off, by hope and courage led,

Where fortune's favors woo. To Michigan, whose forest charm Awaits the anxious stride You go to seek a home and farm For bables and for bride.

You labor on through storm and sun As speeds the fleeting year, While crops and bables, one by one,

Come on, the heart to cheer. Then war clouds loom up from the

South; You seek the bloody fields; For years you face the cannon's mouth. . Till horrid treason yields.

The Union saved, the flag preserved, You homeward come with joy, The campaigns hard have quite un-

The erstwhile "Yankee boy." Then onward flow the peaceful years And work their changes fair. Where forest was, the field appears,

Rich with its promise rare. The cot of logs yield, after 'while,

Where thickets were the orchards And bins and barns are filled.

But ne'er an Eden quite unmarred;

So this our paradise. Death entered, ugly-visaged, scarred, And left his dark surprise.

a marble slab the church yard holds With name above all other Deep-chiseled in its flinty folds-Love-laden-"Wife" and "Mother."

But yet again, those dark wings stoop.
And tears our sad cheeks blister,— Another grave, flow'r-decked with

And marked with "Daughter," "Sis-

May sleep as sweet and rest as calm As seraphs know, or angels,

An Astounding Event Occurred There

lic Church, o 2 quatte The London (Eng.) Pally Tele-wealt graph contains the following importation. ant information:

"The trial, which is expected to last four days, will be remarkable for the deutsch Montagzeitung, published in character and number of the witnesses Munich, has been indicted for publishing several articles alleged to be insulting to the Roman Catholic church, and calculated to bring hatred and contempt on this community. His strial has aroused wide attention has also been summoned to give evitations the community of the defendent."

"Coming to contemporary history he cited the instance of the Jesuit, the Barvarian Diet, who not long ago, cism of the papal church was amply declared at a public relecting that it justified.

POPERY DEFEATED IN GERMANY. was a public duty to shorten by a head the bodies of those who denied God, even if they were university profes-sors. Dr. Richter's articles besides in the Arrest of an Editor Who
Dared to Publish the Afrocities,
the Heartless Criefites and Great
Wrongs Perpetrated by the Cathochurch is as intolerant and cruel today and as dangerous to the common-

wealth as in the heydey of the Inquisi-

"The trial, which is expected to last

throughout Germany. Dr. Richter's articles dealt with the history of Romanism during the past thousand years, and gave prominence to certain deplorable actions in the lives of certain Popes and other leading ecclesion, the salso been summoned to give evidence on the side of the defendant."

The London Christian Herald of June 8, reports that Dr. Richter subpoenced a large body of witnesses, one being Count Hoensbroech, an ex-Jestain Popes and other leading ecclesion, who came with nearly one hungsides. dred volumes of Popish history and theology, showing that Rome still held she had the right to torture and burn Father de Luca, who lately expressed heretics. After four days' trial in a desire to see the stake revived for Munich—a Romanist court and Rothe punishment of recalcitrant heremanist jury sitting in one of the most tics. He also quoted a Catholic Romanist cities in Europe acquitted priest, Father Hebel, a member of Dr. Richter and found that his criti-

THE PREVISION OF THE POETS. AN OCCULT WONDER WORKER. They Generally Catch a Glimpse of the

I had a talk with a veteran clergy man the other day who had grown gray in the advocacy of the dogmas of his church, who frankly admitted that a large distance in advance of the salary. church, in the proper conception of The name of this worker is William human life and life after death. He Finncutter, and it is claimed that he churches of human and after life has on sound to untangle the worst mixur been about as crude, cruel and unrea- in a lock combination. sonable as it has been possible to make it.

Supernal Regions.

make it. A religion which proclaims the existence of a jealous and revengeful God, and the presence of a shrewd singing, and an abode of the forever dels.

Thanks to the poets for having taught a far better Wilgion than the church, and for having qua destroyed many of the unnatural beliefs inculcated by the church. 4 3,510 The matchless Longfellow wrote:

There is no death!) What seems so is transition; sgr 1111
This life of mortalibreath b.

is but a suburb of life elysian Whose portal we call death." Again. Our happiest liftly is when the bast the soul is 1997 that the bast in the bast at the bast at

And again: " wast bus. " The spirit around this world of Feels like an atmosphere, and every-

Wafts through these earthly mists and vapors dense A vital breath of more ethereal air. To take her place beside you. To share your hopes, dispel your

The grand old Dr. Holmes wrote: "Alive! How living, 200, are they Whose memories it is ours to share! Spread the long table's full array. There sits a ghost in every chair.

The majestic Bryant penned these And I, with faltering footsteps, jour-

ney on, Watching the stars that roll the hours away, Till the faint light that guides me now lone once more life's course you

And count the fading years,
Till hope shall bring you back your Shall open o'er me; the empyreal height, With warmth, and gertainty, and boundless light." And loved ones gather 'bout you now

And this from the pen of Dr. Hol-

'Ah! soul of mine! Ah! soul mine! Thy sluggish senses are but bars That stand between thee and the stars,

And shut thee from the world divine." Again:

"If thou hast felt thebthrop and thrill Of early day and happy birds, While peace that drowned thy chosen

Has flowed from thee in glad good Then thou hast drunk the heavenly then have thy feet in rapture trod The pathway of a thought of God, And death can show thee nothing

SHOW ELLO Once more: 51. 'Nay, God is here, couldst thou but All things of beauty are of Him;

And heaven that holds a cherubim. As lovingly embraces thees! Here is the testimony of Saxe: We are not mocked; it was not de To stimulate gross passions higher,
And gratify a "fool's" desire
To reap his compensation?
When death shall come with muffied

rision!
God made-our spirits freely.
The poet's dreams pre duit the dim prevision

ros, and the grave of its rictory, and who sent the girl to Dr. Quackenbos. have warmed the deaponding soul into have warmed the desprinting soul into a belief in the eternity of life. I have thought that the true poeds in touch that higher plane vot life over with that higher plane vot life over cess lessons by Dr. B. F. Austin, B. A., yonder; that he catches the sweet re-"The Kingship of Self-Control." By CARL C. POPE. ... cents.

One of the Oddest Workers in the World Performs Reniarkable Feats -How Does He Do It, If Not in

Touch with Some Spirit? Waukegan, Ill., claims the oddest worker in this working land. He is too conscientious to make use of a the modern poets of the world had got art that would earn him a handsome

was clearly right in this admission. Is able to open a safe door without the The average conception by the aid of any tool or explosive, depending that if he openly engages in this kind of work he would be charged with put ting it to illegitimate use.

Finncutter has opened no less than twenty safe doors, the combinations of and successful devil; that the Angel of Death is the King of terrors; that out of order. No one has been able long sleep in the bosom of Mother to induce him to help out in the mat-Earth until the appearance of that ter save as a last resort. Those who ignis fatuus, resurrection; the existwhere there is a plethora of eternal He turns the knob, seeming to feel the movement within, and listens to damned where there is nothing but every click of the tumblers. So workwell calculated to disguss all intelli-gent and fair-minded pedpte, and fill consideration and has turned down of-the world with agnessics and and infi-dels.

If Finncutter knows how he does the work he will not tell. He will not talk to any one about his peculiar gift. He will not do the work for a stranger, and in each case some close friend has induced him to lend a hand. He has opened some of the best safes in the country—safes warranted burglarand nitroglycerine proof, merely by listening, and his methods have astounded safe builders and experts astounded safe builders and experted alike. So far as he will tell he never has bad any experience in the safe business except in opening broken ones. In this he has been successful when the experts of the safe companies have failed .- Chicago Tribune.

HYPNOSIS CURES TANTRUM.

Dr. Quackenbos Makes Morbid Girl to Smile Again-Suggests That She Is Foolish to Be So Sensitive Over Down on Her Face and Arms and She Wakes Up in a Happy Mood-Intractable Reform School Girl Made Sweet Tempered as an Angel -Epileptic Patient Losing Fits From Treatment.

"Laura, you are going to have a peaceful, tranquil, refreshing sleep. You will wake from it happy. From this on you will be glad, smiling, joy-

Dr. John D. Quackenbos, professor in Columbia university, New York, who has done more perhaps than any other American to apply so-called hypnotism to medicine, was giving a clinic at his residence, 331 West Twenty-eighth street. The patient, a handsome young girl, lay in "induced" sleep on a low couch in his office.

"All this notion that you have hair on your lip, hair on your chin, hair on your arms, Laura, will pass away like a bad dream. Nobody is paying any attention to it.

"There is nothing in this notion of yours that everybody is looking at you and saying there is hair on your face and on your arms. You will be ashamed of yourself that you have given way to this nonsense; that you have embittered your own life and troubled the life of your father and mother for more than a year. When wake you, turn your back on all that

nonsense and be yourself."

Half an hour later the girl awakened. She smiled and looked bright and serenely confident. She had, as Dr. Quackenbos monologue indicated, been oppressed by morbid self-consciousness, caused by an almost invisible dark brown that shows on the skin of many women of dark complex-

The first patient was a girl from a reform school in a neighboring state. who at times is not amenable cipline. When she appeared an hour later she talked with some women like the most docile and sweetest tempered of girls.

The third patient had been an enl-leptic since receiving a blow on the back of her head. An operation on prevision
Of blessings that shall be."
All of the good quoetstagree that the soul is immorted hind believe in the loving kindness of intake Power, and they inculcate in faith that will do to live by and distort its termination. They have robbed deadled its termination on the skull had removed the primary cause, but fits were recurrent. Dr. quackenbos, by "suggestive treatment" under hypnotic influence, had reduced these both as to frequency and intensity. A complete cure is coked for in this case by the surgeon who can't the girl to Dr. Quackenbos.

frains of heavenly love and harmony, tures are as follows: Self Helps; Fiand preserves them in earthly verse; nancial Success; Ideals; Economy; that his inspiration is born of heaven, Planning; Attraction; Courtesy; Kind and not of priestcraftpand will endure ness and Tact; Angel Help. Price 25

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MOUNTAINS.

And the Impressive Sentiments They Give Rise to in the Mind of a Brilliant Poet.

I see them in their beauty once again; The dear Green Mountains greet my Not black and bare as when they me

my view But one month since; but rich with foliage green, As if they donned a festal robe to greet My coming feet. How still the valley

Beneath their shade! as if protecting Unseen sustained it there, and give it How every leaf and flower and tiny

Looks up and smiles, and thanks the sun's warm beams That steal so lovingly into its heart,

To give it richer tints and fairer The hush! the murmur of an unseen Is on the air, as if 'twere Nature's song, The lullaby she sings unto her child, When weary of the heat and glare of

day. There's such a music in the lowbreathed strain. So half unheard, that all my soul grows hushed And still, beneath the strange mysteri-

ous sound, As if an angel sang. Each bough and Upon the tree, just trembles to the strain, As if 'twere keeping time to every note.

Or possible because the thrilling touch Of this unseen musician stirs their Depths, and sets them all to music. Now there comes A sudden breeze upon the grass, that

waves Its courteous salutation, as it goes To teach Eolian harps among the

That guard the tall old mountain's breast. Like serried ranks of men. How ev-, ery string Gives answer to the touch, and sends

its voice With stirring peal, deep home to ev-That listens to the sweep, and stirs within

A stronger wish for action in itself. It is as if a God had sudden passed, And every tree grew conscious to its depths. And bends its head in homage at the

And trembles through the leafy veil of green, With secret awe.

I love the mountains grand, For they have boldly stood confronting storms And tempests in their wrath; and hur-

And whirlwinds beat their forms . in vain. They never cower when comes the

biting blast, when storm-clouds wrap them in their shrouds. But rear their foreheads to the sky

the same: And when the cloudy veil is rent in Bright, living sunshine, like the smile

of God, Upon their summits rests. Alike in storm and calm Immovable, fit emblems of the true And loyal hearts that cling to truth and right.

Still firmly standing where the weaker fail. And pointing, reaching still unerringly Toward Heaven. How can one human

being live Beneath their shade, unconscious of the truth,

The mighty lesson that they Disloyal hearts, disloyal to them-

selves, Their God, their country, and their sense of right. Grow up beneath their calm, unbend-

ing fronts And shame the soil from whence they sprung?

But few such souls find breath amid their wilds.
And they are allens, even at their

Old Scotia's Highlands reared such Her crags and dells held large-hearted men Who would not brook the foul usurp-

er's power. But made the Lowlands feel the hungry beak
Of those who thirsted for their free-

dom gone.
There Wallace dwelt—her honest, And let the beacon fire that burned a

flame At last on Freedom's altar, once de-But now swept clean once more from

every stain. And Switzerland's bold mountains bore a Tell. As bold and as invincible as they,

Who woke the echoes of their dizzy heights With Freedom's watchword, till the tvrant fell.

Pierced with a shaft from that Swiss patriot hand.
And at his fall bright Liberty arose, And stood erect within the citadel,

The rocky fortress God's own hand To shield the brave. Thank God! a thousand times

Thank God for mountains! They have ever been The exile's home, the outlaw's safe retreat. The last resort of God's old martyrsaints

When men had cast them out as here Closing the temple-gates against their

And haunting them with rack and torturing arty
E'en to their death. The mountains took them in.

God's grand cathedrals towering to the skies. Within whose depths ever-sweeping

winds Make grand and solemn anthems unto God, That rise toward heaven.

—Transcribed for The Progressive Thinker, by E. T. Dickinson, from Miss A. W. Sprague's Book of Poems.

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SPIRIT VISITATIONS .

Tales Related by Mrs. Carlyle Petersilea, of Spirits Etherealized.

To the Editor:-It strikes me that we, through your strenuous efforts, are getting more to bottom truth, and the barnacles that have for so long been fattening under the name of "Spiritualistic Materializers," are one by one dropping off; and through The Progressive Thinker we are learn ing to distinguish truth from error, and very many things are now being given that are genuine, and do actually take place. But these are en-tirely different from the so-called materializations. They mostly come unsaught, unlooked-for-not at a called materializing seance at a dollar or more for each person witnessing them.

As I have lately heard of one that interests me greatly, I think I will re late it for the good of others and to comfort the world generally.

A short time ago a lady came to spend the day with me. You know this lady well, Mr. Editor, and so do the readers of The Progressive Thinker, for her stories have often embel-lished the pages of your noble paper; a lady educated and refined. truth and yeracity no one could for moment doubt.

While spending the day with me, she told me many things that had hap-pened to her; but the following interested me more than all the others, and here it is in her own language as nearly as I can recollect them: "Within this present year, I was

living in the country in a cold northern state, far away from any neighbors. It was a cold winter night, but clear, and the snow was lying white and deep in all directions, so that tracks of any kind about the house could have been easily discerned. My family was constituted of my aged father and mother, my younger unmarried sister, my own son, a young man of twenty, and myself, at that

"My sister and I slept in a good sized room on the ground floor. 1 had retired and was sleeping soundly. My sister was sitting at a desk writing an article for the press. It was midnight before she laid down her pen. The clock had just finished striking Being weary, after replenish twelve ing the fire, she lay back in her chair for a moment to rest before disrobing for bed.

'Glancing toward the window, she noticed a white substance which seemed to be in motion. It looked like a misty vapor, but as it seemed to move and grow, she, being a little startled, came to the bed and shaking me, exclaimed: 'Wake up, sister!' wake up! and see what this is!'

"I started up in bed, and rubbing my eyes, I looked toward the object at which she was pointing.

"We both stared silently as it grew and lengthened until it stood as high as an ordinary person, but as broad as two persons might be, the top slop-ing downward to one side; and while we both watched it with eager startled eyes, it separated and stood before us in two forms. Now, the features began to come out clear and distinct, even to the color of the eyes, and the way the hair was done up. forms were clothed in misty white; and now they stood before us as real as anyone in the flesh, apparently, and we recognized them at once.
"The taller one was a cousin who

had passed away not very long since, looking as natural as while in the material body.

"The other, my own young daughter, who had passed away quite a number of years ago; and as my sister was not living with me at the time, she did not recognize her, but with our consin it was different, she being as familiar with her as with me, for we had all three been loving companions. "My sister, in her surprise and

eagerness, started toward our cousin as if to embrace her; but the apparition threw out a warning hand, as if that, returned to her former position, and the forms again returned to their

"My sister turned to me, saying: Our cousin, of course, I recognize at once, but, dear, who is the other?'-

"At these words the shorter appa rition, which I knew at once, waved a kiss toward my sister, and called out in an audible, silvery, but childish voice, 'Auntie!' The voice was as loud and distinct as her voice would be had it been my child in her mortal

Thus they smilingly stood for a few minutes, and then disappeared. They simply vanished and were not." I asked the lady if she thought they were flesh, blood and bones? She said, "assuredly not. They were simply apparitions, or etherealized forms. And this that I tell you is as

true as truth can be."

Although I do not believe in materialization, having been deceived so many times—or if not deceived, deception was not intended—yet

above statement I cannot doubt. I have one other little story I think it well to tell. My own dear mother saw the apparition of her father.

My mother's father died shortly be fore she was born, with yellow fever, consequently my mother had never seen her father in the mortal form. During her early childhood she thought a gread deal about her father, her mind filled by sorrowful regrets that she had never seen him, and her one great desire was: "Oh! that I might be permitted to see my father's spirit!"

Although at that time Spiritualism had never been heard of, yet people often saw apparitions and had warnings of deaths, and of course my mother's childish ears were wide open to such tales; but she saw nothing and had given up the hope of seeing her

Time went on until she reached her twelfth year, when one night she was sleeping alone in what used to be called the spare-room. The night was very dark. She was suddenly awak-ened by seeing a bright light in the room. She sat up in the bed and rubbed her eyes. The light was at the foot of the bed, and within the light stood the figure of a man, handsome, dark-haired man, with large dark eyes—the light surrounding him like a halo of glory. eyes expressed the deepest affection, and he smiled at her lovingly. She felt no fear, but looked at him

with all the strength of her eyes, her heart in her mouth. He stood long enough for her to take in the detail of his dress and general appearance, then disappeared.

As soon as he was gone, and the

room became dark once more, she was frightened; threw herself down in the bed and covered her head until the morning sun shone into the room. she then arose and going to her moth er told her what she had seen. Her mother asked her to describe the man, and as she did so the mother exclaimed: "Emfly, my dear child, that was your father! Your wish has

been fulfilled. You have seen your MRS CARLYLE PETERSILEA.

The Prograssive Thinker.

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Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.
The Light of Truth Church will hold

services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

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

The Church of the Psychic Forces 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 361 363 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 after noon meetings, free; evening service 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at Others will assist. meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome. Temple Light and Truth, 370 Waban-

gia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in German and English. 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 talent available will be secured for all meetings. To spread the truth is the meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall 319 E. 55th street The Rising Sun Mission holds serv

ices every Sunday morning at 11 o'clock, lyceum; lecures and tests at 3 p. m., and lectures and song service at 8 p. m. Advanced speakers, good test mediums and good singing. Tem-ple, Oakley Boul., between Jackson Boul. and Adams street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Sciento say: 'Do not touch me;' and the tific and philosophical lectures; best forms receded backward. Sister, at psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also very Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Ly-

erybody welcome. Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western

avenue. Mrs. Letzter, speaker and medium. All welcome. Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and

messages. Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome Rev. Lucy A. Hodge Koontz, pastor.

Letter From Mrs. D. A. Morrill. To the Editor:-June 27, Mr. Mor rill and I went to Hudsonville, Mich. to attend the wedding of our niece, Miss Pearle Morrill and Ernest Wal-ton of Jamestown, Mich. The young couple, though living in an orthodox town where prejudice is strong against Spiritualism, yet had the courage to have the ceremony per-formed by the writer; one hundred and fifty guests were present. They will make their home in Holland, Mich. All united in wishing them joy and prosperity on the journey on which they have just embarked.

July 1, we went to Pierson and held an all day's meeting; both forenoon and afternoon meetings were largely attended. Much interest is manifested in our cause at Pierson. This is due to the untiring efforts of Mr. and Mrs. Charles Petrie, pioneer workers in the cause of Spiritualism. Mr. Petrie has fitted up a hall for the purpose of holding Spiritualist meetings, which he does at his own ex-pense. Their large and pleasant home is opened to visiting friends upon these occasions and all are cordially entertained. Mr. Petrie informed me that he attended a spiritual circle fifty-eight years ago, and had been interested in Spiritualism ever since. He and his good wife have spent both time and money to promote the cause of truth: All honor to the ploneer workers who traveled the rough and rugged path, endured scorn and vidicule, and made the way smooth and easy for the young workers of the present day. I know that all who have come into the genial atmosphere of Mr. and Mrs. Petrie will unite with me in wishing

them many happy years upon this plane of life. - MRS. D. A. MORRILL. Grand Rapids, Mich.

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IMPORTANT

Reso! tion Adopted by the National Spilitualist Association.

At the regularymeeting of the board of trustees of the N. S. A., held at headquartes in Washington, D. C.,

headquartest in Washington, D. C., the following was manimously adopted at its season, May 9, 1906:

Whereas picertain so-called Spiritualists, for the purpose of making secure the PRACTICE OF FRAUDULENT MEDIULISHIP whereby an insocent public may be DECEIVED AND ROBBEH, and the most sacred tealings of human heavis outputs. feelings of human hearts outraged by simulating the features of and messages from their deadstare seeking to unite all fake mediums, their tools, followers and dupes into a secret outhound fraternity that will defend their trickery; and, Whereas, they are wilfully, for their

own selfish ends, representing the offi-cial board of the N. S. A, as opposed to all physical, or other legitimate phases of mediumship; therefore, be it Resolved, That we call attention of all thoughtful Spiritualists to the fol-

lowing resolution which was unani-mously adopted by our annual convention of 1001, and which is still the authoritative expression of the N. S. A. upon the question of phenomena, and is heartily concurred in by each member of the present board of the N. S. A., to-wit: "Be it resolved by the delegates to

the National Association here assembled that we believe in, and stand for, GENUINE PRENOMENA of every reputable phase."

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Elkton, S. D., May 8, 1906. Mrs. Dr. Dobson-Barker,— Dear Physician and Friend:—I will

now write, thanking you for what you have done for me. Three years ago doctors said I had to have an operation or would not get better. I got your address and wrote you. have helped me more than any doctor. Besides, I didn't have to have the operation. So now, I'm sure I'll cured of my sores ears. Any sufferer who wishes to write to me, I'll gladly tell what you did for me. Ailments too many to mention in my letter here. Yours truly, SARAH GREGOR.

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LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers

· Onset Camp.

Onset camp commences its thirtieth annual meeting, July 22, and closes August 26. For full programs adress the secretary, Onset, Mass. Lake Brady, Ohio.

The fifteenth annual session of this camp will commence July 1 and end Sept. 2. For full particulars address A. G. Keck, Akron, Ohio.

City of Light Assembly. The season opens at Lily Dale, N. Y., July 13, and closes September 3. For program address Laura G. Fixen, General Manager.

Ocean Grove Camp. This camp is located at Harwich, Mass., and opens July 8 and closes July 22, 1906. For programs and information points of the second sec formation, write Mrs. Mary B. Small, South Harwich, Mass.

Lake Pleasant, Mass. Lake Pleasant Camp opens July 29, and closes Aug. 27. For full programs address Albert P. Blinn, 8 Grove Place, Norwich, Ct.

Mt. Pleasant Park, Clinton, Ia.

The twenty-fourth annual camp-

meeting at Mt. Pleasant Park, opens July 29 and closes August 26. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo. Summerland Camp. The Summerland Spiritualist Asso-

ciation will hold its annual campmeeting the last week in June, beginning June 24. Mrs. F. Lee, secretary. Winfield (Kansas) Camp. The Winfield Camp Association will hold its thirteenth annual camp-meeting, commencing Aug. 24, and closing

Sept. 2. Mrs. Maud K. Gates, president, 807 North Manning street, Winfield, Kans.; Mrs. Addie McAllister, secretary, Winfield, Kans. New Era Camp, Aregon. The New Era Camp-meeting begins July 8, and continues over four Sun-

days. Address Rev. G. C. Love, pres-

ident, 934 1/2 C street, Tacoma, Wash

Sunapee Lake Camp, N. H. Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., com-mences July 29, 1906, and closes Aug. 26. For programs and information write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H. Wonewoc Camp-Meeting.

The Western Wisconsin Camp Asso ciation holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoo, Wis. Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kans.; Mrs. Cook Pearson, secretary, Spring Hill, Kansas. Chesterfield Camp.

Begins June 16 and ends Sept. 3

Mrs. Lydia Jessup, secretary, Andernon, Ind. Forest Home Camp, Mich. This camp opens July 29 and closes August 19. Any preson desiring programs or information regarding camp grounds or camp work, will please write to the secretary, who will answer all inquiries. F. H. Lesher,

president; Mrs. Ruth Eastman, secretary, Mancelona, Mich. Camp Progress. Meetings are held at Mowerland ' Swampscott, Mass: every Sunday beginning June 3, and closing Sept. 30. B. H. Blaney, president,

150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28 Cabot street,

Island Lake Camp. Island Lake Camp, Island Lake, Mich., opens July 21, extending until August 27. For programs or information write to the secretary, H. R. LaGrange, Brighton, Mich.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full articulars address Mrs. Jeannette Fraser, Vicksburg, Mich. Edgewood Camp, Wash.

Commences July 29, and ends Aug

Visksburg Camp.

19. For full particulars address Geo E. Knowlden, 955½ Tacoma Ave. Tacoma, Wash Grand Ledge Camp, Mich. The Grand Ledge Spiritualist Campmeeting opens July 21, and closes August 21, with Mr. Oscar A. Edgerly as presiding chairman. For full par-ticulars address J. W. Ewing or W. R.

Divine of Grand Ledge, Mich. Unity Camp, Mass. Opens on Sunday, June 4, and con-tinues every Sunday until the last of

Mantua Camp, Ohio.

September.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio Harmony Grove Camp. Harmony Grove Camp-meeting Association will hold its annual camp,

July 22 to Aug. 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. Mc-Feron, secretary, 528 Fir street, San Diego, Cal. Niantic Camp, Conn. The Connecticut Spiritualist Campmeeting Association, at Niantic Camp Ground, Niantic, Conn.; season of 1906 commences June 12 and con-

particulars address George Hatch, South Windham, Conn. The Ashley, Ohio, Camp. This camp opens Aug. 5, and closes August 26. For further particu-lars address Will Randolph, secretary, Ashley, Ohio.

tinues until September 11. For

Haslett Pärk, Mich. The twenty-fourth annual assembly of Spiritualists at Haslett Park, Mich. commences Aug. 6, and continues to September 8. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

. - Verona Park Camp. The Verona Park camp-meeting, Me., will open Aug. 12 and close Aug. 26. A. F. Smith, president, Bangor, Me.: F. W. Smith, secretary, Rock-Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July 29, and Sept. 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Eme 1, Chapman, Cambridge, Vt.

(Advertisement.) LILY DALE ASSEMBLY.

JULY LECTURES 2:30 P. M. 13-Mrs. A. J. Pettengill, Opening

18-Dr. S. L. Krebs, Marvels and Mysteries of Mind.

20-Dr. S. L. Krebs, Wonders of the World Within. 21-Dr. Warne and Carrie E. S.

29-Rev. Frederick A. Wiggin. 30-Conference. 31-Rev. Frederick A. Wiggin.

AUGUST LECTURES 2:30 P. M. 1-Rev. C. L. Herald, Ph. D., Life

2-Rev. Frederick A. Wiggin. 3-Rev. Chas. Laying Herald, Ph. D., That Man.

9-Miss Susie C. Clark. 10-Mrs. Annette J. Pettengill,

12-Mrs. Helen L. R. Russegue. 13---Conference. 14-Mrs. Helen L. P. Russegue. 15-Miss Marie C. Brehm, Woman's

Day. 19—Marie C. Brehm and Helen M. Gougar, Peace Day. 20-Conference

22-Oscar A. Edgerly. 23-Hon. N. W. Cooper, Human Honey Bees -Oscar A. Edgerly.

York State Spiritualist Association 31-Rev. Cora L. V. Richmond.

Closing.

August 6 to 27-Prof. W. M. Lock-

MENTS. July 20-22-Frank Caldwell, 2,000

July 24-Wilson Fritch, Reading. Ulvases July 27--Prof. W. M. Lockwood,

tette. Concert. August 7-9-A. T Kempton, Hiawatha and Evangeline, Illustrated. August 12-23-Miss Alice Ethel

August 19 and 31-Ladies Schubert Quartette, Concert, and Alice Ethel Bennett, Recitations.

August 28-The Lilies, Entertain-

Devereaux, leader. German meetings every Sunday, Tuesday and Friday at 4 p. m., in Li-brary Hall. Mrs. Eliza Stumpf, Children's Lyceum daily, except

Band Concerts daily at 9:30 a. m :30 and 7 p. m. Progressive Euchre every Monday evening in the Auditorium.

the Auditorium. Boston, has been engaged from July 29, and the Northwestern Orchestra of Meadville. Pa., for the entire season. We are preparing a great feast for you, with an interesting and varied program, low transportation and good

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General Manager,

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I. N. Richardson, secretary, Delphos, Kansas. Parkland, Pa.

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Program for the Ensuing Season

14-J. Clegg Wright.

15-Dr. Geo. B. Warne, Aspiration. 16-Conference. -Dr. Geo. B. Warne, Telenathy.

19-Dr. Geo. B. Warne, The Victors

Twing. National Spiritualists Associ-

ation Day.

22.—Mrs. R. S. Lillie,

23.—Conference,

24.—Rev. Wilson Fritch.

25-Prof. S. P. Leland, Ph. D. L. L.

Metaphysically. 27—J. Clegg Wright.

4—Rev. Thos P. Byrnes, Nature's

8-Mrs. Annette J. Pettengill.

11-Miss Susie C. Clark.

pal Ownership. 18—Marie C. Brehm, Temperance

21-Hon Noah Webster Cooper,

25—Mrs. R. S. Lillie. 26—Oscar A. Edgerly.

SEPTEMBER LECTURES 2:80 P. M. 1-Carrie E. S. Twing, Lyman C. Howe, Pioneer Day.

August 28 to September 2—Rev. Cora L. V. Richmond.

Miles on the Yukon River. Stereopticon views.

vacuum tubes. July 31, August 3-Frances Carter. Shakspearean Readings.
August 5—Ladies Schubert Quar-

August 14-16—Prof. E. B. Swift, Microscopic and Telescope Entertain-

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D., World Making. 26-Wilson Fritch, Spiritualism

28-Wilson Fritch, Self Realization,

on a Man-o'-War.

Masterpiece. 5—J. Clegg Wright. 6—Conference.
7—Miss Susie C. Clark.

16-Marie C. Brehm. The Little Swiss Republic. 17--Mrs. Helen M. Gougar, Munici-

Back to Eden.

27—Conference. 28—Mrs. R. S. Lillie. 29—Mrs. Cora L. V. Richmond. 30—H. W. Richardson, Carrie E. S. Twing, and Tillie U. Reynolds, New

2-Rev. Cora L. V. Richmond, SPECIAL CLASSES AT 10:30 A. M. July 13 to August 5-J. Clegg

SPECIAL EVENING ENTERTAIN-

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Bennett, Book Recitals. ment.

Mrs. A. J. Pettengill, Oscar Edgerly, Mrs. Dr. Caird, Mrs. M. Helyett, F. A. Wiggins and Dr. W. O. Knowles, Forest Temple meetings daily at 9:30 a. m., 4 and 6:30 p. m. Mrs. D.

Saturday and Sunday at 9:30 a.m. Demonstrations of Unseen Forces daily at 7 p. m., in Library Hall.

For further information, programs, low railroad rates, etc., address LAURA G. FIXEN,

Delphos (Kans.) Camp. Opens on August 10, closing on the 27th. Address all confinunications to

Fish, secretary, Floral Heights, Parkland, Eden, Pa.