
An Attempt to Explain

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

"INTENTIONAL, AND FOR A PURPOSE." "IT MIGHT BE TO TEACH HIM THE CERTAINTY OF THE COMMUNICATING SPIRIT. THE DOCTOR IT SEEMS WENT TO MANY DIFFERENT MEDIUMS, AND PERHAPS HIS SPIRIT FRIENDS DESIRED TO BREAK UP HIS RUNNING AFTER DIFFERENT MEDIUMS, TO PINN OUT, PERHAPS, WHAT HE COULD BETTER AS- CERTAIN 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." "FOR HIS DEVELOPMENT," A SUGGESTIVE THEORY, TRULY.

The spirits had nothing to say to this. We had devoted our whole time to them for months. No appreciable influence came to Maria for some two weeks. When she next told

He desired 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 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 believing her near relatives were dead, enabling the spirits to work on certain organs of the brain that were greatly excited with

than they other greater evilness than they other greater evilness they knowing the end, were justified 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 the 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 we read that "the sons of God came and stood before the Lord, and Satan came among them and stood in the sight of the Lord." God and Satan had a talk, and then God gave Job into Satan's hands to do with him, as he pleased, except not to kill him.

We also read that before Isaac was

prepared for his work, "he was led by the spirit into the wilderness and there 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—mediums—that can be studied with profit by those capable of searching for the cause of things.

What was necessary then may be necessary now to accomplish the same end. The Lord always appears to be a necessary party in fitting a son or daughter of God for any highly inspired work.

The devil is as necessary to the development 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 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,” often have Washington or Webster, as is claimed, twitching their 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 his message by electricity, the medium

The spirit is not all-wise and may sometimes fall 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 say.

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

Some dozen well developed mediums 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 stories.

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

I infer from Brother Tuttle's answer that spirits require no instruction to communicate through media, and that the lower and grosser they are the easier for they control them; and that earth-bound spirits are naturally crowding about media to communicate with mortals to the prevention of higher and more refined ones from doing so. A spirit in the image and likeness of the highest, earth-bound: What is the spirit world, for? What is the purpose of it and the children of God made? How gross he may be, he should have

and be ruled by its influence. The low more powerfully to control media than the high! Is this the spiritual philosophy we so much love?

I was taught by the spirit teacher of Maria that no evil spirit was allowed to even come to earth or communicate to mortals. We were taught that a spirit must desire to do good before its guardian in spirit would teach it how to return to earth and how to control mind and communicate. If there is law, order and moral government in that world it is reasonable to me that this must be so.

Again: All mediums are controlled by their spirit guardians and teachers, and no one else.

Others always sent messages by proxy, as we send telegrams by the operator. To allow others to inject

HIS DEATH WAS FORETOLD

A Curious Incident Illustrating the Fact That Future Events Can Be Discerned—Man Saw His Life on Scroll, 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 Edgemoat, 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 death.

In his dream, as Mr. Allen related it later, he saw a map representing a life of fifty years, or about one year for every five days, as he would say, 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 him.

He took the map and examined it section by section, smiling at the mere suggestion of comedy in his life, weeping there over some tragedy and living over again the years ago. When he was done with the fifth section of the map he laid it aside and reached for the sixth. But

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 was a map presenting a clear view of the last

The forecast told him that a sickness 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-second birthday and that if he did not die then he would live to be eighty or ninety years of age.

Mr. Allen was amused and rather than depressed by the dream treated it lightly when he related it to his family and to some friends the next day.

"We have all sorts of oracles," he said. "There is no accounting for them, but they are not to be taken seriously, especially as forewarnings."

Mr. Allen on his fifty-second birth-

"Do you know?" he said to his wife at the breakfast table, "that I never thought of that strange dream I 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

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 assured Mr. Allen that he would soon be well again.

At a short time later Mr. Allen was sitting in his armchair by the fire, 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 true.

Physicians who were summoned pronounced the cause of death to have been apoplexy.

Twenty years ago Mr. Allen's friend, a son of an old physician, 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."—Galveston, News.

GOD.

Supreme, Eternal Primal Cause,
Hidden, incarnate, infinite,
at once Lawmaker and the Laws,
On which thou dost in judgment sit
Unchallenged over all
Thou art high and low, swift and
slow,
Night-gloom and moonday's radiant
light.
Thou art the storm and then the bow
Which arches o'er Thy thunderous
might,
Acacia and the Pall.
Thou art the Maker and the Made,
The Father

'Tis thou to whom life's debt is paid,
 Who glids with majesty the bier.
 Self-prisoned, self-condemned,
 Thine attributes are time and space,
 And matter crude and mastering
 force,
 And prescient mind that doth embrace
 Suns flaming through their mighty
 course
 And orbit thick star-gemmed.
 'Tis thou art the Doer and the Planned,
 'Tis Thou art the Poet and the Deed,
 'Tis thou art Commander and Command.
 The strength required in time of
 need,
 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 art ambition's burning spell,
And genius, with its dazzling glare,
And boundless Hope that dares do
A brighter sphere, serenest air.

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

Man is but a thought divine,
Reflection of Deific force,
Washed into matter to refine
And lift it to a higher course,
With upward direction.

hour at 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. Hence the louder we call, the
louder is their response. We can
overpower down them; yet, if left alone,
they will drown themselves.—Horace
Letcher.

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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 again.

They who practice deceit as mediums 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 attached: "No guarantee is made as to the origin or mode of manifestation of any phenomena occurring at the seance, the holder promising, the medium 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 exposures, 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 condemn the vices and crimes which ushered in Christianity. If they permit tricksters to practice and direct great frauds in their own ranks.

A BAZON LIE.

"Thus saith the Lord of hosts, * * Now go and smite Ahab, and utterly destroy all that he 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 bazon lie. "The Lord of hosts" in this case, is in a multitude of others, was the tribal god of a people who had located in the fastnesses of the Libanion, otherwise Lebanon mountains of Palestine, who made forays 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 anxious to rear a race of plagues 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 desirous of reviving 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 broadcast 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 religion. I myself have more sympathy 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 Michigan, Establishing Fully the Fact of Materialization—Good Words from Dr. Peebles.

WHILE AS EDITOR OF THE PROGRESSIVE THINKER, YOU RIGHTLY EXPOSED TRAMPING FRAUDS, WHO POCKET MONEY AT A DOLLAR A HEAD, SITTING IN PITCH-DARK, ILL-VENTILATED ROOMS, AT THE SAME TIME YOU VIGOROUSLY, ENTHUSIASTICALLY

SUSTAIN ALL GOOD, GENUINE MEDIUMS OR SENSITIVES. IT IS THESE GENUINE INTERMEDIARIES THAT GIVE US THE POSITIVE, THE IRREFRAGABLE EVIDENCES OF A FUTURE CONSCIOUS EXISTENCE. THIS FACT ALONE 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 social 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 hear the voices.

His mother, being a clairvoyant, understood 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 bed-room curtains. He was quite easily frightened by the unseen 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. When 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 best of the kind I ever witnessed.

The room in which we were never dark. The light (which we know from the radiometer) is a force. I could see the time by my watch at any period during the sittings.

One Phase of His Mediumship Described.

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, so-called, as easily as a mortal, flesh-clad, can pass through smoke or fog.

Let me be more specific. After witnessing several of the full-form manifestations, the sitters hung some curtains across the corner of one of Dr. Johnson's rooms. These curtains in height were about two feet above the sitters' heads. 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 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 tied behind him, and head, face and feet in full sight; the room well lighted.

When 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 spirit write him and take off his coat?" And quickly as a flash, almost, the tying-tackles and the coat were thrust over the top of the curtains into the middle of the floor with a 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 hands; or they must have been the hands of a personal devil—but there is no personal devil; or they must have been spirit hands formed and manipulated by invisible scientists and chemists and exhibited in demonstration of a future existence. This is the natural and logical inference. There is no other.

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 hands; or they must have been the hands of a personal devil—but there is no personal devil; or they must have been spirit hands formed and manipulated by invisible scientists and chemists and exhibited in demonstration of a future existence. This is the natural and logical inference. There is no other.

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Very Questionable Advice.

After a seance of some two hours, this young medium, who is exceedingly sensitive and nervous, feels a weakness—a magnetic exhaustion; and said to tell a noted materializing, slate-writing medium in middle life advised him to take beer or some other stimulant after a seance to "strengthen him up." Think of that! Such a practice would quite likely prove an even door for future inebriation, loss of "spiritual gifts," or to obsessions—the most afflicting obsessions—for he it remembered that a few death-spasms and coffin-chills do not transform in "the twinkling of an eye" disreputable 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 papers, says: "The future life is an active life." This is surely so, and each spirit must act if it is not to act from the mental and moral plane it occupies. These are Mr. Loveland's words:

"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 and no longer any aspirations than pertained to him here; and future growth will depend, 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 seances 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 Melbourne, Australia, who is now in London. In this letter he expressed a wish to visit America in the interests of phenomenal mediumship. Promptly I informed him that one of our other prominent Spiritualists, who is well known to me, had written him that with what results I am not informed.

Once I sat in my room in Melbourne just before noon, in the full daylight, holding both of Mr. Bailey's hands, and my knees pressing firmly against his. He was entranced, when immediately 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 it. Putting this parchment into warm water, soaking and unfolding, it proved to be lamb-skin or goat-skin, covered with hieroglyphs. Such manifestations in apostolic times or in the seventeenth century, would have been called miracles. The clergy have yet to learn that the miracles recorded in the world's different bibles were spirit manifestations, and in harmony with those not understood at that period of time.

It matters little to me what skeptical writers may think or say against the fact of materializations. I know them to be realizations. Had I seen a tantar part of what I have witnessed in this and foreign lands, they would be forced to believe—yes, forced because sufficient evidences brought before a well-balanced mind, compellingly force belief.

And yet these wonderful psychic phenomena, so necessary to startle the materialist, astonish the creed-bound sectarian, and convince the doubting of a future conscious life, but are at the alphabet of this grand movement, conceived and planned by the angels that make radiant the hierarchies of the heavens. The ultimate purpose of this, mighty movement was evidently to usher in the reign of peace and brotherhood, thus constituting heaven here and now on earth.

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DECEPTION PRACTICED.

Its Notorious Work in the Ranks of Spiritualism—A Baltimore Medium Sent to the Penitentiary.

JUST IN THE PROPORTION THAT MAIN AND SUTILE ARTFUL

HONESTY, PURITY, CHASTITY, TRICKERY. CHARIOT AND OTHER CARDINAL VIRTUES PREVAILED IN THE WORLD, WHITE AND OTHERS HAVE BEEN JUST IN THAT DEGREE IT AT-TRACTED THE HIGHER DENIZENS IN SPIRIT LIFE; AND JUST IN THE MEASURE THAT THEIR OPPONENTS EXERT A CONTROLLING INFLUENCE, TO THE SAME EXTENT THEY RECEDE, AND GIVE PLACE TO SPIRITS LESS ADVANCED, EVEN EXTENDING TO THOSE WHO ARE VILE AND VICIOUS. REALIZING THIS LAW, WE HAVE DONE OUR BEST TO DRIVE THE VICIOUS ELEMENT FROM OUR RANKS—AND THOSE WHOSE CHIEF INSTRUMENTS OF SUCCESS ARE FALSEHOOD, DECEPTION, LEGERDE-MAIN, AND OTHERS HAVE BEEN PURSUING.

LOOK OUT! LOOK OUT!

Look out for a supposed Spiritualist medium who goes under the names of Madame Zelona, Mrs. J. Carl and Mrs. Frances Wedder. She secured a large amount of money from a lady who formerly lived in Des Moines, Iowa, claiming to have received messages from her father and mother in spirit life, instructing her to give the medium money to build a sanitarium in the Red Woods of California. She is about 42 years old, 5 feet, 6 inches tall, weight about 165 pounds; complexion clear, rosy cheeks, black hair, brown eyes. She carries on watch chain a

Gold band compass with gold stone back; sometimes wears an English sovereign on chain. In connection, with her supposed mediumship, she sold face powders, lotions and some jewelry. She left Des Moines, Iowa, on January 10, 1900, presumably for Chicago, to see a sick daughter, and mailed a letter from there, but she left the post office an order to forward her mail to Seattle, Wash. Any information from Spiritualists or others who desire these fraudulent mediums punished, will be gratefully received. MRS. I. A. JOHNSON, 22 Jackson Place, Chicago, Ill.

At Last Behind the Prison Bars.

That's Where Those Are Being Sent Who Engage in Deception in Connection With Spiritualism.

We purpose to quote a few passages from the testimony at the current trial of the self-styled Doctor Thomas—or Theodore—White, of Baltimore; not to comment upon the merits of the case, but only to show the singular possibilities of the public 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. Love powders, magic bracelets, horoscopes, charms and pamphlets concerning the raising of spirits, methods of discovering and acquiring buried treasures and the other prominent Spiritualist subjects, but with what results I am not informed.

Once I sat in my room in Melbourne just before noon, in the full daylight, holding both of Mr. Bailey's hands, and my knees pressing firmly against his. He was entranced, when immediately 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 it. Putting this parchment into warm water, soaking and unfolding, it proved to be lamb-skin or goat-skin, covered with hieroglyphs. Such manifestations in apostolic times or in the seventeenth century, would have been called miracles. The clergy have yet to learn that the miracles recorded in the world's different bibles were spirit manifestations, and in harmony with those not understood at that period of time.

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The Origin of Evil.

"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."

SOME HEROIC SOULS HAVE ENDURED THE TORTURES OF THE STAKE WITH BUT LITTLE EXHIBITION OF PHYSICAL ANGUISH. IT IS SAID THAT A ROMAN YOUTH WENT INTO THE CAMP OF THE ENEMY AND, WHEN A FIRE WAS PREPARED FOR TORTURE, HE VOLUNTARILY LAID HIS ARM UPON THE EMBERS UNTIL IT WAS HALF CONSUMED, AND THEN SAID THAT MANY SUCH YOUTHS IN HIS OWN CAMP WERE READY TO MAKE ANY SACRIFICE FOR THE DESTRUCTION OF THE ENEMY. THE OPPOSING COMMANDER THOUGHT BEST TO RETREAT BEFORE SUCH A FOE.

IT IS POSSIBLE FOR THE SPIRIT OF A MAN TO RISE ABOVE THE SUFFERING OF ANY PHYSICAL

STATE. IT IS HARD TO DO, AND WE CAN NOT BLAME THE UNHEROIC LIFE FOR UTTERING SOME GROANS, BUT IT IS NOT IN THE POWER OF THE ILLS OF LIFE TO OVERWHELM THE SOUL, 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 MANY ILLS TO WHICH WE WOULD BE SUBJECT; AND EVEN THE WISEST OF THE RACE WOULD BE UNABLE TO PRESERVE THE BODY VERY LONG; 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.

In pursuing further the nature of the soul, to which attention 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's will 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 are rising into bodies for living things called plants and animals.

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, a 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 need pure food laws. A WHEAT FIELD DOES NOT NEED INSPECTORS DAY AND NIGHT TO SEE THAT THE STALKS GET THE RIGHT INGREDIENTS FROM THE SOIL AND STORE THEM WITHOUT TAINING OR REMAINING FLUID IN THE KERNELS OR CANS AT THE TOP. The vegetable is honest and cleanly, and does not need a label.

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 indispensable 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 the use of man's body. It is taken up and further selected and dressed and prepared and adapted externally by the stockman, the butcher, 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, idiosyncrasy, deglutition 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 upon 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.

Perhaps as good a definition of evil as any which might be presented is this, which occurs to the writer at this 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, and the sanitary conditions are brought up to the ideals of government control, they will disappear, and we would search for them in vain in any concrete form. It is just as true anywhere else. The normal condition of the weather is disturbed by various causes, and storms, tornadoes, cyclones, cloudbursts, drought, destruction and human suffering follow, but just as soon as the normal conditions are regained and restored, THE EVIL CEASES, and

we would seek in vain for it except in its effects.

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 locality, 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 prone to complain as in other regions. They suffer from sun and, long to make a change to some other region where they may endure the pleasures of a reasonable 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 some correct answer.

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 right.

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 discover 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 nature are benevolent on the whole, and that it would be impossible 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 abnormal 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 Greater 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 BODY AND IT CAN NOT BE HELD CAPTIVE TO ANY 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 heroic 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, when a fire was prepared for torture, he voluntarily laid his arm upon the embers until it was half consumed, and then said that many such youths in his own camp were ready to make any sacrifice for the destruction of the enemy. The opposing commander thought best to retreat before such a foe.

It is possible for the spirit of a man to rise above the suffering of any physical state. It is hard to do, and we

can not blame the heroic life for uttering some groans, but it is not in the power of the ill of life to OVERWHELM THE SOUL, 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 many ill to which we would be subject; and even the wisest of the race would be unable to preserve the body very long, 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 death, 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 unaltered with lower life in its characteristics.

The soul is a world in itself, with all the laws and attributes and powers of the bodies of the physical universe. In both these worlds we find destructibility, embodiment of forces, illustration of affinities, subjection to law, uniformity of law, benevolence in the effect of law, the tendency to balance and proportion, the disturbance of harmony and peace 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 untrammelled and unperturbed activity. Jesus said that "except ye 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 speculations 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 ancestral influences and tendencies which have projected 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 organic fringe of 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 original sin and corrupt human nature it would be necessary to assume that this temporary fringe 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 as compared 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 activity 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 Sunday-school 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 is PRIMARILY WITHIN US.

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 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 consequences, but great in the sum total.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful 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 thing.

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 standpoint. 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 immutably 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. Silver, in St. Louis Globe-Democrat. Bunker Hill, Ill.

THE HOUSE OF MANY MANSIONS.

Before a glad morning, Jehovah's mighty mind
Reviewed all chaos abounding,
The rudiments of matter, diffused, and yet 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 spherical 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-hall,
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,
In courses encircling the mother;
Each adding to its lustre, by striving with its might,
For brilliance exceeding 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 destined 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 now-a-days.

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

A great many husbands are true until they are found out; likewise a great many wives.

A man was never yet detected in crime that he did not blame somebody else for being found out.

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 he 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 flowers sent to his house upon the occasion of his wife's funeral.

An idiot, a thief, a lunkhead, never calls himself a self-made man. The honor of the job is willingly surrendered to somebody else. —L. K. W., in Truth Seeker.

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Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now read the newspaper without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and enabled me to read the Bible. I have been cured of my mother of cataracts."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. It is a number which corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an unbiased record of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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Not Adapted to Modern Civilization, with the Text Chapter of Mary Magdalene. By Rev. W. Brown, D. D. Price, 15 cents. For sale at this office.

INDUCE

Your Neighbor to Subscribe to The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain October and Spiritualistic news with which no person should be without. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Read in a subscription now.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up as a typewriter machine that must make speed equal to about four compositors. That means rapid work, 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 in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to cover, and in order to do that we will generally have to be about the length of a paragraph. Items would be 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 require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say "Secretary" or "Correspondent" writes so and so, without giving the full name and address of the writer. The items of those who will not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT 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 was organized at their last regular meeting not long ago, is now in the summer, and turned the Temple and Rostrom 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 who first learned through her trumpet that it was possible to communicate with their loved ones who have passed over. She will always be warmly welcomed by those who have known her, and who 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 the month."

W. W. Lockhart writes: "I write you a few lines to thank you for the book, 'Gem of Thought.' I am well pleased with it. It is one of the best books I ever read. Every time that I read seems like an inspiration. We 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 was burned to the ground. Will the readers and Spiritualists each send me 25 cents, or more, in money, so I can rebuild before winter. I need the house now. I would like to build as soon as possible. It will take one hundred and eighty-six dollars. I would raise the money by mortgaging the lot, but if I did, and something happened that I could not pay it off, then it would be foreclosed, and I would be turned out of doors and no place to live. The lot is all I have that is worth anything. I have five children to take care of, so I have not got much time to work out to earn the 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 Independent Spiritualistic Society of Meadville, by Dr. J. M. Peebles of Battle Creek, Mich., at a meeting held on June 17. At this meeting a permatum organization was made and constitution adopted. I wish to state we have a most flourishing and promising organization. Our society is built on solid 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 loyal Spiritualists everywhere ought to be willing to back their faith with their money, and if they will show the same zeal and determination in constructive work that is shown by the various religious organizations throughout the country the cause of Spiritualism will be placed on a much higher claim in the immediate future, where it will command the respect of the intelligent thinking people everywhere. Our meetings in Meadville during the past six months have been a great success, especially in the character of the people making up our audiences, among whom were a large proportion of the prominent business and professional people of our city. The following are the officers: A.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence 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 NOTICE AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Gaston, president; A. F. See, vice-president; 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 Spiritual 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 Kilbink, 808 East-Edwards street."

Friends will please note that Mrs. Hamilton Gill will leave for Chesterfield Camp, Monday, July 17, and will possibly visit Vicksburg and Haelet Park. Those desiring private sittings will kindly notify Mrs. Gill in time. Her new address is 8891 W. Adams street.

An Investigator at Sheridan, Ill., writes approvingly of the good work being done there by Mrs. Jaquet. He says: "No one after visiting Mrs. Jaquet, I am sure would doubt the continuity of the present existence, and yet she tells me she is liable to mistakes and never takes a cent unless she can give her patrons satisfaction. She also tells me she has from the city of Chicago, and she can not say enough of the societies there and the good work being done by all. I noticed as the different healths were written 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 readers 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 are being leveled and 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 morning trips up and down the lake, stopping at the grounds. Another will make daily trips during camp. Those wishing quiet from the turmoil of city life could find no better place. Come and see."

Bishop A. Beals writes from Sumnerland, Cal.: "The Spiritualist Society here has just closed its yearly meeting of ten days with Mr. and Mrs. John T. Little of Montecito, their 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. Little go directly east, and will be at Lily Dale camp meetings the months of July and August, where Mr. Little 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 milestone of my 71st birthday! I am happy to say my health is good and I enjoy this salubrious climate and make daily trips to Santa Barbara on my wheel, and from the beaching of the air from ocean and valley and the high mountain crests. I send greetings to you and yours."

Mrs. I. A. Hall writes: "The Golden Rule Spiritualist Society holds services every Sunday evening during July and August in O'Donnell's Hall, Paulina 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, 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 financially standing on a cash basis, and at 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 celebrating the 61st birthday of our president, Mr. D. G. Hill. All are invited, and a good time is anticipated."

Ferd C. Suhrer writes: "The congregation of the Rising Sun Spiritualist Mission was addressed by Sister Martha Price on Sunday morning, July 1. Our lyceum is attracting little ones in the neighborhood, with their parents, and in the afternoon, a number took part in the exercises. Tests were given by the guides of some of our mediums, and many in the congregation were visibly affected thereby. Dr. L. C. Koehler spoke ably for us in the evening. Next Sunday, Sister J. L. Fravel of Austin will speak for us at 11 o'clock. Our lyceum commences at 2:30, and Sister E. Briggs will deliver an inspirational lecture. O. E. Miller, Ph. D., will favor us again in the evening with one of his talks. The first afternoon test of the Ladies' Aid will be held Saturday afternoon, the 14th. In the evening the conundrum social will be a conundrum until you find out what

TOPIC FOR THE PROGRESSIVE LYCEUM.

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

Gem of Thought.—Hope gleams a glistering star, To point the upward way, And show thee that afar, There lies the perfect day.

Faith holds thee underneath, A stay, a mighty hand; And blinde 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 Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Rling, Spiritualist Temple, Galveston, Texas.

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

Rev. Nellie S. Baade writes: "I am now at home and am at liberty to officiate at funerals here or abroad when called 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 prostitution in a large city. We 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 Samaritans. God save the preachers, 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 beautifully decorated with blossoms, and the surroundings were such as tend to bring out the best in the progress. The afternoon was given to a musical evening 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. Treasness, 375 51st street, on Tuesday, August 14, 1906. Take Lake Chicago avenue car. Progressive eucharist 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. 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 others will be benefited as I have been. Having heard much of the young spirit chie over in Brooklyn, I was anxious to get 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. 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 was happy to know that young people are becoming interested in the spiritual world. The music was sweet and inspiring, and I have never attended a seance where such harmonious influence 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 have heard so much, is a 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 well known as a medium. 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 and recommended by H. D. Barrett, state 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 located 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 building is a credit indeed to the 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 indebtedness 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 engagements. Friends, address me at Chesterfield, Ind."

A Chance to Make Money.—I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing to can up a bushel in ten minutes. Last year I sold directions to over 100 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 any one who will do so. I can make one or two hundred dollars "round about" in a week, and I will mail sample of fruit and full directions to any of you for FREE. Address, FRANKIE CANNON, 1011 W. 10th St., Minneapolis, Minn. 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 "Starting Facts." Price, 10 cents each, or two for 15 cents.

THE OREGON CAMP MEETING.

"We Are All Anticipating a Season of Pleasure and Spiritual Enrichment."

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 Spiritualists Camp-meeting, which will open at New Era, July 15, and in the session of four weeks. We are now on the grounds, and living comfortably in 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. It 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 branches of these giants so interlap that they almost completely shade the ground. 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, an out-door rostrum, refreshment stands, etc., and the society is free from debt. These Oregon Spiritualists evidently possess business ability, here 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. Pratt, her mother, have been on the 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 the great-grandson of a 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 come to a wedding without a coat and bare-headed, he works about the grounds, whistling as he rakes and chops, and carries water from the well.

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

Speaker 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 recording great credit to Mr. John Burgoine, 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 intended for the comfort of the coming campers. I have nothing but words 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 previous night, which last Sunday morning, for the third season, opened our camp in Brooklyn. I was anxious to get 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. 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 was happy to know that young people are becoming interested in the spiritual world. The music was sweet and inspiring, and I have never attended a seance where such harmonious influence 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 have heard so much, is a 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 well known as a medium. To know her as a medium is a privilege and to know her personally, I would deem an honor."

After the lyceum held session from 1 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." The service was held in the morning in the new building, and was most 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 part. The auditorium was greatly decorated with flowers. The table contained baskets of choice fragrant flowers, in memory of arisen friends and co-workers, and from a nearby pole "Old Glory" triumphantly waved its colors.

Next Sunday we will have with us Mrs. C. Fannie Allyn, followed by Mrs. E. L. Luce, who will give psychometric readings.

The beautiful new building at the dining-room by Mrs. Vena Watson were pronounced "very good." She also furnished ice cream at the same place. ELIZABETH M. FISH, Secretary.

"The Light of Egypt" Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terse logical teachings of the sage Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25 cents.

"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 Inanities, Incongruities, Inconsistencies and Blatant Lies; a Review of Rev. T. De Witt Talmage's Sermon, 'The Opprobrious Attacks upon Spiritualism.' By Moses Hull. Price, 10 cents."

"Materialization." By Mme. m. d'Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

HARMONY GROVE CAMP.

Prospects of a Glorious Time.

Harmony Grove Camp, of Escondido, Cal., is making great preparations 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 exercises 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. Howell of Oakland; Mrs. Carrie Vermonth of San Francisco; Mrs. Lily M. Thibault of San Bernardino (all members of the state board); Mrs. M. C. Vasek and Mrs. Alice Baldrige of Los Angeles; Will C. Hodge, Mrs. Mary P. Morrill, Mrs. Josie Edwards and Mrs. E. G. Smith of San Diego. So that we ought not to fall through 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 to all who may be fortunate enough to attend. The Camp has made great improvements within the past two years. The association now has a magnificent cook-house and commodious dining-room, and our good sister C. A. Dodge of San Diego has had 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, Secretary.

San Diego, Cal.

Lake Pleasant (Mass.) Camp-meeting.

If you wish to attend the oldest large camp-meeting of the Spiritualists in the United States, come to Lake Pleasant.

From the West, take New York Central R. R. from Buffalo, N. Y., via Hoosac Tunnel.

From New York City, take the New York and New Haven R. R. to Greenfield, Mass.

From Boston, take Boston & Maine R. R.

Lake Pleasant is seven miles east of Greenfield, Mass.

On arrival you will find a healthy pine grove, dry, sandy soil, the purest water 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 high order. Among the noted speakers will be heard A. H. Daley, J. Clegg Wright, Elizabeth Harlow, Rev. Wilson Frith, Mrs. Kate Ham, Mrs. Carrie Thomas, Rev. Albert P. Blinn, Rev. May S. Pepper, Mrs. Carrie Twinn, 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 States.

The meeting begins July 29, and closes 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 Peconica, Ill., Mr. Collins left his worn-out casnet, and his spirit fearlessly and consciously 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 citizen. 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 were sympathetically rendered, with piano accompaniment. He arranged all details, and peacefully said "good-bye."

MRS. L. G. BROWN.

Passed to spirit life, at Conneaut Lake, Pa., in his fifty-first year, June 16, 1906, Dr. Walter Bithington 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 illness of eleven days of pneumonia, at the Spiritualist camp-ground, Temple Heights, Northport, Me., passed to higher life, June 3, aged 77. 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 messages.

MRS. J. D. McGRAY.

Brooks, Me.

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

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

A New and Deeply Interesting Book

By the Author of "A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN."

The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahrinziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Ahrinziman's Studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Paper, 60 cents. Postage, 12 cents.

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 routes from Chicago, New York City, Boston and intermediate territory will sell low rate excursion tickets to 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 rates, or have him send to his general 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 23—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 24—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 25—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 26—2:30 p. m., lecture by Mrs. A. E. Sheets.

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 messages.

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. Little of Montecito, Cal.

August 4—2:30 p. m., lecture by Mrs. R. S. Little.

August 5—10:30 a. m., lecture by Mrs. R. S. Little; 2:30 p. m., lecture by Mrs. R. S. Little.

August 6—2:30 p. m., lecture by Mrs. R. S. Little.

August 7—2:30 p. m., lecture by Mrs. R. S. Little.

August 8—2:30 p. m., lecture by Mrs. R. S. Little.

August 9—2:30 p. m., lecture by Mrs. R. S. Little.

August 10—2:30 p. m., lecture by Mrs. R. S. Little.

August 11—2:30 p. m., lecture by Mrs. R. S. Little.

of Spiritualism. By E. V. Wilson. Price \$1.

