

The Progressive Thinker.

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

VOL. 34.

CHICAGO, ILL., AUGUST 25, 1906.

NO 874.

DENIES JESUS IS DIVINE.

Rev. George Clarke Cox, a Leading Divine of Cincinnati, Ohio, Advances Into the Fields of Liberalism, Which Gives Him Greater Breadth of Thought and a Clearer Atmosphere of Truth to Dwell In.

Cincinnati, Ohio.—Declaring openly in a letter to Bishop Vincent that he does not accept the doctrine of the resurrection of Christ, Rev. George Clarke Cox, rector of Calvary Episcopal church, Clinton, the richest and most aristocratic church in Cincinnati, faces trial for heresy.

Dr. Cox, who has been rector of Holy Trinity church in Harlem, New York, and has held positions in Ridge-way, N. Y., Poughkeepsie, N. Y., and Dresden, Saxony, says that he agrees fully with Dr. Crapsey, who was convicted of heresy recently at a church trial in Rochester, N. Y., and that the Sunday following the Crapsey trial he preached in Calvary church declaring that he did not accept the doctrines regarded by many as the fundamental basis of Christianity.

Assails the Prayer Book.

He says that the prayer book is full of perversions of theological truth and that there is no doubt in his mind but that he does not conform, conformity being the issue raised in the Crapsey trial. Dr. Cox says the Episcopal church is dear to him and grows dearer as he realizes that he may be cast out of it and he asks to have the church convince him, if possible, of his error.

Bishop Vincent is in Nova Scotia for the summer and will take no action till his return and Archdeacon Edwards refuses to talk, but several local Episcopal clergymen say they see no solution but a trial for heresy.

Writes Letter to Bishop.

Dr. Cox, in his letter to Bishop Vincent, says in part: "After much anxious thought, and after consultation with my friends as to my proper course of action I have determined to address you an open letter, setting forth briefly my theological position in view of the recent condemnation of Rev. Dr. Crapsey in order that you and the whole church may have an opportunity to do what will seem best to you in the case of one who sympathizes fully with Dr. Crapsey."

"On the Sunday following his trial I preached a sermon in my parish church in which I declared I did not believe in the virgin birth or in the bodily resurrection of Jesus Christ. I have on many occasions preached sermons in which the doctrine of atonement as it is manifestly set forth in the prayer book was questioned on scriptural as well as on logical grounds."

"The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove."

Says He is Not Alone.

"In all this I have not been alone, but have had a multitude of supporters in the past and present. Some have criticized one doctrine, some another, but nearly all at times criticize something. What then, should every man who finds himself out of accord with one or more of these teachings do—leave the church or keep silent concerning his sacred convictions? Many would say: 'Should a man who is out of harmony with the whole theological system of the Episcopal church, which she shares with many Protestant churches, withdraw from her ministry? I do not know. That he should remain and keep silent is not to be considered for a moment. The whole of our theology is so tangled with the supernatural, with the miraculous. A good part of it is a metaphysical setting of poetic truth, falsified by its metaphysical statement. Is there nothing left for those who do not and can not believe in the miraculous except a bald denial? I think there is something left."

Church Based Upon Truths.

"The Christian church seems to me to have been based upon two great truths, that God was manifest in man and that the true nature of a man is not ended by death. These two great truths took the form of a faith that Jesus Christ was incarnate God and that he rose again from the dead in the flesh. Perhaps no other statement of these truths would have been intelligible to men in that day."

"But times and men have to-day accept Christ as Lord of life and man; many believed that he lived after the crucifixion and was manifest to his disciples who cannot believe that his body was raised from the tomb. It is true there are many things in the New Testament which imply that he was very God, existent from all eternity, who had come into the world in accordance with what men used to call the scheme of salvation in order to save at least a part of the world from utter destruction."

"But I am convinced upon what seems to me to be good grounds that these are misrepresentation of the stupendous life which men tried to account for by the somewhat common expedient of removing it to the realm of the supernatural."

Prayer Book Is Criticized.

"The prayer book is full of what to me seems utter perversions of Christ's mission when it comes to theological statements. It is also full of the purest devotion and the most exalted morality. These things I think are the salt that preserves the true faith throughout the ages."

"I might under hard conditions preach in any church which would permit me to exercise my ministry in it and I should be grateful. But I would always feel like an exile and long for my native land. I shall never willingly leave the Protestant Episcopal church, which I love more and more and more as there seems to be danger that I may be cast out of it."

Admits He Does Not Conform.

"In the trial of Dr. Crapsey it was again and again asserted that there was no question of truth. The question as one of conformity. There is in my mind no doubt that I do not conform to the ordinary teaching of the church. But are my positions true or false? I want to know. If the church can convince me of my error no one will more gladly recognize it than I. But if I am allowed to show the church is in error will she acknowledge it?"

Lack of desire is the greatest of riches.—Seneca.

Guardian Angels

They Come Unsolicited and Under Various Conditions 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.

"Prove all things; hold fast that which is good."—Paul.

I have received many letters of inquiry from various sources and states of the Union; some of them from sincere and intelligent persons, which show to me the direction of public thought, and I propose to explain as far as space will permit.

First, respecting the name Blue Jacket. It was only after repeated requests that this spirit reluctantly gave that name; indeed he seemed almost disgusted when he gave it, and said: "Names on your side bear no significance, and are not illustrative of character, degree of elevation or individual peculiarity (of course as I before stated I am using my own words to express the substance of what he said), but that was the name he bore when in our sphere of life. When I remarked that the name was unfamiliar to me, having never before heard it, I asked, 'Do you mean Red Jacket?' he answered earnestly, and repeated: 'No. Blue Jacket! Blue Jacket!'"

In a year or two after our conversation I happened to be visiting at a large farm house north of Sturgis, where I saw a book lying on the side table; it was named "Beyond the Mississippi," and carelessly turning the leaves, my eye, as if accidentally, caught the words Blue Jacket. Deeply interested I read what it said. It stated that in one of the Indian tribes there was a chief named Blue Jacket, and it explained that in that particular tribe the names of fathers were perpetuated by being given to the sons. Thus names were continued from generation to generation. When I calculated from dates given of the publication of the book and the 80 odd years which our Blue Jacket had been in the spirit world, I supposed him to be the grandfather, or perhaps great-grandfather of the Blue Jacket mentioned in that book, "Beyond the Mississippi."

I once asked him for information about bad or malicious spirits. "Bad spirits! Bad spirits!" he repeated in surprise.

"Why, yes," said I. "Are there not good ones, and very good ones?"

"Oh, yes," said I, "must there not be equally bad spirits to balance the account?"

He was thoughtful for a moment and then replied:

"There may be, but I have never seen any."

Well, I do not claim to be a second edition of King Solomon yet I venture to express an opinion for which I think I have foundation.

The members of the various spirit communities communicate with each other only by desire, and many things occur in a society of which other societies are not cognizant. This accounts for the contradictory opinions expressed by spirits particularly in answer to the question, "Do animals continue after death?"

THOS. HARDING.

(To be continued.)

A MOSQUITO UNTO MAN.

Lét me sing to you, my brother, tho' it seem a little odd,
And may taunt your feeble conscience, let me sing about your God.
While you swell with greater wisdom, and conceit in human bud,
We are both to nature loyal in our appetites for blood.

You exterminate the insect at the threshold of the grave,
And in wisdom talk of spirit and of love;
You force that strong and brave
You force that strong and brave
And that both, within a limit, are just out for human blood.

You forget that Mother Nature makes no living thing in vain,
And that life means life eternal, whether winged or in a brain.
You forget this world without you would continue just the same,
And revolved upon its axis long before a human came.

You forget your very smallness when you look at smaller things;
You forget that often largeness some great convenience brings;
You forget that every being that expresses is divine,
And that you have your own value in this world and I have mine.

You assume there is a future for the human soul, but none
For the little, pesty insect, when its earthly life is done.
You will find your pests in spirit to disturb your perfect ease,
Though the heavens never open to mosquitoes or to fleas.

You will find the thoughts of hatred and of envy through the years,
Like the pesty little insects, will be buzzing round your ears.
You will find the same old tiger or the snake that you have been,
Tagging close behind your spirit when St. Peter lets you in.

I'm a sucker! Don't deny it; always after human gore!
I was born through laws of Nature, as was man; no less, no more.
And I claim the same eternal will be mine through Nature's will,
And would feign remind my brother, I've a mission and a bill.

I am looking to the future, when man's spirit seems to be
From the trials and the insects in its spirit mansion free.
When again I can light on him and subdue my hungry soul,
And remind him we are brothers in the Great Eternal Whole.

DR. T. WILKINS.

In the court of his own conscience no guilty man is acquitted.—General.

He who is afraid of asking is ashamed of learning.—From the Danish.

When all men say you are an ass, it is time to brag.—From the Spanish.

LAKE PLEASANT (MASS.) CAMP.

Impressive Remarks by President A. H. Dalley.

Time and tide wait for none.

We came into being through a will we cannot comprehend, and go hence without power to stay our steps.

We open our eyes upon a universe we cannot grasp, and close them wondering who and what we are.

There is nothing so constant as the movements of the planetary orbs, by means of which, gods and men calculate the durations of time, which make up the cycles of Bernity.

God has filled the heavens with the manifestations of His handiwork. The stars fixed and pivoted in their places, glow with the rays and give light and life to innumerable planets which circle around them.

These planets, in certain stages of their existence, develop various forms of life. In this world of ours, the processes of life have culminated in man. Man has a soul, and its destiny is a problem he has not solved.

The great German naturalist has written learnedly and scientifically upon "The Middle of the Universe"; has closed the book without discovering the key to the riddle.

There never was, and never will be, an effect without a cause, but the cause of causes, ever receding in the approach of man, and will never be discovered, because its extension is infinite.

Here we gather once more, for recreation and rest, and for the study of the problems of life, in which we shall use the touchstone of the human soul to rectify its kind, which the scientist failed to apply when he made up the inventory of his parts, hereditaments and belongings. Others have done so, and have found that death is the way of life; that nothing can bar the roadway that all must travel.

We desire and labor that all may come into a realization of the value of life while we are in the first stages of its duration.

The changing seasons, the coming and going of days, weeks, months and years are bringing into life new-born souls, while the Great Harvester—Death—like the husbandman in autumn, is stripping the husks from the ears, but not a kernel that may be quickened into life, will ever be lost.

There were many who met with us last year whom we do not see here to-day, and many who are still with us, are now bending under the weight of years, and leaning upon staves, are looking for a kinder land towards their journey's end. But let me say to you who shall come after us—and we hope, will more than fill our places—that the glow of the evening was never so beautiful, and that we are ready to follow the radiant glories of our closing days into the purpling westward, and for one, I think that we shall then meet our friends who have gone before, who will greet us with a welcoming "Good morning" in the dawning of a more perfect day.

It is not my purpose to make an extended address as my health will not permit it. I shall do what I consistently can to fulfill the duties of my office as I see them, and I will say to you who shall come after us—and we hope, will more than fill our places—that the glow of the evening was never so beautiful, and that we are ready to follow the radiant glories of our closing days into the purpling westward, and for one, I think that we shall then meet our friends who have gone before, who will greet us with a welcoming "Good morning" in the dawning of a more perfect day.

These great spirits were unassuming; no ornament, only the white robe; simple and sincere as children. There is much talk in this world about "casts," but I am convinced that there is more caste "over there," but it is of a different kind. The respect for and obedience to authority there, is willingly accorded, and the sense of a present Divinity who doeth all things well, is sublime. "There is a Divinity that shapes our ends—hew them as we may."

THOS. HARDING.

Sturgis, Mich.

(To be continued.)

CHILDREN'S CHILDREN.

O mothers, lonely in your house to-day,
From whence the voice of glad young life has flown,
Where joy once reigned, sits silence cold and gray.
The children now have dear homes of their own.

That this might come to us one day we knew,
For always, ere the frost had kissed the flowers,
The full-fledged birdlings from the home-nest flew,
But ah, the autumn seemed so far from ours!

And not for us the hope the fond birds share,
That brings them hastening over hill and plain
To build and rear anew with tendrest care;
For never may we build and rear again.

But would we keep our dear ones, though we might?
Nay mother hearts; not self-love do we heed,
When once they prove their strong young wings in flight,
We hide our tears, and, smiling, bid them go.

Some day, perhaps, when little fingers twine
In clinging trustfulness about our own,
And eyes so strangely like to yours and mine
Look up with loving glances we have known.

With joy we'll clasp the precious thing and say
This is reward for all our loss and pain;
This is God's plan, that happy thus we may,
Through children's children, build and rear again.

—Helen Marquis.

TWILIGHT.

The dying day slips fast away,
The sun sinks down the Western sky;
Through drooping trees a sighing breeze
Breathes softly its good-bye.

The flowers nod low o'er the sod
At parting from the god they love,
A cricket whirs, a swallow stirs,
Then silence broods above.

Across the fields a shadow steals
That whispers of the coming night,
With banners furled, the darkening world
Boys to its conquering might.

Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might.

Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might.

Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might.

Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might,
Boys to its conquering might.

Psychic Research

Notes and Suggestions of Interest, From the Pen of Alice Johnson, Secretary to the Society for Psychical Research of London, Eng.

THE PSYCHIC RESEARCH SOCIETY OF LONDON, ENGLAND, IS COMPOSED OF THOSE WHO ARE IN SEARCH OF THE EXACT TRUTH IN CONNECTION WITH SPIRIT RETURN. THEY ARE EXAMINING SPIRITUALISM AS IT IS TO-DAY, IN A CALM, DISPASSIONATE MANNER, COMING TO THE CONCLUSION THAT THOUGH THERE ARE MANY FRAUDS, THERE IS A RESIDUAL STILL UNEXPLAINED. THE FOLLOWING WRITTEN BY ALICE JOHNSON, SECRETARY OF THE PSYCHIC RESEARCH SOCIETY OF LONDON, ENGLAND, WILL BE READ WITH INTEREST:

Now that the correspondence on Spiritualism in the "Express" has ceased, it may be interesting to briefly sum up the pros and cons of that aspect of the subject with which it has been mainly occupied—the evidence for the physical phenomena; though, in my mind, this forms the weakest part of the case for Spiritualism.

The phenomena on which, as it seems to me the theory of Spiritualism is really based have appeared constantly in all ages, and appear constantly still. There have always been dreams which seem to bring knowledge, apparitions of the dying and the dead, trances in which the entranced persons appeared sometimes as if dead and insensible to all outward things, or sometimes spoke and acted as if transformed into another personality, demonic, angelic, or in some way profoundly alien from his ordinary self.

And there have always been persons with some unusual power—which we should now call hypnotic—of controlling and influencing their fellowmen by direct or for evil in an unaccountable way.

I do not, of course, mean to imply that all these things are to be attributed to the action of spirits. Medical and psychological science have shown that some forms of insanity and other mental disturbances not necessarily of a morbid kind may produce a condition, recurrent or chronic, precisely analogous to "possession" by spirits; while the same condition may occur in the hypnotic subject, either spontaneously or as the result of suggestion.

Psychical research has shown that in rare cases the "possessed" or "trance" subject, or the person exhibiting knowledge of definite facts, present or past, which he cannot have got by normal means, and has apparently acquired by telepathy from the living, or, in still rarer cases, perhaps from the dead.

Mental Marvels.

These mental marvels, I repeat, have occurred always and everywhere. On the other hand, it is a noteworthy fact that the "physical phenomena" of Spiritualism—by which is meant such things as the movement of unattached objects, or the production of such unknown force, or the "materialization" of "spirit forms"—are of very recent growth.

With the exception of the Poltergeist type—when small objects, such as stones, are thrown about by invisible hands (preferably when no one is looking)—there is, broadly speaking, no parallel to be found to them in civilized countries during the last three or four centuries at least.

They date practically from the famous rappings of the Fox Sisters at Hydesville, N. Y., in 1848. They were introduced into Europe by Mrs. Hayden, a Boston medium, in 1852, and reinforced by the appearance of D. D. Home in London in 1855, and they have formed the most attractive stock-in-trade of professional mediums ever since.

It is, in short, from professional mediums that is, from persons who have a distasteful or other interest in their production—that practically all the evidence has been derived. Home, for instance, though he did not, I believe, take regular fees for his performances, often received valuable presents from his patrons, seems not only to have lived entirely at the expense of the ladies, but also to have been introduced through his mediumistic gifts into a society of a breeding and education very different from his own.

Old Phenomena.

Most of these physical phenomena are of a curiously stereotyped nature. Mediums who have been much before the public repeat the same program time after time and year after year. One is tempted to inquire why should the power—if it be a genuine power—produce only certain things, and not others of apparently just the same kind?

It is true that if we were dealing with an unknown force, we should expect not to be able to understand its limitations. But the limitations of the professional medium are generally only too easily understood. They suggest that he has learned certain tricks and certain ones only. If you ask for others he cannot perform them, though he may sometimes come to perform them later.

Certain conditions are said by ardent Spiritualists to be necessary for the manifestation of the alleged force, and it is always found that these conditions—which have obviously been dictated by mediums—are just those which make fraud easier to perpetrate and more difficult to detect.

Darkness, for instance, is one of the conditions most frequently imposed, and it is solemnly asserted that because a photograph cannot be developed in the light, therefore "psychic force" cannot act in the light either.

Light does, no doubt, retard certain physical processes, but there are many more that are stimulated by it. Yet no one has ever brought forward any evidence to show that "psychic force" belongs to the very small class which is retarded, and not to the very large class which is stimulated by light.

Many Frauds.

It is further to be considered that almost all the prominent professional mediums from whom the evidence for psychical phenomena has been obtained have been at one time or another actually detected in fraud. In a letter printed in the "Express" for May 21, I gave briefly some particulars of fraud on the part of some of the best known mediums of the present day. Many similar cases have, of course, occurred in the past. This, in the

THE HEIGHTS.

I cried, "Dear Angel lead me to the Heights,
And spur me to the top."
The Angel answered, "Stop,
And set thy house in order; make it fair
For absent ones, who may be speeding
Thence; then will we talk of heights."

I put my house in order. "Now lead on!"

The Angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it, so
All those
Who come to gaze may find the unweeded rose;
Then will they journey on."

I weeded well my garden. "All is done!"

The Angel shook his head. "A beggar stands," he said,
"Outside thy gate; till thou hast
given heed
And soothed his sorrow, and supplied
his need,
Say not that all is done."

The beggar left me singing. "Now at last!"

At last, the path is clear.
"Nay, there is one draws near
Who seeks, like thee, the difficult
high way;
He lacks thy courage; cheer him
thru' the day,
Then will we cry 'At last!'"

I helped my brother worker. Now the Heights—

"Oh, guide me, Angel guide!"
The Presence at my side,
With radiant face, said: "Look,
where are we now?"

And lo; we stood upon the Mountain's brow—
The Heights, the shining Heights!
—Ella Wheeler Wilcox in San Francisco Examiner.

GRIEF FOR THE DEAD.

Oh, why should memory, veiled with gloom,
And like a sorrowing mourner
craped,
Sit weeping o'er an empty tomb,
Whose captive has escaped?

'Tis but a mound—and will be
mossed
Where'er the summer grass appears;
The loved, though wept, are never
lost.

Nay, hope may whisper with the dead
By bending forward where they are;
But Memory, with a backward tread,
Communes with them afar.

The joys we lose are but forecast,
And we shall find them all once
We look behind us for the Past,
But lo! 'tis all before! —Anon.

AN IDEAL PRAYER.

Not more of light, I ask, O God,
But eyes to see what is;
Not sweeter songs, but power to hear
The present melodies;
Not greater strength, but how to use
The power that I possess;
No more of love, but skill to turn
A frown into a care;
Not more of joy, but power to feel
His kindling presence near;
To give to others all I have
Of courage and of cheer!
No other gifts, dear God, I ask,
But only sense to see
How best the precious gifts to use,
Thou hast bestowed on me!
Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To live the truth I know;
To love the pure, to seek the good,
To lift, with all my might,
All souls to dwell in harmony
In freedom's perfect light.
—Light, London.

AT THE DOOR.

I stand at the door and knock,
I have left the beaten track;
I have traveled past moor and rock,
And thou canst not force me back!

I feel that my eyes shall see
More radiant than the dawn;
I feel that I shall come to me
New garb for this raiment torn!

Then open thy portals, Life!
O Light, stream of fulgent dawn!
From my brow tear the thorns of
Strife,
Crown me with God-wet crown!
—Nina Picton.

records were made by a number of intelligent witnesses. From these accounts, Mr. Davey's exploits appeared absolutely unexplainable. If performed as described, they would, indeed have been inexplicable, except on the theory of the agency of some supernatural power.

But the descriptions, when compared with the actual facts of the case, as known to Mr. Davey, and a few other persons, were found to have misrepresented or omitted the features essential to the performance. There is no reason to conclude, then, that conjurers ought always to be able to duplicate spiritualistic phenomena, as described, if these are fraudulent, any more than they would necessarily be able to imitate Mr. Davey's tricks as described.

Yet, in spite of all that has been said if space permitted, as to the generally more than dubious nature of these physical phenomena, the impression that remains on one's mind after many years' study is THAT THERE IS RESIDUAL SOMETHING STILL UNEXPLAINED.

What this something may be, it would be, I think, altogether premature to discuss at present, all hypothesis about it being equally unproved.

There is the hypothesis that disembodied spirits produce occasionally certain effects on matter; there is the perhaps rather less improbable hypothesis of a kind of nervous energy inherent in the organism, by which forces of attraction or repulsion are occasionally exercised on objects at a little distance from it, or perhaps the least improbable hypothesis of all, that delusions are generated in the witnesses by the personality of the medium, possibly in some cases without any conscious action or intention on his part.—Alice Johnson, secretary to the Society for Psychical Research, London, Eng.

"Slate Writing."

Some years ago a number of experiments in "slate writing"—like that produced by Eglington and Slade—were performed for the Society for Psychical Research by an amateur conjurer, Mr. S. J. Davey, and careful

The way to gain a good reputation is to do as you would be done by.

The Golden Rule Mayor.

And, Brilliant, the celebrated occultist, furnishes detailed descriptions of the seven bodies which are postulated for every human creature.

For Mrs. Besant the man is the living conscious "I" or Self, and his vehicles—and his bodies are his vehicles, the various castings in which he is inclosed, each casting enabling him to function in some definite region of the universe. The man can use and carry on the land, a ship on the water, a balloon in the air, to travel from one place to the other, and yet in all places remain himself, so does the Self, the real man, remain himself, whatever vehicle he is functioning; and as carriage, ship, and balloon vary in materials and arrangement, according to the element in which each is destined to move, so does each body vary according to the medium in which it is to function.

One, J. H. ROSSER

of a shadow or otherwise. But electric waves are not the only kind of waves known to science, and there recently has been a most remarkable extension of our knowledge of rays and waves, and some of these various kinds of waves may account for the mysterious phenomena of the electric waves called to show, namely, if there is in the present visible and atomic body another kind of body, invisible to us, it may be that this other body will operate in the same manner as the various other kinds of waves, and my hypothetical case may turn out to be a new method of psychic research, which consists in placing the body of the subject in a position where the unknown kinds yet to be discovered, as by various known or yet unknown technical expedients seeking to make visible the shadow of the esemplar, may be made manifest, and it may then may be rays to which such monatomic organism might be opaque.

marched with flying banners to the
 where they were to be held
 upon the platform, some fifty in num-
 ber. Mrs. C. Fannie Allen, our con-
 ductor, who has entire charge of the
 occasion, presided. The children were
 at the front, and the following com-
 part: Rita Doppo and Adeline Valin
 sang a duet, words written for the oc-
 casion; Porten Allen, Leonard Bolo-
 ton, Tilly Cohen, Irene McIntyre, Lil-
 lian Smith, John Smith, and Edith
 Walt and Miss Isherwood gave rec-
 itations. Miss Ebeonor Varcoe and
 Miss Alice Holbrook gave very fine
 readings.

Our luncheon hour at Onset is one of
 the most interesting features of the camp and
 a few earnest workers but all their ef-
 forts to make it so. We are now hav-
 ing delightful weather and every one
 here seems to be happy.

The Progressive Thinker and friends from the
 headquarters. **HATCH.**

ual development would be delayed.

Our meeting to-day, then, "cannot possibly be sad." I cannot mourn the fact that I have been removed from Woodlawn, but instead I believe that this memorial meeting should be one of rejoicing that he has lived among us, and that the example of his life has been a help to make us better.

No eulogy can do justice to him. He is not dead; "tis but the physical presence that is removed from our vision. If the scales were removed from your eyes, you would see him walking among you here to-day. If your ears were attuned to the vibrations of the silent voices you would recognize his voice from among them. There is but one way to say to you, "Onward, ever onward, with courage and with cheer,

Building for eternity while sojourning here."

In my close association with Mr.

Three weeks ago they were disturbed by mysterious noises in the dead of night, but little notice was taken of them. On Thursday night, however, the noises became startling. Pictures suddenly falling from the walls and ornaments being bung off the floor without any apparent cause were the first signs of the disturbance. "I have lived in this cottage for 20 years," said Mr. Gough, and have never heard the slightest disturbance. Now our home is a complete wreck. I cannot understand it. Wherever my granddaughter goes she is known to be there. She is only 10 years old and she is perfectly terrified. We can hear nothing when we are with her, but as soon as she is left alone these noises commence."

"In the World Celestial," by Dr. H. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound, price \$1.

a pleasing manner that young as well as old can understand it. Illustrated, gilt edges.

Origin of Species. By Charles Darwin.

Descent of Man. By Charles Darwin. The two books by Mr. Darwin, should be in every home.

Karma. A Novel. By A. P. Sinnett.

A Romance of Two Worlds. By Marie Corelli. A most wonderful occult story.

Zanoni. By Bulwer Lytton. A romance by that most wonderful and mystical writer, after a long residence in the East and an exhaustive study of occult lore.

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

The Myth of the Great Deluge.

By James M. McNeill. A complete and clever refutation of the Bible story of the Deluge. Price, 10 cents.

Library of Spiritual Literature.

all therein, is expanse or expanded,
the earthly world is condensed, or
pressed together in border, bulk and

MARY ANN CAREW,
Wife, Mother, Spirit and Am
By Carlyle Petersilea.
This most beautiful story of the
periences of a young wife
mother taken from her home on
to her home in the spirit world,
in such a realistic way, that it
carried away with the sweet
and naturalness of it. It makes
every mother of a dear young
This book has been a great com
many weary hearts who have
mother, wife or babies. Price,
bound in cloth, \$1.

spheres, are preserved in book and surrounded with spiritual stance instead of material, and us just what your books of earth to you. Now, when the spirit cannot recall, and the instance wishes to remember, when it is really ignorant of things that it requires to know, recourse to these books, just as earth do; and if the Christian cannot believe me, let them read the Lamb's book of life; and the books of many lives. A soul can have a book with several of the books of many lives. All chemical stances first reside within the we, as spirits, can make use of very much as you of earth do, they have become more condensed is simply a matter of condensation expansion. The spiritual world

thousands marry, and all that
age; then, there are thousands
other women who never have chil-
at all who are happily married
are none the less women *in* for
There is no propagation of any
within the spheres. Propagation
longs entirely to the material
that may be filled.
the spheres are heaven's spheres.
-Yes, we sat there and talked
together in our own natural lan-
very much as you of earth do,
asked this wise man many ques-
which he answered most wisely
so far as I now know, most truly
And, oh! I was glad to be there
and to hear him say that it was
great deal as I sat there, and
tioned him, that I never knew
and much of this information I
to give down to earth. I was

and being possible for a subject to be an able source on a subject previously unknown to him. This man desired to hand up a subject his own selection after Mr. Edger had on his feet and under control. Naturally the association accepted the challenge. The guides responded by giving one of the most eloquent, tersely and logical discourses we ever heard. In like manner Mrs. R. S. Lillie presented with a topic on arthritis her feet, which was handled as Mrs. Lillie's guides can do when at her best, and she was certain, her best while here. The results of the services of our two workers are stated the fact that inspiration is a spiritual world, under favorable conditions to dominate the mind of a

11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816

auditorium was packed both in the forenoon and afternoon on Sunday. H. Harrison D. Barrett is expected here this week—Thursday to attend an address.

On Friday of this week Dr. P. Leaves for the Chesterfield Camp, ana, where he is to deliver five lectures. He will be accompanied by Mr. A. H. Green, the young man accompanied him around the world typewriter and reporter. From the Chesterfield returns back to the Igian camps.

CORRESPONDENT

"Spiritual Fire Crackers, Bible nuts and Political Pin Points." S. Harrington. A pamphlet cost 79 pence of racy reading. Price 25 cents. "Big Bible Stories," 50 cents.

world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

Can Telepathy Explain
Results of Psychological Experiments
By Minot J. Savage.

Dr. Savage, in this book, has shown that the problems that have vexed intelligent men probably to a greater extent than any other, saving those of the religious life, are the problems of telepathy, telekinesis, and the influence of spiritist revelation or communication. He shows, as usual, that the facts are plain and obvious, and that the usual frank and fearless, and meretricious realism, is to be jettisoned with all its pretences. Price, cloth, \$1.90.

Results of Psychological Research
By Minot J. Savage.
Dr. Savage, in this book of 248 pages, discusses problems that have vexed intelligent men probably to a greater extent than any other surviving book on the subject of life. He has selected a number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits widest reading, for he deals with facts and experiences. Price, cloth, \$1.00.

[illegible]

TERMS OF SUBSCRIPTION:
This Progressive Thinker will be furnished until further notice at the following terms, payable in advance:
One Year, \$1.00
Six Months, .50
Three Months, .25
Single Copy, 10c

REMITTANCES:
Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:
As the expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra numbers.
If you do not receive your paper promptly write me and my error in address will be promptly corrected, and missing numbers supplied gratis.
If you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES:
The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, AUGUST 25, 1906.

WORDS OF CAUTION.

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

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.
Reports in pamphlet form of the last N. S. A. Convention are for sale at 400 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

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

Is the Picture Overdrawn?

Highly fortunate the murderer, viewed from the Christian standpoint, who is arrested, tried, convicted, executed, and swings from the gallows to glory! Had he escaped arrest the chances are a thousand to one he would have lived on in crime, died a natural death, and been consigned to unending flames, with other impenitent, even with the victim of his crime. But, arrested, loaded down with guilt, he is incarcerated in the county jail; the preachers visit him; they teach him to put his trust in Jesus. He is told the thief on the cross who expressed belief in the dear Savior was assured: "This day shalt thou be with me in paradise." The vile murderer who had slain his wife in a drunken fit of anger, whose soul was sent to hell for want of opportunity to prepare for the great change, was willing to agony, while that of the husband who embraced the faith and ate the body and drank of the blood of the Son of God, administered to him by his confessor—standing on the scaffold, a rope about his neck—after haranguing the witnesses of his execution, tell how happy he is because of the glorious awaiting him, and the certainty of his falling into the loving arms of the dear Jesus. Then he makes the fatal plunge, while a retinue of angels and archangels catch the redeemed soul, and, with anthems of joy, bear it away to mansions in the sky, to occupy the choicest seat at the right hand of God, for "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

A Splitting-in-the-Face Lord.

"And the Lord said unto Moses, if her father had but split in her face, should she not be ashamed seven days?"—Numbers 12:14.

It appears by verse one of chapter xli, that Moses had married an Ethiopian, and had been rebuked for it by Miriam and Aaron; but verse 9 tells us: "The anger of the Lord was kindled against him because they spoke against his servant Moses." But the Lord seems to regret the father of Miriam had not "split in her face" when she complained because her brother Moses had married a negress. The conclusion of the whole matter is: "The ways of the Lord are strange and past finding out," particularly when he encourages the foulest insult known to any people.

But this splitting-in-the-face Lord is the one Christians demand we shall adore, and call us atheists if we do not.

A Jewish Prayer, Not the Lord's.

"It is a curious fact," says the eminent Swill theologian Wetstein, "that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud." And the Rev. John Gregorie (1658) gives the old Jewish prayer thus:

"Our Father which art in heaven, be gracious to us. O Lord our God, hallowed be thy name. O let the remembrance of thy name be glorified in heaven above and upon earth below. Let thy kingdom reign over us now and forever. The holy men of old said, 'Remit and forgive unto all men whatsoever they have done against me.' And lead us not into temptation, but deliver us from the evil things. For thine is the kingdom, and shall reign in glory forever and for evermore."

The Christmas Era.

It is claimed the Christian era was devised by Dionysius Exiguus, a Roman monk, in the year 527, and that he proposed all public and private documents should be dated "in the year of our Lord"; but we are unable to find any trustworthy evidences of such fact. At the beginning of the 15th century such an era had not become general. Certain it is Spain did not adopt it until the 11th century, while Portugal legalized it in 1415, and in the Eastern Roman empire it was established by royal edict in 1463. Claims are made it received recognition in England in the 9th century, but it is believed there is no authority for such claim.

PAVING THE WAY TO FIND PAUL'S JESUS.

Dr. G. W. Brown Points to All the Historical Authority Available on the Subject.—Article Number Two.

Letters from numerous sources have come to hand during the last two weeks expressing gratification because of my communication, published in The Progressive Thinker of August 4, entitled "Paul's Jesus and the Jesus of the Gospels Not Identical." The writers with further facts on the subject. It is believed the great mass of scholarly thinkers, of which this journal has a larger number in proportion to its circulation than has any other semi-religious organ, will greatly enjoy the knowledge in my possession on this subject. But few have access to the great libraries, while the masses have not the leisure to give that attention to research the subject merits.

An outline history of the Essenes of Palestine and the Therapeutae of Egypt, sects identical in their teachings, who were in existence at the time Jesus is represented to have been on earth and engaged in his ministry; whose origin until quite recent years was unknown and hardly suspected, though there was evidence they were in being two hundred years before our era, will be invaluable in this investigation. We now know the Essenes, with their base on the Jordan, near the Dead Sea, and the Therapeutae, who were located on Lake Maroutes, near Alexandria, in Egypt, were founded by missionaries sent there by Ashoka, a king of India. He embraced Buddhism about before the Christian era 244. Then he convened a general council, at which all facts, with such traditions as could be learned pertaining to Gautama the Wise, were collected and measures were taken for their preservation.

Asoka published throughout India the grand principles taught by Buddha, which are still found engraved on pillars, in caves, and on rocks throughout his empire. These are frequently met with by present-day travelers. He also appointed a minister of justice and religion to watch over the purity and the spread of the faith. Says the Encyclopedia Britannica, Vol. XII, p. 784:

"Asoka recognized proselytism by peaceful means as a state duty. The rock inscriptions record how he sent forth missionaries to the utmost limits of barbarian territory. By intermingling among all unbelievers for the spread of religion. 'They shall mix,' said he, 'equally with Brahmins and beggars, both within the kingdom and in foreign countries, teaching better things. Conversion is to be by persuasion, not by the sword.' Buddhism was at once the most intensely missionary religion in the world and the most tolerant. He collected the body of doctrine in an authoritative version * which for 2,000 years has formed the canon of the southern Buddhists."

Sixty-four thousand missionaries were sent into the field, who overran India, Syria, Palestine, the various provinces of Asia Minor, as well of Egypt. Wherever they gained a footing monasteries were constructed, and the system of mockery, which has played such an important part in the world's history, had its origin with the devotees of Buddha. They also founded hospitals, and did not limit their acts of mercy to humanity, but had hospitals for the care of domestic animals.

And listen, ye bigots, who claim everything for Christianity, and denounce all others as heathen:

"Ten thousand monks and novices of eighteen schools, founded by Buddhist princes, studied theology, philosophy, law, science, especially medicine, and practiced their devotions. They

They Still Come.

Now it is Rev. Geo. Clarke Cox, rector of Calvary Church, of Cincinnati, whose sympathies go out to Rev. Dr. Crapsey, lately found guilty in a trial for heresy, at Batavia, N. Y. Rev. Cox declares himself a firm believer in Dr. Crapsey's theories, and courts a trial for a like offense. In a recent letter the Reverend said, in substance:

"I do not believe in the Virgin birth, or in the bodily resurrection of Jesus Christ. And I do not believe in the doctrine of atonement as it is set forth in the prayer book, and this on scriptural grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove. Whilst he believing the true life of Jesus is not ended by death, many believe Jesus lived after the crucifixion and was manifest to his disciples, though they cannot believe his body was raised from the tomb."

As common sense creeps into the pulpit the number of heretics increase in numbers.

If the existence of the pulpit was not contingent on the teaching of a false faith the end of orthodox teaching would be near.

HEAVEN'S GATE.

When the night shades gently open, At the close of the day;

When the last song bird has vanished, As he ends his twilight lay,

Then I see the spirit faces, Loved so well in days of yore,

Who have knocked at Heaven's portals, And have passed inside the door.

They stand noiselessly beside me, With a hand upon my face,

Softly telling of the beauty, In that other, far-off place;

Then they leave me just as quickly, And I look to see no more,

Those who knocked at Heaven's portals, And passed on within the door.

EDNA JOHNSON WARREN, Rutland, Vermont.

Mrs. Clara Wagner has moved from Delta to 20 Enterprise street, Bowling Green, Ohio, where she can be addressed.

PAVING THE WAY TO FIND PAUL'S JESUS.

Dr. G. W. Brown Points to All the Historical Authority Available on the Subject.—Article Number Two.

Letters from numerous sources have come to hand during the last two weeks expressing gratification because of my communication, published in The Progressive Thinker of August 4, entitled "Paul's Jesus and the Jesus of the Gospels Not Identical." The writers with further facts on the subject. It is believed the great mass of scholarly thinkers, of which this journal has a larger number in proportion to its circulation than has any other semi-religious organ, will greatly enjoy the knowledge in my possession on this subject. But few have access to the great libraries, while the masses have not the leisure to give that attention to research the subject merits.

An outline history of the Essenes of Palestine and the Therapeutae of Egypt, sects identical in their teachings, who were in existence at the time Jesus is represented to have been on earth and engaged in his ministry; whose origin until quite recent years was unknown and hardly suspected, though there was evidence they were in being two hundred years before our era, will be invaluable in this investigation. We now know the Essenes, with their base on the Jordan, near the Dead Sea, and the Therapeutae, who were located on Lake Maroutes, near Alexandria, in Egypt, were founded by missionaries sent there by Ashoka, a king of India. He embraced Buddhism about before the Christian era 244. Then he convened a general council, at which all facts, with such traditions as could be learned pertaining to Gautama the Wise, were collected and measures were taken for their preservation.

Asoka published throughout India the grand principles taught by Buddha, which are still found engraved on pillars, in caves, and on rocks throughout his empire. These are frequently met with by present-day travelers. He also appointed a minister of justice and religion to watch over the purity and the spread of the faith. Says the Encyclopedia Britannica, Vol. XII, p. 784:

"Asoka recognized proselytism by peaceful means as a state duty. The rock inscriptions record how he sent forth missionaries to the utmost limits of barbarian territory. By intermingling among all unbelievers for the spread of religion. 'They shall mix,' said he, 'equally with Brahmins and beggars, both within the kingdom and in foreign countries, teaching better things. Conversion is to be by persuasion, not by the sword.' Buddhism was at once the most intensely missionary religion in the world and the most tolerant. He collected the body of doctrine in an authoritative version * which for 2,000 years has formed the canon of the southern Buddhists."

Sixty-four thousand missionaries were sent into the field, who overran India, Syria, Palestine, the various provinces of Asia Minor, as well of Egypt. Wherever they gained a footing monasteries were constructed, and the system of mockery, which has played such an important part in the world's history, had its origin with the devotees of Buddha. They also founded hospitals, and did not limit their acts of mercy to humanity, but had hospitals for the care of domestic animals.

And listen, ye bigots, who claim everything for Christianity, and denounce all others as heathen:

"Ten thousand monks and novices of eighteen schools, founded by Buddhist princes, studied theology, philosophy, law, science, especially medicine, and practiced their devotions. They

They Still Come.

Now it is Rev. Geo. Clarke Cox, rector of Calvary Church, of Cincinnati, whose sympathies go out to Rev. Dr. Crapsey, lately found guilty in a trial for heresy, at Batavia, N. Y. Rev. Cox declares himself a firm believer in Dr. Crapsey's theories, and courts a trial for a like offense. In a recent letter the Reverend said, in substance:

"I do not believe in the Virgin birth, or in the bodily resurrection of Jesus Christ. And I do not believe in the doctrine of atonement as it is set forth in the prayer book, and this on scriptural grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove. Whilst he believing the true life of Jesus is not ended by death, many believe Jesus lived after the crucifixion and was manifest to his disciples, though they cannot believe his body was raised from the tomb."

As common sense creeps into the pulpit the number of heretics increase in numbers.

If the existence of the pulpit was not contingent on the teaching of a false faith the end of orthodox teaching would be near.

HEAVEN'S GATE.

When the night shades gently open, At the close of the day;

When the last song bird has vanished, As he ends his twilight lay,

Then I see the spirit faces, Loved so well in days of yore,

Who have knocked at Heaven's portals, And have passed inside the door.

They stand noiselessly beside me, With a hand upon my face,

Softly telling of the beauty, In that other, far-off place;

Then they leave me just as quickly, And I look to see no more,

Those who knocked at Heaven's portals, And passed on within the door.

EDNA JOHNSON WARREN, Rutland, Vermont.

Mrs. Clara Wagner has moved from Delta to 20 Enterprise street, Bowling Green, Ohio, where she can be addressed.

ALL HAIL TO BEAUTIFUL LILY DALE!

A Roseate Picture of This Noted Place of Resort, as Seen by Laura G. Fixen.

The power is here and blessings untold are being poured upon the multitudes who are flocking to Lily Dale. As soon as you enter the gates you feel the peaceful atmosphere.

What is angel cake composed of? Is it simply a stirring together of eggs, butter, sugar, and yes, maybe salt and flour and other groceries, then putting the mass into the oven and the angel cake comes out? We do not know the mysteries of that delicious morsel, Cake Bakers are born, but we do know that should we attempt it a blackened, heavy lump would be the result.

So with Lily Dale.

Anybody can hire some speakers and a band, and advertise, but that does not by any means constitute a successful camp. The heavenly host has charge of Lily Dale, inspiring every worker and embracing every visitor in the unseen enfolding of resistless heavenly power.

WE HAVE MORE STRANGERS WITH US THAN WE HAVE EVER HAD, AND THE SURPRISE TO THEM IS OUR HAPPY FACES, BEAUTIFUL GROUNDS AND THE TOTAL ABSENCE OF ALL THAT WOULD JAR THE MOST SENSITIVE.

Our weeks are passing like beautiful visions; our days are dreams come true. Our greatest anticipations and dearest hopes are being realized right before our eyes. Heaven has really come to earth and angels are dwelling among men.

While spirits invisible have come to dwell with us, a great soul has gone over yonder from here. One of our most earnest co-workers, Mrs. Carrie Pirth Curran, went home last Tuesday morning. While president of the Ohio State Spiritualists Association, she demonstrated her ability as a leader and organizer, and her earnestness as a worker in the advancement of the wonderful truths which had been revealed to her. She held her mediumship sacred above all earthly possessions, and was ever ready to demonstrate its benign powers to the world. She had expressed the wish months ago, that she might start from Lily Dale on that mysterious journey. We shall all take some day, and her wish was granted. Memorial services were held at the Auditorium, and Dr. Geo. B. Warner and Mrs. M. E. Cadwallader, in well-fitting words voiced the esteem and affection in which she was held by all who knew her. A beautiful tribute to her loyalty, courage and unswerving fidelity to the truth. I. W. Pope of Cleveland spoke for the Spiritualists of Ohio, and resolutions were passed on behalf of the Spiritualists of her state, expressive of their great loss.

Owing to the severe illness of the mother of Miss Susie C. Clarke, she was unable to be with us, and Rev. T. Grimshaw, Dr. Geo. B. Warner and Dr. Henry Frank of New York City took her place—each one in his own strong way demonstrating a different phase of the same great truth. Dr. Francis had a powerful lecture, "Some Things Spiritualism Has Forced Science to See," especially the fact that there is no dead matter in nature, but all has life from this awakening to life everywhere. Science has tried to penetrate the veil to follow where Spiritualists have led the way.

Mrs. Annetta J. Pettengill delighted her audiences with two of her beautiful lectures and tests. No medium has ever stood on our rostrum to deliver messages from the other side who

Operations Performed on Brain.

The local probationary officers will ask that a staff of physicians of undoubted ability be appointed to carry on the first work in Chicago. Children who come under the notice of probationary or triant officers are to be submitted to operations for a correction of wayward tendencies. The operations are performed on the brain. Henry W. Thurston, chief probationary officer of Chicago, expressed his views on the subject to-day as follows:

"Undoubtedly the effect of scientific surgery on wayward children has a wonderful influence for good. The fundamental principle of the experiment is this:

"A boy enters school having defective eyesight. He cannot discern the figures on the blackboard. The questions of the teacher and the answers of his schoolmates do not appeal to him because he does not know of what they are talking. In other words, he is not 'in the game.'"

Where Criminal Tendency Begins.

"He begins to enjoy tripping up his neighbor and tormenting the little girls more than he enjoys his work. In turn, he is made fun of, because he is a 'dunce' in the classroom."

"Soon he plays truant and learns to avoid his duties. Then he learns to frequent degrading places, until he performs some malicious act which results in his arrest."

"Now, if in the first place the boy's eyesight had not been defective he would have lived the life of a good, normal child."

"The same conditions and route apply to the child defective in hearing. Therefore it can be readily seen that the practice of scientific surgery will prove a great benefit in solving juvenile criminal instincts."

The most natural cause for defective eyesight and defective hearing is the formation in early life of what is called an adenoid. An adenoid is known in surgery as a growth in the extremities of the nose or mouth which impairs the sight, smell or hearing.

Queen of Denmark Receives Woman Suffragist.

The International Woman Suffrage Alliance, in session in Copenhagen, Denmark, concluded its meetings the 11th of August. A few days before the opening of the convention the president, Mrs. Carrie Chapman Catt, was given an hour's audience by the Queen of Denmark, who expressed much interest in the woman suffrage movement, and especial admiration for American women. She regretted that the period of mourning for the late king would prevent any royal entertainment for the delegates.

The Queen's interest in equal suffrage may be accounted for by the fact that in her native country, Sweden, women have had the municipal vote, a vote in church matters and school suffrage since the 17th century, and now vote on equal terms with men except for members of the Second House of the Riksdag.

Mrs. Catt, a western woman by birth, has been living for some years in New York City. She succeeded Susan B. Anthony as president of the National Woman Suffrage Association and was elected president of the International W. S. A. upon its organization a few years ago.

Mrs. L. V. Jackson writes: "I finish my camp work at Snowflake, Mich., and would like engagements for fall and winter and will make terms to suit. Can be addressed at Horton, Mich."

The will of man is by his reason swayed.—Shakespeare.

The only companion worthy a wise man is with himself.—Anna Jameson.

DR. P. S. GEORGE, Denver, Col., Aug. 14, 1906.

Will some of the readers of The Progressive Thinker send to the address of Dr. Louis Schlesinger to C. F. McClelland, Room 10, Riverside Block, Pueblo, Colo.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Every noble work is at first impossible.—Curly.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

ALL HAIL TO BEAUTIFUL LILY DALE!

A Roseate Picture of This Noted Place of Resort, as Seen by Laura G. Fixen.

The power is here and blessings untold are being poured upon the multitudes who are flocking to Lily Dale. As soon as you enter the gates you feel the peaceful atmosphere.

What is angel cake composed of? Is it simply a stirring together of eggs, butter, sugar, and yes, maybe salt and flour and other groceries, then putting the mass into the oven and the angel cake comes out? We do not know the mysteries of that delicious morsel, Cake Bakers are born, but we do know that should we attempt it a blackened, heavy lump would be the result.

So with Lily Dale.

Anybody can hire some speakers and a band, and advertise, but that does not by any means constitute a successful camp. The heavenly host has charge of Lily Dale, inspiring every worker and embracing every visitor in the unseen enfolding of resistless heavenly power.

WE HAVE MORE STRANGERS WITH US THAN WE HAVE EVER HAD, AND THE SURPRISE TO THEM IS OUR HAPPY FACES, BEAUTIFUL GROUNDS AND THE TOTAL ABSENCE OF ALL THAT WOULD JAR THE MOST SENSITIVE.

Our weeks are passing like beautiful visions; our days are dreams come true. Our greatest anticipations and dearest hopes are being realized right before our eyes. Heaven has really come to earth and angels are dwelling among men.

While spirits invisible have come to dwell with us, a great soul has gone over yonder from here. One of our most earnest co-workers, Mrs. Carrie Pirth Curran, went home last Tuesday morning. While president of the Ohio State Spiritualists Association, she demonstrated her ability as a leader and organizer, and her earnestness as a worker in the advancement of the wonderful truths which had been revealed to her. She held her mediumship sacred above all earthly possessions, and was ever ready to demonstrate its benign powers to the world. She had expressed the wish months ago, that she might start from Lily Dale on that mysterious journey. We shall all take some day, and her wish was granted. Memorial services were held at the Auditorium, and Dr. Geo. B. Warner and Mrs. M. E. Cadwallader, in well-fitting words voiced the esteem and affection in which she was held by all who knew her. A beautiful tribute to her loyalty, courage and unswerving fidelity to the truth. I. W. Pope of Cleveland spoke for the Spiritualists of Ohio, and resolutions were passed on behalf of the Spiritualists of her state, expressive of their great loss.

Owing to the severe illness of the mother of Miss Susie C. Clarke, she was unable to be with us, and Rev. T. Grimshaw, Dr. Geo. B. Warner and Dr. Henry Frank of New York City took her place—each one in his own strong way demonstrating a different phase of the same great truth. Dr. Francis had a powerful lecture, "Some Things Spiritualism Has Forced Science to See," especially the fact that there is no dead matter in nature, but all has life from this awakening to life everywhere. Science has tried to penetrate the veil to follow where Spiritualists have led the way.

Mrs. Annetta J. Pettengill delighted her audiences with two of her beautiful lectures and tests. No medium has ever stood on our rostrum to deliver messages from the other side who

Operations Performed on Brain.

The local probationary officers will ask that a staff of physicians of undoubted ability be appointed to carry on the first work in Chicago. Children who come under the notice of probationary or triant officers are to be submitted to operations for a correction of wayward tendencies. The operations are performed on the brain. Henry W. Thurston, chief probationary officer of Chicago, expressed his views on the subject to-day as follows:

"Undoubtedly the effect of scientific surgery on wayward children has a wonderful influence for good. The fundamental principle of the experiment is this:

"A boy enters school having defective eyesight. He cannot discern the figures on the blackboard. The questions of the teacher and the answers of his schoolmates do not appeal to him because he does not know of what they are talking. In other words, he is not 'in the game.'"

Where Criminal Tendency Begins.

"He begins to enjoy tripping up his neighbor and tormenting the little girls more than he enjoys his work. In turn, he is made fun of, because he is a 'dunce' in the classroom."

"Soon he plays truant and learns to avoid his duties. Then he learns to frequent degrading places, until he performs some malicious act which results in his arrest."

"Now, if in the first place the boy's eyesight had not been defective he would have lived the life of a good, normal child."

"The same conditions and route apply to the child defective in hearing. Therefore it can be readily seen that the practice of scientific surgery will prove a great benefit in solving juvenile criminal instincts."

The most natural cause for defective eyesight and defective hearing is the formation in early life of what is called an adenoid. An adenoid is known in surgery as a growth in the extremities of the nose or mouth which impairs the sight, smell or hearing.

Queen of Denmark Receives Woman Suffragist.

The International Woman Suffrage Alliance, in session in Copenhagen, Denmark, concluded its meetings the 11th of August. A few days before the opening of the convention the president, Mrs. Carrie Chapman Catt, was given an hour's audience by the Queen of Denmark, who expressed much interest in the woman suffrage movement, and especial admiration for American women. She regretted that the period of mourning for the late king would prevent any royal entertainment for the delegates.

The Queen's interest in equal suffrage may be accounted for by the fact that in her native country, Sweden, women have had the municipal vote, a vote in church matters and school suffrage since the 17th century, and now vote on equal terms with men except for members of the Second House of the Riksdag.

Mrs. Catt, a western woman by birth, has been living for some years in New York City. She succeeded Susan B. Anthony as president of the National Woman Suffrage Association and was elected president of the International W. S. A. upon its organization a few years ago.

Mrs. L. V. Jackson writes: "I finish my camp work at Snowflake, Mich., and would like engagements for fall and winter and will make terms to suit. Can be addressed at Horton, Mich."

The will of man is by his reason swayed.—Shakespeare.

The only companion worthy a wise man is with himself.—Anna Jameson.

DR. P. S. GEORGE, Denver, Col., Aug. 14, 1906.

Will some of the readers of The Progressive Thinker send to the address of Dr. Louis Schlesinger to C. F. McClelland, Room 10, Riverside Block, Pueblo, Colo.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Every noble work is at first impossible.—Curly.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

Passed to the Higher Life.

The father of W. V. Nicum, who is a prominent lecturer in the ranks of Spiritualism, passed to spirit life at Dayton, Ohio, on the evening of Aug. 15. The son fully realizes the sublime fact that what is his loss is the father's gain, in his realization of the beauty and grandeur of the spirit realm.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania Avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

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, 153 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

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

Many of the foremost and brightest workers

The Great Problem of Destiny.

Reincarnation and Karma Critically Examined, Considered and Explained, so they are brought home to the conception of every Spiritualist. There are thousands of Spiritualists in the United States who believe in "Reincarnation," and what is designated as "Karma." In France the whole body of Spiritualists believe the same. W. J. Colville and Cora L. V. Richmond, two speakers of wonderful eloquence and power, advocate the same with certain modifications. While we do not care to open our columns to a lengthy discussion of the same, we present the following admirable lecture as one of the most able ever given on the above subjects. It was delivered in this city by Eleanor M. Heistand-Moore, and it would be well for our readers to preserve it for reference.

"THE KARMIC LAW AS IT IS OUTLINED IS ABSOLUTELY INCOMPATIBLE WITH ANYTHING LIKE FAVORITISM. ALL SOULS ARE ESSENTIALLY EQUAL, EVOLVING UNDER THE SAME LAW, DESTINED TO ACHIEVE THE SAME ULTIMATE PERFECTION, THOUGH NOT ALL AT THE SAME STAGE OF PROGRESS AT THE SAME TIME. THE ENVIRONMENT OF AN INDIVIDUAL IN ANY GIVEN LIFE IS A TRUING INCIDENT. RICHES AND POVERTY, SUCCESS AND FAILURE SUCCEED EACH OTHER IN THE PROGRESS OF REINCARNATION ABOUT LIKE DAYS OF SUNSHINE AND DAYS OF RAIN, BOTH FAVORING THE GROWTH OF THE TENDER PLANT WHICH IS LIFTING ITS HEAD TO THE DIVINE LIGHT. IT IS NOT WORTH WHILE FOR US TO BE PUFFED UP TO ANY EXTENT IF WE SHOULD CHANCE TO FIND OURSELVES BORN TO A HIGH ESTATE, BECAUSE WE HAVE LATELY LIVED IN A LOW ONE AND NEXT TIME WE MAY BE BEGGING FROM DOOR TO DOOR—NOT, HOWEVER, UNLESS SUCH IS OUR JUST DUE. THE HIGH MAN

WHO GRINDS THE POOR WILL BE GRIND HIMSELF IN THE SAME MILL. WE NEED NOT WORRY ABOUT THE METING OF JUSTICE. KARMA WILL TAKE CARE OF EVERY MAN. VENGEANCE IS MINE, SAITH THE LORDS OF KARMA. A COLORED MAN ASKED ME SOME TIME AGO WHAT SOLUTION I HAD FOR THE RACE PROBLEM. I TOLD HIM I HAD NONE, BUT THAT KARMA WOULD WORK IT OUT IN TIME. WE, THE RACE THAT PERPETRATED THE SIN OF ENSLAVING THE AFRICAN NEGRO, WILL COME IN TIME TO SUFFER INEVITABLY FROM THE REACTION OF THAT WRONG—WE SHALL BE ENSLAVED BY CERTAIN PHYSICAL LIMITATIONS BROUGHT ABOUT THROUGH RACE AMALGAMATION. ON THE OTHER HAND, THE NEGRO RACE HAS, BY CONTACT WITH THE WHITE MAN, BEEN LIFTED OUT OF PRIMITIVE SAVAGERY INTO A STATE OF COMPARATIVELY HIGH CIVILIZATION. THE GRANDSON OF THE BARBARIAN ZULU IS STUDYING ALGEBRA IN OUR PUBLIC SCHOOLS. IT IS THROUGH SUFFERING THAT EVOLUTION PROCEEDS MOST RAPIDLY."

going in past lives, the karmic influences he has generated, compel him to reincarnate. This is the conception which we find in Theosophical Literature. According to this doctrine man is regarded as an evolving entity, a growing soul who dwells on earth in order that he may acquire the physical phase of omniscience—that he may learn how to work with matter—as God works with it—may achieve liberation from the law which binds him here—may evolve out of the state of human imperfection into the state of divine completeness.

The meaning of life is this: Life is an expression of God's will to multiply Himself, to manifest His divine nature through the evolution of spirit, the genesis of many Gods from one God. Man is an immortal individual, a part of the divine, possessing in potency all of the divine attributes. The evolution of those potentially divine faculties is the purpose of reincarnation and is effected through the law of karma. These laws—karma and reincarnation—are the determining factors in human destiny and, through these laws, we may find an explanation of its most complex problems.

Man lives, as has been said, not only one life within the narrow range of possibilities presented by seventy-odd years, but hundreds of lives of infinite variety, some high, some low, good and evil, happy and miserable—all tending to increase the sum of his knowledge and to develop his spiritual nature.

That which determines his environment in any given life is not an accident of heredity nor the decree of an inexorable, overruling "Providence," but the exact operation of the karmic law in which his own will is a determining factor. Karma is a formal statement of the principle underlying the declaration that we must gather the harvest of wheat or tares according to the fashion of our sowing, and that whatsoever we mete unto others, the same shall be meted unto us.

It is easy for us to understand this law in its physical manifestation, for we know that WHATEVER GOES UP MUST COME DOWN; that light begets light, and darkness darkness; but the operation of a similar law in the mental and moral world presents difficulties to our minds because we fail to realize that those worlds are just as material as this world is, though not so dense.

The phenomena of thought and feeling bring about in their own planes reactions just as definite as the reactions of physical matter, for thoughts are things of substance, and feelings have a material existence; both can be weighed and measured on their own planes as definitely as we can measure here products of respiration; therefore "Be sure your sins will find you out!"

Karma expressing itself as destiny, is not a merciless system of rewards and punishments, working with the unerring precision of automatic justice; it is not merely a scientific method of getting an eye for an eye or a tooth for a tooth under some such grinding ethical system as the Jews conceived. It is a law of supply and demand which brings to each man HIS EXACT DUES IN THE FORM OF JUST THE PARTICULAR EXPERIENCE HE NEEDS AT THE TIME WHEN HE NEEDS IT MOST.

If a young child persists in holding its pet cat head downwards, there is no way of impressing the child with the idea of conscious cruelty except to take the child up and hold it upside down till it begins to feel just what the cat feels. Moral situation and appeals to the reason are never half so effectual. So under the karmic law, if a man murders—if he takes life wantonly or cruelly, he must learn what it means to have his own life taken; if he steals, he must learn to know what it means to have his property appropriated by another; if he slanders his brother, he must learn what it means to suffer by malicious falsehood.

"We learn the nature of our errors only WHEN THEY RECOIL UPON OUR HEADS, and we are confirmed in our good actions when, after many days, the bread cast upon the waters, is brought back to us again."

"Good Master," they said unto Jesus, "what sin hath this man or his parents committed, that he was born blind?"

The question which implies that the Jews (who asked it) accepted the doctrine of reincarnation, since they considered the possibility of a man's committing sin before his birth shows that the inquirers did not grasp the true meaning of karma, since they considered blindness as a possible punishment for previous misdeeds.

Jesus told them that the blindness of the man existed not as a punishment to the man himself nor to his parents, "but" as the text runs, "that the law might be fulfilled."

This law of fulfillment is karma. The details of its workings are known only to those Great Souls to whom things past, present and to come are all alike revealed.

In the case of the blind man, many possible causes may have been behind the effect manifested through him. He may have abused his eyes in some other life. He may have caused blindness in another by cruelty or carelessness, or he may have been lacking in sympathy to those who were blind. Whatever the cause, rest assured that the law brought to him his just due—no more, no less—and that it brought to him the same at a season when it was best or him to have it. By "best" I do not mean most comfortable or most convenient, but most salutary from the point of view of the man's evolution. Heredity may have been a factor in the case to the extent that in that particular family to which the man belonged, blindness was a common defect. His body, in other words, was the product of physiological conditions favoring blindness.

This does not militate against karma, but rather emphasizes it. The physical body, as the concrete expression of ancestral tendencies, is rather an example of the karmic principle. Heredity itself is an expression of karmic law, FOR GRAPES YIELD GRAPES, NOT THORNS, AND FIGS YIELD FIGS, NOT THISTLES.

Like produces like because a given cause always produces a given effect. Modifications of hereditary traits are varying effects resulting from the special conditions manifest in the parents at the time of generation. A blind body may therefore be produced simply by the physical karma of a given family. But the soul that comes to incarnate in that blind body, has merited blindness under the karmic law, and is guided to that particular incarnation because it represents that soul's exact due and will furnish it with the best field for expression and evolution at that particular time. It may be difficult to realize how blindness can ever be an advantage to anyone. Let us take a purely imaginary case to illustrate the principle. Suppose that an individual lacked delicacy of perception along the lines of hearing or sight. To develop them to a high point, blindness would be a favorable condition, for there is always a supernatural and compensatory development of other senses when any particular one is deficient.

The notable gift of mystical appreciation in the blind is an example of this. Moreover, we are told by those who train the blind that the higher faculties of intuition and memory are accentuated in them. The law of compensation exists throughout all nature.

The workings of the karmic law range through centuries upon centuries. Not within the narrow limits of our life or of several lives, would a perfect adjustment of karmic effects be possible. But human evolution spans the gift of ages. To-day we are reaping some of the seed sown in our days of savagery. We are learning lessons purposely delayed until we had reached a state of development which would permit us to fully comprehend them. Some karmic causes yield their effects immediately. Idleness begets poverty not in some remote period in the future, but in the course of one life. Drunkenness leads to misery without delay. Crime brings instant punishment.

We must not make the mistake of looking for all karmic causes in some remote period of past time. They are often close at hand and sometimes remediable. It would

be a mistake for a person overwhelmed with misfortune to sit down in abject submission, bowing his head to the inevitable, when, if he examined the facts he might easily discover that the causes in question were not remote, but immediate and that it still lay in his power to cease generating such karma, by simply changing his course of action.

The "bad luck" of a speculator might cease, if he would stop speculating; the ill-health of an invalid might be remedied, if he would study the law of normal living; "accidents" might cease to overtake yonder unfortunate, if he were to be less reckless and so on. Karma accounts for everything, but the cause of a given effect may be an immediate, a present action or condition and, in so far as we recognize that fact, we can modify our destiny from day to day. Those effects coming to us as the sequence of a remote cause are effects we cannot alter. We can only modify them by our mode of accepting them.

"The karmic law as thus outlined is absolutely incompatible with anything like favoritism. All souls are essentially equal, evolving under the same law, destined to achieve the same ultimate perfection, though not all at the same stage of progress at the same time. The environment of an individual in any given life is a trifling incident. Riches and poverty, success and failure succeed each other in the progress of reincarnation about like days of sunshine and days of rain, both favoring the growth of the tender plant which is lifting its head to the divine light. It is not worth while for us to be puffed up to any extent if we should chance to find ourselves born to a high estate, because we have lately lived in a low one and next time we may be begging from door to door—not, however, unless such is our just due. The rich man who grinds the poor will be ground himself in the same mill. We need not worry about the meting of justice. Karma will take care of every man. Vengeance is mine, saith the Lords of Karma. A colored man asked me some time ago what solution I had for the race problem. I told him I had none, but that Karma would work it out in time. We, the race that perpetrated the sin of enslaving the African negro, will come in time to suffer inevitably from the reaction of that wrong—we shall be enslaved by certain physical limitations brought about through race amalgamation. On the other hand, the negro who, on one side, has been so great a sufferer, on the other has been a great beneficiary under the karmic law. In two generations the negro race has, by contact with the white man, been lifted out of primitive savagery into a state of comparatively high civilization. The grandson of the barbaric Zulu is studying algebra in our public schools. It is through suffering that evolution proceeds most rapidly."

The great complexity of such a scheme of automatic justice working itself out in human destiny, must present to every mind the necessary idea of an overruling Intelligence guiding the affairs of man. "He shall give his angels charge over thee," the Scriptures say. Every planetary chain, every great scheme of worlds such as the one of which our earth is a part, is the outcome of the creative activity of a great being whom we call the Logos. Under him exist hierarchies of divine beings, angels and archangels who execute His will. These are the officers of the karmic law who apportion man's destiny, not according to any fiat of their own will, but in accordance with the statement rendered from the debit and credit columns of the karmic record.

Karmic bills are always due, but instant payment is not always demanded. They are presented at a time when the debtor is best able to pay them. Destiny presents two phases: One phase is that of pressing necessity, which forces a man to meet the inevitable effects of his past actions—effects which can no longer be delayed and which constitute what is called "ripe karma"; the other phase is evolutionary and brings to each man a particular train of experiences which tend to develop in him those faculties most needed at a given stage. The spendthrift may become a pauper, therefore, as a direct consequence of his prodigality, and also because he can only learn thrift by being forced to practice it. The Lords of Karma may be regarded therefore as guardians of the human race, directing the natural sequence of events, yet halting their progress to the extent that the difficulties which we encounter are never too great to be overcome, never so overwhelming as to paralyze our growth. The burden is always fitted to the back that bears it. When we see a man apparently crushed by the calamities of life, we should rather pity him, for "whom the Lord loveth He chasteneth" and the fact that a man has much to suffer is proof that he has been deemed fit for a HEROIC SYSTEM OF DEVELOPMENT. It is the clever pupils who are permitted to assume unusual tasks.

From the Theosophic standpoint, there is no way of interfering merit or demerit from the train of individual experiences. In the days when we were savages, we have all of us committed flagrant acts of violence; we have murdered our fellow-men, delighting in cruelty, gluttony, theft and all manner of bestial acts. Some of these debts are still unpaid.

Last winter I had my pocket picked. My little cousin, a lad of fourteen, who had heard me talk about karma, remarked very wisely: "Well, I suppose you must have stolen somebody's pocket book sometime yourself." I thought this was probably true, though I hoped it had been a long time ago! The lesson may have been deferred till a time when I could gain more from it than I could have gained before, because I had a chance to bring my theosophical principles to bear upon the experience and could try to endure my misfortune while I thought with tolerance of the thief who robbed me.

But, someone may complain, what is the use of an experience which is a consequence of acts we do not remember? If we suffer to-day for some forgotten offense committed thousands of years ago in some past life of which we have no recollection, how can we associate the effect with the true cause and learn their exact relation? Now, this is a fair question; but it leaves out of account the real nature of memory which is not a faculty limited to the brain-consciousness present in any given life, but is a transcendent power of the human soul. Memory is the attribute of our causal bodies, of the immortal vesture of the spiritual man and though we, in our physical brains, are not able to realize its extent, it exists as an imperishable faculty, continuous throughout all of our lives. Nothing that happens to us is ever really forgotten, for every incident of our many lives is recorded in the consciousness of the thinker, is wrought into the character of the man and persists for all time.

Physiologists tell us that every vibratory impact that the brain has ever felt, is registered upon its structural cells, yet there is no conscious memory of it. Memory fails to recall the harmony of a given sonata, but the brain has it all exactly registered. We do not remember in our brain consciousness how we came to learn what we now know that it is wrong to murder and steal and to tell a falsehood, but our souls know—our souls remember—and sometime in the remote future when we can link our brain-consciousness with our soul-consciousness we shall come to remember all of these things, remember them not as unpleasant experiences but as helpful lessons, as stepping-stones that led us upwards to the heights of spiritual enlightenment.

Another objection presents itself to the minds of those who are learning of the karmic law for the first time, and that is the objection which rests upon the question of motive. Must a man suffer for wrongs which he did not intend to commit—for sins of whose enormity he was ignorant? If this be so, the law seems after all to work a certain injustice. But we must remember that every cause is linked INEVITABLY with its effect. If I give a person by mistake a dose of poison, that person dies as certainly as though I had intended to kill him. Every day people are being killed by guns which were not known to be loaded. People do not INTEND to set fire to their houses or run over children with their automobiles. KARMA ACTS AUTOMATICALLY INDEPENDENT OF THE MOTIVE. All that motive can do is to react upon

(Continued on page 7.)

DEAFNESS CURED.

By the Simplest Method Yet Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The passages become clogged by catarrhal deposits stopping the action of the vibratory tubes. Unless these deposits are removed a cure is impossible. The mucus cannot be reached by probing or spraying, hence the inability of specialists in most cases to cure. Ear drums are never affected. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of "Actina," the new method of treatment in the Actina tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones, (hammer, anvil and incus) in the inner ear, making them respond to the action of sound. Actina is very successful in curing ringing noises in the head. We have known people troubled with this distressing symptom for years to be cured in a few weeks' use of Actina. Actina also cures hay fever, asthma, bronchitis, sore throat, weak lungs, colds and headache all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give free advice and positive proof of cures. A valuable book—Prof. Wilson's 100 page treatise on Deafness, Free. Address New York & London Electric Association, Dept. 2422, 929 Walnut Street, Kansas City, Mo.



making them respond to the action of sound. Actina is very successful in curing ringing noises in the head. We have known people troubled with this distressing symptom for years to be cured in a few weeks' use of Actina. Actina also cures hay fever, asthma, bronchitis, sore throat, weak lungs, colds and headache all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give free advice and positive proof of cures. A valuable book—Prof. Wilson's 100 page treatise on Deafness, Free. Address New York & London Electric Association, Dept. 2422, 929 Walnut Street, Kansas City, Mo.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumors, Catarrhs, Piles, Fistulas, Ulcers, Eczema and all Skin and Febrile Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Kansas City, Mo.

Big Salaries

Men and women of every age are making big salaries. Work honestly, easy and agreeable at home. We want some one you can get on with. Write to-day. Big money for you. ROYAL MANUFACTURING CO. Box 210, Detroit, Mich.

874

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

STARTLING FACTS, OR Deeds of Darkness Disclosed

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

The Poetical and Prose Works

ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterly views of life give the reader new courage in the weary struggle and are a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION. By Ella Wheeler Wilcox. Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF POWER. By Ella Wheeler Wilcox. New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portrait. Price \$1.

POEMS OF PLEASURE. By Ella Wheeler Wilcox. This charming collection comprises many of the best poetic creations of the author. Embellished with portrait. Presentation edition. Price \$1.

MAURINE AND OTHER POEMS. By Ella Wheeler Wilcox. An ideal poem about as true and lovely a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Rudy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimism philosophy with an apposita quotation for each day in the year. With author's portrait, and half-tone illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.

By Ella Wheeler Wilcox. A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, \$1.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a new poem by the author's most popular songs, including "The Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents. "The Incendary of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychological sciences. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

General Survey.

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

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up 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 requirements being favorable, should be written plainly, with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes the item is cut down two lines, and ten times in two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer. If not, we cannot print them. Correspondent writes so and so, without 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 PAGES sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

James A. Patterson writes from Denver, Colo.: "At the meeting of the Psychological Research Society, Sunday, August 12, Madame Amelie Hild read the first of four papers which she had promised to write. The essay was intensely interesting, relating many incidents of a psychic and startling nature which have been closely blended and identified with her private and professional life; showing how that on several occasions she was enabled to avoid impending danger by heeding the voices and messages of her spirit friends. After the reading the members of the society were unanimous in their approval of the paper, while several expressed a desire that the papers be published in pamphlet form in order that all may have an opportunity to profit by the suggestions and hints concerning the obstacles which all persons, who are seeking to develop their higher phases of mediumship, may expect to encounter. When pressed for an answer in regard to her willingness to have the papers published, Madame Hild evaded the question by saying that perhaps, after hearing the other three papers we might not deem them worthy of publication. However, she should be decided to not have them printed in separate form, it is probable that her friends will persuade her to allow them to be included in, and published with, the forthcoming annual report of the Psychological Research Society."

Ferd C. Suhrer writes: "On Sunday afternoon, August 12, President Kirchner addressed the congregation of the Rising Sun Spiritualist Mission, owing to the absence of Sister Price. He gave us many beautiful thoughts. The guides of Sister Kirchner, and Brother Hart gave many helpful messages. Brother Orlando E. Miller, Ph. D., addressed us in the evening, and told us to 'Get right with God and all will be well.' Sister Price favored us with character readings according to numbers, and many were given readings of more than usual worth. She will be with us again in the near future. Following our lyceum on Sunday afternoon, August 26, we will hold another experience meeting. Tests will also be given by popular instruments, Sister J. L. Fravel of Austin, will be with us in the evening. Sister Fravel is one of our most popular lecturers."

Mrs. A. W. Bloom writes: "The Illinois Sunflower Club will give a tea party at Lincoln Hall, Fraternity Bldg., No. 70 E. Adams street, Tuesday, August 28, commencing at 2 o'clock p. m. We hope every member will be there and bring their friends, and do all they can to make it a success. We shall have all our mediums present, as we have a work to do. Let us show to the people of Chicago and the world at large that the Sunflower Club is not asleep, but a real wide-awake club with a work to do that only women can do. No matter where you will hear of the Illinois Sunflower Club of Chicago. We hope to see a large crowd, not only of visitors, but workers. Every good medium is cordially invited whether they belong to the club or not. We will be glad to welcome our gentlemen friends also."

Maggie Henry writes: "At Old 77, Spiritual Mission Chapel, as usual, we had a well filled hall and several visiting mediums who gave spirit messages and tests, and some gave psychometric readings. The Professor always answers a personal question for each person present during the hour. He makes his lectures very short. Skeptics and strangers are especially invited to attend our meetings."

Edward Chamberlain writes from Dallas, Texas: "The hot summer has perhaps caused a lukewarmness in the Spiritualistic work in this city, but by no means a cessation altogether. Our meetings during the heated term are held at the residence of our pastor, Rev. Allice Baker; attendance and interest taken have been quite good. At present she is absent attending a camp-meeting at Hubbard, Tex. On her return she goes to Snyder, Okla. It is intended by those who are interested in the cause of higher Spiritualism to ip the near future organize a working society—not to be in any way antagonistic to any society or organization that may now be organized at

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

When writing for this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WITHIN SENDING FOR NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

this time or in the future. A city like this should be able to support two or more such organizations. They should be conducted in a manner befitting the teachings and truths of the higher Spiritualism. The new society expects to organize in a short time with a good showing of members. We intend to show and demonstrate to the people there is something in our philosophy and religion that tends to make better men and women of its votaries."

Married.

W. Q. Sayers and Minnie M. Malone were united in marriage at the home of the bride's cousin, Mrs. T. E. Lambert, No. 37 E. College, Eastmont, Texas, in the presence of a select company of relatives and friends. The marriage ceremony was performed by Rev. V. A. Godbey. Miss Malone has been officiated as secretary of the Texas State Spiritualist Association for three consecutive years. W. Q. Sayers is a devout student of nature, and a prosperous future may be predicted for the couple. COR.

Onset Camp, Mass.

Monday, August 13, was conference day, and the following people took part: Mrs. Mary Thompson, Mr. Magoon, Mr. Guire and Mrs. Mary T. Longley. Miss Alice Holbrook sang several songs. Tuesday, Rev. Wilson was the speaker, and after an invocation he took for his subject, "Religious Liberty." Liberty is the first essential of man's welfare. The champions of liberty therefore have been benefactors of the world. We are not free, any of us. When we see we will make the most of life and not let it pass by, we are the most of ourselves. I do not believe in any sacrifice. We want a liberty in which you can live your life to its uttermost completeness. The light of religious liberty is dawning upon souls, and evolution from the tyranny of ecclesiastical approval of the past, while several expressed a desire that the papers be published in pamphlet form in order that all may have an opportunity to profit by the suggestions and hints concerning the obstacles which all persons, who are seeking to develop their higher phases of mediumship, may expect to encounter. When pressed for an answer in regard to her willingness to have the papers published, Madame Hild evaded the question by saying that perhaps, after hearing the other three papers we might not deem them worthy of publication. However, she should be decided to not have them printed in separate form, it is probable that her friends will persuade her to allow them to be included in, and published with, the forthcoming annual report of the Psychological Research Society."

Wednesday was Library Day, and the meeting opened with singing. Mrs. B. S. Loring of Chicago was in charge of the same. She gave a very interesting account of the work of the library and said there were now over 2,000 books in the same. The following speakers took part and spoke upon the subject, "The Library as an Educational Organization." Mr. C. T. Pratt, Mrs. G. F. Fannie, Mrs. E. Loring, Mrs. M. T. Longley and Mrs. Sellen. Thursday, Rev. Wilson Frith was again the speaker of the day. Miss Alice Holbrook was the soloist. Mr. Frith took for his subject, "Social Liberty." He spoke at length upon the topic and treated of family liberty and home life. He regards the family as the central institution of the age. Friday, Mrs. M. T. Longley was the speaker of the day. After an invocation she took for her subject, "Mediumship and the Relationship of Spiritualism." This was a very eloquent lecture and highly appreciated by all. Miss Alice Holbrook, our talented young vocalist, sang several songs in a very sweet manner.

The meeting closed with singing and a benediction. Saturday will be N. S. A. day, and a grand good time is expected. A large array of talent has been secured, and if the weather keeps clear a large crowd will be present. HATCH.

MICHIGAN TO THE FRONT.

A Step to Regulate the Practice of Mediumship.

The following resolutions, the purpose of which is to set forth in the preamble, were offered before the Michigan State Spiritualist Association at its last convention which was held at Haskett Park Camp, on Tuesday, August 14. They were presented by Dr. C. W. Burrows, pastor of the Central Spiritual Union of Detroit, although not adopted it is believed that this is a movement in the right direction, and will be long put into effect, operation by the excellent state board just elected. SCRIBE.

Resolutions adopted by the Michigan State Spiritualist Association, held at Lansing, August 14, 1906, for the purpose of governing, regulating and elevating the standard of spiritual mediums, lay ministers and ordained ministers.

No. 1. No person shall be entitled to practice any phase of mediumship, clairvoyance, mental or physical phenomena of any kind whatsoever, unless said person shall have complied with these resolutions, the by-laws and "ordination usages" of this board.

No. 2. No person shall print or advertise his or her business—phase or profession other than as "John Doe, Spiritual Medium."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 26, 1906: "Religion and Its Effects."

Gem of Thought—

"If you have a truth worth knowing, Place it in the children's hands; Better trust them for the sowing Than to cast on worn-out lands; Here is where the hope is resting For the future sow, sow, sow. And fair angel hands are pressing Softly every childish brow."

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Rling, Green Mountain Falls, Colorado.

No. 6. All persons applying for mediums' certificates, lay ministers or ordination, after January 1, 1907, shall in addition to the qualifications prescribed in the by-laws and ordinance usages, be required to pass an examination as to their general education and fitness for public work, provided that nothing herein contained shall apply to persons whose applications as mediums or who may have obtained lay papers with a view to ordination—said standard of examination or diplomas shall not be lower than that required by the high schools of this state.

No. 6. The members of this board or those whom they may designate or appoint shall act with full authority in carrying out of the purposes of these resolutions.

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.]

My sister, Aurilla Richardson, passed to spirit life, July 20, aged 78. She had been living with her son, Franklin, at Lakeland, Odesa, Mich. She leaves four sons to mourn her loss. She has been a believer in spirit communion for some time. MRS. J. H. DUNHAM.

Lonla, Mich.

Sunday, Aug. 12, the mortal form of Mrs. Cordelia Jones was laid to rest at Mount Clemens, Mich. She was ill many weeks during which time she was nursed by her only surviving daughter, Mrs. E. S. Parker, formerly well known by her work at Grand Lodge Camp, No. 37 E. College, Eastmont, Mich. Mrs. Jones' death removes from her family a fine Spiritualist, a strong character, and an upright woman. An aged companion remains to mourn her loss. Mrs. A. E. Sheets officiated.

On August 9, in the afternoon, between 2 and 3 o'clock, the mortal remains of Dr. Edward Denlow, his wife Clara, nee Balfour, and his sister-in-law, Miss Eugenia Balfour, were given to Mother Earth in the beautiful cemetery of South Bend, Ind. Masons of the Blue Lodge and Knights Templars, of which orders Dr. Denlow was a member for many years, took charge of the funerals. The writer being requested to speak words of consolation and expound the spiritual truths of Spiritualism on this mournful occasion, took for his text at the house, Matt. 23: 42: "Judge not, that ye be not judged." Fravel, a strong character, and an upright woman. An aged companion remains to mourn her loss. Mrs. A. E. Sheets officiated.

Mrs. Emma Thirston passed to the higher life, aged 46, from her home in South Omaha, Mich. She leaves a husband and mother to mourn her loss, but has many friends in the other life to meet her. The funeral services were beautiful, some of them presented by the Modern Woodmen and other lodges, of which Mr. Thirston was a member. Services by Mrs. J. H. Dunham.

NINTH ANNUAL CONVENTION.

Of the Minnesota State Spiritualists Association.

The ninth annual convention of the Minnesota State Spiritualists Association will be held at the First Presbyterian Church, Eighth street and Mary Place, Minneapolis, Minn., September 7, 8 and 9, 1906. Annual reception and entertainment to delegates and visitors will be held Thursday evening, Sept. 6, at 8 o'clock at the above-named church. All are cordially invited.

The following excellent talent has been engaged for the convention: Mrs. Laura G. Fiken, Miss Elizabeth Harlow, Mr. Will J. Erwood, Message bearers, Mrs. Emma A. Sauer, Mr. Paul Beutler, Mrs. Frances Wheeler, Mrs. Emma Plake, Mrs. Asa Talcott and others.

It is the aim of the officers of the association to make the ninth convention the best ever held.

Business sessions during the day. Evening meetings will be devoted to lectures, spirit messages, music and song.

Special Minnesota State Fair railroad rates on all roads.

The secretary, 904 Hastings avenue, St. Paul will mail programs to any one sending their name and address. Come and bring your friends and help make this convention a grand success. JOHN S. MAXWELL, Pres. FRANK E. IRVINE, Secy.

LOW RATES TO LILLY DALE.

The Central Passenger Association, including the railroads in Michigan, Illinois, Indiana, Ohio and Pennsylvania, has agreed to sell excursion tickets to Lilly Dale and return at one fare for the round trip. These tickets are good only to leave July 17 and 31. Return limit 80 days. The Chicago rate is \$14; St. Louis, \$19.25; Indianapolis, \$12; Cincinnati, \$11.30; Springfield, \$10. All the roads from Chicago, New York City, Boston and intermediate territory will sell low rate excursion tickets to Lilly Dale and return, good going June 1 to Sept. 30, return limit October 31. Chicago rate is \$20. Ask your local ticket agent for special Lilly Dale rates, or have him send to his general ticket agent for them.

"Harmonies of Evolution: The Philosophy of Individual Life." Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

HUMAN PROGRESS.

Considered From the Plane of the Spiritual Philosophy.

The intelligent and honest believer in the Spiritual Philosophy cannot accept in the absolute the doctrine of human degeneracy. Life must advance, and the forces of light and progress, and the forces of darkness and external ill must progress, but they are not; they are the advance guard of the mighty army of progress that accomplishes every honest soul in its efforts to attain unto higher conditions of life.

For the sake of occupying better vantage ground the advance guard of life may temporarily retreat, but it cannot be defeated. When we review the mighty conflicts that have taken place in the past between the powers of darkness and the forces of light and progress, and see the pit from which human life has been dug, we must admit that there are inherent inconquerable forces of the soul whose word and destiny is eternal progression.

Recognizing the ability of life to rise from conditions that were inferior to those which at present exist, the Spiritual philosophy also recognizes the fact that life has the ability and will to advance far beyond the plane which it at present occupies.

The progress of their advancement, more parallel and within a limited area, progress together. With the advance in political and religious liberty the moral standard of life has also advanced, and what centuries ago was considered proper, as measured by the highest standard of the present age, is crude and barbarous.

To make human progress permanent all the lines of its development must move in accord, be well fortified against the encroachments of the reactionary forces.

The conditions of the past were because they contained phases of life that had advanced to a high plane of development, and others that were just as needful were neglected.

The modern development of life differs from all of the others that have preceded it, because it is capable of type of culture and the old forms and systems are not adapted to its present needs.

"Give us this day our daily bread," is expressing the truth concerning the demands of life. We are not able to live on the plane of the past, and the physical or spiritual nature that was supplied in the past; that was adapted to the conditions of life then existing. Life at the present time is the unity of all the elements of life of the former periods that contained the germs of progress, and are capable of adapting themselves to the demands of progressive life; the rest were left in the rear and became fossils.

In the physical world there are found fossiliferous remains whose most useful purpose is revision back to their original form by utilization of the fossils in the which a helpful nature to the present age.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

The conditions of the world at the time they were laid down has passed away, never more to return. The conditions of the world at the time they were laid down has passed away, never more to return.

progress, and the spiritual world is the inspiring and directing force, for the time is near at hand when the people of the world will be cleansed, and Monarchical institutions and republics will feel the power of the spirit's purifying and uplifting work.

The spiritual philosophy gives according to the needs of each individual, and its ability to assimilate the truth. To those in the kindergarten department of their education it does not present that which only spiritual adepts would be capable of understanding. On the ladder of the lower life the soul must slowly and painfully climb to the higher, but the way must be left free for progressive development, and whoever, whether governmental systems or religious organizations, if they seek to place obstacles in the way, obstructing the "highway" over which life is progressing toward the kingdom of glory, they pay the penalty by arousing the anger of many times sweep them into oblivion.

The truth is full of mercy and kindly helpfulness to those who through ignorance fail to understand its requirements, but to those who knowingly seek to prevent it from reaching its royal prerogative, the gift of every soul to progress, it deals sternly and with unrelenting justice.

The impossibility of holding life down to the lower levels has been demonstrated to a greater extent than ever before in the history of the world, and to the influence that the spiritual philosophy has exercised upon the mental and spiritual faculties of the people can be credited that result. Its mission has been to break the fetters that held life down to the lower planes of thought on political, social and religious questions, and then forward to present age the people something better. That it is accomplishing its mission the trend of thought on those lines speaks favorably.

The cleansing of the spiritual temple of the fact, coupled with the fact that have been trying to use the philosophy as a cover to their infamous practices is a needful work, and it will succeed, and all honor to those brave souls who have the moral courage to give the battle.

The coming converts to the truth of angel mission will have their journey made more pleasant by the purifying work that is being enacted at the present time by the honest believers in the spiritual philosophy.

Human progress will be on all sides of life, and the soul will be a new civilization will be established on a foundation more permanent and glorious than any of its predecessors.

HAMILTON DE GRAW. Watervliet, N. Y.

AN IMPORTANT QUESTION.

Is Spiritualism to be Absorbed by Theosophy? The Writer is Very Much Puzzled Over Existing Theories, and Analyzes Them Very Carefully.

To the Editor:—Is Spiritualism to be absorbed by Theosophy? There are many indications that it may be. I attended the lecture of Mrs. Oregon Camp-meeting. The two principal speakers, Harrison D. Barrett and Mrs. Irene Smith, for both of whom I have high personal esteem, ably advocated the doctrine of reincarnation; but both said they liked the word reincarnation better.

Now, I cannot see any difference in the two words.

These two eloquent speakers are not the only talented Spiritualists who are teaching reincarnation. There are many others and their numbers are increasing. I remain unconvinced.

Reincarnation means "A soul must appear in a physical body again and again, hundreds, yes, thousands of times, until it has had all the experience, temptations, joys, sorrows, successes, failures, etc., through which every other soul has passed, to the end that this life or being may be rounded out."

"A" must suffer all that "B" suffers, and "C" and every other mortal. He must die by every method of death, commit every crime in the calendar sometime, and go through all experiences that any other soul goes through before he is fit to graduate from the school of matter. To get this experience may require millions of centuries, but "there is plenty of time," say the reincarnationists, and there is no escape from the treadmill. We learn by personal experience, every lesson earth has to teach; none are exempt.

Having suffered as every other soul has suffered, having been man and woman, husband and wife, king and slave, black and white, pauper and millionaire, thief and philanthropist, murderer and martyr, having died from earthquake, cyclone, cholera, small-pox, assassination and lynching and the bite of a rattlesnake, and all other methods of death, and having ourselves committed the crime of theft, and incest, rape, arson, murder, and all other offenses, we shall have had all experiences, personally, that earth provided, and having "rounded out our earth life," shall graduate to another plane there to spend a few millions of years in learning the lessons of that world."

Now this is a "Wisdom Religion," as claimed by reincarnationists, and I may be too stupid to see its beauty and justice. We are assured that reincarnation furnishes the only satisfactory explanation of the inequalities of life as we see it manifested in this physical plane, but I ask, does reincarnation explain the mysteries? It seems to me that if this

doctrine is true, that we all have to take this journey through crime, war, ignorance, degradation, and all spiritual hell, then I should not put forth my hand to prevent any man from murdering his fellow-man, nor from committing any crime whatsoever.

The law of Karma requires my neighbor to do all the crimes in the calendar in order to get needed experience, and to round out his life. If I should prevent him from committing crime, I would only delay him on his journey to Nirvana and endless bliss. I might, by my interference, cause him to be reincarnated one or more times more than if I let him alone.

How do I know that I did not commit the very crime he is about to do, in my former embodiment, and that this rapist, thief or murderer was then my neighbor, and refrained from knocking me down and putting me in jail for crimes he saw me committing, through his kindness, allowed me to go to several cities ahead of him? It may be a kindly neighborly act on my part now, to let him have his needed experience, by not interfering with him; not only must he outrage and kill, but his intended victim must be outraged and killed some time, and why not now? Yes, I frankly admit I fail to see any wisdom in this theory.

Again, the orthodox reincarnationist does not admit that a disembodied soul coming back into a physical body, has anything to do with the prospective father and mother. He deals with the mother and her unborn babe only either at or before the birth of the latter.

Reincarnationists are not clear in their teachings as to the exact time the disembodied soul attaches itself to the little one. It may be at the moment of their birth, or it may be at some point. I would like to be informed what sort of life is transferred from the father to the mother; also what sort of life the child has before the disembodied soul attaches itself to the child. I would like to ask if all life is not spirit? If all life is not spirit, now, had life not begun to manifest before Moses or Bonaparte, wishing to be born again, stepped into that unborn child? If so, are they not intruders? If they had not invaded the body of this tender babe, would it have been born possessing a scoundrel personality. If so, do they not crowd the child out of existence by robbing it of its body which was given it by both father and mother?

If the reincarnationist says there was no spirit of soul in the child before Bonaparte took possession at birth or before, then I ask him to tell me if the infant was alive before Bonaparte stepped in? He must of course answer, yes. Then, let him please explain what kind of life did the child have and is there more than one kind of life? It would seem to me that here is very deep water for our reincarnationist friends. It is very apparent that one of two propositions is true.

First, the individual baby soul is ejected from its own body by Bonaparte who want the body for his own purposes, or.

Second, two individual souls will inhabit the one body till the body is worn out and discarded.

I confess that all life is a mystery to me. Reincarnation may be true. I do not know, but as a reincarnationist confess that their entire theory is based on guessing and not on proof. I will venture to guess that it is not true.

R. A. DAGUE. Spokane, Wash.

THE DOGMATIST'S CREED.

Believe as I believe—no more, no less; That I am right, and no one else, confess; Feel as I feel; think only as I think; Eat what I eat, and drink but what I drink; Look as I look; do always as I do; And then, and only then, I'll fellowship with you.

That I am right, and always right, I know Because my own convictions tell me so; And to be right is simply this: To be Entirely, in all respects, like me. To devote a hair's breadth, or begin To question and to doubt or hesitate, is sin.

I reverence the Bible, if it be Translated first, and then explained—by me. By churchly laws and customs I abide, if they, with my opinion, coincide. All creeds and doctrines I concede divine, Excepting those, of course, which disagree with mine.

Let sink the drowning, if he will not swim Upon the plank that I throw out to him; Let starve the hungry, if he will not eat. My kind and quantity of bread and meat; Let freeze the naked, if he will not be clothed only in such garments as are cut for me.

'Twere better that the sick should die than live, Unless they take the medicine I give; 'Twere better sinners perish than rejoice. To be conformed to my peculiar views; 'Twere better that the world stand still than move. In any other way than that which I approve. —Freethinker

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

Have You Read OUR 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 book and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

SEVEN 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 year's subscription. The paper, one year, and one copy of the book, \$1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen 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 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 \$2.35. 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 Premium 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 Premium 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. 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. H. Francis. They contain invaluable data.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give an equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. Correspondents are especially warned against 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 all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, and private letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

James Jones, Washington: Q. A certain class of persons here are taking great interest in the "Korean system of astronomy and astrology. What is its real value?

A. Some time ago a similar question was sent to this department and answered at length. It is one of the strangest things that in this age of clear thought and wide-spread education, that such a theory should be advocated, and yet more that it should find converts. It is a wonderful instance of revelation, the wonder of ideas which have been so long in the course of progressive thought.

There is no single proposition advanced in the "Korean system" but its assertion, and over and over demonstrated to be correct. It denies what has been repeatedly proven with the certainty of mathematics. The ignorance of its author is only equal to his arrogance, and both are pitiable. Its "real value" is that of an ignorant lunatic's dreams.

This may be thought ungenerous, but the rudest thing sometimes is the truth, and when the demand is imperative the rude truth has to be spoken.

There are known and established, and to facts, and to the relations of superior knowledge, but of inflated ignorance. For instance the relations of members of the solar system sustain to each other; the form, size and revolution of the earth; and to deny that is like denying that two and two are four. No one who has studied the first principles of astronomy would commit himself to such a theory, and its following is from the ranks of the uneducated.

Perhaps the best and most conclusive answer to this wild rant of "Koreanism" is any of the popular works on astronomy. If these Washington people who "take a great interest" retain that interest after reading such a work, their case may be set down as hopeless.

F. L. Woolsey, Q. What became of the temple of Solomon; is there any evidence of it outside the Bible?

A. The Temple of Solomon is said to have been destroyed by Nebuchadnezzar, B. C. 586, with the destruction of Jerusalem. The Temple was rebuilt under the reign of Darius Hystaspis, 516, inferior in size, style and adornment. This was destroyed by Titus in the suppression of the Jewish revolt. The only source of information about this temple and the Jews is the Bible and the works of Josephus. It has been made by research of unbiassed critics; very doubtful if the latter was not written by pious monks as late as the sixteenth century. Be that as it may, it was evidently written to give an outside historic support to the Bible which it did not have.

Mrs. Q. I have seen communications which stated the condition of suicides was something terrible, and that mediums could greatly aid them. As my husband recently, overcome, despondent, if not quite insane, committed suicide by shooting himself, you can readily see how anxious I am.

A. There can be no doubt that the conditions of some suicides is lamentable, and the same may be said of a great many who enter the realm of spirit from the normal processes of nature. Very few suicides there are who are not insane at the time they commit the deed. When they awake sane and acute, they regret their rashness. But that they are in any way punished, is not to be entertained. The insane are not held responsible here, and why should they be in the hereafter?

The claim that such a spirit can only be instructed by coming to a circle, through a medium, is not correct. There are ready and willing teachers on the other side. If it were necessary for mediums to intercede for, and with, such spirits, it would give credit to the Catholicism of the priests to intercede and pray such lost souls out of their suffering.

A spirit may be instructed by a medium or members of a circle with whom there is rapport, but this is only incidental, and there is occasion for setting up on this basis a school of instruction.

This correspondent has no cause for her anxiety. Her husband undoubtedly after awakening from the sleep of death, felt regret. It may have been more than he would have experienced had he been taken from earth by accident or sickness. He would feel the shadow of the grief of those he had left, and the desire to help them. He will see the necessities of their position, and how much he could do for them had he remained, but as there can be no return, the

spirit learns that he must go on and improve the opportunities of the new life before him.

O. Z. Skinner: Q. When and where did Freemasonry originate? What is the membership? The order of Freemasonry is obscure and conjectural. In its modern form, its ceremonies and ritual date no further back than the beginning of the eighteenth century; but no one of ordinary intelligence acquainted with the work of the craft, can fail to see that its conception must have been in remote times under a different order of thought, among people having greater need for closer and more clandestine relationship than exists in modern times. It has been by zealous advocates traced to the Egyptian mysteries, the religion of the Greeks, and even beyond, to the building of the pyramids. There is little historical evidence, more than of the myth that assigns it to an order existing at the building of Solomon's temple.

All the societies of ancient times were secret, and this seems to have been necessary in order to hold in defensive union those who thought alike, and to keep out those who were antagonistic. Even the schools were secret orders, and the mysteries of religion were held too sacred for the common people. The greater mysteries of Greece, with their signs, and most eloquent ceremonies, its degrees, terrible oaths and vows, so far as known, must have been similar to those of Freemasonry. To reveal the secrets of these mysteries was death. The oath was literally interpreted. To fail to keep the vows was infamy and unmitigated disgrace.

As the order is the most ancient, and as its ritual is the foundation of all others, it is most world-wide. It is estimated that it has a membership of 2,000,000.

Miss L. S., Port Benton: Q. There is a rock near weighing a ton or more, grey, with pink seams one or two inches wide. It has been said to be a meteorite. I send you a fragment, asking you what it is.

A. The specimen is a very fine granite, with seams of feldspar and quartz. Meteorites are all of one composition, have a smooth surface formed by partial liquefaction by the heat produced by their fall through the earth's atmosphere, and entirely distinct from the rock from which this fragment was broken.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea.—Evolution of the Christ-Idea. The one greatest and most important 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.

At the time of Jesus Christ? 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. From the beginning its unfoldment is traced from age to age, from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians; Jews, Greeks, Romans, Alchemists, School, Early Christians, the Philosophers, the Middle Ages, the Religions Chinese, Scandinavian, Aztec; The Old Testament of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia, and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Genealogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resume of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the *Arana of Spiritualism* met with such success that it has been concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which is intended to be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in *Banner of Light* wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-ship waited a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

Sp. Sargent: "A mine of thought, and shows what inspiration can produce at its best."

G. A. Bacon: "Valuable for the present and the future."

W. H. Terry, Editor *Harbinger to Light*, Melbourne, Australia: "Unlike in its treatment of other religions, it is a mine of thought, and shows what inspiration can produce at its best."

"Success and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The Hides of some of the key figures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Love; Angel Help. Price 25 cents.

The Great Problem of Destiny.

(Continued from fifth page.)

its own plans. The individual who commits an act of violence UNINTENTIONALLY, must suffer for it, but he learns thereby the lesson of carefulness and forethought; he builds into his character some needed quality, and in suffering the consequence that must come to him later, he finds himself equipped with a greater power to meet it, than he would otherwise have had. He will be careful not to do that thing again, because in the world of morals he suffers as he suffers on the physical plane from "criminal negligence."

Karma works on all planes equally—in the mental world and in the moral as well as the physical world.

Good or evil thoughts bring back their own harvest.

Good or evil desires beget their own kind.

Good or evil words return to us as such as truly as good or evil actions recoil upon their doer.

This mighty power of Karma throughout all nature is not directed against us for our undoing. When it is rightly understood, when we learn to work with the law and not against it, it will carry us whither we will, for as Mrs. Besant very truly says: "Nature is conquered by obedience, and her restless energies are at our bidding as soon as we by knowledge work with them and not against them."

There are certain aspects of destiny, however, that seem to us inexplicable even under the karmic law. These are concerned largely with death and bereavement. Death may come to a man under the karmic law at a given time, when he has finished his allotted task in a given life long or short. But what of those to whom his death brings sorrow and loneliness? What have they to do with it? What is the meaning of infant mortality? Why does a soul incarnate at all, if its span of life is destined to be so brief?

It has been said, and I think wisely, that if man did not have the experience of bereavement by death, if death did not come at length to everyone, man would become so deeply enmeshed in material things that the growth of his soul would be sadly hindered. It is the loss of those we love that turns our thoughts to higher things. In seeking to follow them in our longing fancy, we look up with an eagerness we never knew before. Many a man's first glimpse of heaven, his first touch of religious-feeling, has come to him through the death of one he loved.

The mother who mourns for her lost babe, lifts her soul to God as she never lifted it before. In travail and suffering, the birth of man's higher being is brought to pass.

Karma is both retributive and evolutionary. Perhaps these very friends of whom we are now bereft were once before neglected or unappreciated by us and now we have come to know their full worth through loss.

Karma may demand a man's death at a particular time because the link that binds him to that particular life has simply worn away. He dies in order that he may come back into incarnation under different circumstances and under different conditions. The number of young infants who die is considerable, but have you ever thought how many waiting souls are born from time to time without a welcome? Have you ever thought in the progress of what we call "race suicide" how many waiting souls are denied the bodies that would naturally be theirs because the duties of maternity are irksome?

What do you think will be the karma of all this? In some future life, having refused to link our lives with these waiting souls who are seeking incarnation, shall we not sometime have to do without them when we do want them—when our hearts cry out in agony at the bereavement?

There are men and women whose lives are barren, to-day, men and women childless and solitary, whose hearts are rent with longing, reaping the harvest of past sowing when the laughter of children failed to move them to joyousness, when little restless hands and noisy little feet only fretted them, when maternity meant to them nothing but weariness and work. THEY WANT TO BE RID OF CHILDREN, and now their desire has borne fruit in barrenness.

The karma of bereavement is no less just than any other kind of karma. We do not know its workings in detail, but the Good Law never fails—it never works injustice. Suffering it brings, undoubtedly, but that suffering is ALWAYS JUST.

The problem of destiny presents certainly in the light of karma a new aspect. There is no such thing as accident. Even in great calamities, such as earthquakes, floods and fires, we hear of people rescued from the common danger by some apparently miraculous means. No man meets a violent death that is unmerited; no man is saved from it without reason. The man who missed the steamer which foundered at sea the other day, was extricated from that danger by the Lords of Karma because he had no share in the consequences about to overtake his comrades.

It is quite true that so far as the main events of a given life are concerned, a man is largely the creature of destiny

and cannot escape the effects of past actions as they register upon him; yet, knowing the karmic law, he is able to assume a new attitude toward the future; he is able, if he elects so to do, to become the RULER OF HIS FUTURE DESTINY. The causes we are now initiating will determine the character of our coming reincarnations—not only the nature of our physical condition and environment, our nationality and our family ties, but the quality of our minds and the force of our characters. A man is born into a family with whose members he has karmic ties.

What a man is to-day, he is by virtue of his past acting and past thinking; whatever his powers may now be, he determined them by past efforts. Genius, great moral worth, physical advantages are all the outcome of long endeavor. No effort a man makes is ever futile, even though failure may accrue to him, for our aspirations and desires under the definite principles of karmic law, working on higher planes, come back to us as capacities, repeated thoughts become tendencies, good or evil. By constant willing to perform we shall arrive some day at action. Experience will bring us future wisdom and the suffering resulting from our evil acts will awaken in us the germ of conscience. It is not only our actions, therefore, that we must control, if we would work with the karmic law in the determination of our destinies, but our thoughts and desires as well. When a man understands the working of Karma, the problem of destiny no longer puzzles him, for he realizes that he can begin at once to build a character that will endure for all eternity. He no longer drifts with the current, but strikes out boldly for the haven he sees ahead. He realizes that he is a free agent, a potent self-determining individual who can react upon circumstances as well as upon himself. He sees that it is in his power to mould his karma, to neutralize the ill results of his own conduct by a corresponding force for good, that he can overcome hostility by kindness, that he can shatter evil thoughts by thoughts of benevolence, for "hatred ceases not by hatred, but by love." So evil karma MAY BE CHECKED IN ITS INCIPIENCY, for it is in the world of thought that all deeds have their origin.

"A man may lessen," so says Mrs. Besant, "or he may destroy the results of evil thoughts by himself in the past by the good forces he pours forth into his karmic stream; he cannot undo the past, but so far as its effects are still in the future, he can modify or reverse them by the new forces he brings to bear as causes, taking part in their production." It is, after all, not so important a matter that we should be able to rid ourselves of certain unpleasant consequences as it is important that we should be able to meet them in the right way and to learn from them the lessons they have to each us. What is of vital importance is the duty which constrains us to refrain from doing in the future what we know is wrong. The Buddha once stated the Law of Right Living very simply. He said: "CEASE TO DO EVIL; LEARN TO DO GOOD."

"Karma will bring us back to earth many times, for good Karma draws us here as surely as bad." In the Bhagavad Gita, Krishna declares that not in action, but in desire—not in action, but in attachment to its fruit lies the binding force of action. If the endless chain of rebirths begins to fret us and we sigh for liberation, we must realize that our wish is idle so long as our hearts are set upon the enjoyment of any coveted end, for it is desire that fetters the soul of man, and even the loftiest conception we are now able to realize, are rooted in things of earth.

Liberation, the eternal staying of Destiny, comes only to him when the long chain of cause and effect is finally broken. To all of us this boon must come at length, but the day of grace is still far from most of us—how far we may judge ourselves; for in the Gita we read the law declared by Krishna to all disciples: "Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a sage by the spiritually wise."

"Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions; he is not doing anything."

"Free from desire, his thoughts controlled by the Self, having abandoned all attachment, performing action by the body alone, he doth not commit sin."

"Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted, he is not bound."

"For with attachment dead, harmonious, his thoughts established in wisdom, his works sacrifices, all his action melts away."

"The Soul that has attained to such a state of blessedness is concerned no longer with problems of destiny. The storms of life beat upon him without effect. Circumstances no longer constrain him; for he has reached the place of Peace in the Temple of God whence he shall 'go no more out forever.'"

NEW SOCIETY IN PORTLAND, ORE.

Its Aim Is to Promote Spiritualism Along New Lines of Work, With High Ideals.

Under the inspiration of the spirit world we have organized a new society designated the Church of Humanity. We meet regularly every Sunday at 8 p. m. in Alsik Building, Room 300, 265 Morrison street, near Third. We feel assured that such an organization in Portland is supplying a long-felt want in the presentation of a non-commercial and religious Spiritualism. Many people are joining us who would not affiliate with organized Spiritualism under its present conditions.

We are not malcontents, nor are we in opposition to any other society, but simply believe we have a better method of conducting that which proposes to be a spiritual education of the people.

Some of us have discovered that ordination under Spiritualism means LITTLE OR NOTHING AS FAR AS MORAL CHARACTER IS CONCERNED. TEACH A REASONABLE PHILOSOPHY OF LIFE, so we have decided under the guidance of our inspirations to seek a new field of expression.

Our ideas are as follows: "Recognizing that all constitutions cannot be cured as inflexible or be alterable in nature, we will not subscribe to anything which is not progressive in its character; therefore our order will only have for its constitution a general statement of principles which have proven to be of value in the spiritual unfoldment of humanity."

It is not our intention to found a new sect so much as to have a religious society on broad non-sectarian lines of thought which will include what we believe to be the best ideas existing in all religious philosophies. Realizing that the great infinite Life has not given to any one body of people all the truth relative to human advancement, we welcome from every source whatever all that which has proven itself of value in the general and particular unfoldment of humanity. This society will not have any board of directors, trustees or committees, but a duly elected directing head, who shall be assisted by two members of the society, a lady and a gentleman. These appointments shall take place once every year on a vote by the members of the society. The directing head must be a person of education and capable of instructing the

public along spiritual and progressive lines of thought. He will receive no fixed salary but shall be maintained and supported by the members of the society according to their individual ability to do so.

A statement of affairs will be read publicly at a monthly session of the church convened once a month.

No dues or entrance fees will be required of any person joining the society, but free-will offerings will be taken up at each church service, members being specially enjoined to give according to their ability.

We do not wish members of other churches or societies to join us unless their usefulness in that particular sphere is ended, and they feel the promptings of their inner self guiding them to seek a broader conception of the religious effort, or at any rate more in harmony with their ideal.

Our ideal is to include in our teachings in as comprehensive a manner as possible all that is making for the true individual unfoldment of humanity, and also that which is favorable to the advancement of human society as a whole.

We are convinced there is no death, and that our loved ones, passing into the realms of spirit life, still commune with us and help us according to their ability.

We are convinced that the human soul progresses throughout the infinitude of the ages, and also that wise and exalted spirits commune with us who are still in earth's environment, teaching us how to live so as to attain to peace and happiness.

We do not accept any teachings as infallible, coming from any particular book, bible or individual, and though respecting and honoring all that which has made human progress in the true knowledge of themselves, yet we do not bow the knee in hero worship to any embodied divinity, realizing that the same divinity is within ourselves, and that we must work out our own development according to the light which is revealed from within.

We value all public utterances given inspirationally or otherwise along spiritual and educational lines of thought, inasmuch as they stimulate us to think and arouse the dormant action of the brain cells.

We believe in psychic endowment possessed by certain individuals, and their ability to bring humanity in touch with the life beyond the tomb, but we do not advocate the commercial and indiscriminate use of these gifts in public. We believe in every effort, scientific and otherwise, made to convince honest inquirers as to the reality of life after physical dissolution.

but also believe that this end is best accomplished in private under certain specific conditions where the almighty dollar is not the leading motive.

Members of our society, or well known workers of good moral character, who possess psychic power, will be permitted to give messages of a spiritual character according to the inspiration received at each church service.

Monthly conferences will be held for mutual edification and fellowship. Our aim is to found a society on the principles of righteousness—not commercialism—and therefore all our work will be supported by the free will offerings of the people. Each member will have an equal right to have a voice in the management of the affairs of the society.

We believe in the equality of the sexes, and that woman be accorded those privileges which hitherto have been thought to be the exclusive right of man.

We place our confidence in the immutable laws of Divine Goodness, seeking constantly for the inspiration and power of those ascended hosts who dwell in the realms of peace, harmony and love, and who are banded together for humanity's progression.

DAVID A. LEISK.

Lake Brady Camp.

The weather man was kind to the visitors at Brady, Sunday, August 12, the day being perfect. Mrs. Elizabeth Schauss of Toledo, Ohio, was the speaker of the day, this being her second appearance here in that capacity. She is well-liked, as all earnest, honest expounders of the truth as they see it should be. She began the morning service by reading an original poem on the subject of "Worship." In response to a request for a subject, the following were given: "If a man die, shall he live again?" "The Inspiration of the hour," and "Man's Innateness to Man." In the afternoon she spoke on "The Origin and Destiny of Man" and "Universal Mental Liberty." The psychometric readings of articles after the lecture were very accurate and convincing. May she be given health and inspiration to continue in the good work many years.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

"The Kingdom of Self-Control." By Wm. George Jordan. (It treats of the crimes of the tongue; the Red Tape of the supreme charity of the world; the revelation of reserve power, etc.) Price, 30 cents.

VALUABLE LIBRARY

...OF...

SPIRITUALISTIC LITERATURE.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Gospel of Nature. A book filled from beginning to end with spiritual truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. F. Lyon. Price, \$1.

Great Roman Anaconda, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price, 15 cents.

Happiness and Marriage. By Elizabeth Towne. Price 50 cents. **How to Grow Successful.** By Elizabeth Towne. Price 50 cents. **Harmonics of Evolution.** A valuable work by Florence Huntley. Cloth. Price, \$2.

Health and Power. A handbook of cure and human upbuilding by aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D. Cloth cover. Price, 35 cents.

Heliocentric Astrology and Solar Mentality, with illustrations and ephemeris. By Verno Vedra. Cloth. Price, \$1.50.

Heresy, or Led to the Light. By the well known writer, Hudson Tuttle. Paper cover only. Price 30 cents.

Heroes and Hero Worship. By Thomas Carlyle. Price 50 cents.

History of Atharal. Life in the Stone Age. The history of Atharal, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents.

History of the Christian Religion to the Year 200. By Chas. B. Waite, A. M. Cloth bound. Price \$2.25.

History of the Inquisition. Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. By Cyrus Mason, M. D. Price 25 cents.

How the Bible Was Invented. By M. M. Mangasarian. Price 10 cents. **How to Train Children and Parents.** By Elizabeth Towne. Price 25 cents.

Human Culture and Cure. Part First. Philosophy of Cure, including Methods and Instruments. By E. D. Babbitt, M. D. Price, 75 cts. **Part Second, Marriage, Sexual Development and Social Upbuilding.** Price, 75 cents. **Parts Third and Fourth,** in one volume, Part Third being devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. Price \$1. **Part Fifth, The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure.** Price, \$1.

Heaven Revised. By Mrs. E. B. Duffey. Price 25 cents. **Human Personality, and Its Survival of Bodily Death.** By Frederic W. H. Myers. Edited by Richard Hodgson and Alice Johnson. Two volumes. Price \$12.

Hypnotism. By Albert Moll. Price \$1.50.

Hypnotism. By L. W. DeLaurence. Price, paper, 50 cents; cloth, \$1.

Hypnotism and Suggestion. By C. Lloyd Tuckey. Price, \$3.

Hypnotism. An Experimental Study. By Dr. R. von Kraft-Ebing. Price, \$1.25.

Hypnotism, Its History and Present Development. By Fredrik Bjornstrom, M. D. Price 75 cents.

Immortality. Its naturalness, its possibilities and proofs. By J. M. Peebles, M. D. Price 10 cents.

Influence of the Zodiac Upon Human Life. This book states the simple principles of the Zodiac in simple terms, and in a manner highly interesting and instructive. By Eleanor Kirk. Price, cloth \$1.

Ingersoll's Lectures. Forty-four addresses and answers to his critics. A portly volume containing an immense amount of matter. Price, postpaid, \$1.

Inner Life Mysteries Explained. The present age and inner life, ancient and modern. By Andrew Jackson Davis. Price \$1; postage, 10c.

Interviews With Spirits. A real visit with friends on the other side of life and a familiar talk. An interesting book. By Carrie E. S. Twing, medium. Price 50 cents.

In the World Celestial. A story of spirit life. By Dr. T. A. Bland. Cloth. Price, \$1.

In Tune With the Infinite, or Fullness of Peace, Power and Plenty, By Ralph Waldo Trine. Price, \$1.25.

Invisible Helpers. By C. W. Leadbeater. Written in the author's charming style. Cloth. Price, 55 cents.

Jesus Christ a Myth. By M. M. Mangasarian. Price 25 cents.

Jim. A story for young people, teaching spirit guidance. By Carrie E. S. Twing. Price \$1.

Joan, the Medium, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interesting and convincing. By Moses Hull. Price, cloth, 40c; paper, 25c.

Journeys to the Planet Mars, or Our Mission to Ento. By Sara Weiss. Cloth bound. Price \$1.50.

Just How to Concentrate. By Elizabeth Towne. Price 25 cents.

Just How to Cook Meals Without Meat. A small valuable book on vegetarian cooking. By Mrs. Elizabeth Towne. 25 cents.

Just How to Wake the Solar Plexus. By Mrs. Towne. A book on concentration. Price 25 cents.

Karma. By A. P. Sinnett. Price 50 cents.

Kareza. Ethics of Marriage. A plea for a better birthright for children and a higher development of parentage through the most sacred relations. By Alice B. Stockham, M. D. Price, cloth, \$1.

Kate Field. A Record. By Lilian Whiting. Price \$2.

Honor for Thomas Paine.

Revulsion of Public Sentiment Toward That Noble Statesman and Hero of the Revolution Comes at Last—Services to His Country.

Has a revulsion of feeling set in toward Thomas Paine? There are many signs to indicate an affirmative answer. One is found in the fact that his bust was admitted to Independence Hall last year after having been refused admission for a long time previously. Another is shown by the recent acceptance of his statue by the city of New Rochelle, N. Y., and the design of the old land led to his house on Park Avenue. A third is the return to a Philadelphia newspaper when it asked for a vote on candidates for the Hall of Fame, Paine got more votes than any other name. A fourth indication is the appearance of notices of Mr. Paine in the recent encyclopedias and histories and in the magazines and press generally. A fifth sign, and most important of all is visible in the revival of the tradition that Paine was the real author of the Declaration of Independence.

Books have been written during the last quarter century to prove Paine's authorship of this most famous of political documents. The most conspicuous advocates of the idea are Van Buren Denlow and William Henry Burr.

Was a Reformer.

Paine's services to America cannot be overrated. In his first work as a political editor, the *Pennsylvania Magazine* he outlined several reforms that did not become popular until nearly a century later. Among these were opposition to slavery advocacy of a phase of woman's rights and condemnation of the practice of duelling.

He was the first man to write "the independent States of America." Six months before the adoption of the Declaration he set the colonies on fire for independence by his pamphlet, "Common Sense." The copyright of this he gave to the various states. Though it had an unprecedented sale up to that time of over 100,000 copies, Paine not only had no money from it, but paid the expenses of printing. He said he never could feel it right to make money from his politics or religion. Yet he has been very poor during most of his life, being at times in actual want.

After its publication its author urged independence in season and out of season. It was at this time, says the tradition, that Paine prepared a draft of the Declaration and showed it to a few of his close friends like Jefferson and Franklin. Finally his efforts were crowned with success.

Paine then shouldered a musket and went into the army as a common soldier. Born a Quaker, he abhorred war as such and often wrote against it but to fight for defense and liberty he thought holy. At one time he risked his life in going in an open boat down the river past the enemy's works on a mission for the patriot army.

When the colonists had reached dark days Paine began the publication of "The Crisis" to cheer up the soldiers. He kept on issuing successive numbers till the war was over. Sometimes he wrote them on a drumhead by the camp-fire and printed them on brown paper when no other could be secured. These little pamphlets have been described as "half battles." They were read at the heads of the regiments and aroused the despairing soldiers like the peal of a trumpet.

The first one began with the memorable sentence, "These are the times that try men's souls." No more stirring calls were ever made. They were veritable battle cries of freedom.

On General Greene's Staff.

Paine also served for a time as an aide to General Greene. He was then made secretary of the Foreign Affairs Committee of Congress, a very important position in that day. The discovery of what he considered a conspiracy to deprive the people of the rights of Paine to expose that gentleman, and unfortunately he was considered, to

travels. It causes one, witnessing its management and its numerous useful manipulations for the unfoldment of juvenile life into the practicalities of manhood and womanhood, to think back to the days when the doubly immortalized Annote organized the first school of learning. The green banks of a beautiful stream, and his school was named "The Lyceum."

The Ladies' Auxiliary, for finance, in way of bazaar, lawn fete, international cantata and other socialistic entertainments, is successful in every particular. Women here, stand as the equals of men. Our spirit messengers, bearers from the platform, give strong evidence that they have been wisely selected by celestial denizens as their true messengers.

The mediums, golden links connecting earth and heaven by their physical manifestations, thus laying the cornerstones out from the mountain of Facts upon which to erect the temple of Life's philosophy, what shall we say of them? I believe they are true to their high calling. They are doing a grand work. Only last night a seance was given by Mrs. M., a materializing medium, where many spirits appeared, fully recognized, among them the death of a young girl who had lately passed on to the Morning Land.

Our accommodations: Visitors tell the story that they have plenty of good victuals here to eat, and clean beds to sleep on.

Last, though far from being least in merit, the life blessings of our good brother and sister, Mr. and Mrs. Schlatter, are the physical saviors of hundreds who visit the camp for their physical ailments and are relieved of their physical ailments.

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

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

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

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield Hall, corner Ashland and West 18th street.

The Light of Truth Church will hold services in Hopkins Hall 528 W. 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7 p. m. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain and 43rd street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 351-353 East 43rd street. Conducted by Mrs. Ida Cleveland.

Golden Gate Spiritualist Society, Mrs. E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

The Rising Sun Mission holds services every Sunday. Lyceum, lectures and tests at 3 p. m.; lectures and songs at 8 p. m. The best of good test mediums and good singing. Temple Oakley Boulevard, between Jackson Boulevard and Adams street.

Spiritual Mission Chapel (Old 77) East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scholastic and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 p. m. in the Grand Hotel, 151 West 42nd street. Hailed and Clayburn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Broadway.

Church of the North Star Spiritual Union, incorporated. Meetings Sunday at 8 p. m. sharp, at Park Hall, 1546 Milwaukee avenue, near West 42nd street. Lecturer, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m. Spiritualist Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 21st street and Indiana avenue. Admission, free.

Mrs. Dixon will always be in attendance. Others will be assisted by Dr. Beverly, president, No. 44 East 31st street.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden and Robey street. Good music.

Rev. Lucy A. Hodge, Kunitz, pastor. The Christian Spiritualist Society holds ten meetings every Sunday afternoon and evening at 3 and 8 p. m., at Reiger's Grove, Des Plaines River and West Madison street, conducted by Miss Sarah Thomas.

SEISMIC DISTURBANCES.

Another Explanation in Reference to the Same.

To the Editor:—In your valuable paper of June 26, our brother correspondent of Denver, Colo., A. F. Dingley, in error about the cause of earthquakes. Dry, saturated or superheated steam is non-explosive. All the fire within the earth could not generate steam fast enough to give it sufficient force to cause a break through the earth's crust. For the reason that the steam would condense. A very large body of water, instantly 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, it is not water, but a bed of electricity.

Water is the most dangerous compound known, and with care it is the safest. A housewife will give a stove a wide range if there are two or three drops of water under a dishpan on the stove. One hundred gallons of water instantly converted into steam will create a force of 60,000,000 pounds.

O. V. DAILEY, Hamilton, Ohio.

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

"A Conspiracy Against the Republic." By Charles B. White, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

PSYCHOMETRIC READINGS.

Send 25c. to Mrs. FRANCES F. SPANGLER, 222 Highland St., Pittsburg, Kan.

MRS. E. M. HITCHCOCK will answer 8 questions for 25c. Send own handwriting and questions to Mrs. H. P. Smith, P.O. Box 100, Waukegan, Ill.

Madame Amelia will answer 8 questions for 25c. Send own handwriting and questions to Mrs. Amelia, Box 818, Suite, Montreal.

The Way, the Truth and the Life, Taught by an unfolding method. Address: 908 Devisadero St., San Francisco, Cal.

Send Lock of Hair, date of birth, self-addressed envelope and 30 cents in stamps for test reading, to Mrs. W. A. Arrie, 440 W. Randolph street, Chicago, Ill.

Free Test Readings. Any person wishing to test his ability as a clairvoyant with pictures and in their own handwriting, will receive a correct diagnosis. W. D. STARR, Dixon, Ill.

FRED P. EVANS. Noted Medium. Clairvoyance, Etc. Interludes daily from 10 to 4. Readings and development by mail may be obtained by writing to Fred P. Evans, 1120, while they last. Address: 2028 Sacramento street, San Francisco, Cal.

THE HIDDEN HERB.

The Hidden Herb has been discovered through a series of psychic readings. It is a powerful development of the forces it has enabled us to compound it by scientific study into a potent tonic, and it is long and sweet and easy to take, and of all kinds. Convince yourself of its worth by a test. Send 25c. for a sample by mail, or call at the M. C. H. Herb Tonic Company, 516 W. Madison street, Chicago, Ill.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 519 E. 56th street, between Kimbark and Monroe avenues, Jackson Park cars pass the door. The best of good test mediums and good singing.

Spiritualist Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 21st street and Indiana avenue. Admission, free.

Mrs. Dixon will always be in attendance. Others will be assisted by Dr. Beverly, president, No. 44 East 31st street.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden and Robey street. Good music.

Rev. Lucy A. Hodge, Kunitz, pastor. The Christian Spiritualist Society holds ten meetings every Sunday afternoon and evening at 3 and 8 p. m., at Reiger's Grove, Des Plaines River and West Madison street, conducted by Miss Sarah Thomas.

SEISMIC DISTURBANCES.

Another Explanation in Reference to the Same.

To the Editor:—In your valuable paper of June 26, our brother correspondent of Denver, Colo., A. F. Dingley, in error about the cause of earthquakes. Dry, saturated or superheated steam is non-explosive. All the fire within the earth could not generate steam fast enough to give it sufficient force to cause a break through the earth's crust. For the reason that the steam would condense. A very large body of water, instantly 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, it is not water, but a bed of electricity.

Water is the most dangerous compound known, and with care it is the safest. A housewife will give a stove a wide range if there are two or three drops of water under a dishpan on the stove. One hundred gallons of water instantly converted into steam will create a force of 60,000,000 pounds.

O. V. DAILEY, Hamilton, Ohio.

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

"A Conspiracy Against the Republic." By Charles B. White, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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

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

"Spiritism and Mrs. Leonard E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to the Future Life." By E. J. Dingley. Demonstrates fully and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 43 pages. Price \$1.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's repeated attacks upon Spiritualism." By James Hyslop. Price, 10 cents.

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

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

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

ALEX. CAIRD, M. D., HEALER.

Mrs. Dr. Caird, Clairvoyant and Automatic Writing Medium.

MRS. MAMIE HELYETT, Trance Medium.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street, Lily Dale, N. Y.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street, Lily Dale, N. Y.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street, Lily Dale, N. Y.

DR. CAIRD will be pleased to see patients requiring VITAL TREATMENT, and explain his methods. Will also give treatment and advice for the development of latent Psychic Power. Consultation free. Treatment \$1.00 each, or course of fifteen for \$10.00. Office 6 Second street, Lily Dale, N. Y.

A Wonderful Restores Lost Vision.

Write for Illustrated Circular showing cause and price and how to use this powerful medicine. I can assure you that this medicine is perfect for your eyes at your own home and send by mail, as if you were in my office. Thousands will testify.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

DR. J. S. LOUCKS, 30 Warren St., Boston, Mass.

Many Interesting Reflections

Wherein the Writer Presents Some Thoughts Worth of Careful Consideration.

"Happiness like health is man's divine heritage. Don't be cheated of your birthright. The idea that sorrow is the normal condition sprang from the same mind which imagined that if a man were not sick occasionally there was something the matter with him."

We are healthy and happy when the mind is contented, and this condition generally prevails when we are busy. Work is a stimulant, but when we make labor out of our work, it becomes drudgery, and the world of sorrow is the result. It is best to choose that which we are fitted for, and stick to it until we accomplish something.

There need be no fear of an overproduction of specialists, as there are enough of them in the world of sorrow. The nature, being able to turn their hands at the direction of an active and variable mind, to have plenty of variety. We will always find persons who have a center everywhere and a circumference nowhere; such are universal.

Walt Whitman said: "Produce great people—the rest follows!" Great people are not those who have large estates, but those who have achieved. The more we do, the greater we are.

Luther Burbank, the wizard of horticulture, is one of our great men of the present day. He has succeeded in giving us a gladiolus which blooms on both sides of the stalk. We also have the seedless orange, and the promise of the seedless onion, and through Mr. Burbank's ingenuity will soon have the seedless apple; then the proverbial core of school-days will be a thing of the past, and the "Tom Savers" of the future will have to be contented with a bite.

I have crossed the Great American Desert many times, and notice greater signs of fertility with each succeeding trip, and have always contended that this great expanse of desert will some day be a verdant plain. It only takes the hand of man to fashion things as he needs them, and necessity will yet compel him to fertilize his desert wastes.

Last summer I went west on the Northern Pacific Railroad, and saw many homes and garden spots in desert-looking places, under the care of Indians. Vegetation was good; most of the houses were well built, many of them having screen doors, etc.

Standing as I was, and the advent of the white man and his improvement of these lands in future days. I have long felt the Spanish needles and cactus would some day find their place and use in the world.

Long ago, when the ancients settled on the desert land, with their great prickly arms outstretched, they seem to say, "We are here for a purpose, and man with his higher state of unfoldment and consciousness will some day find it." Mr. Burbank tells us the day is nearing when there will be a "spineless cactus which will supply an indefinite amount of food for man and beast, and make the desert laugh a harvest when but very slightly cultivated by a plow."

LETTER FROM G. H. BROOKS. He Outlines the Good Work Being Done.

I returned to my home August 13, after having been absent about five weeks. I had been kept more than busy in going from one place to another, and trying to raise our debt from the state association in Wisconsin. I feel there has been much accomplished, and am more than grateful for the same.

When the present officials came into office, we did not have a copper to our name, and were far worse off than nothing, with an inheritance of a heavy debt, and interest money of \$800, long past due, starting us in the face, and everywhere we looked it seemed a hopeless case. Then to make bad matters worse, we found the typewriter had been badly used, not kept clean and in good repair, so we were obliged to purchase another. We did so, have paid for it, paid the interest on the \$800, procured all of our stationery and books, which was no small matter, and have paid for that. We have paid for the secretary, paid my traveling expenses, and what was my due for work rendered, and on Saturday paid one hundred dollars on the note, and have some money in the treasury, which I think is doing well.

I feel hopeful for the future, and believe that in time the state society can say, "We owe no man anything," and the friends manifest a willingness to do what they can. I visited Oshkosh and did some work there. From there I went to the Waukegan camp, and was made welcome by all. I found one of the most beautiful spots on earth for a camp, on a high bluff overlooking the city and beautiful scenery; a good address, good lodging house and place to get meals, and good meals were good water, a fine class of people, and everything there for a large camp. Mr. W. J. Erwood is the president, and is always busy in one way or the other; whether in doing manual labor, or on the platform, he was ever busy. Mr. and Mrs. Pratt were also busy in various ways, and the wonder to me was, how could the camp succeed as well as it did, were it not for the work of these good people. Mrs. Root of Neillsville, was also busy with her hands could find to do, and they were always at something.

I would like to speak of the mediums and speakers I met there, and of their effective work, but could not do them full justice. Mrs. I. Cleveland of Chicago, gave great satisfaction, and in company with Mr. Ripley, Mr. Erwood and myself, gave a circle in the auditorium for the benefit of the state society, that netted "a" goodly sum, and again gave one of her test seances for the benefit of the same, with good results, which is fully appreciated. I know of no quieter, better place, nor healthier spot, where our people can go for a camp, than at Waukegan, Wis., and I most earnestly hope next season there will be many new faces seen at the camp.

From Waukegan I went to Madison. I did some work there, met some of my old time friends, as Madison was formerly my home, and on Sunday was to speak in what is known as the Harrington Grove, some six miles South of the city, but owing to the very severe rains, making travel impossible, no grove meeting was held. A delivery was able to get out in the afternoon. From there I went to Beloit, where I was well received, and to hold a parlor meeting on Wednesday evening, but just at the

time for gathering there came up the worst storm of the season, preventing many from attending. The next day I went to Milwaukee, attended to some business connected with the state, and Sunday went to Brookfield and held another grove meeting, which was well attended, and good work was done. The next day I returned home, where I shall remain until the first of September, when I again start out.

Next week I will outline the work for September to the readers of the *Progressive Thinker*, so you may know where I am to be.

Again, let me ask for names, and to hear from one and all, so we can arrange meetings all over the state. I will respond to calls for favors, I trust the state of Wisconsin yet take its place as one of the leaders in this great work. G. H. BROOKS, President Wisconsin State Spiritualist Society, 114 President street, Wheaton, Ill.

The Camp at Winfield, Kansas.

The following is a list of the workers we have had to-day, the year's Lecturers—W. J. Erwood, Mr. and Mrs. E. W. Sprague, John W. Ring and Bessie Dellman.

Platform test mediums—Max Hoffmann and Mr. and Mrs. E. W. Sprague.

Mediums—L. A. Erwood, (trumpet), H. G. Burrough (trumpet), Miss E. D. Bacon (healer).

First day, Aug. 24, at 3 p. m., lecture by John W. Ring, followed with messages by Max Hoffmann.

August 25, 9 a. m., lyceum; 9:30 a. m., public circle; 10:30 a. m., conference; 3 p. m., lecture by W. J. Erwood; 8 p. m., lecture followed with messages.

Come one and all and help reap this golden harvest of knowledge. One and-one-third fare on railroads on the certificate plan.

MRS. MAUD K. GATES, Pres., 1607 S. Fuller street, Winfield, Kans.

LOOK OUT! LOOK OUT!

Look out for a supposed Spiritualist medium who goes under the names of Madame Zelma, Mrs. J. Carl and Mrs. Frances Woodner. She secured a large number of lives in Des Moines, Iowa, claiming to have received messages from her father and mother in spirit life, instructing her to give the medium money to build a sanitarium in the Red Woods of California. She is about 42 years old, 5 feet, 6 inches tall, weight about 165 pounds; complexion clear, rosy cheeks, black hair, brown eyes. She carries on watch chain a gold hand compass with gold stone back; sometimes wears an English sovereignty on chain. In connection with her supposed mediumship, she sold face powders, lotions and some jewelry. She left Des Moines, Iowa, on January 10, 1900, presumably for Chicago, to see a sick daughter, and mailed a letter after an order to forward her mail to Seattle, Wash. Any information from Spiritualists or others who desire these fraudulent mediums punished, will be gratefully received by MRS. L. A. JOHNSON, 22 Jackson Place, Chicago, Ill.

Prayer, its Uselessness and Unbelief and Assumption. By Henry M. Taylor. Price 10 cents.