The Progressive Thinker. The Original One Dollar

Spiritualist Paper.

The Original

to the form of advertising character-

istic, for example, as the Miss Hice

who has been speaker for our society

case while here, and he takes the same position in toto in regard to the

matter as the Seattle Spiritualist So-

THERE IS SOMETHING WRONG IN THE PRACTICE OF MEDIUM-

SHIP; WE ARE IN DISREPUTE, AND WE NEED TO POLISH OUR OWN RANKS BEFORE WE CAN EX-

AND THE DOORS LEADING TO THE

President Harrison D. Barrett,

business card.

clety.

One Dollar

Spiritualist Paper.

NO 870.

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

CHICAGO, ILL., JULY 28, 1906.

VOL. 34.

SPIRITS DOMINATE MAN.

Evil or Good Influences Depend Upon Education.

In an interview reported in The Sunday Chronicle of July 1, under the title "Do Evil Spirits Dominate Man?" ur some statements which I desire to have corrected, as they do not correctly state my view or position and are therefore somewhat misleading.

I am quoted as saying that I scoff at thought transference and subcon-scious feats. This is not correct, for, in the first place I do not scoff at anything. Secondly, thought transference is a well-authenticated fact and recognized as such by the foremost. thinkers and scientists of to-day. But I do assert and say that the attempt or endeavor to account for and explain all psychic phenomena on the thoughttransference and subconscious-self hypothesis, as some pseudo scientists in their eager effort to reason away the simple and easily verified truth oť spirit existence and communication with mortals are doing, disregarding the overwhelming and accumulated restimony of tens of thousands of mor-tals, is, to say the least, a discredit to science. Not only is thought transference a faculty of the mind or spirit while in the body—a system of wire-less telegraphy from one mortal to another, though little understood or used—but it is the language or vehicle of speech in the world of spirits. How else, having no physical vocal organs, could they converse one with the

other? Moreover, it is a means of locomotion; the spirit thinks itself-if it knows how---in a given locality and it What should hinder, the is there. spirit having no cumbersome physical body to lug along? Only ignorance of the faculty to do so could prevent it. Lock an ignorant spirit in a room and it won't know how to get out-having no physical hands to open the door. To an intelligent 'spirit, walls and

doors offer no obstruction whatever. Thought transference, then, is one of the many faculties of the spirit or mind of man that should be taught, trained and practiced in earthly schools and in every-day life, as the knowledge of how to use it would be of great importance and help to the spirit as it enters the next progressive

stage of life. Premonitions and warnings of danger, etc., of which there is such an abundance occurring and recorded in the daily press, are readily accounted for on the hypothesis of thought transference, or impression, by the ministering spirits (Heb. i:14.) In my statement that "all thoughtful people, especially ministers, doctors and others whose not only privilege but actual duty it is to know the truth of the corelation between this and the unseen life around us," should study and investigate the subject, I did not mean they should do so by following fter phenomena mongers, many of whom, with a few noble exceptions. are too often nothing but shameless

Investigators should form circles in their own homes. But this should never be done in a spirit of fun and never indulged in without first learning the necessary laws and rules that must be known and implicitly observed for the safety of the members of such a circle-especially so for the

protection of the prospective medium Having succeeded in finding and

Which Maintains That Reincarnation It May Have Been a Little Premature Is a Fixed Fact-Great Differences of Opinion Exist in Spirit Life as Well as Here. The doctrine of Karma is the law of cause and effect. This law means to be born again. The life lived in

former incarnations must come under these conditions. You do not carry the memory of the previous life into the next life, but you are gradually evolving in the graded course-eter nity in which to develop. The infinite possibilities which reincarnation gives, in time will help you to grow onward and upward until you reach the di-vine life of saints and the Savior of mankind; this is certain truth. The remembrance of past existence I will explain to you.

A SPIRIT MESSAGE

In each incarnation you take a physical, also an astral, mental body. At the present state of evolution the The mind mental alone remembers. cannot remember past incarnations, because it is a part of the new, acquired for the new birth. The soul, the true self, has had many births. When you raise the mind unto soul,

evolution will become real, and previous lives unroll like remembered dreams. Let the light that cometh from star.

from universe, enter thy soul. The light of the eternal way shall lift thee into realms celestial. Voices from the silence cry for recognize thyself; dwell in the atmosown soul; become more brilliant; rec-

oguize thyself; dwell in the atmosphere of soul-consciousness, and find the beauty and truth of soul-life, The inner meaning stands revealed in this perfect harmony On the astral and spiritual planes,

you live the spiritual-thought life. Under higher attributes of mind you cultivate love and wisdom, and are led to perceive relationship with the Divine.

Soul must know the absolute. In the soul the breath of love vi-

brates, flows in the realization of the higher self within, closer to the infinite. In soul's growth, love is the fairest blossom. It has within itself power

to enlighten, lift up, redeem. the flower of love, find the image of love, harmony and soul.

Let the blossom of love take root in the heart. Enrich the soil that it may supply in abundance. Out of darkness cometh the light of love. Stars are soul sentinels. The by-paths of life lead to the uni-

versal center where the brilliant gems of thought-life carry one into realms of spiritual activity. Soul harmony kisses the eye-lids down in blissful slumber. Soul des-

carves the monument of Fate. Reincarnation is the soul-evolution -a logical fact. Take all nature as an example. All life, organic, passes through many births, reincarnations,

oul evolving soul. Flowers are divine revelations of this great mystery. The soul-life evolves throughout creation. The powerful magnet of life within

life draws unto its cosmic states the elements necessary for the different conditions. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sunlit life of immortal

on the Part of the Editor, and Hereafter He Will Be More Cautious in Rendering "Thanks"-----A Sorry Portrayal of the Boy Medium Whom Dr. Peebles Eulogized-Another Meal Composed of Legerdemain for Thinking Spiritualists to Consider.

"THANK THE LORD!"

To the Editor:---Having read the article headed, "Thank the Lord!" by Dr. J. M. Peebles, in your issue of the 14th, it is putting it mildly to say that I am amazed to think a man like Dr. Peebles could possibly be taken in and give credence to such rank trickery as practiced by a young man of the same name, who came to my house early in the spring, styling himself "the medium," his home as Big Rapids, Mich .--- a materializing medium of no mean quality. He came to my house claiming to

have been visiting a relative in the lumber camp north of here. He said he had walked from there and was on his way home, but having stepped in at a corner store, was told that I was a Spiritualist. I am the only one in these parts interested, or a believer in Spiritualism, that I know of. The fact developed that he sponged

then

his dinner at a Methodist Ladies' Aid gathering. He told them he was an exposer of Spiritualism; and wanted to secure the school house to give a show, showing how all the tricks were done by mediums; that it was all

tricks, and he was exposing Spirituallsm. He came directly to my house, and said he was a materializing medium. was overjoyed, as I thought I was to have a great treat, and I could convince some of my friends of the fact.

of spirit return. It was not long before I commenced to get impressions, and then I ques-tioned him. I told him he could make himself at home, and that I would do all L could for him socially and finan-

cially, but I wanted the pure thing. He said that he could be placed under test conditions, one of which he mentioned himself, and which suited me very well, that of sitting in a large his head projecting through a box, Love is the creative force of the hole in the top, all securely nailed. universe. Love perfects harmony of He only asked 25 cents a head for a all life. Gather the rose of love; in seance of ten or more. I told him I

would give him five dollars myself if there were more than one form come under those conditions. I had a box that was just the thing. He might have seen it, only he came from the wrong direction. He possi-

bly did not think that an appropriate box could be easily secured, as we are six miles from town. Well, he tried to crawl out of the

trap; made excuses that he would have to communicate with his "controls." etc. He thought that to have his hands securely strapped behind his back, with a pair of straps which he produced, would be a fair test. I told him that kind of a test would not do It was not long until I saw my im-

pressions were right, so I let him go, and reflected on the sensations of joy I had just a short while before in anticipation of a real treat from the other side of life.

He went from my house to a friend of mine, Mr. Geo. Troyer, a mile and a half away, where he solicited his sup-per, lodging and breakfast, for which

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.

Spirit Teacher! The Power of Gen- | tered or scolded, but he often remindtleness, Ordinary and Extraordinary. ed me of my faults; but, oh! he did it When Spiritualism was young, and the public in and out of society were much opposed to it it was said. "No much opposed to it, it was said, "No one is fit to teach it but one who has taught me patience, and like a little lost his reputation," meaning, I supchild to look for help in my weakness pose, that the speaker or writer would to those who are wiser and stronger be untrammeled and speak the than I, yet who, in their turn, invited whole truth boldly. In those days as the assistance of wisdom and power n these, there were persons most anxeternal. ious to preserve their reputations, Soon after our marriage we used to who really had no reputations of any attend the meetings of the society of

value to lose. Frineds, Mrs. Harding's mother I have often asked myself, "Why all that branch of the family having was it that those strange things came to me and not to others, better and abler than I?" I can only conceive of We were intimately been Quakers. equainted with a Friend named William Johnson. He was a large, portly man, fleshy, slow in speech and movetwo reasons for this: 1. That spirits saw sonie quality ment, but a calm and reliable gentlein us which was not to be found in people in general. 2. Perhaps they found in my comly opposite to Mr. Johnson's character,

position a little, at least, "of the stuff I gave him the name of "Billy," when Some of those who, are near and We were still young when Mr. Johndear to me are of the opinion that it son died, but he found us out thirty is indelicate to expose to public view years after in that "old house on the matters and things which occurred in corner," 4,000 miles away.

the pricacy of home. This, of course, One Sunday evening Mrs. H. and I is true under ordinary circumstances; attended services in the Baptist church; a young man just from col-lege officiated. I knew him well and but the matters of which I am writing are not ordinary, but - extraordinary, when he died a very few months ago, and I am only doing my duty in assist bore public testimony to his worth ing the wise people of a higher condition to raise the world from earth and I did not like his pious, almost sanctianimal passion to the better one of unity, sentiment, and unselfish love. monious manner, and he so frequently used the words, "blessed redeemer," that I was in the common habit of calling him "The Blessed Redeemer." "I speak what I do know, and testify to that which I have seen;", and if my readers will not accept, my testimony That night while walking home I critleised him severely to my wife. "I hate the style of that Blessed Redeem-I, at least, shall have done my duty.

I once exchanged letters with medical gentleman of the state "Surely a young fellow er." I said. like him would look better frolicing in the fields than snivelling in a church." oť Georgia, and one of the points he made was: "You will find that the We were asleep in our bed that night, and as often before were awakmore roticent a spirit is; the more reliable." Now, that may stand good in ened by the spirits. "Are thee asleep, Thomas?" spoke

social intercourse, but like all-other general rules it has its exceptions, parthe spirit, William Johnson. 'No." said I.

ticularly on the rostrum. The spirits or intelligences controlling Mrs. Rich-"We were sorry to hear thee speak as thee did to-night about that young mond, Lyman C. Howe and many othitualist Society, of which the writer is ers, are voluminous yet instructive man."

president, in the trial of Miss Rice, and relfable, and I can call to mind how in the carly days of our Free. "Ah," I thought, "here's Billy employed its own attorney, in the hope that upon conviction in the prelimi-nary court the case could be appealed again. I am in for another curtain lecture." I tried to excuse myself; "I did not

Church here, a young girl perhaps not out of her "teens"), entertained on Sunday morning and evenings, for sevmean to hurt the young man. I mereeral months, a house filled with intel- ly criticized his style." ligent men and women. But the rule

"But, Thomas, what right had thee holds good, for there are only excep-tions. I have heard men, and women, to critisize him? Thee thinks thee very wise seemingly. Don't thee know whole hour, who if they were influ-enced by spirits at all, they were so by spirits as ignorant and shameless as I repented, and said so

"We were sorry to hear thee, Thomas," he repeated.

How the words-kind gentle and lodgment in my mem

AN IMPORTANT LETTER.

Walter A. Hall Gives in Detail an Account of the Arrest and Trial of Miss Rice, a Medium, and He Im- for the past month, inquired personparts an Impressive Lesson for Spir- ally into the facts of the Miss Hice itualists to Consider. To the Editor:-In your issue of July 7, 1906, there appeared an ar-ticle headed, "Arrest Mediums as

Vagrants," signed by D. D. Foster, secretary and treasurer of the Spiritualists' Defense League (so-called) of Seattle, Wash. In this article Mr. Foster has stated

DECT TO COMMAND THE RESPECT OF THE PUBLIC, THE OFFICERS OF THE LAW AND THE COURTS. THE PROMISCUOUS PLAN OF the facts surrounding the arrest and trial of Miss Rice in this city during the month of May last past, in a fair and impartial manner, as far as he OUR MEDIUMS ADVERTISING SO STRONGLY SUGGESTIVE IN THE went; but he did not state all the facts, particularly as to Miss Rice's business card that led Justice Davis to render the decision that he did.

NEWSPAPERS; THE PLACARDING OF THE FRONTS OF BUILDINGS At the trial there was offered in evi-AND THE DOORS LEADING TO THE MEDIUMS' ROOMS WITH FLAMING ADVERTISEMENTS, AND MEDI-UMS TACKING ON TO THEIR NAMES THE TERMS "REV.", "MME.", AND "PROF.", IN ORDER TO ASSUME AN IMPLIED PROTEC-TION UNDER THE LAW IN ORDER dence by the prosecuting attorney a card taken from Miss Rice's door by the officer making the arrest, which read as follows:

MISS RICE, Medium. Spiritual and Business Readings.

and

Mining and Ores a Specialty. Development of Mediumistic Persons

get their fortunes told."

business card

the other.

sons

extraneous conditions.

TO ASSUME AN IMPLIED PROFES-TION UNDER THE LAW IN ORDER TO ESCAPE CITY LICENSE ORDI-NANCES, ETC., ALL THESE FEAT-URES SHOULD BE ABANDONED NOW AND FOREVER. Justice Davis, in rendering his de-The case of Miss Rice was educaision picked up this card, read it, and tional and instructive to the thinking minds who were present at the trial, then said: "Now we will take one hundred people from the common walks in that it pointed out to us the weak places in our own cause in the adverof life, and they read the card, and tising of mediumship ninety-nine out of the hundred would

What is needed at this time is for come to the conclusion, or draw the inall ordained and recommended mediference, from the wording of the card. that it was a place where they could ums to adopt a uniform system of signs and announcement cards, so that

Miss Rice was arrested under the the general public and the courts will vagrancy act, a state law, which charbecome familiar with a recognized acterizes all persons telling fortunes set of terms in the practice of medias vagrants. The wording of the busiumship, and further to the end that our recognized workers may be dis-tinguished from the charlatans that ness card of the medium, and this alone, was the element of conviction in the trial. The justice could not float from place to place avoiding a:pass upon the constitutionality of the rest.

Immediately after the Miss Rice act and decided the case on the writtrial, I, as president of the Seattic Spiritualist Association, suggested the ten evidence, per se, the medium's

The vagrancy act of this state, desthe mediums to co-operate with oun gnating all those who tell fortunes as society, to refrain from advertising !: vagrants, is a copy of the old New the newspapers; not to placard fork law. In view of the fact (so far | fronts of buildings or office doors, onlas we knew) that there has never been a décision rendered as to the conwith a sign giving the name, followe'! by the words recommended or dained medium (as the case may be), stitutionality of the vagrancy act, as and the number of room or residence; aplied to fortune tellers, by the supreme courts of any of the states, and and forever and hereafter to abandor we had absolutely nothing to go by in the prefix of "Rev.", "Mme.", and the way of precedent, the Seattle Spir-"Prof

In other words, in the adoption of this plan (which is only suggested, understand), Miss Rice's card would read as follows, by way of comparison: with her business card exhibit 1 in the trial: marke to the supreme court of this state and

HELEN RICE-BURLEY.

Ordained Spiritualist Medium. Rooms 49 and 50, Vendome Hotel, Seattle, Wash.

Spirit Message Circles, Tuesday and Friday Evenings.

The street sign should read: Hele-Rice-Burley, Ordained Spiritualis" Medium, Rooms 49 and 50; and on Rice-Burley, Ordained in the following language: "Strange-to say, though, on the following Sat-urday, Miss Rice received a telephone If this plan could be adopted by all

personally

Guardian Angels The Facts in the Case.

developing a sensitive of their own the investigators should avoid the too often wrong method of research, that of constantly trying to hear from and seek to have some particular spirit identify itself. Let such particulariz-ing be incidental. But instead, let whatever spirit that can come do so. Then question them to learn who it may be. And in this way endeavor to establish or learn the spirit's identity -frequently a very difficult task.

Be not surprised, however, if the spirit, though the medium may be a voman, should declare itself a man, demand whisky, tobacco or cigars, etc.; or vice versa, a man medium may ture. declare itself a woman and laugh you to scorn for insisting on calling her a man. With persistent reasoning and questioning the spirit you will usually arn who it is and where it belongs But you may find it exceedingly difficult to convince the spirit that i really is so-called dead, and that it is temporarily occupying a borrowed body.

Such experiments will speedily re move any doubt existing in the investigator's mind concerning a continued existence of the spirit after the change called death, and also reveal to the reflective mind the too often woeful condition spirits may find themselves in through the stupidity of humanity in refusing to recognize the spirit part of man, and consequently fail to educate children, large and small, concerning the reality of and the laws governing the next life. knowledge of this while in this life would prevent and minimize untold misery to not only many spirits plunging blindly into the to them unknown hereafter with the rest of passion and earthly desires intact, but it would also obviate much indirect suffering to mortals as a consequence of such ignorance on the part of such spirits And I may say here that never will humanity succeeed in eradicating the now often mysterious causes of crime, drunkenness and vague acts until they are willing to come down from their high pedestals of presumed superior knowledge and learn the simple truth that man, regardless of beliefs, is a spiritual being, and that only through education and knowledge of the laws governing his spiritual faculties on one hand and by the "real"---not sham---practice of the golden rule on the other can humanity ever succeed in advancing to a higher plane of civilization or usher in the millennial dawn of "peace on earth and good will

to man. One great drawback to the more general acceptance of the simple truth of spirit existence, no doubt, is the unreasonable fear many people seem to entertain toward spirits. They regard them as something uncanny. Why this should be so I cannot understand, unless it be the fear that is due to ignorance. It certainly is not due to an over abundance of love for our fellow man, be he in or out of the body. Such love casts out fear.

Some people seem to have the con-ceited notion that their dead, so-called, never come to earth, but stav in some far-off land and are ever playing on a harp. But if such people knew the truth they would know that their spirit relations, if truly enlightened,

growth. The atmosphere of divine love surrounds the aura of the successive incarnations until the birth from the chrysalis of past incarnations bursts in the radiant glow of an eternal karma.

Time cannot count the passage of life from the great source to the existing successive re-birth.

Life emanates and departs to form the life to be, in the great reincarnation, emerged into the divine light of universal evolution. There is more than one road to the

time; materializations of young and mountain top----the transition of consciousness to the astral plane, the cosmic conception, the vital truths of na-

Every created soul, animal, plant and mineral has the principles of organic life, vitalizing the chord, or continuous thread of life which runs through all evolution, uniting in succession previous incarnations From the different evolutionary spheres, the higher you ascend, the life impulses burst the chrysalis of the

present to invade the fluorescence of the next in rotation. The tide of life passes on from sphere to sphere-the evolution of

each sphere, the result of previous evolutions. Written through the hand of Mr. C

out the golden rule by action in ministering to and teaching the ever oncoming hordes of ignorant spirits

from our side. The intelligent, or rather enlightened, spirits are ever praying and urging mortals to co-operate with them by teaching mortals, old and young, that they are spiritual beings and that they must live honestly and justly or that their conscience will punish them on the other side or in

the next life. Also do they appeal to us mortals to establish research circles as I have de-scribed, where they can bring obstinate, ignorant spirits who won't be convinced of the fact they have lost their physical body. Such spirits incidentally also serve an excellent purpose by being temporarily allowed to come in touch with or in actual control of a mortal medium. Being very obstinate and unwilling to be vinced of their true condition, their obstinacy serves to convince the hardshelled mortal skeptic. If churches would include such circles in their prayer meetings they would speedily

discover the missing link in the present-day religion-the actual knowl edge. CARL A. WICKLAND, M. D. edge.

RESEMBLANCE.

The same sweet pose of baby grace, The same broad breadth of sunny hair, The same sweet mouth and shining

eyes. O, would lt were the same dear face And dainty hands that move to-day Amid the flowers of Paradise. C. L. H.

To be contented is to be friends with rourself. He who has no quarrel with himself will have no quarrel with the world, while he who is at enmity with himself will hardly have a friend on mer.

porting to them to be an exposure of Spiritualism.

The same seance conditions as usual, singing and lowering of the lights, were introduced; his hands were securely strapped behind his back, with the same straps he had

shown me, or at least similar ones. After he went behind the curtains. he threw the straps over the curtains before my friend could count three. Instantly hands protruded all over the curtain, seemingly eight and ten at a There are lives so true and so dutiful

old. dematerializations: spirits talk ing in audible voices in different corners of the room, etc. He showed them how he got out o

the straps, and said he had practiced a long time, massaging his hands so as to get them to roll together at the large joints; he also produced the voices they had heard, and showed them some of his other tricks.

So much, my dear editor, for this fellow; whether he be the same Britten or not I do not know, but I firmly helieve it will not be long before an other medium will be added to the already LONG LIST OF THOSE WHO

PRACTICE DECEPTION. May the earnest efforts of The Progressive Thinker and all the powers for good that be, unite in ridding the world of all who practice deception in heir mediumship W. W. MANN. their mediumship

Hersey, Mich. P. S.-I attended a couple of se ances given by Chas. Winans, one of which was given at my mother's house in Indianapolis, Ind. He was caught in his toggery at this seance and mother got about five yards of old patched, dirty cloth. A lot of the old hard-shells" said it would dematerialize, but it has not. He gave another test seance

couple of weeks after, but he would not go under the simple but effective test which I proposed, so I did not go some of the "hard-shells" did go and were well satisfied. Nothing was ever like it! No fraud there! Fudge! He was caught right, and fully aired by your paper a short time after MANN.

Lake Brady Cantb.

The threatening weather of the morning caused the excursions to be smaller than usual, but those who ventured forth were well repaid: Mr. Hunger, the president, occupied the chair, introducing the speaker of the day, Mr. D. A. Herrick, who spoke on the line of thought, "As long as you are sure you are right, go ahead." He

holds the attention of his hearers. A much larger number gathered at the opening hour in the afternoon. Mr. Herrick prefaced his remarks by reading the poem, "A Man-Made Creed," upon which subject he based his dis-

course. Mrs. D. A. Herrick made her first appearance as a message bearer at the close of the afternoon lecture. All but one of her messages received prompt acknowledgment. We predict for her a successful future in that line She will travel with her of work. husband the remainder of the sum-

MARY L. BETTES. Cuyahoga Falls, Ohio,

woras ory! Oh, the power of gentleness! ... THOS. HARDING. Oh! the nower of gentleness! I want to speak in this letter of a Sturgis, Mich. spirit teacher who in days gone by

themselves. As a rule the true teach-

er, whether of earth or heaven, is gen-tle, cautious; he emits a kind magnet-

THINGS UNSEEN.

That men see not they are beautiful,

And yet to watchers with angel eyes

They are heirs to wonderful destinies.

There are "still small voices" that

That, tracking the sea of humanity,

world calls poor,

despise.

near.

surprise,

eyes

ecies.

far-off shore,"

earth and skies

gleaming.

Bkies.

nies.

ly seek

express

ress,

tune.

brow and cheek.

There are depths of love we can ne'en

By the tender tones of the fond ca

greet the ear,

(To be continued.) did me much good. . He pever flat-

> PRAYER TO THE TRUE. To Whom It May Concern:

There are marvels unseen at one's very door, There are richest hearts that the Lives there a man in mortal form with soul so steeped in sin That he would stoop to rob the tomb

of loved ones, gold to win? Lives there a human ghoul so low in There are lowly ones that the proud

soul he would defame The sacred ties of love locked up in death? Oh, man! for shame! -

lives there a man beyond the stage of thoughtless, giddy youth,

Who sees more virtue in the false than At times when no visible forms are he discerns in truth? There are nameless sounds in the

Lives there a man so dumb and dead to all the high and good, raindrops falling, And silvery tones to the spirit calling. He would not wipe away the low and bad if he but could?

There are visions of joy and of glad Lives there a man so frail in mind he

Thro' which to mortals with watchful has no sacred tie: No deep regard for things sublime; no Are revealed life's wonderful prophaspirations high?

Lives there a man whose heart beats true to kindred's holy trust, There are "Echoes that come from a

Who would but smile to see their souls There are gleams of .light from a noiseless oar, bedraggled in the dust?

Lives there a man with reason ripe and morals good and true, Who would uphold deceptive acts to

Is guiding the ship of destiny: There are numberless things in the bring the truth to view? Lives there a man so over-good he

That are signal lights to the spirit's calmly would excuse A fellow-man whose vileness would

eyes, Revealing life's wonderful harmonies his mother's soul abuse? Oh, Earth and Sky! Oh, Light and Air! There are frail barks drifting away to

Oh Mighty Universe With no hand to point where the Oh, Over-Soul! Omnipotence! Must

shoals may be, There are no be, the no

he would see them bleed?

And odors of flowers [neath wintry Oh, Death! give back no mother's soul to me to be defiled! All these to mortals with watchful

Oh. Grave! to thy grim victory I shall eyes. Are revealing life's wonderful destibe reconciled.

If I must choose 'twixt Death, the end, and life so low and base

There's the breath of a kiss on It were no crime to shake foul slime in mother's spirit face! When the lips that gave them we vain-

Oh, Hell! revive, and grasp the thing called soul of mortal man, Who would debase the sacred ties of

all this human plan! Oh. Life! if thou art just and strong

to force the right in time. There are flashes of light in the sun We here implore thy aid to crush this

blackest human crime! DR. T. WILKINS.

Let us learn to be content with what we have. Let us get rid of our false estimates. Set up all the higher ideals -a quiet home, wines of our own planting; a few good books full of the messages. The attitude of the Seattle Spirituinspiration of a genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse, a devotion to the right that will never swerve, a simple religion empty eyes Who read life's wonderful mysteries. this world will give up all the empty joy it has .- David Swing.

ordained and recommended mediums message from Mr. Hall that he declined to go any further with the throughout the United States then we would get down to a common custom case.' that would be understood by the pub-

decision obtained as to the constitu-

tionality of the act itself, and the is-sue settled, once for all, in one way or

However, after the preliminary trial

of Miss Rice, the Seattle Spiritualist

Society decided to go no further with

the case and abandoned the idea of ap-

peal. Mr. Foster takes exception to

this and refers to the writer personally

And now I will state why the Seat lic at large, by the officers of the law tle Spiritualist Society and myself personally abandoned the Miss Rice case, and by the courts. In short, if Miss Rice's business in order that we may go on record for card would have read as the plan sugall time to come.

As I have stated, Justice Davis rengested above the Seattle Spiritualist Association or myself dered his decision of conviction on the wording of Miss Rice's business card, would not hesitate one minute in appealing her case to the supreme court and this alone: and before doing so appealed to the reason, common sense of the state of Washington or the Supreme court of the United States if and judgment of those present as to whether the printed matter on the necessary. card itself did not imply or carry the

I sincerely hope at the next convention of the N.S. A. that steps will inference to ninety-nine out of a hundred people from the common walks of life that "fortunes are told here." be taken adopting a uniform system of signs and announcement cards for This business card of Miss Rice was mediums.

Under the vagrancy act of this state marked exhibit 1, for the prosecution. in the preliminary trial, and on appeal of the case to the supreme court of inary trial, and Miss Rice was simply placed under bonds to keep the peace this state the card would be in evidence; or, in other words, read and (that is not to practice mediumship), passed on by the judges of the su- for the term of three months in the preme bench of the state of Washingstate of Washington. This is not a ton in arriving at a decision. Can bar to her giving readings outside of

any rational mind, reading the busi-the state. ness card of Miss Rice, come to any At the t At the trial of Miss Rice there were other conclusion than that the supresent about seventy-five representapreme court of this state will most tive Spiritualists and Justice Davis certainly sustain the decision of the and also the prosecuting attorney preliminary court? The attorney cm- treated us with the greatest spirit of ployed by the Seattle Spiritualist So- kindness, generosity and toleration, decided by of the opinion that the su-ion that he did reluctantly. But in ion of the lower court. On his opin-not do otherwise.

Since the trial of Miss Rice the ion, and in the better judgment of the cautious Spiritualists of the city, is city council of the city of Scattle has one of the reasons why the Seattle Spirrepealed all ordinances licensing me-There has been no arrest of itualist Society abandoned the Miss diums. Rice Case. But there are other rea- | any medium since the trial, and in my A decision from the supreme better judgment I do not believe there court of this state confirming the de- will be if the mediums will avoid procision of Justice Davis would put our miscuous advertising, placarding and mediums to an endless chain of anuoy- brazen effrontery. Neither, in my ance in the future throughout the opinion, would Miss Rice have been state, rather than locally, as condi-tions now exist; and the officers of the law, emboldened by the supreme court lice of the city and in that interview concurrence, might feel licensed to in- resorted to a war of words; and this terfere with the circles and platform prior to her arrest.

THE CAUSE OF SPIRITUALISM SHOULD BE ENTRUSTED TO work in our religious meetings, under I have cited the legal phase of the THOSE SPIRITUALISTS WHO ARE case under which Justice Davis ren-dered his decision; but there is also FROM THIS WE CAN ONLY MEET ASIDR

President Seattle Spiritualist Associa-

HEAVEN ON EARTH. }

mended Spiritualist medium, or or dained Spiritualist medium; in the To which these restless souls that ceaselessly 'development of mediumistic persons' guarantee is implied, and to cap the Throng through the human universe

speciality. In the wording of the card Thou consummation of all mostal Spiritualism as a religion has appar-

ently been overlooked, and profession-Thou glorious prize of blindly-working alism has been substituted for spirit will!

space and time.

allst Society in refusing to co-operate any further in an appeal of the Miss there: Rice case to the supreme court is not Of purest spirits thou pure dwelling-

personal one in so far as Miss Rice is concerned; but our stand is taken Where care and sorrow; impotence solely upon the legal phases of the

case in the hazard of submitting her Languor, disease, and ignorance, dare

business card to the supreme court i bench of the state, and in going on O happy Earth! reality of Heaven! record for all time to come as opposed

dered his decision; but there is also WITH DEFEAT. a chance for reform side to the Miss WITH DEFEAT. WALTER A. HALL. Anyone reading the Miss Rice business card unbiased will note partion. ticularly that it is a business advertisement. After her name the word "medium" is used, instead of recom-

O happy Earth! reality of Heaven!

1.1

climax, "mining and ores" are made a aspire:

Whose rays, diffused throughout all

Verge to one point and blend forever

place!

and crime,

not come;

-Shelley.

in June. There are some hearts that are kept in There are others that long with hate

have striven. driven. All these and the hearts. that ' the proud despise Are sacred to watchers! with angel of all bigotry, full of trust and hopes

PELLE BUSH.

set skies is an earnest forceful speaker and That seem like the beaming of friend ly eyes, All these are wonderful prophecies. There are hearts that open like flowers

known, personally, to the world be-low. Of course I have influenced many, but they knew not from whom the influence came. Now it will be Letters From the Spirit World different, and they will know some-thing about Longfellow in his spirit Written Through the Mediumship of home. Petersilea, I thank you for the favor you confer by dining with me:

Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea. "Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest; Was not spoken of the soul.

3

· #4 1 B

"Lives of great men all remind us We can make our lives sublime, 'And, departing, leave behind us Footprints on the sands of time:

"Footprints, that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing, shall take heart again,

"Let us then, be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait." -Henry Wadsworth Longfellow.

No doubt the readers of The Progressive Thinker will remember that my wife related an anecdote connected with my earthly life, wherein she tells of my responding to an invitation to dine with the great poet, Henry Wadsworth Longfellow, and of the after-dinner cigar that cost one dollar.

Now the soul of man never forgets these comparatively criffing events, and that one-dollar cigar has rested uneasily on my soul ever since. I felt somewhat as a man may, when he lights his pipe or cigar with a bank me in the earth life. I feel it now note, and all the tobacco and cigars more strongly still, our souls being that I ever smoked since early boyhood until the time when I determined to leave off the vile habit, are resting uneasily within my soul. There is but one consoling thought connected great change came to you?" therewith and that is, the money which I paid for the vile stuff-that really amounted to thousands of dollars during the forty years I had habitually used it-went to help those who produced it. But how much better it would have been for them, and myself, if their labor could have been given toward the production of something beneficial to the world at large Far better would it have been for them to have spent the same time in

raising corn and potatoes. Great God! My awful habit now looms up before me as a great horror, and my soul will never be pure and clean from it until I make complete and perfect restitution by working to cleanse the world from it. The same law will apply to every vile and de-grading habit that man Indulges in. But now, I would like to write of a

visit which I have paid to Longfellow here in the Spiritual realm. It seems though, in one sense, life repeats itself.

I had been here quite a length of time. My conservatory had become well established and very well known, when, one day, my thoughts reverted to Longfellow, the dinner and cigar. thought I should like to see him; and, as my thoughts thus went forth. stirring the ethereal currents, they struck Longfellow. He, also, had heard of my arrival here; and my present fame had also reached his ears. Just about the same thing over again that it had been on earthwhen, there appeared before my eyes, written within the ether, an invitation come and dine once more with my old-time host, Henry Wadsworth

Longfellow. Now, in the earth life, when I went to dine with Long-fellow, he lived in Cambridge, Mass., and I lived in Bos-The distance was not far, but I ton. had the "bridge" to cross, otherwise, Cambridge bridge. How well I remember! Everything now is distinct and clear-cut.

Longfellow lived in a fine old-fashioned mansion not far from the col-lege grounds. There were no electric,

(tiest, coziest rooms I was ever in." He smiled. "Yes," he made reply, "I retain many of my old habits, discarding all and if I had not invited you to dine

with me, when we were both in the mortal form, I might never have been

able to make myself known to the earthly world at all. Now I would

like to send a message by you, through your wife. It is really no different,

after all, than sending one on earth

through the telephone, or by wireless

elegraphy through the ether. I sup-

"Yes, I understood much of this

'My dear professor, this life is not

much as we supposed it to be in our

"The wings of poesy also made me

iside very soon after my boyhood

ask: 'What are your ideas of bliss?' I began to make reply: 'Why, I suppose

(To be continued.)

'But,' said the voice, 'are

The

before I passed out of my material

the ether, which is our air?" "Yes, I have thought as much."

reach."

that do not lead up into the heights of purity and peace. I now noticed that although the room was a counterpart of the one wherein I had visited him on earth,

yet, everything in it seemed ten degrees more refined, more pure, more delicately beautiful. I thought I had nurified myself from all vileness, both efore leaving the material body, and since entering this life; yet he, to-gether with his surroundings, was was many degrees purer still, but he had been in this life a much longer time than I had, and that, to my mind, was a good and sufficient reason. He smiled upon me benignly, "And so," he said; "you are still

thoughts, and they, like cannon balls, engaged in your former profession go with lightning-like rapidity directly that of music?" to the mark, or directly to the brain or receiver that they are intended to

"Yes; I think it would be impos sible for me to engage in any other kind of business," I answered, you are still a poet, I know?" "And

"Yes," he replied; "life is one grand form. "Well, therein you had the advanepic to me, as music is grandeur tage of me, for I did not then undersweetness, harmony and rhythm to stand these laws; and at the time you. Music and poetry are twin siswhen I was on the earth, within my ters, and you, being the embodiment material body, if one had talked of of music, fill my heart like a brother wireless telegraphy, that person would have been considered insane. earthly world has moved onward a stripped of their earthly covering. Do long distance, even since I passed out of my mortal body. You remained there long enough to see wireless telegraphy demonstrated as a great you find this life much as you expected it to be? I believe you became a Spiritualist some years before the scientific fact, and your wife will remain there long enough to see spir-

"Yes, I was a pronounced Spiritualist some thirty years previous to throwing off my overcoat, as one itual wireless telegraphy proven beyond all question-scientifically proven-just as Marconi's wireless telegraphy has been.

might, say." He smiled. His smile was rare and beautiful. "That is an apt illustration," he said. "I think we dined by ourselves in the days gone by; shall boyhood and early manhood?" "Yes, it is much as I supposed it to we dine by ourselves at this time?'

"If it suits your convenience and pleasure," I answered. To tell the be, for music wafted my soul into the spiritual, since my very early childtruth, a sadness crept into my hear hood." as I thought of my dear wife, down in that lower world, who would dine all by herself, thinking of me intentvery much dissatisfied with the dogmas that were promulgated in my youth, and my own mind cast them ly during the meal, the table still set as usual, for me, my chair placed by days were over. I remember the very day when my mind struggled up her dear hands, in its accustomed place; and here I was, dining with through false teachings. One day a voice seemed to speak to my soul and

the poet Longfellow. It was for the foregoing reasons that I desired to dine with him alone. He looked at me sharply 'I understand," he said. "Well; it

bliss must be a state where, within a shall be as you wish; and, now, we will go to the dining-room." He golden heaven, the redeemed are praising God around his great white arose, and I followed. throne.

Ah, how beautiful it was, and yet so much as it had been in the time that those your ideas of bliss?" had flown; but, like the parlor, a thousand times more pure, more beautiful still. We seated ourselves at table. An immense window was directly opposite me, and not far away gleamed the white marble walls of the immense college building. I pointed toward this grand structure 'Are you still interested in colleges?'

asked "That college is carried on by my father and myself;" he answered. "We have founded, or started it into being. I do a great deal of teaching there, and my father is the principal, or president of it, as they would call it on the earth. This more modest building is my present home, or my sanctum sanctorum."

of earth, all about spiritual beings eating and drinking, dining together, and so forth; for I know that the most

men made their journey to Bethlehem

THE PROGRESSIVE THINKER

SPIRITUALISM AND THE LAW As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Pre-

the hidden money which he had at-

make his way in the world. He sup-

missioners to his side. He was a

number of times appointed a Commis

sioner by the Court to partition lands.

ualist, but my reason for taking un

his case is the language of the Court,

beings is qualified to adjudge false,

asserted forces of attraction and mag-

netism, or the phenomena of mind,

because incapable of demonstration

or that certain supernatural powers

Mental phenomena are as various as

and influences do not exist because not

"What tribunal occupied by finite

which here follows.

'mediums,''

I have said that he was not a Spirit-

served by Every Spiritualist.

(b) aff 117 10 Number Eight.

When judges are sufficiently versed tempted to locate, was in a pot and was in religious history and spirit manifes-tations, they soon perceive the differ-by some mysterious force that would pose you are aware that wireless telegraphy operates directly through ence between the improper practices of mediums or pretended mediums "Well, I wish you would say to your wife, that my message to the world is this: That wireless telegraphy will and the established phenomena and teachings of Spiritualism. They also yet prove to the world at large, the immortality of the soul-scientifically find in the Bible manifestations no prove it—and that we, as spiritual beings, communicate with the lower less wonderful than those asserted to take place in these latter days. If the world wholly by wireless telegraphy, manifestations of Spiritualism be that the human brain is a receiver, "mischievous nonsense," then there is and a spirit the one who projects the a lot of that sort of nonsense recorded in that book whose contents are bethoughts. We, as spirits, propel our lieved by many to be directly inspired by God.

a single instance suffered a delin-That men learned in the science quency. He was kind and courteous and distinguished for their ability as jurists, have in the past and do now, to others: he was neighborly and regularly attended his church and Mabelieve in the actuality of spirit phesonic lodge. He paid his quarters and dues and contributed to his political nomena, is well known to readers on those subjects. And Courts have ocparty. He was often called upon to casionally called attention to the great men who have believed in these appraise property in the settlement of estates. He was upon one occasion things. Two of such cases are herein the chosen spokesman and leader in referred to. referred to. Williams vs. Williams, 23 S. W. Rep. 789. This is a Kentucky case, an important argument before the

Board of County Commissioners. He presented his case clearly and logically decided in 1893. n fifteen minutes and won the Com-On the contest of the will of the

decedent, it appealed that more than twenty years before making his will, and nearly thirty years before his death, the testator was confined to an insane asvium for a few months for religious insanity. (And he was not a Spiritualist, either.) It was shown that he was a great reader of the Bible and of a religious newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion he talked of religion in an excited manner; that he sometimes

had a wild look and lost much sleep. In this case it-was held that those facts did not support a verdict of insanity, rendering void the will which devised the testator's property to a re-ligious society, where it further appeared that he amassed a considerable fortune after his release from the asylum; that his relatives, the contestants of the will, often procured him to go on their bond, and that they joined him in business transactions, and allowed him to look after their interests, and where many witnesses who had known him intimately for years, testi-fied that he was perfectly rational on all subjects and that he had perfect health, slept well and was a fine business man. 🔅

Commenting on the testimony in regard to the lights which the testator laimed he saw while praying, the Court said: 8

the hues of an autumnal forest. In Chafin's Will, 32 Wis., 557, 564, it is 'The Apostle Paul, the Christian lawyer, philosopher, statesman, and soldier, said that his conversion was said: "Dr. Carver, a very intelligent medical witness, who had been in the western mines, testified as follows: 'I caused by a volce in the heavens saying. Saul, Saul, why persecutest thou me? and many things were revealed to St. John on the Isle of Patmos. It is not have seen hundreds of men in mountains who came there on dreams. including lawyers, doctors, and priests * * Business men here in uncommon to hear men of strong and undoubled intellects, speak of their Monroe have been and searched for conversion) in strong and vivid terms, minerals under the direction of clair voyants." and believe that God was present, aiding them in their efforts."

The Circuit Court decided against ence; others in clairvoyancy; others in the transmigration of souls; and oththe will but the Court of Appeals reversed the decision of the Circuit ers in witchcraft. To affirm or deny Court and awarded a new trial. the truth of these things proves noth There is a certain class of men to

ing and demonstrates the individual to whom every assertion of spiritual expehe neither a sage nor a fool. Who riences is evidence of insanity. To be shall be the judge whether the mind brief, it is well known that dogs and that accepts or rejects them is the truly same mind? If we affirm that i in such a wav as to force the belief that they were clairwitches do not ride broomsticks and voyant; but there is but one instance on record where swine are said to practice their evil art upon us, and that there are no witches, then have had any spiritual experiences, have Blackstone, the father of our and this instance is recorded in the Common Law, Chief Justice Matthew Bible, and it is written that they did Hale, Coke, Sir Francis Bacon, Rich-ard Baxter, Martin Luther, Keppler not long survive that experience. Gospel of Mark, 5 Chap. 13 Verse. Cotton Mather, and a host of othe The next case we shall consider is Wait vs. Westfall, 161 Ind. 648. This eminent jurists and savants against us.' is a late case, decided in 1903. And here the Court cites. Encyclo Statement of facts: Clark Wait, the pedias, Nevins, Witchcraft in Salem testator, for thirty years prior to his death, was imbued with the belief that he possessed the power to locate hidden treasure. (And to think, he was Justices.

HIGHLY APPRECIATIVE. Comments in Relation to The Progressive Thinker and the Premium Books.

To the Editor:-It is due to you that I should acknowledge receiving The Progressive Thinker at my table once more, after an absence of four months. As a special welcome guest, I relish

its contents more than I do my meals. The spiritual food of The Progressive Thinker might well be given the appel-lation, ambrosial, for it is not only spiritual but godly food. It makes me feel sore at heart when

meet with Spiritualists who never read a spiritual paper, and will not subscribe for them, fearing that other draw it further into the earth when disturbed by unusual noises. church members would find out that they are Spiritualists. May their own He was born in Ohio in 1813, long God help their poor, dwarfed spirits, before the advent of Modern Spiritualism; and he left home early in life to

as they are, and will be later on. When the first copy of this term ported his family in comfort; gave his came to hand, the reading of it children a common school education, and by his industry, frugality and caused me to realize that I seemed to have lost an age in my very life in missing a winter's reading of the brillbusiness ability, was able to pay for iant thoughts of the many contribuhis farm and accumulate money and tors to its pages. I never let go of the first number until I had read every property. He listed his property for taxation, paid his taxes, and never in sentence in its reading columns, and what a feast 1 enjoyed. I hardly know how to impress upon your mind how much I appreciate the stand you are taking against the frauds' and fakes, who are the only black spots to be found in the spiritual ranks. I hope you and The Progressive

Thinker will live to see the last fake sent "up," or "down," to where he (or she) belongs, and their toggery used for kindlings to start the fires of their own hells; in other words I hope they will escape the hell they are creating for themselves.

Before closing I can't help but say few words concerning the muchvalued premium book that goes with The Progressive Thinker. I have read every word of it. I have reference to the Letters From the Spirit World, by Carlyle Petersilea. I only wish this book was in the hands of every per-son who can read. Every page of it is embellished with the essence of spiritual knowledge that seems rational, reasonable, logical, and con-sistently truthful--very interesting and entertaining, to say the least.

in accord with an assumed standard of mental action? In all ages of the world, instruments and devices have Any chapter in the book is worth more than the whole subscription for the paper and the price of the book, een employed in locating minerals in the earth. The fact is notorious that especially the letter by Col. R. G. Ingersoll to the Rev. Talmage, and the one from the spirit Madame here are many intelligent, conservative people who claim the power of Even if the whole of the letters conlocating water in the earth by the use of a forked stick, and thousands of tained in the book were founded on a dream, or written as a novel, the wells located by them have been dug moral itself embodied in the subjects and are still being dug. It is equally treated is a thousand per cent of more value to the mind than the disa matter of common report that such a stick will point downward at particconnected stories told of Jesus. ular places in the hands of some men

I write these words in the hope that and not in the hands of others. Many they may reach the eyes and ears of scholars and successful business men even a few of those who have never sincerely believe in Spiritualism, and had the pleasure of reading the Letof being able, not by all, but through ters From the Spirit World, and, if possible, to induce them to subscribe the instrumentality of a particular few naturally qualified persons, called for The Progressive Thinker for the sake of getting the book, even if it to converse with and be advised by the spirits of departed were their last and only little Ameri-can god in which they put their trust. friends, and believe they recognize the voices and handwriting of the dead.

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LESSONS. Cogent Reflections in Regard to Many Matters.

In the legend of the three wise men who came from the East to do homage to the Babe in the manger, the Greek among them is reported as saying; Two of our greatest philosophers of the many, teach, the one, the doctrine

of the soul in every man and its im-mortalify. The other, the doctrine of one God infinitely just. From the multitude of subjects about which the schools were disputing, I separated them as alone worth the labor of solu tion, for I thought there was a rela-Now I want to explain to the people

tion between God and the soul as ye unknown.' It is a long time since those wise of the people there have an idea that

nor even horse cars in those days, and I jumped aboard an omnibus which passed his door, O! how strangely delightful things seem to me now, a grand remove higher up!

When I received the spiritual invitation to come and dine with Longfellow, my soul thrilled delightedly.

The time was near at hand when I was to dine with the poet once more; it soon arrived, and I started. We are not troubled about distances here, for we follow the gleam, that is, I followed the gleam in the ether that connected his soul with mine, and it led me over another bridge-a spiritual, mystical bridge, of poetry, music and learning.

all they can get away from each Did I jump aboard an' omnibus? other, all except the mothers who No, not quite. I did not have a feed their young, so that eating socialheavy, cumbersome body to be thus carried, but I floated airily over. ly, or at table, together with loved ones, or our friends, indicates pro-Electric motive power really carried me, after all, for the motive of my gression. No life can be taken to be served up on spirits' tables, and we soul sent my electric, spiritual body over in a short time. I saw a great marble palace, glisten have nothing but the most refined food, dainty to the last degree.

I glanced over the table to note ing white in the distance. This, I at once knew to be a great college; and what was before me. First, we had not far from this immense building, I something that resembled Japanese macaroni, which is as fine as a hair. discovered a smaller structure, the brightest gem that I had yet seen in but this was finer than the spider's thread, and over it we poured a rich. the spiritual realm. It seemed to me that a thousand little spires went up red, thin jelly, resembling somewhat your currant jelly. Next, came a rare from it, piercing the other in their glittering brightness, the private resipudding, sweet and dainty beyond dence of a great poet, a learned, wise, and powerful soul. These spires intelling; then luscious fruits. To be sure they were spiritual fruits, but as dicated the reaching upward of the real to us as fruits of earth are soul's desires, and the answering reyou. We drank what may be called wine, but it is not like the wine of sponses, from the higher angels, were sent down upon them. earth, but represented the elixir of

The house itself was quite modest, life, which is the spirit. There is, not very large, but a pearl among after all, a deep significance in the parable of the Lord's Supper, for our pearls, and was composed entirely of diamonds and pearls. A beautiful river was near by, flowing mysterieating means the bread of life, and the drinking the blood of Christ-or ously onward to an infinite ocean. I the elixir of life-and that simply saw a large grove of sighing pines, not means that through the death of th material body, the true elixir of lifefar off, near its banks.

which is the spirit, is retained. I have never seen many fences in "You say your wife sits at table sorrowful and alone, your plate and the spiritual realms, but this house was enclosed round about by a fence, which had all the appearance of gold, chair there, as of old, in remembrance of you: and when she sits and there were gates of pearl. Beaudown, and when she gets up from tatiful flowers, fountains and statuary ble, she wafts you a kiss upon your napkin. But, my dear professor, do gleamed from the grounds, and silvery pathways ran round about among the green and gold. Birds sung sweetly. The front door stood wide you know there is a purpose in all this? Everything in life conducts to open, and I entered the vestibule. The author of "Hiawatha" met me something beyond; and you say she thus sits sorrowful and alone, while with smiling, dignified grace. you are dining with Longfellow, the "Welcome! Petersilea," ho said, "most welcome! How glad I am to meet poet: but. sir. I also know that you return and write through your wife. If you were not now talking and dinyou once more. And so we dine together for the second time, shall we?' ing with me, you could not write of "Certainly," I responded, as we this through her, to let the earthly clasped hands warmly. As he held world know something about this my hand, he looked at it. life.

"I can never forget this hand," he "Very true. I could not." "Her sorrows and loneliness will at said. "I have often wondered how it" was possible for these hands to exelength work out an exceeding weight cute what I have on more than one oc of glory. If she but knew, she would casion seen them perform. The hu be willing to bear her grief awhile longer. If she but knew, she would man hand is a mighty instrument for the use and expression of the human not grieve at ell. soul."

"Now, when you write your mes sage through her, as I know you soon will, I want you to thank the dear lady for me. Petersilea, I have been He led me into the parlor. I looked about me in surprise. "Why!" I ex-claimed, "this parlor looks very much like the one you invited me into, so in this life now, as you know, for many years ago, in the old earth life. many years, and this is the first time I thought then it was one of the pret- that I have been able to make myself like the one you invited me' into, so

We eat a little at all times, much as standing of the masses of mortals, alyou do on earth; and we dine, occathough it has been studied in a way sionally, together. The spiritual from the beginning of man's nativity body must be sustained as well as the on this earth. However, in the last earthly body; and, just in proportion as the spiritual body is more sublihalf century, through this great spirit outpouring upon all flesh, many mor mated, more ethereal, more exquisitetals being in conscious communion ly refined, in exact ratio, or corre-spondence is the food we eat. To you with immortals, the true nature of the soul and its relation to God is being of earth. it would not be food at all learned and taught in various ways but it is as real to us as your food is through different instrumentalities. to you, and we retain our social hab-The knowledge so gained is truly epoch-making, giving this age of the its of eating together and going out to dine. The higher up the scale we go, the more we do this. The Lord's Supworld the credit of the mistery of this long attempted solution. per is a good representation of the However, earth-life being so conway that we sit at table socially. An-

stantly recruited by new-comers on its imals do not eat thus, but they grab stage to learn and to act, a kinder garten department is needed and always will be, to give the unfolding mental and soul-powers a start by what can be seen and touched, thenc carried on to esoteric or inner lessons which soul sense and mental illumination alone can grasp and rightly un derstand. Take a seed of a shrub, tree of even

grass-from the seed comes the plant everything after its kind. The study of the processes of growth from an seed planted, explains or gives a solution of soul-life. In stem, branches leaves you can see the fibrous net work is the soul system and the life of plant, tree, vegetable, bird, fowl animals and man is supported through this fibrous or nerve system. The vital fluid of its kind in degree

of incorporated life and its functions must be drawn from sun, air and soil for man, from the higher realms o fluidic substance by virtue of anchor age to the nervous or fiber system in space which is the Over-soul.

You perceive, then, that while so is said ' 'to be form and does the body make," it is the seed, the pattern which, when unfolded, constitutes the nervous frame-work through the vital substance of life and intelligence is ceaselessly indrawn, in

breathed, exhaled, exchanged and re newed, even thought and intelligence which is spirit, the spirit in man, but which is dependent upon the soul's system and service for its manifesta tions. The forms you see you can call soul forms, for they are after that pattern builded in nature's way., In the onward worlds these forms of bodied are builded of the renewed sub stances, are therefore light, beautiful and healthy, yea, eternally so, for the simple reason that there no impure va pors or substances are drawn into the individualized soul system to work it injuries.

As time goes on and the human family progresses more out of its vices and carnalities, people will be healthier and live much longer without be-coming decrepit or stamped with the man to man. marks of age, which condition is due to inharmony between the natural

nerve system and the divine soul sys tem contained in the cruder or material system. When there is vibratory reciprocity

all is well and one so attuned cannot sicken; but so few mortals are har moniously constructed, hence the many ills that beset them. MRS. M. KLEIN.

Van Wert, Ohio.

not a Spiritualist!) He asserted that

RELIGION-PRESENT

True Religion may be defined:

7. All religions should be practi-

love for his fellow-man.

Street.

itua] nature. 🛶

spiritual ideal.

2.

Village; Upbarn, Salem Witchcraft; Second Campbell, Lives of the Chief (To be continued.) reaches out to soothe and comfort the afflicted and suffering. It lifts up and aids the weak and tottering. It AND FUTURE.

dwells in the heart of the truly relig The Closing Portion of Dr. Marvin's ious as an ever present strength and Address on Sunday Evening, July 8, guide. at the Church of the Psychic Forces, 8. All religious ideals should be of Wilcox Hall, 868 East Forty-third the human, and therefore presenting themselves as attainable by the human. Those ideals which are nictured

and held up as beyond, and not of, the human, man will fain attempt to at-As an intelligent expression of he highest emanations of man's spir- tain. 9. A religion to be enduring,

The culmination of man's highmust rest upon a solid foundationest ideal of a truly spiritual life. not a foundation of myths, uncertain 3. That which pertains to the deties, creeds and faiths, but of knowlvelopment and growth of man's spirit-ual nature, and would shape and mold which must be an absolute certainty his life in accordance with his best of a continuing future life, and the recognized principles of the universal brotherhood of mankind, and the di-4. 'A man's religion should always

Such a religion Spiritualism brings to the world to-day as a revelation or gift from the spirit world, from those who-have passed beyond the sphere of 5. To ble to past ideas, dogmas and creeds as the sure installation into the human mind warped and moulded by the ignorance of the times that gave to them their conception and birth, and now in the light of the progress, not alone in spiritual matters, but as well to social, political and scientific advancement. knowledge they have attained, seek to 6. These true manifestations of lead and guide us to a better compre-man's religion age not to be found in hension of the higher and better life as his so-called professions of faith; in it has developed to them in their mathematical true and professions of faith in the so-called professions of faith in the so-called professions of faith in the so-called professions of faith is so-called professions of faith in the so-called professions of faith is so-called professions of fai the ardor of his adoration of an un-known God, in technical obedience to come as an ever-present inspir They the reputed commands of such God, nor in the observance of the rites and thought and human living to the high er spiritual plane. They come as our ceremonies of creeds or church, but rather in this conduct toward his fellow-man, in the realizing of his needs, wants and sufferings, and the readi-ness with which he improves an opportunity as best he can to administer to, and better the condition of, that man,

> practical handbook of reference, con-

> > the second the second second second

ression or disgrace on no human be ing: it extorts not. "It withholds not that which justly belongs to another. It tears not another down, to exalt or

We will make each grafter weaken As did Davy Crockett's coon; We intend to drive the robbers we From the land-not yet, but soon.

We will fence off South Dakota And blot Sioux Falls from the man: We will stop the quick divorces And the others, too, mayhap; We will put an end to scandal And make each life a honeymoon. With every wife and every husband Satisfied-not yet, but soon.

We will stop the risk of losing The dear savings we invest; Every worker will have money And abundant time to rest. There will be no strife for profit, All the shops will close at noon: Each who toils will be rewarded To the full-not yet, but soon. There will be no labor riots

And the costly strikes will cease: Jnion and nonunion people Will work side by side, at peace. There will be no need of bosses And the toiler's wife will croon Hopéful ditties to her offspring, Nothing else-not yet, but soon.

We will have no agitators, There will be no muck to rake, And our honest legislators Will have few new laws to make.

We will have secure contentment As a universal boon; Bank cashiers will cease to gamble With our cash-not yet, but soon,

Every man will give his neighbor All that is his neighbor's due; There will be no slums nor sweat

shops,

And diseases will be few. We will all go South in winter, To return the first of June, When we get the distribution Equalized—not yet, but soon.

We have planned it all, it's coming! Universal brotherhood Is to rid us of all evils, Leaving nothing but the good. for will reign, the bells will even Cease to jangle out of tune

When we get men's greed abolished, Yes, in deed-not yet, but soon. -Chicago Record-Herald.

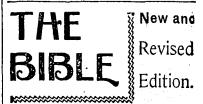
IMPORTANT MOVEMENT IN IOWA.

A New State Organization to Be Formed.

To Iowa Spiritualists:---The National Association has requested me to assist in forming a new State Association for Iowa, and complying with said request, a mass convention is called to meet at Mt; Pleasant Park Clinton, Iowa, Monday, August 20, 1906. Everyone interested in clean Spiritualism is urged to be r: W. A. WILLING. Northwood: lowa.

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come as an ever-present inspiration to elevate the standard of human friends and loved ones-not to harm. but to do good; and as we go out to them in the spirit of truth, so will they

be able to encompass, comfort and bless us in our daily lives, and the better prepare for us our spirit homes where we may dwell when we shall have bassed over the river, the silent beautiful river we call Death.

always having in view and striving within his sphere for the bettering of the condition of all mankind, and thus bringing selfishness in the fulfilling of the true spirit and law of love from "Handy Electrical Dictionary." A

taining definitions of every used electrical term or phrase. Price 25cts.

cal, and appeal to man's intelligence and his highest conception of a true "The Spiritual Birth or Death and

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vining of spiritual and human love.

be progressive--never anchoring to the past, ever holding fast to that which under an enlightened judgment seems truly good, with a mind recep-tive of that which may seem better.

Scintillations From the West

Ithurial Spear of Seattle, Wash., Considers' Some Interesting Problems in Connection With Spiritualism and Its Philosophy, Which Will Greatly Interest the Reader-He Is a Devout Believer in Spirit Return, but Skeptical in Certain Directions.

CONSTRUCTIVE IN HIS EVERY EFFORT, HE IS QUESTION MARK AS TO THE VERITY, THE RELIA-SELF. THAT MANY OF THE CONDITIONS PRESENTED IBLE INTELLIGENCES, NOT THE LEAST OF THESE TO HIS MIND IN THE NAME OF SPIRITUALISM ARE IS THE CONTRADICTORY CHARACTER OF MANY OF NOT ONLY FAR FROM SATISFACTORY, BUT IN REAL- THE COMMUNICATIONS RECEIVED FROM THE SAME ITY VERY QUESTIONABLE. HE MAY TRY EVER SO SPIRIT, THROUGH DIFFERENT MEDIUMS. DR. I. K. HARD TO FIT EVERY EXPERIENCE INTO ITS PROPER FUNK, LAID SPECIAL EMPHASIS UPON THIS POINT IN

EVEN IF HE HAS BEEN MOST CONSERVATIVE AND FIND HIMSELF FACE TO FACE WITH A DOUBLE TO ADMIT, IF HE IS HONEST WITH HIM- BILITY OF WHAT HE HAS BEEN TOLD BY THE INVIS-

An Appeal to Reason.

to prove (although his "proofs" are only assertions) that good goods from shoddy. We have had enough shoddy Mind, Life and Intelligence are the outgrowths of matter, is evidently a disciple of Ernst Haeckel, hence is somewhat out of place in presuming to discuss the phenomena of Spiritualism in any one of their many forms of expression. Some Nuts to Crack in the Interest of Rational Progress No intelligent, rational being denies the truth of the old adage of the ancient Romans, "Ex nihilo, nihil fit." It remained for the writer above referred to, to reverse that time-honored axiom, and substitute his own ipse dixit as to cosmology and all of its manifold problems. He proceeds to tell the world how it is possible for mankind; not only to get something out of nothing, but to make that nothing the cause of his own thought! For a thought that is Aothing in and of itself, perhaps this savant (?) is nearer right, regarding himself, than he himself has dreamed. If life the product of matter, how could matter be the product of nothing? If; out of the rare alembic of nothing, there can come forth something, then will our sayant inform us what it was that caused nothing to give birth to that something of which he claims to be a part? Truly it is as myterious as the wonderful miracle of the trinity, fully as reasonable, and just as impossible.

Mathematics is an absolute science. It is impossible to juggle with numbers singly or in combination. Two and two are never more nor less than four; three and two always equal five. The unit one stands forth indestructible, unchangeable, eternal. Our savant (?) has ruled the unit out of his cosmology entirely, by making the effect the cause, in claiming that that cause was nihil.

Every schoolboy knows that the house, be it a "skyscraper" or the humble dwelling of a working man, first existed in the thought of the man who wanted said building erected. An architect then partially pictured his thought on paper in the plans that were drawn of the proposed edifice. Then came the master builder, with his assistants, and the subjective dream or the thought bethe resultant of the self-same law. First the mental concept, then the partial photo, then the solidified object itself. Out of subjectivity, then, is drawn objectivity to man's consciousness. This shows clearly that matter is the servant of Mind, and that that mind is the creator of recent issue of The Progressive Thinker. matter. Matter is mind at a lower pitch of vibration, obeying the commands of King Will, who always sits upon the throne of Reason. Perhaps Herbert Spencer was absolutely right when he said, "Out of the heterogeneity is evolved homogeneity," leaving, as is readily seen, the inference that mind is the force behind evolution.

It takes several weeks, sometimes months and years to crect a substantial building in harmony with exact math-It takes more than a score of years for the ematics. hody of man or woman to grow to its full stature and power. It took the "Charter Oak" in old Connecticut two hundred and fifty years to become what it was when the great hurricane destroyed it. Each and all of these were the projections of mind into objectivity in harmony with natural law.

There was no undue haste, no attempt to destroy an atom or molecule. The workman had a fixed purpose, and that purpose bound him to a fixed inexorable law. He could not get something out of nothing; he merely drew upon the realm of mind, and obtained all that his thought decomposing of an atom, no sublimation of molecular particles in anything that was done. Law was observed, and that weeks, months, years are required to draw into visibility the results of volitional mentation. The chemist requires years ere he can declare that he has found a new element in his field of research. Crookes' labors ere he found what Thallum' was and could prove his propositions to the world, is a case in point. This is likewise true of the work of M. and Madame Currie, the discoverers of Radium. They did not claim to produce their marvels in ten seconds, nor yet in ten hours. They had to obey Law, and in obeying Law obtained results that will give them eternal fame. He who deals with material atoms, at a lower or higher pitch of vibration, must do so in harmony with, and obedience to. Law. He cannot go outside of it, nor can he obliterate the unit. He must have the unit in order to work in harmony with law. Such being the case, something is the matter with our learned "savant's" (?) reasoning, or with his mental processes when he asserts that myriads of units or atoms are run together through the lowering of the rate of vibration from perhaps the point of infinity to that of objectivity in matter, in less than a second's time! Truly, he has gotten rid of God, of fact, of truth, of common sense all at once! Not satisfied with this, he complacently asserts that a finite will can thus transcend Infinite Law, and break the bonds of mathematical exactitudes! He calmly declares that a dozen forms can be produced at once, seen, weighed, handled--all the results of matter objectifying mind! What nonsense is this! Through law and order the chemist in his laboratory, with retorts, crucibles and alembics at his-command can draw forth from invisibility any object that he desires. provided its constituents are in the atmosphere around him. But he has to move slowly, possess infinite patience and meet with many defeats ere he achieves success. the chemist. "Out of nothing a dozen spirit form appear" this "guide." at a second's notice! The unit is forgotten or broken into fragments, all chemical laws are trampled under foot, all common sense is thrown to the winds. Materialization is a fact: it is the result of growth, governed by Law, directed by Will. That time and change are required for it is an axiomatic fact, hence it follows that instantaneous productions of hundreds of pounds avoirdupois is contrary to mathematics-the only exact science. No sane person ever yet saw, nor will he ever see, ten or a dozen forms come out of nothing into the objective. The atomic unit must be posited, and then receive unto itself its fellow until substance is produced. myriads of seconds, yea, years to visualize a material piece of coral. The coral is no counterfeit, it is genuine materialization. But mind is behind it working out its intelliholds good in the sphere of the human. Rule out the paid counterfeiter and the two hundred dollars per week forms-no, nor even one flesh, blood and bones manifestation will ever appear. Law is law; life is life; reason is them? reason; common sense is common sense, and ordinary in-

NICHE IN THE ECONOMY OF HIS THOUGHT, YET A RECENT ISSUE OF THE PROGRESSIVE THINKER. telligence under the simplest rules of logic will soon de That writer who, in a recent Spiritualist paper, attempts termine fact from fancy, honesty from dishonesty, and

goods in Spiritualism. Let us now have good goods and use them in harmony with the requirements of law and the promptings of common sense.

and Upliftment.

In more than a quarter of a century of careful, earnest study of the subject of Spiritualism in all of its many forms of expression, a rationalist is apt to make many discoveries. He soon learns that there are many genuine phenomena, all uniting to prove the sublime truth that the soul of man survives the change called death, and, under proper conditions can commune with those whom he has left on earth. Once satisfied that death does not end all, and that spirit communion is as much a demonstrable fact as H 2-O, in chemistry, the true rationalist seeks to apply what he has learned by determining what the communicating intelligence has to offer that is helpful morally, spiritually and intellectually. He does not need to learn the same lesson over and over day after day, nor is he content to repeat, parrot like, the important fact "A is A." He wants to make use of "A" to his advantage and that of his fellowmen by making it contribute to the sum total of human knowledge.

In his search for the esoteric meanings of the varied phenomena in Spiritualism he meets with many discour, agements, as well as baffling experiences.

Even if he has been most conservative and constructive in his every effort, he is forced to admit, if he is honest with himself, that many of the conditions presented to his mind in the name of Spiritualism are not only far. from satisfactory, but IN REALITY VERY QUESTION-ABLE. He may try ever so hard to fit every experience into its proper niche in the economy of his thought, vet find himself face to face with a double question mark as came a material reality. Every material phenomenon is to the verity, the reliability of what he has been told by the invisible intelligences, not the least of these is the contradictory character of many of the communications received from the same spirit, through different mediums. Dr. I.-K. Funk laid special emphasis upon this point in a

There is another issue that is very important to the honest investigator as he records his experiences from year to year.

Why is it that the children who act as cabinet guides, or familiar messengers for the mediums, appear just the same as they did when they first manifested, A.FULL QUARTER OF A CENTURY AGO? Why do they not grow up?

Are they dwarfs in soul, and without power to grow? Do the mediums STUNT THEIR GROWTH by holding them in their atmosphere through their selfish desires to keep them as guides?...

Is it not a crime to deprive any being of his freedom to unfold his mental and spiritual faculties to their fullest possible extent? Why do so many of these "Effles," "Maudies," "Bessles," "Baby Boys," etc., show no improvement intellectually after all these years? Why are their grammar, rhetoric and logic so shockingly bad? Why are their views so strangely identical with those of their mediums? . . .

When Snirit Lotels came to Mrs. M. T. Longley efficient secretary of the N. S. A. nearly twenty-five years ago, it was as a young girl. Year after year rolled away faithfully obeyed. A law is a rule of action. Everything and the spirit reported that she was attending school, that is, conforms to, and is the result of, Law. Law says learning all she could there, and doing the work assigned her by her guardians in spirit. After ten of fifteen years she reported as a full grown woman, and manifested that intellectual difference in her communications that lie between a child and a grown woman. When Spirit Nannie Gibson came to the same medium ten of eleven years ago, it was as a child of two or three years og age. To-day she reports as a happy lassie of twelve or thirteen years, and manifests the change in intellect that one would naturally find in the difference of age.

their use of modern slang? Why do not those whom they so tenderly "guide" feel their presences semi-occasionally, and get reliable jupressions from them? Why do these "guides" only have the power to appear to their mortal associates at some public seance? Why do not these mortals sense their jinfluence at other times and places? Once more, let us ask the question, What good do "guides" of this kind ever do?

The intelligences that make use of some mediums, have a special purpose in view. They desire to prove that the soul survives the death of the body, and thus bring comfort to the sorrowing denizens of earth. They also seek to instruct their instruments in respect to things of the spirit, and of conditions in the world of souls. SUCH GUIDES DEVELOP THE MENTAL, MORAL AND SOUL NATURES. OF THEIR MEDIUMS. THEY ARE BLESSINGS TO THEM AND TO THE WORLD, YET THEY ARE SUCH ONLY WHEN THEY ACT AS PROMOTERS, HELPERS, INSPIRERS, AND NOT AS MASTERS OF THEIR EARTH INSTRUMENTS.

Self-development is said to be the best development. Might it not likewise be affirmed that the best control is elf-control?

With "guides," "controls" and "servants," constantly near or about men, are they not quite likely to lay all responsibilities for all acts of whatever nature, upon the unseen? Is it not that thousands of people have made the spirits their scape-goats, just as the Christian Partialists have made the gentle Nazarene?

The true rationalist looks at every question from the sandpoint of common sense. He questions, and HE HAS A RIGHT TO QUESTION, the utility of having unseen attendants unless they have some special GOOD TO WORK OUT THROUGH MORTAL AGENCY. Utilitarianism applies to spiritual as well as to material things. It does not mean sordid sensuousness nor anything that detracts from the noblest impulses of the soul. If the spirits have nothing better to do after ten thousand years or less in the spirit world than to hover over mortals with no power to impress them, or improve them, it would seem as if they were not very far removed from the charge of "loafing." Would it not be better for all such spirits to be taken into hand for the purpose of receiving instruction from the lofty souls in wisdom spheres, and withdrawn entirely from their sinecure positions as "lords and ladies in waiting" upon some mortal who neither senses their presence

nor is at all affected by it? Would it not be better for such mortal to be told plainly that he must rely upon himself, mind his own business, develop self-control, face the responsibilities of life according to his actions, than it would to have him feel that he was a "mere instrument" in the hands of an outside influence that forced him into. all of his experiences in earth life?

Let common sense and reason have a hearing. The 'cabinet children" and "messenger spirits" should grow up to full-orbed soulhood in the higher life, and not be held in such bondage to; matter as is now theirs. 'Guides" without purpose should stay in the spirit zones

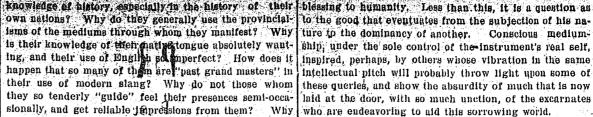
until they'are educated. MEDIUMSHIP IS AS MUCHOA TRUTH AS THE MUL TIPLICATION TABLE IS EXACT IN ITS COMBINATION OF NUMBERS.

Spirit communion is as much in harmony with natural law as is the revolution of the planets.

The supernatural does not exist,

The supernormal is but a temporary condition of the mind, and as that, mind analyzes its experiences it finds only the normal. Satt A t Mediums frequently transcend the known and take their

patrons, under the guidance of their unseen helpers, into the realm of the Unknown. "Through proper study the Unknown of yesterday becomes common knowledge today. When the will of man is strengthened his mental must be destroyed," should be the demand of every patriprocesses quickened, his ylew, of life broadened, his nu- otic Spiritualist. ture spiritualized by his "controls," then he becomes a



Items of Interest.

Permit me to express the great pleasure that was mino when I read President Paul McArthur's explanation of the difficulty with a certain society in Kansas City. He has presented the facts in his usual lucid and very able style, and every Spiritualist in possession of his reasoning faculties, owes him a vote of thanks for his brave words and manly courage. I wish he had gone further and added one of his trenchant paragraphs in respect to the utterances of a so-called psychic from the platform of the society in question. The alleged psychic in a long string of oathy and other blasphemous fulminations, denounced the outspoken opponents of fraud as scoundrels and other equally euphonious epithets. The officers of the society did not reprove the man: nor even call him to time for his indecent language. When a society tolerates and welcomes such language upon its platform, it can hardly be called a "Spiritual" organization. No wonder it hastened to withdraw from all association with those who disapprove of such virulency.

Brother D. D. Foster of Seattle writes feelingly of the arrest and trial of Miss Rice, of his city. He makes a mistake, however, in claiming that Spiritualism was on trial in her case. There was no issue in which true Spiritualism was at all involved. The issue was Simon-nure commercialism, masquerading under the name of Spiritualism. Miss Rice's cards read: "Miss Rice, Spiritualist Medium. Mining and Ores a Specialty. Mediumship Developed." The judge held that ninety-nine out of every one hundred persons seeking Miss Rice for readings, under the allurement of her cards would do so with the idea that they were going to have their fortunes told, or would receive some advice about business. The one hundredth person would be a Spiritualist with some knowledge of psychism, hence might understand what he was receiving.

To my mind, nothing could be fairer or more just than this statement of the learned judge. Both he and the able prosecuting attorney took special pains to avoid all unkind references to Spiritualism, and uttered no sneers at honest Spiritualists. The personality of Miss Rice, who is a-most excellent woman, was in no way held up to ridicule. The evidence showed that she mixed business and spiritual matters in her messages, with the business element predominating. It is claimed that it was because of, the fee she took for her services that she was made to suffer. The law makes no reference, whatever, to a fee in any such case. It does refer in plain terms to fortunetelling and the bald commercialism connected with it. I esteem Miss Rice as a woman, yet I do not see how any other outcome could have been expected had she been tried by a judge and jury composed entirely of Spiritual-

When mediums refrain from making specialities of mining propositions, of locating lost treasure, of developing mediumship, of hunting lost husbands, of producing gold through magnetizing gold, they will never run amuck of the law. I once thought all laws bearing upon this sublect-were framed for the express purpose of working injustice to mediums. I can now see that every law against fraud, chicanery and commercialism is, and ever has been, for the protection of true mediumship. When mediums abandon fortune telling, necromancy, commercialism, and its evil associates, they will never be in danger of persecution nor of prosecution, because they will then be using only the spiritual treasures that are honestly theirs. "Carthago delenda est," was the constant cry of the Roman patriot. "Fraud and commercialism in mediumship ITHURIEL SPEAR. Seattle, Wash.

> who it was, Joey replied, "Your mother. She sends her love." Witness replied, "Thanks." "My mother," he added in court, "was and is alive and well."

A Brother Officer. Soon after this witness was told

Because He Practiced Deception in Mediumship. Soon after this that the spirit of brother had come for him. A face appeared with a pretty and turned-up moustache. Measuring the distance at which he tor with a child in it might be as hap supposed the position of the shoulders vould be, he put out his hands and seized them. His hands came in conwith the spiritual world would be tact with evident shoulders, to which blessed to them. A hymn followed, he held on, and in the struggle the and when the curtains were drawn across the room one member of the figure to which the shoulders be-circle said, "Ah, the spirits have longed went back to the ground, and drawn the curtain!" Then a voice in a light was turned on. Then witness'

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Now, if some children grow and unfold mentally and spiritually in the higher spheres, why do not all of them do likewise?

Are the cabinet spirits children, and the little messenger spirits from whom it is "so sweet to hear," held in slavery that keeps them from progress?

Are they not being sinned against by both mortals and spirits, if such be the case?

Is the earth's atmosphere so sensuous, so grossly material as to make them moral, spiritual and intellectual iwarts?

It is said that every man or woman who embraces Spiritualism has a band of "guides," or perhaps '"controls" assigned him. The question at once arises in a raionalist's mind what good does this band as a unit, or any adividual spirit of that band, do the one guided? Is the mortal dominated in every way by the influence of his exvarnate watchers? Do they do his thinking for him? Do they impress him as to what is right and wrong, moral or immoral?

An Assyrian prince materialized at a certain seance and proclaimed that he was the "special guide", of a distinguished judge who was present, and that he had been with him from childhood. The judge was not at all interested in Assyrian history, and had no special love for Assyrian He wins at last through perseverence and the use of all as a nation; yet he trembled like an aspen leaf and even his faculties. "Out of something, something comes" to wept, so great was his emotion because of the presence of

How much did this ancient Assyrian know of modern jurisprudence? How much law could he impress upon his protoge's mind at the time of any special emergency in the judge's practice before the bar? If he be his "guide," why is not the judge a lover of Assyrian history? Why is he not interested in the Assyrian people?

Honestly, how much good do such "guides" do. any wav? Are they not "stars" at special cabinets, delighting the confused ones to whom they purport to come, and nothing more? If real intellectual entities, why have they not succeeded in spiritually impressing their special charges with something beyond what they were capable Like the coral insect, it takes myriads of atoms and of producing in and through themselves? Why is it that so many of those who are under the direction of spirits, ancient or modern, magnates, potentates, Indians, clerics, vibrate on such low spiritual and intellectual planes? Are gent purpose through the lapse of years. The same law not spirit "guides" supposed to quicken and illumine the moral, spiritual and intellectual natures of their charges? If under such guidance mortals remain in ignorance and income for the counterfeiler, and no six, eight and ten | deteriorate in morals, in intellect and in spirituality, would it not be better for them if the spirits stayed away from

Once more, why are these "guides" so deficient in-

TRICKERY AT SEANCE.

British Exposures of a Medium End in Police Court-How the Spirit Was Seized, and Story of the Ceremony--Medium Fined for Practicing Deception, Using Artificial Toggery to Deceive the Sitters.

London, Eng., July 7:---Extraordi-hary evidence of incidents at a Spiritualistic seance was given at Edgware Petty Sessions by Lieut-Col. Mark Mayhew in the case in which Frederick Foster / Oraddock, of Graemsville Grove Estate, Pinner, appeared in an-

swer to three summonses accusing him of unlawfully using certain subtle craft, means, or device, by palmistry or otherwise, to deceive Colonel Mayhew and other Spiritualists, on Febru-

ary 27 and March 13 and 18. Mr. R. W. Turner, who appeared for

the prosecution at the last hearing, said that ventriloquism, if alleged to the voice of Joey was heard saying: "There are several snirits here to be a Spiritualistic agency, was an ofnight." He added that they fense. The theory advanced by Spir-

itualists, he said, was that atoms then set. came from the body of the medium and materialized into human form and and were These were luminous metal-plates, and were placed on the floor in the the shape of a departed person: Not middle of a circle. They then rested, went backwards, and disappeared only did the bodies materialized walk and talk. but the clothes also materialand someone in the circle said, "See the spirits have taken the slates!" On ized from the medium. ... The spectators were prohibited from TOUCHING subsequent examination he detected a THE MEDIUM, THE SUGGESTION BEING THAT INJURY OR DEATH piece of wire behind the slates. deep bass voice, said to be that of Dr. WOULD BE CAUSED TO THE MEDI-Alder, another of the hierarchy, an UM AND THE PERSON WHO nounced that a spirit was about to be TOUCHED HIM. materialized.

On the occasion of these seances Then the slates came round the hymns were sung, prayers were of circle, and when witness received one fered, and addresses were delivered, he saw in it a face with a goatee TO CALL IT BLASPHEMY WAS A beard. The beard was of a descripcircle, and when witness received one MILD TERM. The hymns used were tion association with theatrical prop-Nearer, My God, to Thee, and Lead, ertles, being of yellow hair, and in Kindly Light. There was apparently a hierarchy of spirits, who were able to control mediums. The medium moustache, was also obviously stuck was able to materialize spirits of de-parted friends. The chief "of these on. • By rappings, affirmative answers were given to the questions that they spirits were Dr. Graeme, Sister Amy, were the faces of an uncle. appealed to the voice to tell him his Sister Therese, Dr. Adler, "and Joey Grimaldi. The last-named "was the name, and after some difficulty a redeparted clown, who was now the hu-morist of the hierachy.91 ply, George, was returned. Witness

Colonel Mayhew's Evidence.

Colonel Mayhew wasscalled; and dewhich the seances tool place, and the hierachy, appeared next, and the mentioned that a fee bf \$1.80 was seance closed. charged. He paid \$5.40, his wife and a friend, Mr. Sinclair, 10accompanying

Mayhew said that Craddock sat in a squaw-the colonel described the sechair and went into as trance after ance on March 18, for seats at which some facial contortions. He then de- he paid \$2.50. Dr. Graeme, another of livered an address in broken French. the hierarchy, gave an address, in the Towards the end of the address the course of which he said that it was accent became extinct, and what he should judge to be a north-country ac-cent, took its place. The address um's sight, and even the loss of the medi-consisted of Socialistic talk, cant, and life. He also gave some advice on platitudes.

Asked for a sample of the plati- movements of the hand. udos, witness said that one of them was that a man pushing a perambula- ance, "There is someone here." Asked boalth: Price, 25 cents

a nasal ventriloguial tone came from money was returned. behind the curtain. It said "Good evening." The salutation was re-Captain Massey Piggott Carlton, late of the 9th Lancers, described the turned, and someone said, "Ah, that scene when Craddock was seized by is Joey!" Some jokes of a clownish Colonel Mayhew, and he turned on the electric switch light with which he

had come prepared. The Spirit Slates. The first and second summonses with

Colonel Mayhew proceeded to say and March 13 were dismissed. On that from behind the curtain next and March 13 were dismissed. On third summons the defendant regard to the seances on February 27 and March 13 were dismissed. On the and the voice was said to be fined \$50 and \$25 costs, with the al-of La Beile Cerise. What was ternative of a month's hard labor. that of La Beile Cerise. What was

called the spirit light appeared, and The Citizen, Ottawa, Canada.

MORNING.

Spirit of sorrow, spirit of sadness, Drooping thy wing in the dust and the grave.

Wake, and rejoice! 'tis the hour of gladness:

Angels are coming the fallen to save. Lift up your souls, O ye sad ones, be

Why will ye linger. in ignorance

long? There is a rest for the tolling and

weary; Come to the fountain of Truth and be strong.

Darkness is fleeing: morning is break ing;

Blossoms and brightness and glory are here: Bigotry's ranks are now broken, awak-

ing Manhood and womanhood out of their fear.

ing, Steadily Prógress is leading mankind;

loving. Hatred is banished and sin left behind. Mortals are learning; spirits appearing; Down from the mansions of heaven win.

above: Earth and its needs and its hopes they are hearing, Teaching of wisdom and meekness

and love. gression, Brighter and better, is dawning on

earth; Heaven and earth are in purest rela-_ tion; Knowledge is guiding to wisdom and worth.

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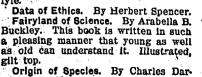
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tic writer, after a long residence in the East and an exhaustive study of occul

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Mortals are learning the lessons of

Onward and upward the spirit is mov-Witne

never had an uncle George. Sister Amy was the next to appear, and witness was told that her appear

ance to him was regarded as a special scribed his visits to Graemesville. He privilege, as he was a newcomer. She produced a sketch-plan of the room in did not speak. Abdulla, another of

After briefly describing the second seance----when one of th mediums came in the person of an Indian chief and Describing the first seance, Colonel asked witness if Mrs. Mayhew was his

very dangerous to break the circle, how to cure a sore throat by a few

Joey said to witness during the se-

would materialize, and the spirit slates were

py as a man driving a coach. M (Laughter). A prayer to God was of-fered, asking that the communion y

nature followed.

THE PROGRESSIVE THINKER

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Mind After Death of Body.

A writer in a recent issue of the Chicago Record-Herald, maintains while the brain is the instrument of thought, its destruction does not necessarily involve the extinction of conscious entity. We copy:

At the opening of this twentleth century it begins to look as though one of the great triumphs to be achieved before its close by the intellect of man is to be the solution of this problem upon a strictly scientific this problem upon a strictly scientific $1 \pm sis$. By this it is not meant that an eternal immortality can be demon-strated, but that an affirmative an-swer will be given to that part of the conundrum—"can mind and thought exist when the brain disintegrates." For nearly half a century the conditions have been slowly developing which have made it not only possible but imperative that the most capable minds in the scientific world should take hold of the vast mass of psychical phenomena observed and recorded and bring order out of that

The Society of Psychical Research has done yeoman service in that direction, and the point has now been reached where Sir Oliver Lodge, one of the best equipped of investigators, a great physicist and a true leader of men intellectually, can warn the world we, his creatures, should worship him that the dogmas of materialism are no and obey his laws." Two lectures on longer tenable. In his recent work, moral philosophy, it is proposed, shall "Life and Matter," a lucid fair-minded criticism of Haeckel's "Riddle of the Universe," he sets forth as his working hypothesis concerning | ago, to acquire a knowledge of the life, and using the latest observations | surface of the earth, and of the peoof magnetism as an analogy, that "the still more mysterious entity which we call life may be pre-existent in some ethereal condition, that it would never go out of essential existence, but that would be brought into relation with the world of matter by certain acts; that while there it could operate in a certain way, controlling the motion of bodies, producing certain effects for a time, and then disappearing from our ken into the immaterial region from whence it came. Lodge thinks this statement may be made concerning life, or anything subject to continuous evolution or linear progress embodied in a race, of any condition not cyclically determinate and returning into itself, but progressing and advancing, acquiring new potentialities such as perhaps may never in the whole universe have been displayed before. Myers, in his book, "Human personality and Its Survival of Bodily " comes straight out with his declaration of the conclusion to which his investigations have led him: "In the first place, they prove survival pure and simple, the persistence of the spirit's life as a structural law of the pet, and not a soul was allowed to universe, the inalienable heritage of each several soul. In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist, that which we call the dispatch and receipt of telepathic messages, or the utterance and the answer of prayer and supplication. In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of Without this persistence of earth. love and memory would we in truth be the same? To what extent has any philosophy or any revelation assured us hereof until now?" (Human Personality-Vol II., page 257.) It is such words as these, from men of unquestioned ability, sincerity and critical judgment, that justify the man in the street in concluding with them that the brain is the instrument by which a continuing entity manifests 'intellectual power in our everyday world and that the destruction of the instrument no more involves the extinction of the conscious entity who used it than does the burning of the great organ in a church preclude the organist from ever playing upon another instrument elsewhere and thus manifesting his musical skill.

They Struggle in Valu. Prof. Andrew D. White, late Amerian Minister to Germany, formerly President and Professor of History in attacked that felic of the barbarian Cornell University, and author of "A listory of the Warfare of Science With Theology," in his introductory chapter, stated well-known facts when he said:

aity.

there is found the remains of a civilization that had its birth in savagery, and which that church ever labors to "During the quarter-century just passed the control of public instrucperpetuate. So soon as those brandtion, not only in America but in the ed as infidels gain legislative authorleading nations of Europe, has passed more and more from the clergy to the ity so soon one by one the barnacles disappear. The death penalty was a "Thus saith the Lord," like-"Thou Not only are the presidents of the larger universities in the United shalt not allow a witch to live." States, with but one or two exceptions "Whose sheddeth man's blood, by laymen, but the same thing is seen in man shall his blood be shed," the old European strongholds of met-

How Strangel How Strangell

The Douma, otherwise Parliament of Russia, so soon as firmly in power,

ages, capital junishment, and took

measures for its aboltion. Wher-

ever the Christian church is supreme

Gen. 9:6.

It has been found the milder the

In those states where the death

"Vocation."

"For in the image of God made. he aphysical theology. At my first visit to Oxford and Cambridge forty man. That was a strange reason for huyears ago, they were entirely under ec-clesiastical control. Now, all is man slaughter. No claim is made 18 that the killing will serve as a deterchanged. An eminent member of the present British Government has rerent, or prevention of crime; but be cause God made the man murdered, cently said: "A candidate for high university position is handlcapped by his slaver must also suffer death. He may repent, be forgiven by God, and

holy orders. welcomed into the church, and eat of Prof. White so wrote eleven years the Lord's body, but he must die ago. What was then true has become nevertheless. more marked with the added years. The time is but little distant when Power with the church is everywhere there were two hundred crimes in declining. Catholicism is witnessing England punishable with death; Instead of crime diminishing under such the change as well as Protestants, and sanguinary punishment it increased. are ambitious to form combinations As the power of the church, waned so with the latter, hopeful to regain what these brutal laws were repealed, till they have lost. They who were fornow only treason and murder are punished with death. merly treated as heretics are now recognized as "Brothers in Christ." Rebellion, who was probably respon-The inventive genius of the ablest sible for more bloodshed than any other person in all the centuries, yet

ecclesiastics of all denominations have been active in trying to devise some method to stay the flood-gates which threaten to sweep all away. Method after method is brought forward, desolating war. tried and rejected, while another is projected to meet a similar fate. First, they wanted to make Sunday a sacred day. They would stop all the machinery of civilization, throw wide open the churches, and compel all to criminal code the fewer the crimes. enter. They failed. Then they must penalty has been abolished criminal have "God in the Constitution." They statistics show no increase in crime, failed again. Then commerce must and the people once absolved from the be suspended. The railways must death penalty never desire to return cease opérations that their employes to it. should "rest." Rest was all important. The laborers did not ask for it. The priests and preachers only saw

the need, and they were insistent; and Mrs. Richmond's first stop they wanted the trolley lines to cease leaving Chicago was at Meadville, Pa., to desecrate the Sabbath, but the being the guest of Hon. A. Gaston. courts decided them necessities, and Sunday evening, July 8, she spoke refused to interfere. there to a large, intelligent and very Then clerks, students and others

appreciative audience. She spent a confined in-doors for six days thought week at Meadville, visiting her many to relieve the monotony, and call undistant relatives who reside there, used muscles into activity, so they deand to whom Ouina ministered in the termine to revive the national game way she only can, giving consolation of base-ball and play on Sundays, but to those who needed it. the preachers followed them to the From Meadville, Mrs. Richmond

went to Corry, where she was the guest of Mr. and Mrs. R. F. Liverfield, and by long prayers attempted to defeat the movement; yet they signally failed. The priests appealed to nore. the courts and were mulcted in large held services in the opera house to a very fine and appreciative audience. bills of cost. Scheme after scheme is continually

Sunday afternoon, July 22, she spoke brouht forward, and as often is found at Recreation Park on the shores of impractical. A late device coming to our knowledge, for a while pending, was to set aside each Wednesday after-Lake Columbus, Columbus, Pa., to a large and enthusiastic audience. She left Corry in the evening of July 24, noon in all the schools of city and coun-try, in which "Christian morals" were for Cragsmoor, in the Catskills, New York. During her stay in Corry she to be taught to the exclusion of all entertained and instructed select comother teaching, but it failed. Since then clergymen of all denominations, panies every evening and most every afternoon. Needless to say, that in these private and public ministrations it is claimed; including Jewish rabbis, Catholic priests, representative Episa great amount of spiritual work is accomplished that is far-reaching. Mrs. Richmond will spend two copalians, Presbyterians, Methedists and Congregationalists, in the city of New York, have determined to procure

weeks at Cragsmoor; from there she a rule from the Board of Education, requiring the Old Testament to be goes to Onset where she will remain for a week, giving three public lecused as a text book in the public tures and class instruction every morning. From Onset she goes to schools, in which the youth shall be morning. From Onset she goes to Lily Dale, stopping on the way at two taught "there is a God, who is the cre-ator and ruler of all things, and that or three points, including Cuba, N. Y., to visit her sister's family, arriving at Lily Dale, August 2, following the same program as at Onset. e given week As well use the geographical teach-ings of Strabo, who wrote 2,000 years The Lord a Whistler. "It shall come to pass in that day the Lord shall hiss for the fly that is ple, as the Bible to teach morals; betin the uttermost part of the rivers of Egypt, and the bee that is in the land ter, for the student in the former will have been taught but little to unlearn, of Assyria."-Isaiah 7:18. whilst the Bible misleads on every The commentators tell us the Hepage. If properly rendered, even brew word in the above quotation, if teaching a plurality of Gods. correctly rendered, would have been The thing won't work, gentlemen. translated "whistle." The Lord You must try again. The brutal trishall whistle for the fly. This is not bal god of the Jews, known as Jehovah, an idol drawn over the country seemingly a dignified occupation for by bellowing cows, has done service long enough as God. He should be a God, so the word hiss appears which Scott, in his Bible Commentators, says dismissed from service, and Infinite is equivalent to whistle. Wisdom should be enthroned in his Last week we showed how the place. translators substituted "tear," where the Hebrew was clearly devour. Projecting Another Slaughter. Just such false renderings found throughout the book, so it is Again news comes from Russia that impossible to know just what consti-tuted the "Thus saith the Lord," the Jews are to be massacred. Every few months Russian Christians form which the preachers are ever employmobs to engage in slaughter, and ing to silence opposition. Whistling did not seem to the practice the barbarities the Old Testatranslators exactly the proper thing ment writers tell us the Jews pracfor a God, so they allowed him to hiss ticed on their surrounding nations. like a snake or goose, to get the flies of Egypt and the bees of Assyria into

LONG LIVE LILY DALE.

THE PROGREENTE THINKER

The Opening of the City of Light Assembly Augurs Well for Its Future Success and Greatness-One of Chichgo's Favorite Ladies Is Manager, The season of 1906 finds the City of Light Assembly at Lily Dale opening inder inore auspicious circumstances than ever, before. UNDER THE NEW MANAGEMENT A BROADER POL-ICY¹¹⁵IF IN VOGUE AND HIGHER THOUGHT ALONG ALL LINES WILL FIND EXBRESSION.

While the season has only just be-gun the new ideas carried out show remarkable results. Out of 185 cottages all but 14 have been rented, and Why? mortuseason tickets were sold during the first week than were sold previous ly during an entire month, while more than twice as many people attended the opening exercises than at any previous year. At the first meeting of the ellildren's lyceum the attendance was larger than at any meeting last year. The hotel keepers are elated over the LARGE NUMBER OF GUESTS, HAVING BROKEN ALL PREVIOUS RECORDS FOR OPEN-ING WEEK, and lectures and enter-tainments are drawing larger audiences than before so early in the sea

Much has been done for the comfort and benefit of visitors. A new pavil-ion over the water adds materially to the beauty of the place as well as the pleasure; while the soft strains of music fall delightfully upon the ear, and In America the leader of the great makes the grand trees in which Lily Dale is embowered, echo the sweet music.

The lectures are of an unusually he was permitted to live, and this act high order: entertainments, dances, tea parties and other social functions of clemency did more to unite the North and South in fraternal bonds of the most enjoyable nature, and the gatherings held several times dally than any other growing out of that The killing of a murderer is a reat beautiful Forest Temple in the woods are largely attended. rengeful act. It is the Mosaic law, We have listened with rapt attenfounded by God---if the preachers and Bible do not misrepresent-of "an eye for an eye, a tooth for a tooth." tion and pleasure in the mornings to the classes in psychological develop

ment given by J. Clegg Wright, while the learned discourses by Dr. Geo. B. Warne, and the instructive lectures of Stanley Le Fevre Krebs, while Mrs. Annette J. Pettingill has given powerful demonstrations of unseen forces by her platform tests. No hour of the day is idle, and dull

care finds no place. Altogether there is no more delightful place to spend a Mrs. Cora L. V. Richmond's Summer healthful vacation in rest, recreation and intellectual pleasures than can be found in the vale of the lilles. after The assembly IS MOST ABLY DI-RECTED BY MRS. LAURA G. FIX-EN, its general manager. The other officers present are Mrs. George L. Humphrey, vice-president, acting pres-ident during the absence of Mrs. Abby Louise Pettengill, the president; Mrs E. Evstaphieve, the secretary; Dr. Geo. B. Warne the treasurer, and Mrs. Annette J. Pettengill and Dr. Alex

Caird, trustees. This is the first season in the history of Lily Dale when so large a number of its directors have been present each doing their utmost to INSURE THE WELFARE OF THE PEOPLE Sunday morning, July 15, she AND THE SUCCESS OF THE ASSEM BLY.

A beautiful souvenir program has been printed containing over fifty fine pictures of the speakers and workers, which is being admired by all.

II. day the LILY DALE IS UPON THE THRESHOLD OF A NEW ERA. LONG LIVE THE NEW LILY DALE! FLORENCE AHL. Lily'Dale, N. Y.

Woman Suffrage in Europe.

Next, month an International Con-

vention of Woman Suffragists will be held at Copenhagen, Denmark. The president of this association is an American, Mrs. Carrie Chapman Catt, of New York City.

At an executive meeting of the International Council of Women, held recently in Paris, woman suffrage was the chief topic of discussion. The tatives came to Finnish repres meeting radiant because they have just been enfranchised and they organized their Woman Suffrage Association but two years ago. The women of England, Ireland, Scotland, Wales, Norway and Sweden have equal political rights with men, except the parliamentary suffrage and all the world knows what a determined fight the English women are making to obtain The representatives from farthat. away Australia and New Zealand have full suffrage. The women of France, Switzerland and the United States of America may boast all they please of their greater liberty because they live in republics, but their sisters from these other lands tell them that after all a direct voice in one's government is the greatest privilege

COL. R. T. VAN HORN.

He Replies to Harrison D. Barrett's Open Letter, and Declines to Contribute an Article on "Materialization," for a Fortheoming Book, Giving Impressive Reasons Therefor.

dressed to me in regard to a paper on "Materialization" of symposiums cannot change the fact. for a book symposium to be issued under the auspices of the National Association, of which you are the president, has been seen in The Progressive Thinker. As my letter to you appeared in print without notice, and your reply without my personal knowing, must be apology for the seeming want of courtesy in giving this note through the same channel.

I thought my reply to your first letter had given the declination of your respectful and flattering request sufficiently plain-at least the serious disinclination to undertake such a task.

The reason then given was in these words: "I have a very peculiar notion-that our material thinking apparatus is not equal to unfolding the philosophy of spirit power as we note it in phenomena. Conclusions in thinking are always controlled by the premises from which we start."

With all due respect for the body of which you are the president and for yourself personally, this disability is still in the way of compliance with your request. And taking your letter as a semi-official outline of instruction as to how the topic should be treated, the want of experiences such as your own as therein given, renders a treatment along such lines on my part an impossible task. Experience is knowledge, and knowledge is indispensable to the intelligent discussion of any subject. Bo you can at once see the inutility of an attempt on my part to meet your invitation as indicated.

But, first you say: "I do not know of an intelligent man or woman who denies materialization." As you and I and all intelligent people are agreed on that, why not let it so stand? All else is a matter of individual opinion on witnessing a manifestation. And thus we are where we began. I might write a treatise as to my theory and supnort it by rehearsing what was seen through A. B., a medium. You might write a notice of the same occasion and radically differ with mine-one endorsing, the other denouncing. And this illustrates the other point made, that the opposing opinions-both honest-were 'from the premises each regarded the demonstration.

The story was told many years ago, when Power, the Irish comedian, was in the zenith of his fame. A party rializing seances. That word is "gumption." If the sitwere discussing a performance witnessed and enthusiasm ter is endowed with the divine gift of gumption, a "faker." expressed on all sides. But one practical fellow said he as the term goes, would not deceive for a minute. Culcouldn't see what all the fuss was about as "any Irishman tivate gumption, he says, and you are safe. Much honest could have done it." So all unconsciously he paid the force in the remark. Very truly yours. highest compliment to Power. There are many illustra-

Magnificent Church Edifice in Rochester, N. Y., Purchased by the Spiritualists of That City, to Be Dedicated to Spiritualism in October Next-Rochester Is Famoas as Being the Seat of the Revival of Spiritualism Over Fifty Years Ago, and Where To-day Orthodoxy Is Stirred to Its Center by the Heresy Trial of the Rev. Algernon S. Crapsey, Rector of St. Andrew's Protestant Episcopal Church.

with book and bell." In other words he was suspended from the ministry To the Editor:-Rochester, N. Y. amous for its spirit rappings by the and for some years has been upon the Fox sisters half a century ago, seemed | lecture platform, an advocate of Spirdestined to be the rallying point for itualism. the dissemination of liberal thought. Dr. Austin can be depended upon to The late R. D. Jones, one time super-

make the services at the new Spiritual intendent of public instruction, for years managing editor of the Demotemple exceedingly attractive. He is especially well equipped to discourse crat and Chronicle of this city, and upon the spiritual philosophy from the during the last years of his life, law scientific standpoint, and to convince librarian of Monroe county, who stud- his hearers of the reality of spirit

Rev. H. D. Barrett-Dear Sir: -- Your open letter ad- | tions of this mental inertia as to phenomena, and a score

July 28, 1906

In this I am not criticising-only illustrating the inutility of so treating such a problem as materialization, And why, my dear sir, should we go down among the acids, alkalies and other devices of "science," or even "mathematics," in the treatment of a topic and force that creates science itself? And this by arguments that, a priori, reject the very premise we claim as behind and above all science. And then what follows this method? Simply argument, argument, dispute and disputation-

amain. I have no taste-for this kind of writing. In the same paper that brought me your letter, I find a communication from Abby Judson, through Mrs. Petersliea. In speaking of the organizations and their work in her present life, for the treatment of our conditions and the methods_employed, she says: "WE DO NOT GOVERN--WE TEACH."

Read that again-and again. In it is embraced the whole "science" of spirit work, and should be of Spiritualist work. And just in proportion as our societies, leaders, and journals depart from that rule can we measure discords, jealousies, ambitions, dogmatic assumings, and the propaganda of irresponsible theories.

And how, with these ideas, can any one assume to lay, down views of so wonderful a phenomenon as materialization? The utmost that could come of it being some one, else to ex-officio repudiate it all.

As to your own personal experiences, those life incidents that more or less come to us all, you have the profound sympathy that all right feeling dictates toward our neighbor. But, of course they cannot enter into the discussion of the unseen forces and philosophy behind phenomenal or mediumistic manifestation.

I have read several symposiums from men and women of the very highest character as writers and persons. But candor requires judgment, that aside from literary enjoyment but little good accomplishment has been achieved. If any thing, undesirable feeling has in many directions been increased and accentuated. So with all due respect, and gratefully thankful for your flattering expressions personally, I cannot get my consent to enter any symposium. Perhaps this too serious discussion might close with

lighter matter: A friend says there is an old word, now almost obsolete, that expresses his idea in regard to mate-

R. T. VAN HORN.

church, and it is to be opened in Oc- been spiritually refreshed, uplifted ober next with special services which and comforted.

will extend over a week. The first pastor of this Spiritual tem-Verily, my good brother Francis, pastor of this Spiritual tem-the Rev. B. F. Austin, B. scattering them well abroad during A., who is also a doctor of divinity, a all the long years of your "pastorate" title he does not care to longer boast in your Chicago pulpit. Some of it of. He was for many years a promi- has undoubtedly been cast in Rochesnent Methodist minister in Canada, ter, for there seems to be a spiritual and principal of one of Canada's faawakening among the people and in quarters least expected, and the end is not yet. A. W. MOORE. mous female colleges. He is widely Rochester, N. Y.

INFINITE INTELLIGENCE.

The Writer Firmly Believes That in Nature All Things Do Not Move Along by Mere Chance.

Brother Nicholas in a recent issue of The Progressive Thinker, says that people who believe in Infinite Intelligence must necessarily believe in a personal God.

We all know that the most rabid is in a leafers of the reality of shift materialist will say that he has got produced through the mediumship of from his store of knowledge regarding beyond all superstition, and in the next breath will be discoursing on the spiritual phenomena as recorded in the various bibles and sacred books, mysteries of the universe, not as due to an Infinite Intelligence, but as a someand classical literature of ancient peothing he terms the laws of nature, which term would be meaningless to ples throughout the world. Since leaving the Methodist ministry and one who claims to believe that all entering upon his labors as a lecturer knowledge exists only during the short span of mortal life. on the platform of Spiritualism, Dr. Austin has edited and published a monthly magazine called Reason, in Oh, no! he does not believe in an Inwhich he has written special editorials finite Intelligence, but you ask him what makes these laws operative, and and articles for the benefit of clergyhe will, if unprejudiced, have to ac-The July number is dedicated knowledge that Nature is responsible to the clergy, and contains several for the operation of her own laws, and pages of conundrums for those genwhat thoughtful man attributes the tlemen which must be very exasperat-ing to the "Reverends" who do not operation of these laws to an unintelligent brute force. wish to be disturbed in their theolog-We must bear in mind that even ical standards. There is some un-Col. Ingersoll was frank enough to say of this subject, "I do not know," easiness among the orthodox people of Rochester regarding this unexpected movement on the part of Spiritualists and yet he is quoted approvingly by skeptics in general. in securing so grand an edifice as Ply-Any one who studies the mysteries mouth church, and the appointment of of the universe and marvels at the so distinguished an ex-clergyman and limitless expanse of suns and worlds, scholar as Dr. Austin for its first mineach in its own orbit, and cannot re-This anxiety was recently alize that this does not occur by mere manifested very pointedly by an ofchance is, certainly to me an enigma, fer made to the Spiritualist trustees The term, Nature's laws, used by of the newly purchased church of two skeptics to obviate the necessity for thousand dollars over the numbase acknowledging the existence of an Inprice, if they would give up their barfinite Intelligence, is certainly amusing, to say the least. Orthodoxy has been hit very hard in I will conclude by representing the Rochester by the heresy of Rev. Aluniverse as a great ship bound for a gernon S. Crapsey, rector of the fashcertain port; the helmsman may be at ionable St. Andrew's Protestant Epishis post invisible to the passengers and copal Church; and to have the Spirit for this reason many maintain that no ualists on the top of this secure the intelligence guides the staunch craft; very church edifice that the congregabut make it simple to their fellow tion of St. Luke's Protestant Episcopassengers by using the term nature's laws, and again I ask, what enforces these laws? S .L. FALL. Tacoma, Wash.

SPIRITUAL AWAKENING.

ple will be

trial for heresy in that country, which

resulted in his being "condemned

We have all the time there is, and in that time everything can be done that ought to be done .---- Bliss Carman. The man who wins in gambling takes

money that does not belong to him. Vice makes the road of life not only hard, but nasty. Our enemies speak of us as they

hear; we judge of ourselves as we feel. -Hannah Moore. Joy is the only thing in the world

more inevitable, more universal than give you for it." sorrow. Our capacity for happiness still outranks our capacity for grief. -Bliss Carman-Sec.

More than one hundred generations have come and gone since Jericho fell line to rest in the desolate valleys. at the discordant sounds of the trumlive. And sixty-five generations have intervened between us and the alleged crucifixion of Jesus. If the Jews were responsible for that event, which the Gospels do not show they were, yet it is a novelty in ethics to hold such distant generations responsible for the

acts of remote ancestors. If Christian sects in free America would place themselves on record, and denounce in proper terms the acts gain the ears of the persecutors through the Russian press, they would do more for humanity, and more to advance the cause of true religion than has been done by all the

missionaries since time began. These acts of violence are akin to those of the Inquisition. They should be put down at any cost. If the Czar will not intervene, then outside na-tions should intervene, and if needs

be, hurl him from his throne. If the people of Russia shall rise in rebellion against constituted authorty, toleration of all religions and of no religions should be the war cry, Liberals over the world would respond to a call for assistance in an emergency growing out of such a question.

Years ago there was a young German Jew in our service. One day, after a long thoughtful silence, he in-quired: "Why do Christians when angry at Jews call us Jesus Christ killers? According to their own Gospels it was the Romans who punished him for sedition."

"Very true," we responded, "but they stole your religion, and got such worthless article they will never for-

That is the test reason Christians can now give fc? slaughtering that people.

Progressive New Zealand. The Boston American in a recent is sue has a long and interesting editorial on Sir Joseph Ward, New Zealand's new premier who is visiting this country. New Zealand where women vote, is coming to be recognized as the most progressive country in the world and of woman suffrage the

editorial in question says: "Sir Joseph Ward, if you could see him, would tell you that the women

of their co-religionists in Russia, and vote at least as intelligently as the men. They have improved the char-acter of public officials. They have emphasized the importance of morality, in that word's true meaning, ev erywhere throughout public life. They They are open-minded voters. do not cast their votes in a bigoted way."

The Hindu Spiritual Magazine.

It is printed in Calcutta, India, and s edited by Shishir Kumar Chose. It is full of matter of interest to Spiritualists and advanced thinkers. The contents of the May number are as follows: How Spiritualism Came to India; Minor "Yoge" Levitation and Samadhi; A Domestic Circle; Vasco de Gama; A Frightful Specter or-What?; The Stuff Souls Are Made Of; The Invisible World; A Story Told by a Savant; A Dialogue on Kaivalya; Photographing Forms of the Deceased; Notes: Opinions of the Press.

Mrs. G. B. Adams, 5512 Indiana avenue, Chicago, Ill., is the agent.

The necessity for external government to man is in inverse, ratio to the vigor of his self-government. Where the last is most complete, the first is least wanted. Hence, the more virtue the more liberty .--- Coleridge.

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, 13 and 19, 1906.

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

Many of the foremost and brightest workers in our ranks will be dele gates. 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 convention. isi

The Palmer House, in Chicago, will be headquarters for delegates and vis itors; 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, Ill. Theihotel is conducted exclusive

ly on the Europgan plan; cafes and restaurants are near by and furnish good means at reasonable rates. Annuald reception to delegates and

visitors will belheld Monday, October 15, at the Palmer House, at 8 p. m. All are cordially invited. Special railway rates on the certifi-

cate 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. Delegates and visitors, desiring to re ceive the benefits of this special rate must have their tickets vised by our railroad agent at Convention the last

day, October 19, and pay , 25 cents each for such vising. HARRISON D. BARRETT,

MARY T. LONGLEY,

Secretary.

the Fox sisters, was often heard to prophesy that the time would come when Rochester, as the birth-place of Modern Spiritualism, would become the Mecca of Spiritualists and possess a temple equal in point of magnificence and dimensions to any in the

country. Brother Jones passed to the spirit life two or three years ago, and what he prophesied has surely come to pass. much sooner than was expected.

The Spiritualists of Rochester, under the leadership of Rev. B.F.Austin and Dr. James Doty have undertaken the purchase of one of the best church edifices in this section of New York state, built some thirty years ago at a cost of over \$40,000, and long known as Plymouth Congregational Church, situated in aristocratic Plymouth avenue, known as the "silk stocking" section of our beautiful city.

of liberal thought, and was rendered famous by the ministrations of the celebrated Rev. Myron Adams, who, gain. his "brethren of the cloth" gave him

structive discourses. After the death of Mr. Adams, there came to the pasterate a brilliant young preacher named Rev. W. Thurston Brown, a Yale College graduate, and he preached such radical pal Church had been anxious to se-sermons as to make the orthodox cure, and was only prevented from stand aghast. He not only denied getting it by a legal technicality, the divinity of Jesus, but declared that makes the ecclesiastical fossils of our the church was the last place in the world for the practice of religion. He said that the proper places for the exercise of religion was in the work- has received evidence of wide-spread shops, the counting-houses, and all the popularity and sympathy. Many marts of trade, and commerce. He the clergy are with him in thought, continually harped upon the vanity though all dare not make their senti-

and stupidity of churchlapity. first duty of the church, he declared, was to so enlighten the people regard- creed, and being an honest man, he ing man's place in nature, as to render churches with their costly maintain- said plainly what he believes, and in-

mistake of embodying in his sermons socialistic doctrines, which gave offense to many of the wealthier people pressed by his kindly and sympathetic of his congregation; the consequence

element which could not afford to support so grand a church.

It then fell into the hands of the | vanced spirits, and some Spiritualists who have attended his church in or-Congregationalist denomination; and in due time it was offered for sale at der to keep in harmony with the ridiculously low price of \$15,000. families have expressed the belief that The auditorium of the church is Dr. Crapsey possesses strong psychic grand and spacious, and there is a powers. He has been in the habit of magnificent organ. In the rear is a holding "meditations" in his parish, large lecture hall, and a number of and they are singularly like unto seoffices and social ances. rooms suitable for Those gathered together on

functions. The buildings and lot on such occasions sit in slience until the which they stand are worth at least spirit moves the rector to give voice to a \$75,000. The Spiritualists of Roch-beautiful thoughts, and many who ester have secured this beautiful have attended these meditations have tate it .-- Anon.

A Noted Spiritualist Passed to Spirit Life.

The veteran worker, J. H. Pratt, of Spring Hill, Kansas, made his transi-tion July 13, after a long affliction of 15 years of paralysis. A noble man The ments known. The fact is, Dr. Craphas entered the great school of nasey is too good a man for the church ture's higher classes. His name will go down in fame, as it was at his has opened his heart to the world and home where those noted books were said plainly what he believes, and in-written, "Rending the Vail," and "Be-stead of running away from his pul-yond the Vail." The writer, assisted ance no longer necessary. As may be imagined, his sermons were "good stuff" for the Monday morning papers, and were published and help to revise some of the ortho-with avidity. Mr. Brown made the dox standards.

The writer has known Dr. Crapsey way to the cemetery a brown thrush flew on the dash board of our carri-age; then flewan my lap, looked up in for nearly thirty years, and been imnature, his meddesty and tonstant my face and said, "cheep," "cheep!" efforts in behalf of the poor and dis-Surely it was guided by an unseen hand, for great are the mysteries of

the spirit. MRS. MAY COOK PIERSON.

Deliberate with caution, but act with decision, and yield with graciousness or oppose with firmness.-Colton. Do not confine your children to your own learning. They were born in another time.-Talmud.

Freedom is the thermometer of civilization .- Truth Seeker.

How much easier do we find it to commend a good action than to imi-

There is little doubt but that he is

was that they left, and the frustees efforts in behalf of the poor and dis-had to look for support from a radical tressed.

acting under the inspiration of ad-

The church has long been a hot-hed ister.

although a Congregationalist minister preached such liberal doctrines and diffused among his hearers so many scientific facts in relation to universal law, and hammered away so vigorously at the prevalent superstitions, that

the cold shoulder, while the citizens flocked to hear his splendid and in-

and the second THE PROGRESSIVE THINKER

What Is Truth?

A Sermon on St. John 18:30, Delivered by Attorney William A. Hoffman, of Sidney, N. Y., at the Unitarian Church.

THERE HAS NEVER BEEN A RELIGIOUS DOCTRINE FOUNDATION UPON WHICH THEIR OPINIONS AND SO UNREASONABLE OR ABSURD BUT THAT IT HAS BELIEFS REST.

FOUNDED BUT THAT IT HAS BEEN BELIEVED. MAN NO RECORD OF A PUBLIC PRAYER, FOUNDED NO IS A DREAMER. AS THINGS RECEDE INTO THE CHURCH, AND COULD NOT HAVE IMAGINED THAT SO PAST THEY TAKE ON THE SHAPES OF HIS OWN MUCH DOGMATIC THEOLOGY WOULD EVER BE PRO-THOUGHTS. IT IS DIFFICULT FOR A PEOPLE TO MULGATED, SO HUGE A STRUCTURE OF CREED GET OUT OF A TIME-WORN RUT. ERRORS ARE ERECTED, SO MANY THEOLOGICAL WORKS WRIT-HANDED DOWN AND BELIEVED IN FROM GENERA. TEN AS A RESULT OF HIS BRIEF LIFE UPON THIS TION TO GENERATION. MEN SELDOM EXAMINE EARTH, WHOSE ACTIVE MINISTRY EMBRACED A PE-THE MOTIVE THAT DIRECTS THEIR ACTION OR THE RIOD OF BUT THREE YEARS.

gary 30, 1686

SO UNREASONABLE OR ABSURD BUT THAT IT HAS FOUND ADHERENTS; NO SUPERSTITION SO UN. CHRIST FORMULATED NO CREEDS, TOOK NO TEXTS FOR HIS SERMONS, USED NO LITURGY, LEFT

hundred years ago, and it has never been answered. It have always joined forces, and the advocates of civil libnever can be answered. When that question will be erty have always been advocates of religious liberty. fully answered mankind will have nothing more to do. The greatest intellects the ages have produced have tried power of priests and kings. to solve it and the mystery of sin; how It came to exist, how it could be controlled, subjugated and subdued; but the enigma remains unsolved.

We know not the purpose of Pilate in asking this question. He then said, "This man has done no wrong." But the leaders of the mob that shouted "Crucify Him!" wore the sacred robes of the priesthood; they demanded his death because of his teachings, because that weak and humble man, who raised not his voice in protest or defense, had dared to attack their theology-dared to say that that which was taught in the temples, the synagogues, and in the schools was not the teaching that would uplift humanity, because he stood for the truth as it was revealed to him.

All about him he saw the abuses of his time, the sin, suffering and oppression, and because he fearlessly attacked those things in the cause of humanity, they demanded his life.

'He, was overturning the established order of thought and the traditions of the past with the light of truth. The thought of the people was drifting away from the ancient faith of Greek and Roman mythology. They had become too intelligent to worship a host of gods and goddesses, and Christ and his teachings was the natural evolution out of these conditions. So it has ever been with the evolution of man from primitive forms, ever growing out of the old into the higher levels of thought and life.

Nearly all of the great men to whom we owe the progress of the world were treated as criminals by the official guardian of society of the times in which they lived. Christ was crucified; Socrates compelled to drink poison; Servetus burned; Galileo imprisoned; Levejoy murdered; Garrison and Phillips mobbed, and Charles Sumner beaten in the halls of Congress because of their opinions, doctrines and teachings.

If a man leads an honest and moral life and speaks his mind on all questions as they arise, he is ostrasized, condemied and called a hertic. Great teachers of truth as they believed it, have been stoned and persecuted; and each step of mankind in the evolution from barbarism has practices purely human of divine origin. Usages and cusbeen opposed by established conventionalism and habits of thought.

No great truth, reformation or change was ever willingly accepted by mankind. It is more easy to follow than to lead; it is easier to follow beaten paths than to pioneer new routes. The great reform movements of the world have not been led by the churches, but by men who stood above the churches in thought. No established religion ever gave freedom to a people. Human slavery was not abolished by the churches but by those heroic souls who held the golden rule to be the highest law known to man.

There is not a single great truth that has influenced mankind but has passed through a process of contempt and injustice before it was established upon a firm and lasting foundation of popular favor; the invention and justment of internal relations to external relations. So discovery that one generation despised is turned to profit-

What is truth? Pilate asked this question nineteen | tory shows that ecclesiastical and political despotism Every religious reformer has had to face the consolidated The twentieth century is ful of complex problems. The

solution of problems of any age is always visited with doubt and alarm. The high ideals of our ages give promise of their ultimate correct solution. Because of more universal education and higher and broader intelligence, higher ideals are created for realization. All nature proclaims one constant universal change.

As forms of faith forsake its chrysalis stage we must look for the fairer glory into which it has grown. We must not seek to force yesterday's out-worn forms of faith into to-day's forms of truth.

The truth is dawning on the minds of men that truth cannot be fastened to any landmarks; that it is a living principle which must progress with the larger knowledge of man. The revelation of divine truth is continuous and eternal, and we should watch for its appearance and gladly accept it wherever it is made manifest or from whatever source it comes.

If men grow in things, how much more should they grow in thought. Religion being man's attempt to express in deed and word his thought of the aighest and best, it would belie its name if each new height gained did not show some greater height beyond.

An unchangeable religion cannot be a religion at all, It cannot be committed to man as complete as a set of unchangeable laws. This universe, aglow with life, was never revealed to man at one time finished and fixed forever. There is nothing in nature that is not progressive.

Growth is an immutable law of nature; stagnation is not life, but death. Nations, governments and religions grow as naturally

and are formed as any living thing grows from primitive sources.

Whatever is false cannot survive. None of the great religions of the world have been founded on reason, but whatever is good for the uplifting of humanity in them, if they are to survive, must, in the evolution of mankind to higher intellectuality be acceptable to reason. Age, antiquity, superstition and ignorance make customs and toms become laws; visions crystallize into facts; prophecy after long years is written history and fable, superstition and legend are woven into creeds, dogmas and religions. We give name to and define powers and principles we do not understand and in time regard our definitions as realitles.

The more ignorant people are the narrower their views upon any question and the more infallible their manner of expression. All human progress has been wrought out by the endeavor of the individual to better himself. There is a vast difference between theology and religion,

-one is a science, the other a life.

As there is each day a new creation, so each day there comes a new revelation. Physical life is the continual adwith religions. When it refuses adjustment to new con-

the universe, dealing out favors to friend and punish-

ment to enemies. Orthodoxy still holds this doctrine as the saving grace for stan. A new age of faith is dawning on the world; a new spirit is creeping into the churches, inspite of opposition, and a new feeling of dife is making itself fait in all the and a new feeling of life is making itself felt in all the world's activities. It is the advent of the new humanity, the brotherhood det man-"Peace on earth, good will to man." Not one chosen people, but ALL MEN. With Christ no ecclesiastical office was higher than that of brotherhood, The trud liberties of men have come and will come from the splfit of brotherhood.

There is needed in the life of to-day a great revival of intellectual conviction, of the thought of God and his relation to man and mands relation to man. I do not believe this is an age of decadent religious spirit; it is, however, an age of great change in theological thought. It is another step in the evolution of man. Religious truth, like all truth is progressive to meet the demands of the age. It cannot be in its nature, a closed revelation with no opportunity for the revelution of new truths which the knowledge of man is bringing to light, through scientific discoveries and the experience of life. Doubt comes with age, experience and a larger knowledge and is the beginning of a larger faith.

The facts of truth have more sway in the world than faith; we will not only keep the faith but will observe the facts to guide and control our faith.

The reign of blind faith is passing and reason is taking the place it is entitled to in religious matters, as well as other departments of life.

SCIENCE HAS NO REVERENCE FOR ANY PARTIC-ULAR CREED OR BOOK; it deals only with demonstrable truth. The creed a man believes is not so important as the life he lives, Religious creeds and dogmas and metaphysical suppositions of Deity are but kindred relics of barbarism. They have come down the ages along with myths, fables, legends and ignorance, with the Divine Right of Kings and ecclesiastical authority, and long after the necessity of their existence has passed, they remain as the obstacles and burdens of mankind in his evolution to higher forms of life, and thought.

As the faith of the people in the legendary history of Christianity weakens, forms, ceremonies and liturgy become more important until they are in turn replaced by reason's interpretation of God's laws into moral and spiritual'life.

It has been said. "He that will not reason is a bigot: he that cannot reason is a fool; and he that dare not is a slave."

The decadence of old religious beliefs is a part of the evolution to modern progress. Dogmas are submerged by positive truths that cannot be reconciled with them, that enter the mind of man by expelling them. While the essential elements of Christianity are the same in all ages of the world's progress, the attitude of approach toward those truths differs from age to age. The modern approach to a large faith is not the plan of a Calvin, a Wesley, a Luther or an Edwards, of the centuries that are past. Christianity is not a liturgy or a formula of belief, but a disposition of the soul. Pope says:

"For forms of faith let gracious zealots fight;

He cannot bejwrong whose life is in the right," Nature makes no bistory, formulates no gods, no-devile, no sacred literature; han originates all these and attributes them to $God_{J_1}^{r_1}$ There is a religion deeper than was ever embraced in any creed or contained in any book.

No human consideration can make a place holy; no human ceremony can change the standing or character of a man. It is his pulvilege to worship truth wherever it is made known to him, whether in the beauty and majesty of nature or the thought of man.

Unity is the law of feason. Human improvement does not come to men en masse from outside. MEN DO NOT PROGRESS IN CROWDS. Advancement in ideas comes only from the gradual-mental evolution of the individual. Religion is the Velief'in a moral government of the

world. As industry was before political economy, so religion was before theology. Reason is progressive." A religion of reason does not

divide people into churches and make each church the finality of allegiance and the depository of all of God's revelations to man.

Except in the reaim of religion, man refuses to believe what his reason cannot justify. Faith without reason

holds but small ground in the secular world. There has never been a religious doctrine SO UNREA-SONABLE OR ABSURD but that it has found adherents; no superstition so unfounded but that it has been lieved. Man is a dreamer. As things recede into the past they take on the shanes of his own thoughts. It is difficult for a people to get out of a time-worn rut. Errors are handed down and believed in from generation to genyielding eventually to a belief that takes into account eration. Men seldom examine the motive that directs their action or the foundation upon which their opinions and beliefs rest.

of old, should not also grow to nearer and clearer revelations of God.

All life is a study of the infinite, and an endeavor to translate it into finite form. All such perceptions of the infinite are necessarily partial. We can know in part only and can only perceive certain aspects of infinite truth. So theologians see different aspects of the divine character. Every man has the right to search for truth as he will. If he is prevented from so doing he is unable to do what he

was given intellect for. If he is restrained from giving his thought to the world he cannot render the highest service he can render his fellow-men. If a church expels him because his testimony does not agree with its creeds and traditions, it is doing what it can to limit and lessen the knowledge of God and new evidence of the manifestations of God's truth. The history of humanity is the history of indomitable hope.

Man has pressed forward under his burdens, guided himself through the darkness of despair, retrieved his falls and his failures and emarged into the brighter day of hope now before him.

The more of truth we understand the more we should seek for fuller truth. The power that Franklin discovered in the clouds with his kite has, in the fullness of time, been more understood until it is now the servant of man. Human knowledge has always been and always will be in a condition of growth, despite the obstacles it encounters.

President Brinton, of the American Association for the Advancement of Science, in an address, says: "What floods of tears and blood, what long wails of woe sound down the centuries of the past, poured forth by humanity in its desperate struggle for a better life, a struggle which was blind, unconscious of its aims, unknowing of the means by which they should be obtained, groping in darkness for the track they knew not whither. Ignorant of his past, ignorant of his real needs, man has blundered and stumbled up the thorny path of progress for thousands of years. Mighty states, millions of individuals have been hurled to destruction in the perilous ascent, mistaking the way, pursuing false paths, following blind guides. Out of this

struggle the world has reached its present civilization." Surely science cannot find a scintilla of evidence of the biblical fall of man. We cannot explain or harmonize all of the conditions we find in this world.

Was not Judas as necessary in the orthodox plan of salvation as Christ? The serpent as Eve? The tempter as the tempted? Why exalt the one and debase the other? If one lives rightly he must ask of himself how much of error, how much of truth is in his religious opinions. Truth and falsehood cannot exist in the same place-

one must yield to the other. Is there not more inspiration in truth than falsity?

The study of self, of life about him, of books which record the life history of other men and other times are opportunities to each for finding the truth as it exists for hím.

The whole world as man has transformed it is made up of ideas. Ideas seize hold upon men and women and compal them to live them out in some tangible form. Thus has the human family been forced to forge its way up triumphantly from darkness and ignorance toward the light and intelligence. When crushed beneath oppression, better ideas have overthrown the old, and brought the good to pass. Ideas are adjusted by opposition. The unreasonable is worked out of them by the discovery of opposing ideas that will triumph if they are more reasonable. The trouble with the old creeds and religious beliefs is

that they deal more with another world and deal but little with this. The modern idea of religion is that a moral, beautiful life in this world is the best preparation for the next. The glories of a new Jerusalem are not as important in this life as the glories of a new moral, regenerated New York or Philadelphia, and is a grander ideal for service to humanity.

The hope of heavenly reward and the fear of eternal punishment is no longer an ideal worthy of the twentieth century. The truest ideal is the cultivation of the best part of the nature of man, and to raise him intellectually and morally to where he does not want to do wrong, because it is wrong, where he wants to do right, because it is right.

When men are taught a belief in substitutionary punishment or vicarious atonement, there is grave danger that they shall be encouraged to indulge in the pleasure of sin for a time with the full assurance that Christ has paid the penalty and borne the sin and shame for them on the cross.

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5

brought to our attention is the result of chronic catarrh of the throat and middle ear. The air hassages become clogged by catarrhai deposit topping the action of the vibratory bones. Un-

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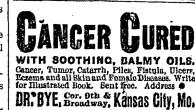
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DEAFNESS

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STARTLING FACTS,

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal cellbacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment 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 con-cerning the methods and spirit, the moral turpitude and evil works of Ro-manism. Cloth, 75 cents.

able account in the next; the scientific creed that is persecuted in one age forms an undoubted and essential part of the succeeding age.

Every new thought strikes the world with wonder and amazement. Every great prophet that time has produced has been considered an enemy to the well established order. Whoever speaks the truth, writes the truth or acts the truth, will always be unpopular. A pleasing falsehood is more palatable to the public taste than an unpleasant fact. We stone our prophets, belie the character and motives of the pioneers of thought while they live and then carve monuments, write epitaphs and pronounce eulogies to their memory when dead. "Time alone adjusts the focus that enables us to see them as they are."

When the Christian religion was first promulgated its teachers were the sport of the amphitheatre, or the torches used to light up the orgies of Roman emperors. Centuries of persecution passed and the religion of the weak became the religion of the powerful and obedience to its precepts, as they were interpreted by authority, was enforced by fire and sword upon those who did not accept It. At last the great truth was evolved from the centuries of bloodshed, that man is endowed with the inalienable right to worship his God according to the dictates of his own conscience. Much of the old intolerance, the old bigotry of these bloody centuries remains as to-day's heritage, although the right to reason and express that reason is conceded.

The true nature of the Gospel of Christ is just beginning to dawn on the minds of men. One shuddlers to think of the things that have been done in the name of religion. Liberalism has shown the spirit of true religion and the dark pages of history in the past cannot be repeated in the future.

We still seem to be breathing the air of medievalism in religion; to be thinking, talking and acting precisely as if the forces of Christianity and our boasted civilization counted for little or nothing in the world; as if no progress has been made over the savageries and inhumanities of ancient days; as if the true Gospel of Peace preached and taught for twenty centuries had made no real impress upon the hearts and minds of men.

I believe there is a new awakening in religion and that great progress is being made in the humanities these recent years; that the sense of human brotherhood is growing: that the sentiments of love, tolerance and justice are far more prevalent now than they were before in the history of the race.

There was a time when men believed the earth occupied the centers of the universe and that the sun, moon and stars were all made especially for- its' benefit. The larger knowledge of truth has showed man's place and his world in the universe. The truths revealed by Copernicus shocked the world so that they put him in prison.

The world has never been ready to hear the truth bluntly told. Truth gets a most inhospitable reception from the prejudices, conservatism, social and religious blgotry, which at present do duty as thought for a large part of mankind. The man who proclaims a new truth In the world that is contrary to existing beliefs must expect to be martyred. The religion of a people at any given time is an index of the degree of civilization which they have reached, and it is also a factor in shaping higher forms of institutions.

Religious and civil liberty have a common source. His-

ditions, its life and vitality is gone. Unless a religion can hold its place in the front of science and of morals, it must gradually in the course of time, lose its place in the nation and thought of man, and all the power of statecraft and all the wealth of the temples will not save it from

higher knowledge and teaches better life. The priests of Egypt who once represented the most advanced knowledge of their time came to fancy that mankind had no more to learn, and upheld their beliefs against all newer wisdom till the world passed them by and left them in the superstition and tradition of their past. The marvels of one age become the common-place of the next and the mind is continually breaking up new ground and laying out new highways of thought and action.

Spencer says, "Evolution can end only in the establishment of the greatest perfection and the most complete happiness." The discoveries of the past century have more clearly revealed the truth that man has never fallen but that he is a rising and progressive being.

A truth never varies; it is the understanding and interpretation of it that varies. The flowing stream of truth passes by the things that are discovered forward to the things that lie further on and as all streams widen and deepen, so the stream of human knowledge is widening and deepening as it progresses toward the ocean of infinity. The twentieth century must be an age of reconstruction. A new temple is to be erected in the domains of religion, dedicated to the service of man, teaching the universal fatherhood of God and the universal brotherhood of man.

The religious world is separating into two great bodiesone holding to dogmatic theology and creeds guarded by the iron hand of tradition; the other a liberal, scientific and philosophical conception of religion in harmony with all the discovered facts of life and experience. The things that satisfied the childhood of the race, its mythology, fables and legends are not the things that ought to satisfy human development in its intellectual maturity. The kind of religion, as well as the kind of government a people require depends upon their state of progress and development. Men make their religious systems as truly as they make the laws by which they are governed. Often contemporaneous science, history, biography and philosophy cannot stand the test of the years, and so with theology; a succeeding age must re-write them from the perspective of the years. A greater knowledge of truth and a wider vision alters our estimates of men, doctrines and teachers. The end of all religion is to so relate each man to the whole that he shall become a divine law unto

himself, with no other priest or authority than the divine inspiration in his soul. Authority has always been the enemy of truth; never its protection. A man should worship only at the shrine of truth. The

universe is his Bible and he should study the book of nature for his creed, and from them receive his revelation and inspiration to better life.

The rules and regulations for one age and country cannot be a guide for another age and country. Nature has no favored race and speaks allke to all and in language that can be interpreted by all.

No system of philosophy can be deemed perfect; no system of religion can be received as an ultimatum to the world. The man who undertakes to locate heaven or hell and define God is laboring under immense difficulties. The time was when all three were definitely fixed; heaven, humanity itself in its development, coming to astounding

Most men are bound down by superstition, narrowed by creed or prejudice, but when a man once catches the snirit of liberalism he never returns to bondage.

People still insist upon a theological and ecclesiastical conception of Christ rather than his intensely human life and the ethical conception of his brotherhood to man. Ministers still show him through a veil of dogmatism and his beautiful life distorted by creeds and metaphysical suppositions of his relation to God.

Christ formulated no creeds, took no texts for his sermons, used no liturgy, left no record of a public prayer, founded no church, and could not have imagined that so much dogmatic theology would ever be promulgated, so huge a structure of creed erected, so many theological works written as a result of his brief life upon this earth, whose active ministry embraced a period of but three vears.

The creeds that are the claims of the purpose and mission of his life are not as important to the world as the sample of his beautiful life and teachings among man. There cannot be a permanent religious creed sufficient to solve all moral problems and adequate to restrain future investigation of truth. We cannot sit forever withering away in the shadow of tradition; we must take up the he roic march along the highways of huamn progress.

Dogmas and creeds of the past arose out of a different conception of the universe and of God, and a different conception of Christ and of life, than prevails to-day among the world's thinkers. They are being supplanted by a NEW PHILOSOPHY OF LIFE AND A LARGER KNOWLEDGE OF GOD AND HIS LAWS. The worship of God does not require that we be consistent with syllogisms of the past, but that we be true to the truth, as he has given us the mind and ability to know the truth. In the realm of things God, the Father reigns absolute and supreme; in the readm pt mind his rule is self-limited by man's ability to comprehend it, and thus arises the freedom of man. To,Be consistent according to popular interpretation is to hold always the same ideas, ignoring the fact that all knowledgelis tentative with man and changing in his though ?!

Infinite truth can have no boundaries; the so-called truths of one agenare the fallacies of the next. As man grows more from the fibile to the infinite his ideals of life and comprehension of God's laws grow. Truth is the expression of God, and must prevail, whether discovered by science, philosophy or religion. He who, objects to it must have conscious cause for fear that truth is not on his side. It is ever living. It cannot be blotted out of the world. It may suffer temporary defeat, be for a time obscured or take on false aspects but ultimately it will claim its own and the allegiance of the world and be recognized in its reality:

The ages have brought a nobler and grander conception of God and man's destiny. It would be strange that the human mind, expanding throughout the centuries, steadily enlarging its views of human conduct, its conception of above, hell below, and God was the arbitrary Ruler of revelations of science, which have transformed the world born in later times .-- Voltaire.

Salvation has come to man when he chooses righteousness for its own sake rather than through relieving his terror-stricken mind from a future eternal hell.

According to Wagner, in his "Simple Life," "If religion serves to make you think yourself better than others, quibble over texts, wear sour looks, domineer over others' conscience, or give your own into bondage, stifle your scruples, follow religious forms for fashion or gain, do good in the hope of escaping future punishment, it is worthless, as it separates you from God and man."

Will religion purge itself of orthodoxy? Experience teaches that the purification of an institution must come from a radical disturbing element that upsets the general order, so that the new may develop undisturbed by the old order. This is the mission of Liberalism. Democracy is based on the political equality of man. Liberalism is the democracy of religion and is based on the brotherhood of man, and the equality of religious thought as democracy is of political thought. What democracy has accomplished in the political world, Liberalism is destined to accomplish in the religious world.

It was not until the nineteenth century that the world was able to produce a religion that was large enough to embrace all humanity, no matter of what standard of intellectual and moral development.

The greatest achievement of the coming ages will be the complete reconciliation of science and religion. There will be no victory of the one over the other, but a joining of hands in a common cause, a union leading to mutual helpfulness, sympathy, admiration and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on many of the best poetic creations of the formation and enduring peace on the formation and enduring peace o change will be a natural process in the evolution of truth into a new and more glorious faith. Sometime in the distant future there must be a perfect revelation of man's destiny. Somewhere there must be an altar around which all mankind can worship in universal brotherhood. As Liberals, we believe we are the advance guard of this forward movement in the evolution of the race.

WILLIAM A. HOFFMAN. Sidney, N. Y.

BELIEF.

The pain we have to suffer seems so broad, Set side by side with this life's narrow span, We need no greater evidence that God Has some diviner destiny for man.

He would not dream it worth His while to send Such crushing sorrows as pursue us here, Unless beyond this fleeting journey's end Our chastened spirits found another sphere.

So small this world-so vast its agonies-A future life is needed to adjust These ill proportioned, wide discrepancies Between the spirit and its frame of dust.

So when my soul writhes with some aching grief, And all my heart strings tremble with the strain, My reason lends new courage to belief, And all God's hidden purposes seem plain. -Elia Wheler Wilcox, in Chicago American.

Ancient history, ancient astronomy, ancient physics, anclent medicine (up to Hippocrates), ancient geography, ancient metaphysics, all are nothing but ancient absurdities, which ought to make us feel the happiness of being

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6

THE PROGRESSIVE THINKER

TOPIC FOR THE PROGRESSIVE General Survey. The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor THE NAME AND ADDRESS OF THE allows this freedom of expression, be-WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, lieving that the cause of truth can be best subserved thereby. Many of the centiments uttered in an article may be

diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of Y()UR article.

WRITE PLAINLY,---We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a findume machine that

day morning. Bear this in mind. is set up on a Linotype 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 re-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the WASTE BASKET. one side of the paper. Please bear this

ITEMS .- Bear in mind that items for need of more humanity in the care of In mind. animals? All the camps, I believe, have special days for certain subjects. 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 generally have to be abridged more or large theorem. You have woman's Day, and dren's Day. Why not have Animals' Day? There can be no more importless; otherwise many items would be crowded out. Sometimes a thirty-line ant subject than that of kindness toitem is cut down to ten lines, and ten ward all living things, for it includes all the other virtues." Lidie L. Irwin, secretary, writes 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, with-out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

Cal.

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE him. I wish you could come for a VARIOUS SPEAKERS SAY WILL visit to our Home. Come for a week VARIOUS SPEAKERS SAV WHE NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT NOT SPACE SUFFICIENT FOR THAT NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Rev. Alice Baker writes: "My home address is now No. 449 Live Oak street, Dallas, Texas."

Mrs. Rose L. Bushnell Donn-Elly "We are changing our residence, having bought property and a business in the city of Los Angeles,

Ella Wheler Wilcox says: "I be-lieve the immortal soul of man is greater than the stars; and if we keep our minds tuned to the thought of our divinity we will be able to 'overcome secret enemies,' to be protected from near future." 'robbers,' and to turn whatever event occurs to our ultimate good."

Wm. Johnson writes from Allegheny, Pa.: "Our society is running along very nicely and the meetings are growing in numbers and interest. We have Mrs. Hatfield Pettibone and Mrs. McFarland as message bearers, and Mr. Samuel Roers of Irwin, Pa., with us every other Sunday. He gives us grand lectures. Mrs. Pettibone gives remarkable tests with full

Clarisse H. Mullins writes: "I am now ready to take up the work again for the cause of Spiritualism. I will hold meetings every second and hold meetings every second and Clarisse H. Mullins writes: "I am

Sufiday, July 29; 1906: "Champions." Gem of Thought-Not always he who wears the victor's crown, Or sits in seats most high, Who has it said, "Oh, he's of great renown.-Thus lauded to the sky; But he who points with steady hand above, And trusting holds most bold, The torch of Truth the chaplet fair of love, Champion of the new yet old. J. W. R.

LYCEUM.

For information concerning the Progressive Lyceum, authorized Les-son Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas

sands he has released from the bonds We go to press early Monday morn-ing, hence communications intended for of orthodox Christianity, have mostly oined our ranks. He was firmly rootthat current lesue should reach this ed in materialism and could not keep up with the procession as we Spiritualoffice not later than the prévious Satur-He was conscious to the ists view it. end and died as peacefully as a child. ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-This may surprise some Christians,

but it's true." H. L. Dailey writes from Jonesboro Ind .: "Those who have visited trumpet and materializing seances have no doubt frequently heard the controls of those mediums speak of a sphere beyond them where their guides dwelt, but that they knew nothing of the condition of spirit life in that sphere, and you will note that no medium so Chilfar has been able to break down the wall that bars the people in this life from that sphere, therefore it is with pleasure that I announce that sphere is now open to me, and with its coming you can look for a new order of

things in the ranks of Spiritualism. from New Era, Oregon: "The First Spiritual Religious Association of and I believe that others will show up soon with the same statement. It his Clackamas county, Oregon, has cancost me twelve years of patient labor." celled the ordination certicate of Mrs. Addie R. Smith of Portland, Oregon." Mary B. Hill writes; "Neither the

heat of the day nor the showers pre-Capt. Henry Harrison Brown, for a vented friends and members of the long time a lecturer in the ranks of Band of Harmony from partaking of Spiritualism, and at the time of the the hospitality of Mr. and Mrs. Fressearthquake in San Francisco, the ed-itor of "Now," is located at Glenwood, Many enjoyed themselves in 1888. the afternoon at progressive euchre He writes: "I wish to congratuuntil the tables were spread for six o'clock supper. The evening hour was well filled in. Miss M. Long late you on having Mr. Tuttle to carry on a department. To me it is the most valuable for its clear philosophy, gave a very interesting talk on health; of any in your pages. I have occasion Mrs. Coombs and Mrs. Stainer-Adams often to quote from him and have many clippings laid away for use in well-understood messages; ome my books when I print the ones I plan. Mrs. Fravil an inspirational song and I find myself in close sympathy with Miss Edna Abrahamson delighted all with some well executed instrumental These socials are well atmusic. tended, and the interest on the increase, and we invite all friends and hope all the members will be present at the next meeting, which will be held at the home of Mrs. Alice Tur-bett, 3764 Indiana avenue, August 2, a visit. The earthquake did not harm us; the fire did, and all California is

suffering from a business stagnation from it." progressive euchre commencing at 2 clock; score cards 25 cents; Mrs. J. H. Dallas writes from Meriprizes. One of Chicago's noted singden, Conn .: "I have just received my ers has been secured for the evening dear old Progressive Thinker; and have read and re-read some of its which will be devoted to music and elocution; also messages from well known mediums. Don't forget the pages which always make me feel like a new woman. The Sunflower Society date, or your luncheon, or your friends." here is a brave little band, but was on the eve of disbanding when I entered its ranks. But we have started anew Ferd C. Suhrer writes: "The ser-

vices of the Rising Sun Spiritualist Mission on Sunday, July 15, were well with new strength, and I hope to have something good to tell you in the attended. After the lyceum in the af-ternoon, President Kirchner read a Mrs. A. Sexsmith writes: "The beautiful poem and Sister Kirchner's Christian Spiritualist Society, conduct-ed by Miss Sarah Thomas, has comguides brought hope and consolation to many through messages from the menced its fourth series of tent meetother life. In the evening Bro. Orings at Reiger's Grove, Des Plaines river and Madison street, Sunday, lando Miller, Ph. D., lectured. On Sunday morning, July 29, Brother July 1, being the opening day. The Miller will again be with us. In the tent, which is commodious in every afternoon the lyceum will be followed way, was well filled afternoon and evening, by those eager to listen to by an inspirational address by Sister A number of test mediums Briggs. A number of test mediums will give tests. Dr. J. H. Randall will Miss Thomas, who took for her subject, 'On Christ the Solld Rock I speak for us in the evening." Stand,' demonstrating the truths of

Mamle Young writes: "The Divine

land, Oregon,

Mrs. Henrietta L. Lichtig leaves Saturday, July 28, for her camp work. She will be at Vicksburg, Mich., July 29 to Aúg. 5; Snowflake, Spiritualism and spirit return from Mich., August 5 to August 19; Clin-

ASCENDED HIGHER.

Hon, A. B. Richmond, Prominent as Spiritualist, Lawyer, Lecturer and Author, Passed Serenely to Spirit. Life, at Mendville, Pa.

A. B. Richmond, for over fifty years prominent resident of Meadville, died at the home of his son, L. L. Richmond, North Park avenue, at 6:30 o'clock Wednesday evening, July 18. The family returned from Pitts-burg to again take up their residence here in Aprilipf this year, and with the exception of one week after his ar-rival, Mr. Richmond, has been confined to his room, failing gapidly since Sunday. Mr. Richmond' attended Allegheny

colloge in 1839, and afterwards studied medicine, a He practiced medicine for three years, and in spare moments read law, and was admitted to practice in the courts of Crawford county in 1849, as the law was more to his taste and afforded ample scope for his brilllant and versatile mind.

He was a natural mechanician and this, with his knowledge of medicine, made him an expert in many cases. He was fond of intricate legal problems and soon became noted as a criminal lawyer. During his practice he was connected with 101 murder cases, most of which he personally conducted. - The last was in the Frank Major

case, where he was appointed as coun-sel for defense of the man who at last suffered the death penalty for the murder of Chief of Police McGrath of Titusville. He was very successful in defense and many an accused man has been freed through the pleadings and legal acumen of A. B. Richmond. He was engaged in over four thousand cases in all and had a most extensive practice. He was elected district at orney in 1851 and served one term in that capacity.

He was married September 7, 1848 to Miss Mary Morris, and there were three sons born to them, Lewis L., of this city, who survives him, Hiram M. and Charles E.

Mr. Richmond was not only interested in all scientific subjects, but was an author of some note. He wrote two strong temperance books: "Intemper-ance the Great Source of Crime, or Leaves from the Diary of an Old Law-yer," and "A Hawk in an Eagle's Nest." Mr. Richmond visited Cassadaga Lake in 1887, and became inter ested in Spiritualism and later wrote a book entitled "A Review of the Sey-bert Commission's Report." which passed through several editions. His last work was entitled "Nemesis: a Story of Chautauqua Lake," which was a most fascinating tale woven from a story which he had heard in lectured on many subjects and was for several years one of the most attractive personalities on/the Spiritualistic lecture platform.

A. B. Richmond was interested in the material progress of Meadville, and in the '60s, built Richmond mu-seum on the site of the present Richsix able collection of relics and rare objects on one floor and a theatre in which many noted actors of the day which many noted actors of the day appeared. The museum was later re-moved to Put-In-Bay, Ohio. The pres-ent Richmond, block, now owned by Otto Kohler, was built by Mr. Rich-mond on the site of the old museum. In many ways his ability was recog-nized. In 1853 he was appointed as-sistant director of machinery at the Gravetal Palace Exposition, and in 1876

sistant director of machinery at the Crystal Palace Exposition, and in 1876 was a Pennsylvania commissioner at the Centennial Exposition, being ap-pointed to the place at the suggestion of the late S. Newton Pattle, who said, "Richmond is fitted for such a place; he knows more about more things than any man I know." Mr. Richmond was a man with a re-

Mr. Richmond was a man with a re markable memory, a love for poetry and literature, a rare conversationalist and a convincing speaker.

In politics Mr. Richmond was not active in late years. In 1880 he was the Republican candidate for state senate but was defeated by the late Homer J. Humes. LOW RATES TO LILY DALE.

[Advertisement.]

GRAND LEDGE CAMP.

Located at Grand Ledge, Michigan

July 24-2:30 p. m.,

July 25-2:30 p. m., lecture Mrs. A. L. Sheets. July 26-2:30 p. m., lecture

July 28-2:30 p. m., lecture by

Mrs. A. E. Sheets. July 29-10:30 a. m., lecture by Os-

car A. Edgerly; 2:30 p. m., lecture by Oscar A. Edgerly, followed by mes-

August 10-2:30 p. m., lecture by

August 11-2:30 p. m., lecture by

August 12-10:30 a. m., lecture by

August 14-2:30 p. m., lecture by

August 16-2:30 p. m., lecture and

These exercises are

MARY ANN CAREW,

BY DR. T. A. BLAND,

. 8.

Mrs. A. E. Sheets.

Mrs. A. E. Sheets.

Bages.

This favorite place of resort will

by

lecture

The Central Passenger Association, including the railroads in Michigan, Il-

linois, Indiana, Ohio and Pennsylvania subjects chosen by the audience, clos-Return limit 30 days. The Chicago rate is \$14; St. Louis, \$19.25; Indian-In conducted the lyceum; then followed a apolis, \$12; Cincinnati, \$11.30; corresponding low rates from other points. All the roads from Chicago, New York City, Boston and intermediate terri-Vermont, spoke interestingly. Mrs. City, Boston and intermediate terri-tory will sell low rate excursion tickets Luce, vice-president of the society, June 1 to Seut. 30, return limit Octo-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. Vcket agent for them. Spiritualists Home Fund.

Another beautifu solo, by Mr. Stretten, "Only Remembered for What We've Done," when Mrs. Allyn lectured on several subjects ' chosen by her audience, "Occult Forces" being the center one around which she gath-ered the rest. After more singing, Mrs. Volk gave readings, followed by Mr. Galter, a young medium, who appeared on the rostrum for , the first time, and gave messages to entire Mass.; 2:30 p. m., lecture by Mrs. A. strangers which were recognized as E. Sheets of Grand Ledge, Mich. correct. At the evening meeting Mrs.

Volk gave readings. The secretary has for sale the Banner of Light and The Progressive Thinker, and will take subscriptions for the same. It is also her intention to establish at her home, Floral Heights, an emporium for progressive literature. ELIZABETH M. FISH,

Secretary Floral Heights, Parkland, Eden P. O.,

Pa.

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.]

August 4-2:80 p. m., lecture by Mrs. R. S. Lillie. John Shafer, pioneer of Walker township, passed to spirit life July 6, August 5-10:30 a. m., lecture by Mrs. R. S. Lillie; 2:30 p. m., lecture by Mrs. R. S. Lillie. in the 75th year of his age. He was well-known throughout the country and highly respected by all. Funeral August 7-2:30 p. m., lecture by Mrs. R. S. Lillie. services conducted by the writer. MRS. D. A. MORRILL. August 8-2:30 p. m., lecture by Mrs. R. S. Lillie.

Grand Rapids, Mich.

August 9-2:30 p. m., lecture by Mrs. R. S. Lillie. Passed to spirit life, at Pittsburgh, Kansas, July 5, 1906, Leander Sharp Hynds, aged 57 years. Brother Mrs. R. S. Lillie. Hynds, agea of years. Diotect Hynds was a life-time Spiritualist, be-ing a seer from his birth. He leaves a widow and two sons. Mr. Hynds was an old resident of Pittsburg, and Mrs. Marian Carpenter of Detroit, Mich. his boyhood at Westfield. He also an immense concourse of people was Mrs. Marian Carpenter; 2:30 p. m. present to show respect to his memlecture by Mrs. Marian Carpenter, folory. The floral offerings from lowed by messages. friends, two Spiritual societies and lodge members, were many and in rare designs. The undersigned con-ducted the spiritual service in har-Mrs. Marian Carpenter. Messages. August 15-National Spiritualists Association Day: 2:30 p. m., lecture and messages by Mrs. Marian Carpenmony with the lodge service at the grave. Mrs. Bird Ables, Reed, was organist; Mrs. Alpha Wood, Anderson, ter. Magust 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. sang from Longley's Beautiful Hymns. At the close of service at the home, the body was conveyed to Pittsburgh's beautiful home of the dead and there consigned to Mother Earth, the winds August 19-10:30 a. m., lecture by Elizabeth Harlow; 2:30 p. m., lecture and songs of birds and whisperings of

flowers and grass its requiem for aye SARA C. SCOVELL.

This program subject to change. Passed to spirit life July 14, at the ge of 42, Berlah Green Williams, son The program for the forenoons, Sundays and Mondays excepted, will of David and the late Ruth Ann Willbe varied and interesting, consisting of ams. He was a grandson of Rev. Bemediums' meetings, conferences, etc riah Green, the famous abolitionist. Mediums who are developing, as well He was born in Utica, July 12, 1864. as others, will have an opportunity to He is survived by his father and one participate. brother, Eugene D. Williams, both of great aid to those expecting to take up Utica. Funeral services by Rev. John the work. J. W. EWING, he work. J. W. EWING, Grand Ledge, Mich. President. Sayles, Universalist. DAVID WILLIAMS.

Wife, Mother, Spirit and Angel. Harry S. Havens, a prominent citizen of Lansing, Mich., passed away July 11. His funeral was held July By Carlyle Petersilea. This most beautiful story of the ex-13 at the home on Larch street, Mrs. A. E. Sheets officiating. He leaves a

periences of a young wife and mother taken from her home on earth widow to mourn his great loss. How-ever, the consoling philosophy of Spir-in such a realistic way, that one is

by Elizabeth Harlow.

PREMIUM BOOK **OFFER**? Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every

CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They have the following speakers this year: July 22-10:30 a. m., address of welcome by Oscar A. Edgerly of Lynn, constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them

are DELIGHTED WITH THEM. We have now THIRTEEN magnifi-cent PREMIUM BOOKS which you by

can select from. GEMS OF THOUGHT, by SEVEN-Mrs. A. E. Sheets. July 27-2:30 p. m., lecture by TEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. But if you order more than one Pre-

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, mium Book the price is as follows: Any two of the Thirtcen Premium Books you may order, price 70 cents. Any three of the Thirteen Premium Books you may order, price \$1.10. Any four of the Thirteen Premium

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. Books you may order, price \$1.50. Any five of the Thirteen Premium Books you may order, price \$1.75. Any six of the Thirteen Premium

Books you may order, price \$2.05. Any seven of the Thirteen Premium Books you may order, price \$2.85. Any eight of the Thirteen Premium

Books you may order, price \$2.65. Any nine of the Thirteen Premium Books you may order, price \$2.90. Any ten of the Thirteen Premium

Books you may order, price \$3.10. Any eleven of the Thirteen Premium

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 Pre-

mium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country or Europe.

Bear in mind that every order for a Pramium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.

The following is the list of titles of the Twelve Premium Books:

1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and

Life in the Spirit World, Vol. 2. 5-The Encyclopedia of Death, and

Life in the Spirit World, Vol. 8. These three volumes have been prepared by I. R. Francis. They contain invaluable data.

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

5-Ghost Land, Spiritualism, Occuit, ism, by Mrs. Emma Hardinge Britten, 6-The Next World Interviewed, by, Mrs. S. G. Horn, a most remarkable me-

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifta. 8-A Wanderer in the Spirit Lands,

Translated by A. Farnese, a wonderful English medium. 9-The Religion of Man and Ethics of Bcience, by Hudson Tuttle.

10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11-The Great Debate Between Moses and naturalness of it. It makes the Hull and W. F. Jamieson 12-Letters from the Spirit World. written through the mediumship of Carlyle Petersilea. 13-Gems of Thought, by SEVEN-TEEN leading authors, is our last Premium Book.

Have You Read OUR 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.

July 28, 1906.

SENT TO THIS OFFICE. When writing for this paper use a pen or typewriter.

Parkland, Pa., Camp.

Sunday, July 15, services at the auditorium on the camp ground, opened at 10:30 a. m. Mrs. C, Fannie Allyn lectured on

ing with a fine inspirational poem. After more singing, Mrs. Augusta C. Volk gave messages, followed by singing, with a poem by Mrs. Allyn. the afternoon, by request, Mrs. Allyn short conference meeting at which one of the veterans, Newman Weeks of spoke in reference to next Sunday's meetings, which would be conducted mainly by mediums, and all the proeeds would go towards establishing a

Monroe street, from 2 to 4 p. m., be-ginning July 26. Short talks will be given on Spiritual Unfoldment, etc. Freedom Society. I will also give readings by appointment."

R. G. Lee writes: "A camp-meeting of the Spiritualists of Oklahoma will be held at Mt. Park, commencing August 23, 1906, and holding ten days. Rev. Alice Baker and John W. Ring will serve us according to their respective gifts; also others. Let all Spiritualists who can, come and make this, our first camp-meeting, a success. We would be pleased to hear from some good physical mediums. one intending to attend, let us hear from you. For particulars address Rev. T. W. Woodrow, Hobart, Okla., or R. G. Lec, R. R. No. 1, Snyder,

Mrs. Minnie Lambert writes: "I ask Okla.' the Spirualists and the readers of The Progressive Thinker, to not send any stamps to me, as I cannot change them for money, and the money is I have only received \$8 what I need. this far, and I was in hopes I would get enough money within two or three weeks so I could get my house re built, which was burned up. I need it very badly. Dear readers and Spir itualists, please send more money and I will try and pay it back to you. Please mention in your letter when you write whether you wish me to pay it back. I am sure you will get your pay in the next world anyway. Address me in care of Box 83, Bedford. Iowa."

Mrs. C. L. Dykeman writes: "I am very glad to have you take the stand genuine mediums, and try to get rid of the frauds in our ranks. If Spiritualists themselves would be more careful in endorsing mediums on a short trial, I think it would be bet-We must not be too hasty to judge either way, but if mediums are repeatedly caught in fraud, they should be kept in some way from defrauding the people. Our belief is too sacred to be used in such a manner. There are too many undeveloped mediums, honest, no doubt, trying to practice their mediumship to make money to live; if all such would do some other honest work until they are fit to go before the public, our cause would be the better for it."

Mrs. S. E. Mackley writes from California: "As the annual campmeeting season is now upon us, and many will be gathered in the spiritual camps out of curiosity, who do not read our papers or magazines, there is a suggestion which I will make. I want good words spoken for the animals which cannot speak for themselves, and especially in regard to the horror of vivisection. Hudson Tuttle has tried to keep the subject before the public, doing his whole earnest duty in that respect, as in all other things. God bless him! But there are many thousands of good people it life in San. Francis who do not read the papers, and who

who do not read the papers, and who have never heard of vivisection. Why not set aside one day to urge the Spiritualists of America, as the thou-

hold meetings every second and trace that received them. The socie-fourth Thursday of the month at 751 in bringing Catiticat work being done in bringing Spiritualism to a higher standard in the minds of the people who come Sunday after Sunday from the suburban towns, as well as those 4709 Indiana avenue, Chicago, Ill. Messages from the spirit world will be given, and work in general will be taken up under the auspices of the old taken up under the auspices of the old others, and side in betrates the betrates the second states of the Spiritual Church, Hygeia Hall, had good meetings Sunday. The pastor, Rev. Lucy A. Hodge Koontz, took for her subject, 'Why Are We Left Alone?' being a heart to heart talk and strength. These meetings will continue, during the months of July and August, or until further notice. Come and bring your lunch and chil-

with the audience; all receiving tests, dren and stay all day. There are also circles every Wednesday and Friday and felt amply repaid for foregoing worldly pleasures.' afternoon at 2:30, conducted by Miss Thomas. Sunday services commence Letter From State, President, Portat 2:30 and 8 p. m."

Eva L. Stewart writes: "In spite of To the Editor :--- I had intended givthe warm weather the Hyde park Ocing to your readers something of our work here in Portland, Oregon. The cult Society is having very interesting Mr. Henry Ellis' (not Millmeetings. interest in our cause is certainly iner, as reported last week), short discreasing. When one can call out an course was well received, as well as his messages. Mrs. E. Guckert gave audience in Portland three times a day for six consecutive days, and hot a short message to nearly everyone in the audience, all recognized. She is a enough to broil a "hare" in the shade,

then it is that we may well claim success with our mass meeting, which fineworker and is appreciated by all of our friends. Dr. R. Greer of Maywas held from Monday, July 2, up to yood, will probably be with us on the the 7th, ending Saturday at 10 o'clock 29th, and when he comes we are sure of something good."

of Cleveland, Ohlo.

ception of the first three Sundays of

September, 1906. He will be pleased

and free thinker, lately passed to spir-

00, ... Cal.

His

. m., the greatest interest ever shown in old Portland, and was carried over E. Armburg writes: "I am open for from the auditorium to the First Spir engagements as speaker and message itualist association on Sunday, the medium from fall to spring; South-8th, where many persons were turned ern states preferred. I contemplate a working trip to Europe later. Write me for the camp season at Lily Dale, away for want of standing room. Much interest was shown throughout the entire week. Saturday evening N. Y. Well known workers given as. being the close of our mass-meeting; reference. Terms-very reasonable." the auditorium was packed. We had Oscar A. Edgerly's engagements as for our principal attraction, President made for the next twelve months are H. D. Barrett, speaker, and our Calias follows: From July 22 to August fornia John Slater, the world-re-19, he will act as chairman at Grand nowned platform test medium. John 19, he will act as challman at orbit. Ledge Camp, Grand Ledge, Mich. From August 22 to August 26 inclus-ive he will fill an engagement at Lily Dale, N. Y. He has the first three Sundays of September at his disposal. has done some wonderful work here and converted many whom other me diums could not reach, and brought out the respect and recognition of the associated press, which is saying a For the last two Sundays of September and the entire month of October, he is good deal for Portland. Mr. Slater has filled the auditorium engaged with the Spiritual Temple So-

to overflowing for five consecutive clety of Newport, Ky. During Novem-ber and December he is to serve the Ladies' Spiritual Temple Fund Society Sunday evenings, and done a grand work

Mr. Barrett was with us for one During January week. He also did a beautiful work. 1907, he is engaged to speak at the He has now gone to New Era camp for Newbury street Temple, Boston, Mass. this month.

February is engaged with the First Mr. Slater has worked two Sunday Church of Spiritualists of Pittsburg Pa. March is engaged with the First Association of Spiritualists of Washnights with the First Society, arousing double interest with the already converted ones. ington, D. C. During April and May he is to fill a return engagement with

Let the good work go on. All other societies except the First are taking a the First Spiritual Church of Baltisummer vacation. The Oregon State more, Md. For the first two Sundays Association is guite alive, and its work is to be commended. We are trying to keep up our part of the great of June, he is engaged with the W. A S., of Worcester, Mass. The second two Sundays of June he will serve the work so much needed. "Wake up!" is what we advocate. May we be worthy of ministering angels to bless Lynn, Mass., Spiritualist Association at Unity Camp. As will be seen in the above Mr. Edgerly's dates are all filled until July 19, 1907, with the ex-SOPHIE B. SEIP. and to lead.

Portland, Ore. State President.

"Science and the Future Life." Bv to hear from societies desiring to em-James H. Hyslop; is one of the most valuable acquisition to the literature ploy a trance speaker for those dates. Permanent address, 42 Smith streef, of Modern Spiritualism that has ap-peared of late years. It is scientific in Lynn, Mass. Dr. J. L. York, a noted materialist

its method, protound 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.

Mr. Richmond gave up his office and practice here three years ago last ton, Iowa, August 21 to close of camp. She is open for engagements for the April and went to Pittsburg to live season of 1906-'07. Address her at with his son .- Meadville (Pa.) Morn-

ing Star.

Lyceum Normal at Chesterfield Spiritualist Camp.

Apparent misfortune-sickness of a dear friend-permitted me to be in the vicinity of Chesterfield, Ind., and I spent almost three days most delightfully there. While Rev. B. F. Austin and Prof. W. F. Peck were instructive

in their discourses, Mrs. Murtha of Toronto seemingly correct in her mes sages and the other workers and the management extremely kind in their marked attention to me, I found my special delight in Mrs. Anna L. Gilles pie and her band of lyceum workers. How eagerly those little folks, and larger folks as well, waited for an opportunity to welcome their teacher and how full of soul is Mrs. Gillespie in her endeavors to furnish fitting and proper food for the unfolding individ-It is Mrs. Gillespie's intention to make the several weeks of her lyceum work at Chesterfield a lyceum normal course, so that those attending can return home with ideas sufficient to conduct a lyceum; that the "liberal and harmonious education" brought from the Summerland by the venerable Andrew Jackson Davis may be carefully promulgated. This is an excellent opportunity, and I hope that many will avail themselves of so promising a time and inform them selves along this very important line lyceum work. Mrs. Gillespie also hopes to form a team" for demonstration of her spe cial work at the National Convention

to be held in Chicago during October, when an entire evening will be devot ed to lyceum work.

Lyceum, Lyceum, and an arch, march, ahead, e i o Never diad, the ahead,

Come, come, come! _____JOHN W. RING, National Supt. Lyceum Work. Green Mountain Falls, Colo.

Onset Notes.

Everything looks good for a grand season at Onser this fear. Almost ev-ery cottage is let. All the hotels are open, and most of their rooms are let. The camp will open Sunday, July 22, with Dr. Geo. A. Fuller and Mrs. C. Fanile Allyn as the speakers, and Mrs. Kate M. Ifam as the medium. Meetings will be held morning, after-noon and evening. There will also be their hond converts by the Bridgebe their band concerts by the Bridge water.Band.

Monday there will, be a conference monuay uere win, be a conference; Tuesday, Mrs. Annie K. Hinman; Thursday, Mr. Alfréd H. Terry; Sat-urday, Veteran Spiritualists Union Day; Sunday, Miss Susie C. Clarke, Thos. Cross and Katle M. Ham. H.

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

itualism aids her in her time of need. carried away with the sweet beauty A. E. SHEETS. other world appear very near to us.

Brother Wilkinson, an old-time This book has been a great comfort to Grand Spiritualist residing near many weary hearts who have lost mother, wife or babies. Price, neatly ledge, Mich., was born to higher life June 29. His form was laid away bound in cicth, \$1. the following Sunday. The aged wife who with him enjoyed a knowledge of "Harmonics of Evolution. The Philos-

Spiritualism; is left alone in the home, ophy of Individual life. Based Upon Natural Science, as Taught by Modern but bravely bears the bereavement, Masters of the Law." By Florence Huntley. A work of deep thought, car-rying the principles of evolution into knowing it is but for a season. Mrs A. E. Sheets conducted the funeral services. new fields. Price, cloth, \$2.

A NAMELESS GRAVE.

"A soldier of the Union mustered IN THE WORLD CELESTIAL. out Is the inscription on an unknown With full page photograph of the Heroine Pearl' from a spirit painting. "Three things that make this book remarka. ble. Its authorship, the astounding claims put forth in t. and the philosophy and revelation of a future life it contains."-B. O. Flower, in the Arena. "It will give us courage to pass through the grave At Newport News, beside the salt sea wave; Nameless and dateless, sentinel or

scout Shot down in a skirmish, or disastrous rout

the Arena. "It will give us courage to pass through the deep shadows of death to the sun-lut olimeot the World Celestial."- Hev. H. W. Thomas. Cloth bound with gill side stamp; price \$1.00 Of battle when the loud artillery drave Its iron wedges through the ranks of

brave, And doomed battalions storming the HELIOGENTRIG ASTROLOGY

redoubt. Thou unknown hero, sleeping by the sea In thy forgotten grave! with secret

shame l teel my pulses beat, my forehead

burn. When I remember thou hast given for

WOMANIN ITS ATTAINMENT OF FORM AND FEATURES me All that thou hast, thy life, thy very name,

And I can give thee nothing in return.

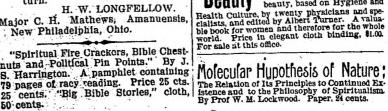
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THE PROGRESSIVE THINKER

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"I am sinless? I am perfect?"

With great force Espie asks if God

To the Editor:-In several issues of the Detroit (Mich.) News-Tribune of the past year and especially in late issues there have been articles in proof salists; that is, believing in "univer-of either the eternal torments of the sal grace" they naturally hope for and wicked or of their destruction—a word that may be considered the synonym of annihilation, In the Sunday issue of two weeks

ago was a letter from John P. Espie, a Methodist, addressed to Laic under the heading, "The Fate of the Wick-". he The article was sensible and very suggestive. Laig grappled with ing does not seem to suffer from init only lightly. His reply was rather lame and tame considering the momentous subject of the final destiny of the wicked.

the truth is not in us."

and Christ-Evolution of the God-Idea-Evolution of the Christ-Idea. The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas?

committed suicide by polsoning, going into minute details of the affair. She We

affect the evidences of spirit existence, for that is proven by a communication being made, and not by its character. It does, however, throw a flood of Jesus of Nazareth; The Prophecies of light on the condition of those who the Messiah; Conception and Geneallight on the condition of those who the Messiah; Conception and Geneal-communicate. Very few investigators ogy of Jesus; The Youth of Jesus; there are who have not had similar experiences. They become so inrapt, they accept the spirits as infallible authority, and it seems necessary for such an experience to awaken them. Hell; The Gospels; Cause of the Ex-The conditions which make possible tension of Christianity; Resume of approach of such spirits, is supthe plied by the eagerness of those beginning investigation, and their hold is made firm by seances held at any and Arcana of Spiritualism met with such marked success. I have concluded to all times and unduly prolonged. The hour should be appointed, for, as has issue this volume in that manner. been repeatedly explained, when sewill contain 300 to 350 octavo pages: ances are held as the whim of the oc-casion suggests, any spirit chancing to bound. The price will be \$1.25; to casion suggests, any spirit chancing to be present may control, and having thus entered the door opened wide for The price is not desired until t The price is not desired until the book is announced as ready for deit, may indefinitely continue. There is no assurance of the identity of any livery, which, it is intended, will be communications thus received. early in November next. All that is communications thus received. now asked is your expressed desire

The spirit truly "haunts the se-ice," and is ready with answers to ance.' questions to whomever addressed.

ing of the work in the hands of the G. R. W.: Q. What is the differprinters depends on a sufficient numence between Spiritism and Spiritual-, ber of subscribers to assure the undertaking. I thank those who may be interested ism?

These words are used as syn onymous, but really have differentitheir subscriptions. ated in meaning. Some writers apply Spiritism to the phenomena, while others make it especially to belief in re-incarnation. Spiritualism has a broader, inclusive of the phenomena and philosophy; in fact it embraces the entire psychic realm.

"Student": Q. How is the

tricity, like light and heat, is simply vibrations? Can the scientist have a clear comprehension of a theory which he presents in language ob scure and meaningless. What can be the meaning of "a disembodied elec-trical charge containg no matter?" It is a waste of time to ask these questions, for they cannot be an-

wered. Faith is sneered at by these scientists, and even in religion it is commanded to demonstrate or ingloriously retire. Yet with all the high preten sions of science as accepting nothing, not demonstrated, absolutely, elimi-nate all that is received on faith, how small would be the volume of the absolutely proven and unmistakably known. The most highted religionis does not exercise one-half of the faith of the up-to-date scientist. Notoriety newspaper puffing and magazine write-ups are gained by the wildest speculations, and the scientific stand-

IMPORTANT WORK.

My first thought upon reading, Es-ple's article was, where dwell those who are not wicked—those who are What Spiritualism Teaches About God not sinful? Where is the man ego-tistic enough, self-righteous enough, о зау know of only one such, and he, fa-I know of only one such, and he, ta-mous in two continents, is Dr. Dowie, But to the record. Paul writes, "Let no man deceive himself." And in the first Epistle of John, 1st chapter, 8th verse, we read: "If we say that we have no sin, we deceive ourselves, and

What is their meaning?

What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. "can hold the child of the slums as responsible as that child who is born and reared in a Christian home?" "Certainly," replies Laic, "God will make allowance," and to prove it he quotes five or six passages of scripture, From the beginning its unfoldment is traced from age to age; from race to race. A brief but searching study of

conforming with the principle of equi ty. This is comforting, implying compartments in hell; but the evanthe ideas of God held by different neoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and gelical orthodox 'teach that there are but two places after death and the judgment-hell and heaven. (Matt. Persians, Jews, Greeks, Romans, Al-25-46.) But Paul spoke of a third exandrian School. Early Christians, the Philosophers, the Bible, the Borheaven. third hell, in which are different comder Religions Chinese, Scandinavian, Aztec; The Old Question of Design in partments? Mohammedan theology Nature; The Ultimate, Cosmic Mind. The Christ-Idea of a mediator to has seven heavens and seven hells. The lowermost heaven and the top-

most hell so interblending, like rainstand between man and God is almost bow hues, that the subject therein consigned can only say: "This is com-fortable if not exquisitely delightful." as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia and the West:

hell. In proof, there lie before me a portion of "Calvin's Institutes," the John the Baptist and His Relation to longer and shorter catechism of the Presbyterians, and the "constitution" Jesus: Sermon on the Mount: The Apostles Sent Forth; Death of Jesus; of the Presbyterian church, published Burial and Resurrection: Devils and in Philadelphia. Here are tension of Christianity; Resume of the Life and Character of Jesus; The I. "God by an eternal and immut-able decree hath chosen some men to Ultimate of the Christ-Idea. Publication by subscription of the

It

eternal life, and also according to his sovereign power, he hath passed by and foreordaned the rest to dishon-or and wrath." (Page 165.) II. "At the day of judgment the

wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.' (The larger catechism, page 219.) "The end of God's appointing

and encourage the publication by Of this work, A. E. Giles in Banner

God, and the most grievous torments, in soul and body, without intermission

16:351 Some Very Interesting Particulars demption and inflversal grace? I Given in Reference to It by Dr. J. M. Peebles. (1) Given in Reference to It by Dr. J. M. Peebles.

Upon the whold this is an excellent paragraph. I really think that two-thirds of the more intellectual and cultured Methodists ale at heart Univerbelieve in the final restoration of all mankind, considering divine punishment to be disciplinary rather than retalitory.

It is reported that when an overzealous evangelist was told that Universalists believed that all men will be finally saved, he exclaimed in hor-ror: "I hope for better things!" The doctrine of universalism, that

is of the final holiness and happiness of all mankind, is a beautiful faith, and just what might be expected from a God of infinite goodness, wisdom and power. There is only one cult superior to this, and that is Spiritualism—not Spiritism or any form of Japanese and Chinese necromancy. Spiritualism is the antithesis of materialism, gives to investigators the most irrefragible proofs of a future conscious existence, and predi-cates the happiness of that existence

right living. J. M. PEEBLES, M. D. Battle Creek, Michi

PSYCHIC LONGEVITY.

A Comprehensive Expression as to Its Nature and Application, as Presented by an Editorial Writer of the Chicago Chronicle.

Apparently the Society for Psychical lesearch confines itself to the phenomena of Spiritualism, and without aluable results, while there are many other psychical problems awaiting Would not that imply a solution which are not so difficult but of greater present and practical utility. One of these is the problem of inomnia. Almost any victim of this complaint knows that it is psychical. That is, he has observed that it is in almost every case caused by one current of thought and relieved by another, but what the laws and princi-But orthodox churchianity gives us ples are on which it works are a profound mystery. The mystery is profound but not hopeless and might have been explained long ago if the Society for Psychical Research had worked as hard on it as it has on Mrs. Piper's seances.

extracts: A similar but far more important oversight is the psychical lengthening and shortening of thie. At first sight one would say that notifing could be more honeless that an⁵¹¹ attempt to make an hour anything that sixty min-

utes, and yet there is no mental phenomenon more common or better rec-ognized than the slow of rapid flight of time. There are times when hours pass like miutes and other times when we say that a few minutes seem like

an eternity. The popular theory about it is that III. "The end of God's appointing this judgment day is for the manifest-ation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal ing destruction from the presence of the Lord and the glory of his power," (Page 152.) IV, "The punishments of sin in the vorld to come are everlasting separa-

world to come are everlasting separa-tion from the comfortable presence of nothing but pleasure shortens time and nothing but pain lengthens it.

To this inquiry it is difficult to give in hell fire forever." (Page 175.) Here are extracts from some of the straightforward pulpit preachings of Rev. Jonathan Edwards, Rev. Em-mons, and other preachers of 60, 70 hear. (I am now 85 years young.) known trouble. Some such people Listen to these sermons: I. "The godly wife shall applaud the justice of the judge in the con-On the other hand, when a man is un-on the other hand, when a man is undemnation of her ungodly husband. der sentence of death and is in con-The godly husband shall say amen to stant anguish of mind time passes the damnation of her who lay in his with great rapidity. bosom! The godly parent shall say hel-There are indications that time is lelujah! at the passing of sentence of their ungodly child. And the godly child shall from his heart approve with drugs time passes rapidly. On the damnation of his wicked parents the other hand, in dreaming, when the who begot him and the mother who bore him."—Rev. Thomas Boston's longer. It is related to some man that lying in bed with his eye fixed on Four-fold State, page 336. II. The saints in glory shall be far more sensible how dreadful the wrath the clock he fell asleep and dreamt of an extensive tour through Europe, and of God is, and will better understand being suddenly awakened he looked at how terrible the sufferings of the the clock and found that he had been damned are, yet this will be no occaasleep only three minutes. sion of grief to them, but rejoicing. They will not be sorry for the It is a doctrine of the transcendental philosophy that time is "a mode of thought," which can mean nothing damned; it will cause no uneasiness or dissatisfaction to them, but, on the less than that time is long or short according to our mental operations. excite This is important, if true, but not III. When they (the saints) shall see how great the misery is from which God hath saved them, and how truths which are said by different peogreat a difference he hath made beple to be "the greatest thing. in tween their state and the state of othworld," but what would all of them ers who were by nature, and perhaps by practice, no more sinful and ill-detogether be to a discovery of the psy-chic principle according to which time serving than they, it will give them s lengthened? more a sense of the wonderfulness of With this principle understood and God's grace to them. Every time they look upon the damned it will exapplied, there seems to be no'reason why every one of us might not become cite in them a lively and admiring sense of the grace of God in making them so different. The sight of hell's virtual centenarians. Even without such extravagant ex-pectations as these the increase of hutorments will exalt the happiness of man happiness from such a discovery torments will exait the happiness of the saints forever."—Rev. Emmon's Sermons. (No. XVI.) It is true that preachers do not preach such sermons in the morning would be inestimable... It is a singu-lar thing that as men are now constituted time always passes too rapidly or too slowly. This is the last evil time of this twentieth century, and yet if their sermons were gospel serthat any one ever expected to see cured, but if the psychical philosomons then, they would be gospel ser-mons to-day; but if they did preach phers will get busy on it some people now living may see the wheels of time thus, their churches would soon be empty or occupied by lecturers upon behave themselves. on salo: education, science, philosophy and the DRIFTING, DRIFTING! various reforms that are brightening and liberalizing and making the world better. Gladly do I say that minis-To the Home in the Higher Spheres ters, unless backwoods exhorters, do

Land of Souls, and Continue Their Earthly Friendship-The Unique Friendship of Three Inseparable Companions, as Set Forth in the Chicago Daily Tribune.

In North Chicago lives an old gentleman who owns-or rather has as friends-a dog and a pigion, and the three are inseparable companions.

Wherever this old gentleman goes the two pets accompany him. The story of their friendship reads like a fairy tale, and were Hans Christian Anderson living he would doubtlessly begin his tale of their adventures with 'Once upon a time there was a man

and a dog, and a pigeon." But this is no fairy tale and any one who visits Lincoln Park in the summer time may see these unusual comrades.

Charles Noe, well known in his neighborhood as a retired opera singer, lives at 680 Sedgwick street. All around Lincoln Park the three are a familiar sight, and the residents of that vicinity have become accustomed to see them on their daily walks,

About 10 o'clock every morning they start out. The dog is old and stiff with rheumatism and Mr. Noe walks very slowly to give her ample time to keep up with him. She is 14 years old and was raised by Mr. Noe. as were also the parents of the dog. It is a cross between a Black Spitz in all worlds upon right thinking and and a pug and resembles both of these varieties enough to give it odd characteristics.

Comrades: Man, Dog, Pigeon.

Between the dog and her master gravely walks the pigeon. If it gets ired it rides on the dog's back, or its favorite place, the head.

Mr. Noe always speaks to his pets in German. "We are all German." says he. "Come ze Mousie schoene Mousle" (come to Mousle, pretty Mousie), is all he ever ventures as a rebuke when the pigeon neglects the dog. It always has the desired effect, and Pidgle at once flies to the feet of Mouisie.

Their friendship, says Mr. Noe, began four years ago when he found the pigeon, half dead, in the deer pen at

Lincoln Park. It was only a squab two weeks old and it had fallen out of its nest under the eaves of the deer barn into the drinking trough below. It was nearly drowned, featherless, and bleeding. He rescued it and took it home. "I had no idea," he says, "of keeping it, and after it had fully recovered and seemed old enough to fly I-opened the windows to let it fly away. To my as-tonishment it could not be driven out."

In the meantime; unknown to Mr Noe, a strong friendship had sprung up between the dog. Mousle, and the pigeon. From then until now they have been comrades, sleeping and playing together.

Their way of sleeping is amusing. Birds go to their nests only when darkness comes, and the pigeon will not retire until the gas is turned down, even though it may be 12 o'clock at night.

Mousie could sleep regardless of time or light. But she soon learned that if she went to sleep her strange bedfellow would not be in its accustomed place between her front paws. Now they retire together, the bird nestled between the paws under the dog's neck and the dog with her head bent down over the bird.

Pigeon Jealous of Intruders.

The pigeon seems to have changed its nature entirely, never evincing any desire to mate or run away. On the contrary, it fights bitterly any intruder of the pigeon family that hapvens to come upon the premises.

In their daily rambles in Lincoln Park Mr. Noe, Mousie, and Pidgie are invariably the center of attention. Nor does this annoy the old gentleman.

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/July 28, 1908.

This department is under the man ngement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep recated. Correspondents often weary dulgence, in the wildest fancies. with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay.

Every one has to wait his time and place, and all are treated with equal favor. NOTICE .--- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private an swers, and while I freely give what-

ever information I am able, the ordi-nary courtesy of correspondents is ex-HUDSON TUTTLE. nected. J. Kurtz: Q. We took up Planchette and were successful from the first, but one day we were shocked when the name of a friend who had left us, was given, claiming she had

almost haunted our seances. wrote to her friend after a while, and the reply came that she was never in better health. We were greatly af-fected by this falsehood, and cannot explain it satisfactorily. A. Such communications do not

ceived theory of "electrons," and the oted." electrical nature of matter demonstrated?

A. This question calls for an answer which perhaps reaches beyond at the stake. the interest of the ordinary reader, yet with the widespread interest in science, the confusing nomenclature of the subject may be made intelligible and acceptable. The theory of elecand acceptable. The theory of class, trons, as set forth by Dr. H. C. Jones, with great interest." G. A. Bacon: "Valuable for the book, is that received by scientists. The electron is another name for corpuscle, of which the atom is made up. The elementary substances as gold, oxygen, iron, differ from each other because of the different number of electrons which make their atoms. Hence matter is not matter but elec-

What is an electron which is the foundation of the material world? The answer is: "The electron is,

then, a disembodied electrical charge, containing no matter, and is the term which yet will be employed to desigthis ultimate unit of which all so-called matter is composed.

This statement is so explicit, when made by a scientist, it conveys the impression that it has been demonstrated. The idea is strengthened by its application to determining just the number of electrons which go into the formation of the atoms of the elements. Thus it is said an atom of mercury is made up of 150,000 electrons.

How is this so positively known? By multiplying the atomic weight of an atom by. 770, hydrogen being taken as a unit.

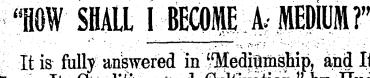
Why is hydrogen taken as a unit; why multiply by (10: 100) these steps is an assumption. The theory. It has why multiply by 770? Each of atom exists only in theory. It has never been seen or felt. It is impossible for it to be recognized by the senses. Its nature is absolutely unknown, yet the electrical theory goes a step farther in assertion and not only says it is composed of electrons. but gives the exact number in each atom of the various elements.

What is meant by "a disembodied electrical charge?'

It contains "no matter"; it is a piece of nothing vibrating with inconceivable rapidity; in other words is nothing! At atom of mercury is made up of 150,000 of these nothings; of disembodied electrical charges!

Now it is asked how is this demonstrated? It is not. It is entirely as sumption, without the least support beyond the weight given by the posed scientific knowledge of its advocates.

How can the theory be harmonized of a strong, logical thinker, on a deeply with the received theory that elec- important subject. Price, cloth, \$1.



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HUDSON TUTTLE. Address Berlin Heights, Ohio.

THE HAUNTED HOUSE

There is a house quite small and plain Upon a silent street. And peering through the wondow pane

A face my glances meet. The house is vacant and forlorn. The owners with the dead, The curtains on the windows torn.

Their pristine beauty shed. Within thể house is damp and chill, The light is dull and grey, The household goods remain therestil Fast going to decay; Upon the walls the pictures hang,

With cob-webs matted o'er, Mute witnesses to sorrow's pang. When Death came in the door.

The bedstead stands amid the gloom The clothes with mildew green. Behind the door still hangs the broon That swept the dwelling clean; Upon the mantel the old clock stands Coated with dust and grime;

No movement to the silent hands, To mark the march of time. In musty closets hang old clothes, Old shoes lie on the floor, The garments worn perchance by those Who toil on earth no more. Mementoes on the bureau lie,

Reminders of 'the past: Time's cruel hand here meets the eye Nothing on earth can last. As we pass slowly thro' each room,

We feel a subtle thrill Amid the silence and the gloom-Our blood seems growing chill; We feel the presence by our side Of spirits we can't see;

Within the house they still abide. They know not they are free. H. W. EDMISTON.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work

not now generally preach the dogma Time glides on in shaking and shade. Our lives are drifting away Like a leaf on a creat of a wave, Or the mist of the geenry spray. of eternal damnation nor punishment in hellfire forever; but they

"Smoothe down the rugged text to ears polite,

And snugly keep damnation out of sight:" The sun goes forth in 118 aplendor; It trails through the asure skies, But sinks at last in the bliows That's tinged with its crimson dyes.

In the warmth of the morning sun, New flowers their petals unfold, Radiant in delicate tints With the secret of the untold. cellent society, for such great, brilliant and brainy souls as Baron Von

Jefferson, John Quincy Adams, Benjamin Franklin and Lincoln and others constituting a galaxy of great soulsare lost-eternally lost a dearn size

Espie, he indulges in a rather sarcastic fling at Methodists, in these words: "But are not all Methodists, at least more than two-thirds, Universalists?

"Why," says he, "when my dog and pigeon come in sight the monkeys and igers and other animals receive no more attention. Sometimes hundreds crowd around us, amazed at the sight

of so tame a pigeon and its evident af-fection for the dog."

On the street the attention they attract is just as great. Pedestrians will stop and look on in surprise, and it is no uncommon thing for a carriage or automobile to stop that its occu nants mey request a nose for their kodaks, or to make offers to purchase. Mr. Noe has been offered substantial sums by admiring observers of his pets. He also received an offer from a dime museum agent. He was mere to sit on view with his pets and ly make a little speech, for which he was to receive \$35 a week. The offer was declined.

Being asked whether he was not nfraid that a strange dog or cat might kill the bird, he replied: "Not while Mousie is around.

When the weather is fine Mr. Noe frequently sits in the park and reads. His companions will play or sit contentedly near him until time to return home.

Mousie Is Getting Old.

But Mousie is old and tires quickly. Sometimes in a spirit of mischief the pigeon pecks her playfellow merciless y on her back, picking out the most vulnerable spots, and though Mousie howls with pain, she never offers to harm the bird. Mr. Noe explains that this is because the pigeon wants to play and gets impatient because the dog is so old and lazy. At home the two pets have the free-

dom of the house. Mrs. Noe is as fond of the pets as her husband, and that only kindness is shown them is readily believed when one sees how they trust their master. When either Mr. or Mrs. Noe returns home after an ordinary absence they are affectionately greeted by the dog and the pigeon files to the hand or shoulder to show its delight. The same good fellowship is shown when Mr. Noe gets his cap and coat preparatory to leaving the house. Mousle is too old to make the wild demonstrations of a puppy, but she barks and shows in every move a readiness to go along. .

The behavior of the pigeon is far more amusing. It waltzes around the floor, ruffing its feathers, bobbing its head up and down, and uttering its continuous "gook-a-too-goo, gook-atoo-goo."

Form Ideal "Happy Family."

"It is hard for me to refuse their rejuests to go downtown with me." said the old gentleman.

On Christmas day Mousie received a present from her master in the shape of a plush robe or dog coat. One of the results of her old age was the fall-ing out of a great deal of her hair. She gradually became quite bald, and had no way to protect herself from the Medicine Hat blizzard, but now when she goes out for a walk in cool weathhe gratefully permits herself to be infolded in the coat that her master has so kindly provided:

Odd companions they are, to be ure. But where in all the world is to sure. To the home in the higher spheres. be found as remarkable a chain of friendship as that which links Mr. Nos. Mousie, and Pidgie?

MRS. J. H. DALLAS.

Meriden, Conn.

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Nevertheless, if the doctrine of eter-

nal torments be true-if the evangel-ical creeds of the church be true-if faith in the atoning blood of Jesus Christ be necessary for salvation-then hell has, and will have, most ex-

They waft their perfume far and near. Humboldt, Huxley, Tyndall, Victor Hugo, Garibaidi, Dickens, Thomas Flaunting their Flossoms and spray; They linger and smile a little while

Then droop while life drifts away, All life with its beautiful dreams, In this article of Laic, replying to With its hopes, its joys and fears, Is drifting away from you and from

Do they not all believe in universal re-

THE PROGRESSIVE THINKER

July 28, 1906.

Effie I. Chapman, Cambridge, V(

Freeville Camp.

July 22 and closes August 19. Fol programs write to Miss Victoria Moore, Dryden, N. Y.

Delphos (Kans.) Camp,

27th. Address all communications to I. N. Richardson, secretary, Delphos,

Opens on August 10, closing on the

LIST OF CAMP-MEETINGS. After the camp opens address each of the above at Queen City Park, Vt. Send in Your Dates and Name of Sec-The Freeville Camp, N. Y., open(

retary 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 can be made.

Onset Camp.

camp will commence July 1 and end Sept. 2. For full particulars address

City of Light Assembly.

The season opens at Lily Dale, N

Y., July 13, and closes September 3.

For program address Laura G. Fixen,

Occan Grove Camp.

Lake Pleasant, Mass.

The twenty-fourth annual camp-meeting at Mt. Pleasant Park, opens July 29 and closes August 26. Pro-

grams and information given to all

who write to Mrs. M. B. Anderson

Summerland Camp.

clation will hold its annual camp meeting the last week in June, begin

ning June 24. Mrs. F. Lee, secretary

Winfield (Kansas) Camp.

New Era Camp, Aregon.

Wonewoc Camp-Meeting.

Ottawa Camp.

May

longer.

The Winfield Camp Association will

The Summerland Spiritualist Asso-

secretary, Clarkesville, Mo.

A. G. Keck, Akron, Ohio.

General Manager.

Parkland, Pa. Onset camp commences its thirtieth annual meeting, July 22, and closes August 26. For full programs ad-The third annual session of Parks and Heights Camp opens July 1, and closes August 2, 1906. Elizabeth M. Fish, secretary, Floral Heights, Park-land, Eden, Pa. iress the secretary, Onset, Mass. Lake Brady, Ohio. The fifteenth annual session of this

Kansas.

Mt. Park, Okla.

A camp-meeting of the Spiritualists of Oklahoma will be held at Mt. Park, Commencing August 23, 1906, and holding ten days. For particulars ad-dress Rev. T. W. Woodrow, Hobart, Okla., or R. G. Lee, R. R. No. 1, Snyder, Okla.

A MESSAGE TO OUR READERS.

Which Contains the Result of Meditation, Reflection and Philosophizing on the Part of the Venerable Writer.

I am glad to know that we are in the lowest sphere, and have a chance to rise to higher planes of existence, through the spiritual world to the celestial.

I realize that I am getting old, and reflect much on the various experi-ences that I have had upon the earth plane, and of the great extremes that we all have to endure in our earthly existence.

The hope of a better life over yonder, cheers all aspiring souls amidst the trials, sorrows and afflictions of this mundane sphere.

All humanity are a part of nature, and go to extremes just like the weather.

The older we become, and the more we learn, we see how little we know of things terrestrial and celestial. There are some great souls, like

Hudson Tuttle, and many others who write for The Progressive Thinker, who are fountains of wisdom. It is wonderful how they can discuss the great problems of life, learnedly and

scientifically. It is wonderful how the scales are falling from my eyes, as I behold the errors and dogmas of the past centu-ries exposed, and coming to naught.

To think how the generations of past ages have been deceived by priestsraft, false leaders and teachers, it is horrible to contemplate; and yet in our day and generation the same processes are carried on, religiously and politically, as well as intellectually.

Progress must always be slow 80 long as the leaders and teachers use ignorance, prejudice and superstition as stepping-stones to their own advancement and interest, to assume control over the masses of humanity. Hudson Tuttle, in one of his books

says: "The battle of hell has been fought and won," yet it seems to me more work is to be done to enlighten some people on that subject.

The signs of the times indicate that the awful doctrine of eternal torment has had its day, and is among the has-beens. No persons but popes and priests could conceive of such a terri-

ole bugbear to scare the ignorant people so they could be kept under their dominant leadership.

The idea that human beings are brought into this world of sin and vanity, without any choice of their own; and must then be punished eternally for their frailty and imperfections that are inherited from one gening camp grounds or camp work, will eration to another, is too preposterous please write to the secretary, who will answer all inquiries. F. H. Lesher, president; Mrs. Ruth Eastman, secrefor enlightened people to believe any

Away with the horrid doctrines of the awful past, and have all, both great and small, learn and teach love,

tion which was held in the same place the three days following our meetings. While at Whitewater we received Mr. and Mrs. Sprague Give a Detailed

letters from Macomb urging us to re-turn and hold more meetings. By ad-vice of Brothers Barrett and Warne whom we met at Whitewater, we went back there intending to remain two

St. Louis, Mo., where we took part in or three days, a three days' anniversary meeting held On our arriv On our arrival we were both taken sick. Mrs. Sprague was so very sick that we were frightened. She came in the beautiful Spiritualists' Temple

on Fine street. This was a great meeting. The speakers and mediums all did excel-lent work. Mrs. Anna L. Gillesple of California, who was present, was at her best, and won the applause and ous strain, brought us to a realization approbation of all. This, we think that there was a limit to our endurwas her first appearance on a St. Louis ance, and that, nature's demands must not be ignored, so we gave up the work in Macomb for the time beplatform, but it will not be her last. St. Louis has "home talent" that

QUARTERLY REPORT.

Account of their Missionary

Work.

Our last quarterly report left us at

ing, and took the train for our daugh-ter's home in Grand Rapids, Mich. can hardly be excelled, and a good number of speakers and mediums, Though we had many true-hearted and noble friends in Macomb who some of whose names we cannot now recall, so will mention none, took part in the services, each one adding a share to the success of these meetings. would have done all in their power The lyceum was one of the great features of the meeting. The lyceum to be sick. Here we remained but a exercises consisting of music, short time in Grand Rapids, but marches, recitations, etc., had a winmoved on toward home, stopping to fill an engagement of three meetings ning effect upon the large audience.

N. S. A. Missionaries' Report.

Little ones, and some larger grown, gave to us older ones truths pertaining to the teachings of our harmonial philosophy and they were given in such a way as to touch our sympathles and create in us a greater love for our beautiful religion. We could not in that state. It has some of the best workers and has two or three speakrefrain from sending out a silent heartfelt prayer that all the world ers who have developed in the home might be led to understand and enjoy this blessed truth of ours. Spiritualmeetings. We enjoyed meeting once more

ists should have more lyceums, and the St. Louis Spiritualists can give them "pointers" on how to make the lyceum a success. We left St. Louis feeling happy in

the knowledge that our cause is in good hands, and that each year marks its growth as well as an improvement in the methods of work.

We next visited Millersville, Mo., where we held "protracted" meetings for a week. Everybody nearly for

miles around, attended the meetings. Each evening the streets were filled with fine carriages and other vehicles of various descriptions. One man came by public conveyance forty miles and remained until the close of the meetings. He told us he had been well paid for the time and expense, which of course was gratifying to the missionaries.

Millersville, according to the census of 1900 has a population of 210 into us. habitants, but we had nearly double that number in our audience on one occasion. The railroad is nine miles improved our health. We are in exaway, and there was no telephone. There is but ore church in the village and that is a Spiritualist church, and it is paid for. It is large enough to seat about three or four hundred people, and every denomination is Sunday in September when we will be welcome to use it. The few Christians ready to visit places in Kansas, Oklahave given up trying to convert the Spiritualists of Millersville, and use the church no more.

the great success they proved to be-Millersville is properly named. We must have been introduced to at least one hundred Millers, men and women, and a large proportion of them were Spiritualists.

Mr. George H. Miller, who is the president of the society is a pioneer Spiritualist and a grand, good man. His good brother, whose first name we cannot now recall, was once a Universalist minister, though for many years he has been a Spiritualist and has given his services to this society and community without money and with-

out price. Mr. N. P. Stearns is the secretary of

at Elyria, Ohio. We found the Elyria society in good condition. That excellent and inde-fatigable worker, F. W. Martin, is again president of the society, and whatever he undertakes to do he does well. This society is one of the best

with the earnest and congenial souls with whom we labored when this so-

clety was first formed; and also to meet the new ones who have come into the fold since, some of them through the good work of the society. It is always a pleasure to the missionaries to see the good resulting from their efforts and in Elyria as well as in multi-

ful. May the good angels inspire all the vorkers to renewed efforts in behalf of our beloved cause. We arrived in Jamestown May 31, since which time we have held no meetings, and we shall hold none until we begin our camp-meeting work at Hazlett Park, Mich.

During our vacation we have moved from Jamestown, N. Y., to Detroit, Mich. Our vacation has been a rest We have worked hard in moving but the change in occupation has cellent condition for our camp work. We go to Hazlett Park, Mich.; Clinton, Iowa; Delphos, and Winfield, Kansas, camps, closing our camp work at the last named place the first Sunday in September when we will be homa, Nebraska, Iowa and Illinois.

Correspondents please address our home, No. 1082 Trumbull avenue, De-We were treated royally. Every-thing was done to make the meetings to us from this address wherever we may chance to be. E. W. SPRAGUE AND WIFE,

N. S. A Missionaries.

THE BIRTH OF CHRIST.

Its Date Considered as Astronomical.

The Christian Fathers identified the birth of Christ both with the time of the vernal equinox and ;the winter solstice. Cassini had demonstrated the fact

that the date assigned to the birth of Christ is astronomical. lated, according to the It is calcutradition o

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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 beld 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. Confer-

Original Landsengo Oli Paintings; size 8x9 inch-ds. Mailed postpaid on receipt of \$1, Batisfac-tion guaranteed on money refaulded. Send lock of hair or something that has your magnetiem. Each picture painted exclusively for the person ordering it. Every pietrno original, from sug-gestions that some with your letter. A thing of beauly for a wigwam best material medi pic-ture on streicher. Address, COPPER WALKER, 28 Ogden avenue, Chicago. ence at 3 p. m. Lecture at 7:45." Mes-sages at each service. Midweek meet ing Thursday 3 p. m. Mrs. Jeffery Bur-land, pastor. The Church of the Paychic Forces

The Church of the Paychie 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 S01-53 East 43d street. Conducted by Mrs.

Isa Cleveland. 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 Bou-levard. All welcome.

Temple Light and Truth, 370 Wabaneia avenue, near Robey street and tudes of other places the ovidence of North avenue. Sunday school 10:30 a. the value of missionary work is plenti- m. Lectures and spirit messages given

n. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occuit Society holds regular Sunday ovening services, 7:45 colock, at 319 E. 55th street, between kimber and Warner and Park Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the

neetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 455.2. 55th street. Entrance to hall, 319 E. 55th street. The Rising Sun Mission holds serv-

ices every Sunday morning at 11 o'clock, lyceum; locures 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 very Sunday at 3 and 8 p. m. Sclentific and philoscphical, lectures; best psychic and message bearers in attend-ance. Prof. F. M. Stoller, cubductor. German-English Society, Bund Th

der Wahrheit No. 18, holds services every 'Bunday' evening at 8 o'clock in Brand's Hall, 152 North avenue, be-tween Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues;

erybody welcome.

medium. All welcome

entrance first door north of Howard's theater. Frank Joseph, medium. Ly.

Church of the North Star Spiritual Union, incorporated. Meetings Sun-days at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and

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MINIPORTANT

Resolution Adopted by the National Spiritualist Association.

s heartily concurred in by each

member of the present board of the

N. S. A., to-wit:

reputable phase."

Price 25 cents.

At the regular meeting of the board of trustees of the N. S. A., held at headquarters in Washington, D. C., the following was unanimously adopt-

Send age, sex, leading symptom and your address, and we will diagnose This camp is located at Harwich, Mass., and opens July 8 and closes July 22, 1906. -For programs and in-formation, write Mrs. Mary B. Small, your disease FREE South Harwich, Mass. and all who are suffering with STOMACH TROUBLE Lake Pleasant Camp opens July 29, and closes Aug. 27. For full pro-grams address Albert P, Blinn, 8 if it is not cancer or ulcerated stomach, we will charge you for healing same only \$5.00 per month, and all other chronic diseases, a great reduc-Grove Place, Norwich, Ct. tion will be made. Mt, Pleasant Park, Clinton, Ia,

Write today. Do not delay. REMEMBER.

9-99999999

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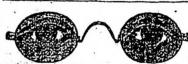
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B. F. POOLE-Dear Sir:-The spectacles you sent are perfect, and if I ever want another pair i will surely apply to yon. With many thanks MRS. M. L. SOUTHERLAND, Huron. S. Dak. This camp opens July 29 and closes August 19. Any preson desiring programs or information regard-

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The New Era Camp-meeting begins July 8, and continues over four Sun-Address Rev. G. C. Love, presdavs. . 119 Wisconsin street, Milwaukee, Wis. ident, 934 1/2 C street, Tacoma, Wash. Sunapee Lake Camp, N. H. Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, 1906, and closes Aug. For programs and information 26. write to the secretary, Lorenzo Wor then, Hillsboro Bridge, N. H.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Spiritualist Camp-meeung tion, Forest Park, Ottawa, Kansas, 7 inclusivé. 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, Anderson, Ind. Forest Home Camp, Mich.

the society. He is a well informed

A large and excellent choir, comed mostly of the younger members of the society, furnished the music for our meetings.

The reader can easily see that. though this village is small and quite ridian of Jerusalem, the very day of a distance from a railroad, with a widely scattered population, yet the cause of Spiritualism is made to thrive and become a blessing to many people. Energy, independence and perseverance built this church, organized this society and made Spiritualism the society and made Spiritualism the dria. There the incarnation with popular religion of the country around the conjunction of the sun and moon at the end and re-beginning of the sun and moon at the end and re-beginning of the sun and moon at the end and re-beginning of the sun and successful the successful the sun and successful the sun and successful the sun and successful the sun and successful the successful the successful the sun and successful the sun and successful the succesful the successful the succes not better opportunities and condinot better opportunities the upbuild-tions in which to work for the upbuild-this conjunction of the solar father ing of the cause of Spiritualism than had these hardy sons of toil? If so, then should you not take courage and proceed at once to lend a helping hand to those who are laboring so earnestly to advance our cause and bless the if every Spiritualist the child in Egypt. the what a mighty work Plutarch tells us that the virgin Oh world? would do a little what a mighty work

could be done, We next visited Beardstown, Ill. where we held two meetings in the Court House. These were the first public Spiritualist meetings ever held shootings and sprouts very imperfect in this town. Brothers John C. Daily, Sr., and W. F. Throckmorton, assisted by perhaps a half dozen others, arged for our coming. Much interest in our work was shown, and we should have remained longer, but having previously engaged to serve the Farmer City society, we bade them adieu with a promise to return

at an early date. At Farmer City, 111., we learned that the society had been holding no sence of the gnosis, hence the solstice meetings during the winter. The roads had been so bad that they were almost useless some of the time, and they were not much improved when we arrived.

Our audiences were not large, but the people were appreciative and some who were not Spiritualists, expressed themselves as being much pleased with our work.

Our Easter sermon which thought was a logical and pleasing one, did not seem to please a Christian minister who was present, and later on we were informed that he had given notice that he would reply to it, which he did. The Spiritualists went to hear him with the intention of reporting his sermon, and having us reply to it, but after hearing it, they wrote us that it amounted to nothing to his side, and did us no harm, and that we had better save our ammuni-tion for larger game.

We filled a three days' engagement at Decatur, Ill., where we have a socie-Association. This is a small society. kept it going since we organized it two years ago last spring. They needed our assistance very much, and we did weak and struggling societies. we visited Whitewater, Wis., and \$1.00.

held three successful meetings in Morris Pratt Institute building; at- cret of How to Keep Young." tended the Wisconsin State Conven- Peebles, M. D., M. A., Ph. D. Price \$1 | Frice 10 cents.

the Roman church, by an astronom and enthusiastic Spiritualist and a ical epoch, in which, as shown by the modern-tables, the middle conjunction of the moon with the sun happened on the 24th of March, according to the Julian form (re-established a

little after by Augustus), at half-past one o'clock in the morning, at the methe middle equinox.

The day following the 25th was the day of Incarnation according to street. tradition of the church as represented by Augustine, but which was the time of birth according to Clement Alexanmessages equinoctial year. Nine months after and lunar mother, who are portrayed in the earliest known picture of the crucified, the divine child was born in the winter solstice, December 25 the date assigned to the birth of the young sun god Mithras, and to Horus

mother Isis was delivered of Harpoc-

rates (i e., Horus considered as the child of the mother alone) about the winter tropic, he being in the first Another Explanation in Reference to and tender, which is the reason, as the Egyptians say, that when the lentils begin to spring up they offer him their first tops for first fruits. They also observe the festival of her afterbirth (the Hebrew shiloh) or Horus the son of the Father, after vernal

equinox. These two astronomical dates were continued paut de mieux by the equinoctial christolators, who could not account for them in the aband spring equinox are both assigned as the time of the one birth, which is impossible as human history, but is true to the mythos and the two Ho The birthday of Mithra, the invincible one, was celebrated as an ancient festigal, on the 25th of December, the day of solstice, our Christmas day. He was born in a Christmas day. He was born in a cave, and wherever Mithra was wor-

shiped, the cave was consecreated to him; as the "highly mysterious cavwas sacred to the sun god of ern" Egypt .-- Gerald Massey.

ruses.

"A Consultacy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed state-

ment of facts concerning the efforts of church leaders to get control of the gov-

"The Light of Egypt." Volumis 1 and 2. An occult library in itsilf, a t Decatur, Ill., where we have a socie-toxt-book of esoteric knowledge as sociation. This is a small society taught by Adepts of Hermutic Philos-Association. This is a small society, **(gpby**: Price \$2 per volume. composed of earnest souls. They have "After Her Death. The Story of a Summer." By Lilian Whiting. mind that loves spiritual thought can our assistance very much, and we did the best we could for them and when we left them their energy and zeal binng advanced ideas on the finer and we left them their energy and zeal book. Beautiful spiritual thought, con-registered a notch higher in the scale | ethereal phases of Spiritualism, leading and they were thankful that the N. S. etnerear phases of Spirituation, reams. A. furnishes missionaries to help phere of exalted spiritual truth. A

> "Death Defeated; or thePsychic Se-By J. M.

Chicago Spiritual Alliance Church, in d at its session, May 0, 1906; Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All

welcome. Services at 8 and 8 p. m. Spiritual Science Society meets every Sunday from 2 to 10 p. mi, at Arlington nocent public may be DECEIVED Hall, N. W. corner of 31st street and Indiana avenue. Admission, free. AND ROBBED, and the most sacred feelings of human hearts outraged by simulating the forms of and messages Mrs. Dixon will always be in attend-Others will assist. These from their dead, are seeking to unite meetings will be continued all summer. all fake mediums, their tools, follow-Dr. Beverly, president, No. 44 East 31st ers and dupes into a secret oathbound fraternity that will defend their trick-Mrs. Mary Hill holds meetings every ery; and,

Sunday and Wednesday evenings at 320 Whereas, they are wilfully, for their Flournoy street. Good speakers and own selfish ends, representing the offi-cial board of the N. S. A, as opposed to all physical or other legitimate Divine Spiritual Church holds meet

ings 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 Kooniz, pastor. The Christian Spiritualist Society holds tent meetings every Sunday afternoon and evening at 3 and 8 p. m. at Reiger's Grove, DesPlaines River and West Madison street, conducted

by Miss Sarah Thomas.

SEISMIC DISTURBANCES.

the Same. . "Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. To the Editor:-In your valuable M. E Conger. An appeal to reason and man's highest aspirations. A plea for paper of June 26, our brother correspondent of Denver, Colo., A. F. Cool, is in error about steam causing earth-quakes. Dry, saturated or super-heated steam is non-explosive.; All the fires within the earth could not of life between men and women Leatherette, 40 cents. ty of Form and Features. - The Cultiva generate steam fast enough to give it tion of Personal Beauty, Based on Hy sufficient force to cause it to break through the earth's crust, for the reason that the steam would condense. A very large body of water, instantly Albert Turner." Of and value. Price \$1. converted into steam, is the cause of seismic disturbances. Water by boiling loses the greater portion of the oxygen that it holds in solution: when that is the case, it will explode. When the oxygen is boiled out of the water. two for 15 cents. ... it is not water, but a bed of electricity. Water is the most dangerous com pound known, and still with care it is the safest. A housewife will give a hot stove a wide range if there are two or three drops of water under. a dish pan on the stove. One hundred gallons of water instantly converted into steam will create a force of 160,800,-

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tary, Mancelona, Mich.

Meetings are held at Mowerland Park, Upper 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, Salem.

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.

Visksburg Camp. Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette

Fraser, Vicksburg, Mich. Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 9551/2 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 beings presiding chafrman. 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 continues every Sunday until the last of September.

Mantua Camp, Ohio. This camp, located at Mantua Station, Ohia, will open July 9, and con-tinue to August 27. For further particulars, address F. H. Sherwood, sec-

retary, 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 Camp-

neeting Association, at Niantic Camp Ground, Niantic, Conn.; season of 1906 commences June 12 and continues until September 11. For full particulars address George Hatch, South Windham, Conn.

The Ashley, Ohio, Camp. This camp opens Aug. 5, and closes August 26. For further particulars address Will Randolph, secretary,

Ashley, Ohio. Haslett Park, Mich. The twenty-fourth annual assembly of Spiritualists at Haslett Park, Mich. commences Aug. 6, and continues to September 3. 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, Rockland, Me.

Queen City Park Camp, Vt. Queen City Park Camp, South Burlington, Vt., commences July 29, and ends Sept. 8. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or

mercy, virtue, honesty, morality, forgiveness, and right doing and living

among our fellow-beings. The Golden Rule may be as old as the hills, yet its principles are excellent for all individuals and nations.

Some of our authors tell us there never was such a man as Jesus, everything in reference to him being mythical or allegorical. Others claim he was a great reformer of his day, and an infidel to the Jews. The Jews cru-cified him because he exposed their

errors and hypocrisy. There seems to be a world of dispute everywhere, and I do not believe anybody will be lost, here or here-after, on account of belief. Without Without true knowledge and correct evidence, how shall we decide who is right and who is wrong?

All should be guided by reason and logic, let the consequences be what they may. We learn through spiritual communication there are evil spirits and good spirits, and that the evil ones cannot be relied upon for truth and veracity any more than human

As the spirits pass out of human bodies, they still retain their personal identity, but reach higher spheres of intelligence through progression and teachers of the higher spheres of the spiritual realm. This we learn through our honest and gifted mediums who receive the knowledge and

evidence from the spiritual world. Spiritual intercourse proves truth of Spiritualism, and establishes the true principle of immortality, and spirit return to earth. We have been taught by science and experience, that everything in nature is controlled by law, and all beings are made to suffer the consequences who break its laws. Man is but an atom before the physical elements of nature, when they go to extremes, and become raging forces of destruction of lives and property. The silent powers of the universe are awful to contemplate when they break forth in violence, changing her own forms, and laying waste the cities and works of mankind. How helpless and frail is man before the elements! The Angels of

love and mercy who go forth to minister to the suffering ones in times of great distress and need, in those dreadful calamities that befall mankind in different parts of the world, are human beings who have become educated, cultured and refined through the process of love, goodness

and sympathy, developed in the soult of men and women of true character, It is sympathizing humanity who go

in person to help the needy, while the multitudes send money, provisions, clothing and all things necessary to alleviate suffering, sickness and This indicates the growing brother. hood among individuals and nations, and may progress hasten the time when love and co-operation shall be

the ruling power of society everywhere. This world would be far better, and -77

1

more pleasant to live in, were it not for private greed and selfishness in human nature, developed in wrong direction, instead of toward the higher ideals of a merciful life. W. S. FRANKLIN.

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