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NO 874.

DENIES JESUS IS DIVINE.

Rev. George Clarke Cox, a Leading Divine of Cincinnati, Ohio, Advances Into the Folds of Liberalism, Which Gives Him Greater Breadth of of Truth to Dwellin.

Cincinnati, Ohio.-Declaring openly in a letter to Bishop Vincent that he does not accept the doctrines of the immaculate conception nor the bodily resurrection of Christ, Rev. George Clarke Cox, rector of Calvary Episcopal church, Clifton, the richest and most aristocratic church in Cincinnati,

faces trial for heresy.

Or. Cox, who has been rector of
Holy Trinity church in Harlem, New
York, and has held charges in Ridgeway, N. J., 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 on the Sunday following the Crapsey trial he preached in Calvary church declaring that he did not accept the doctrines regarded by many as the funda-mental 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 Crapses Dr. Cox says the Episcopa 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

Bishon 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 anxjous thought, and after consultation 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

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

#### Says He Is Not Alone.

"In all this I have not been alone but have had a multitude of supporters in the pulpit, including bishops. Some have criticised one doctrine, some another, but nearly all at times criticise something. What then, criticise something. What then, should every man who finds himself out of accord with one or more of these teachings do—leave the church convictions? God forbid. Should a man who is out of harmony with the whole theological system of the Epis copal 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 en tangled with the supernatural, with the miraculous. A good part of it is 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 mirac

ulous 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 life of a man is not ended by death. These two great truths took the form of a faith Jesus Christ was incarnate God and that he rose again from the dead in the fiesh. Perhaps no other statement of these truths would have been intelligible to men in that day.

"But times change and many to-day accept Christ as Lord of life who can not believe that he was very God many believed that he lived after the crucifixion and was manifest to his disciples who cannot believe that his was raised from the tomb. 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 ac cordance with what men used to call the scheme of salvation in order to saye 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 ac-count for by the somewhat common expedient of removing it to the realm of the supernatural.

## Prayer Book Is Criticised.

"The prayer book is full of what to mission when it comes to theological est devotion and the most exalted morality. These things I think are the salt that preserves the true faith throughout the ages.

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. in my mind no doubt that I do not conform to the ordinary teaching of the church. But are my positions 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

# Guardian Angels

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

intellectually. Such

and one morning when lying in m

bed I observed two personages who

fleged to see them plainly. I called

them Gods, so great was the sense

"Prove all things; hold fast that, Some who may never have seen an which is good."—Paul.
I have received many letters of inanimal in spirit life, answer, "No," while others who love and desire the quiry from various sources and states presence of some favorite horse or of the Union; some of them from sincere and intelligent persons, which show to the the direction of public spirits, that all individuals, animal thought, and I propose to explain as and human live in spheres of their own. We have been very fortunate, as

It was only after repeated those who manifested in our presence requests that this spirit reluctantly were of the better class morally and gave that name; indeed he seemed afmost disgusted when he gave it, and will never interfere with the onlinens said: "Names on your side bear no of mortals on any subject relating to significance, and are not illustrative of moral obligations, religion or God. character, degree of elevation or indicharacter, degree of elevation or individual peculiarity (of course as I before stated I am using my own words has been said by one, "Oh! don't ask to express the substance of what he such questions. We are not allowed said), but that was the name he bore when in our sphere of life. When I While in a period of great mental remarked that the name was unfamiliar to me, having never before heard or that my life might be taken away, lar to me, having never before heard it, I asked, "Do you mean Red Jackhe answered earnestly, and repeated: Jacket!" "No. Blue Jacket! Blue

vincement I happened to be visiting at had obtained of their greatness and a large farm house north of Sturgis, power, and it was suggested to my where I saw a book lying on the side mind: table; it was named "Beyond the Mistable; it was named "Beyond the Mississippi," and carelessly turning the leaves, my eye, as if accidentally, have suffered death a hundred times caught the words Blue Jacket. Deep-ly interested I read what it said. It stated that in one of the Indian tribes at any time I can go to the Infinite there was a chief named Blue Jacket, Power by whom they are governed and it explained that in that particu- (and who is manifest in me as well lar tribe the names of fathers were as in them without fear or diffidence."
perpetuated by being given to the This seemed too wonderful to be true. Thus names from generation to generation. When vision merely subjective, caused by I calculated from dates given of the some vain egotistic quality in my own publication of the book and the 80 mind. One evening I inquired of the odd years which our Blue Jacket had controlling spirit concerning them. been in the spirit world, I supposed There was instant silence. I repeathim to be the grandtather, or perhaps ed my question in different forms of great-grandfather of the Blue Jacket language, but there was silence only. mentioned in that book, "Beyond the Mississippi."

Then I said, "Am I doing wrong in asking such a question?" The an-

peated in surprise.

"Why, yes," said I. "Are there not good spirits and very good spirits?" "Oh, yes."
"Well, then," said I, "must there

the account? He was thoughtful for a moment and then replied: There may be, but I have never

Now, I do not claim to be a second edition of King Solomon yet I venture edition of King Solomon yet I venture there is more caste "over there," but to express an opinion for which I it is of a different kind. The respect for

The members of the various spirit communities communicate with other only by desire, and many things occur in one society of which other societies are not cognizant.

them as we may.' THOS. HARDING. Sturgis, Mich. (To be continued.)

resent Divinity who

things well, is sublime.

Let me sing to you, my brother, tho' it seem a little odd And may taunt your feeble conscience, let me sing about your God. and conceit in human bud,

You exterminate the insect at the threshold of the grave,

And in wisdom talk of spirit and of God, so strong and brave. You forget that we are fashloned in

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

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 inconvenience brings;

forget that every being that ex presses is divine. And that you have your own value in

this world and I have mine. human soul, but none

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

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,

St. Peter lets you in. I'm a sucker! don't deny it: always after human gore!

was man; no less; no more; And I claim the same eternal will be mine through Nature's will. And would feign remind my brothe

I've a mission and a bill. I am looking to the future, when From the trials and the insects in it spirit mansion free,

subdue my hung'ring 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.—Juvenal.

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

When all men gay you are an ass, it is time to bray.-From the SpanLAKE PLEASANT (MASS.) CAMP.

without power to stay our steps. We open our eyes upon a universe we cannot grasp, and close them won-dering who and what we are, . There is nothing so constant as the movements of the planetary orbs, by means of which, gods and men calcu-

> up the cycles of Eernity. God has filled the heavens with the manifestations of His handiwork. The stars fixed and pivoted in their places, glow with undying fire, and give light and life to the 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 man. Man has a soul, and its destiny is a problem he has not solved.

late the durations of time, which make

The great German naturalist has upon "The Riddle 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 recedes from the approach of man, and will never be discovered, because its extension is in-

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 recognize its kind, which the stolid 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 pothing can bar the roadway that all must travel.

come into a realization of the value of ife 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 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 today, and many who are still with us, are now bending under the weight of years, and leaning upon staves, are walking with slower tread 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 westland; and, for one, 1. Inow that we shall there meet our friends who have gone before, who with a welcoming "Good morning" in the daysing of a more vertext day. 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, and I ask your earnest co-opera-Let us meet as brethren, and part bound with the strengthening ties of spiritual fraternity. We are students of life and its problems. am glad that I know that life here and hereafter is one of activity and progression. We, who love the beauties of the natural world, will find a more charming Lake Pleasant, and still greener fields and more beautiful valleys, hills and mountains awaiting us in the spiritual world. When we con-sider the attractions of our Lake Pleasant, that fact alone ought to fill us with the joys of anticipation, and

inspire our souls with unfailing hope. Yesterday, the closing exercises of the Home week of the town of Greenfield, were held in this temple. Men of great prominence and talent ad-dressed the large audience. One gentleman, a very talented and impressive speaker, from Boston, naid a glowing trobute to the character and work of Rev. Jonathan Edwards, whose

mous sermons, were preached in the Connecticut Valley some years since. I cannot close my remarks without speaking a few words in reply. Jonathan Edwards was a man of vivid im agination, of flaming words, and a prominent exponent of the orthodox features of Protestant Christianity. He shook the souls of men over, and dropped all except the elect into the seething, billowy, lurid fires of hell, there to burn forever and forever, without the privilege of dying out of existence. He preached to the world the horrid doctrine of Election, in which he declared that the souls of immature babies and of those dving in their mother's arms, paved the high-ways of hell. That these innocents were savory morsels in the maw of his Satanic majesty, the Davil, and that their souls cooled his feet as he walked the burning sands of the infer-

nal regions. Jonathan Edwards will be remembered, as we remember John Calvin. They both did a service to the cause of truth; they have hastened the day o

children, has brought intollife innumerable beings, somerof whom he fore knew and predestined, from all eter ity to be saved, and others he predestined and knewwweretto suffer in eternal torment, is medig mastened out of the creeds of consistent churches, and over and against the work of Jonmay, Through children's children, build athan Edwards in the Consecticut Valley, will stand the work of the New England Spiritualists Camp-meeting Association, which is destined to grow in influence and importance as the years roll by, because it is founded on the rock of Truth, and thise and hellish doctrines will not prevail against

> And now, in continuation of the performance of my duties, I declare the Thirty-third convocation of the New England Spiritualists' meeting Association open and to continue for thirty days.

Art holds fast when all else is lost, From the German. He is safe from danger who is on

his guard even when safe. Syrus A babe is an angel whose wings de crease as his legs increase.—From the A lie that is half a gruth is ever the lackest of lies.—Tennyson.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive. - Robert Louis Stevenson.

# Impressive Remarks by President A. PSYChic Rescarch

Time and tide walt for none.
We came into being through a will Notes and Suggestions of Interest From the Pen of ve cannot comprehend, and go hence Alice Johnson, Secretary to the Society for Psychical Research of London, Eng.

> POSED OF THOSE WHO ARE IN MANY FRAUDS, THERE IS A RE-POSED OF THOSE WHO ARE IN SIDUAL STILL UNEXPLAINED. SEARCH OF THE EXACT TRUTH THE FOLLOWING WRITTEN BY IN CONNECTION WITH SPIRIT RE-ALICE JOHNSON, SECRETARY OF IN A CALM, DISPASSIONATE MAN- BE READ WITH INTEREST:

been mainly occupied—the evidence pery and a lock of hair from the beard for the physical phenomena; though, of a "spirit-form" Abdullah, and it in my mind, this forms the weakest was found that these fragments exact-

part of the case for Spiritualism.

The phenomena on which, as it muslin taken from the portmanteau, seems to me the theory of Spiritual-ism is really based have appeared con-beard was indistinguishable under a ism 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 one clear case of fraudulent slate-writ-dead and insensible to all outward ing on his part which has never been things, or sometimes spoke and acted as if transformed into another personality, demonic, angelic, or in some way profoundly alien from his ordina-

ry self.
And there have always been persons for good or for evil in an unaccounta-

ble way. I do not, of course, mean to imply that all these things are to be attrib-uted to the action of spirits. Medical and psychological science have shown posed. 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," entranced, or hypnotized person exhibits past, which he cannot have got by normal means, and has apparently quired 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 movements of untouched objects apparently through some unknown force, or the "materialization" of "spirit forms"—are of very recent

With the exception of the Poltergeist type-when small objects, such ble hands (preferably when no one is boxes from the sacrilegious hands of looking)—there is, broadly speaking, the police. no parallel to be found to them in civilized countries during the last three or four centuries at least.

They date practically from the fawere introduced into Europe by Mrs. Hayden, a Boston medium, in 1852, and no records of the sittings 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 me--that is, from persons who have a direct pecuniary 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 latter, but also to have been introduced through his mediumistic gifts into a society 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 powerproduce 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 easy to understand. 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 irdent Spiritualists to be necessary for the manifestation of the alleged force, and it is always found that these con ditions-which have obviously been dictated by mediums-are just those which make fraud easier to perpetrate form in full light, and especially to and more difficult to detect.

and it is solemnly asserted that because a photograph cannot be develforce" 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

#### 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 let er'printed in the Express for May 21, gave briefly some particulars of known mediums of the present day

THE PSYCHIC RESEARCH SOCIE- NER, COMING TO THE CONCLUTY OF LONDON, ENGLAND, 18 COM- SION THAT THOUGH THERE ARE

TURN. THEY ARE EXAMINING THE PSYCHICAL RESEARCH SOCI-SPIRITUALISM AS IT IS TO-DAY, ETY OF LONDON, ENGLAND, WILL Now that the correspondence on portmanteau of Englington, the slate-Spiritualism in the "Express" has writer, Archdeacon Colley found in ceased, it may be interesting to brief- 1876 a false beard and a piece of musly sum up the pros and cons of that lin drapery. A few days before some aspect of the subject with which it has fragments had been cut from the dra-

> lens from the hair of the false beard Englington also co-operated with Mme. Blavatsky in pretending to send letters by "Astral post," and I have in my possession the details of at least

Slade, the other famous slate-writ er, after the incomplete exposure by Professor Ray Lankester which led to his leaving England, was And there have always been persons detected several times in America, e. with some unusual power—which we should now call hypnotic—of controll-port of the Seybert Commission on ing and influencing their fellowmen Spiritualism" contains a long discussion of the artifices employed by him In 1887 he was again giving similar performances at Newcastle-on-the Tyne, under the name of "Mr. Wilson," and was again completely ex-

#### Spectacular Escape.

Monck, as recently mentioned in the "Express," was exposed by Mr. H. B. Lodge at Huddersfield, in 1876. Archdeacon Colley has put forward the charitable—if somewhat belated hypothesis that the spirit hands and faces, floating rods, skeleton keys, etc., found in the medium's bedroom on that occasion were his own property, knowledge of definite facts, present or which Dr. Monck was kindly keeping

This, hypothesis, however, does not explain why, when Dr. Monck was asked at the end of the sitting which had roused Mr. lodge's suspicions to allow himself to be searched, in order to prove that a duplicate musical box and a spirit hand were not concealed on his person, he absolutely refused the test.

Nor does it explain why, after re-fusing to be searched, he rushed upstairs and locked himself in his room. Nor why, after forcing the door, the intruders found only an empty room, an open window and a couple of sheets tied to the water-spout outside. A man with "so delicate sense of honor" might surely have been expected to

The only prominent professional medium against whom some fraud of tnese kinds has not been definitely proved is D. D. Home. Most of the mous rappings of the Fox Sisters at evidence for genuineness of his power Hydesville, N. Y., in 1848. They is worth very little, since, as a rule, no conditions were imposed on him, Some careful accounts of very striking phenomena observed with him however, privately printed by Lord most important of all were the experi ments of Sir William Crookes (published in his "Researches in the Phe nomena of Spiritualism"), in which it is difficult indeed to find any flaw.

Unfortunately we possess so far no medium approaching these in the care and precision with which they were carried out and recorded, combined with the remarkable nature of the results obtained.

#### ... Special Training Needed

Perhaps the chief reason why much fraud exists is that it is not yet realized how much special training is required for the investigation of the subject. We do not expect a manhowever educated and intelligent he may be-to understand the workings of complicated machinery or to be able to treat successfully patients in a hospital unless he has taken some trouble to train himself especially for the

But there are a few people who do not think themselves fit to embark at once on a spiritualistic investigation, and to form and express an opinion on it from the most meager experience or from none at all.

Some training in conjuring, for instance, would be a useful preliminary; though here, as in many cases, a little knowledge is a dangerous thing, if it leads to too great self-confidence. It is rather the general principles than any particular methods of conjuring that should be grasped, for the conjurer works under different conditions from the fraudulent medium.

He has not the medium's privilege of failing whenever it is difficult or dangerous to succeed; he has to perpeople who know that he is playing Darkness, for instance, is one of the tricks, and do not treat him with some conditions most frequently imposed, superior power.

On the other hand, he has the advantage of not having to conceal the oped in the light, therefore "psychic fact that he is using apparatus, but only the precise method of its employment. He relies much more than the medium does on skilled apparatus and sleight-of-hand, whereas the medium relies more on his power of impressing the minds of his sitters.

But both rely mainly on leading witnesses to notice the unessential points of the performance, and so distracting their attention from the es-sential points. The result is that the witnesses, not being aware of much that is really happening, can rarely give an account from which the actual facts of the case can be learned, even by a more instructed person.

#### "Slate Writing."

Some years ago a number of experiments in "slate-writing"—like that fraud on the part of some of the best produced by Eglington and Slademown mediums of the present day were performed for the Society for Many similar cases have, of course, Psychical Research by an amateur occurred in the past. Thus, in the conjurer, Mr. S. J. Daver, and careful .

### THE HEIGHTS.

I cried, "Dear Angel lead me to the

And spur me to the top." The Angel ansered, "Stop, And set thy house in order; make it

For absent ones, who may be speed-

Then will we talk of heights." I put my house in order. "Now lead

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 unvexed rose; Then will they journey on."

weeded well my garden. "All is

The Angel shook his head. A beggar stands," he said, "Outside thy gate; till thou hast given heed And soothed his sorrow, and sup-

plied his need.

The beggar left me singing. "Now at 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

thro' the day,, Then will we cry 'At last!''' helped my brother worker. Now the

Heights—
"Oh, guide me, Angel guide!"
The Presence at my side, With radiant face, said:

where are we now?' and lo; we stood upon the Mountain's The Heights, the shining Heights! -Ella Wheeler Wilcox in San Fran-

#### cisco Examiner. GRIEF FOR THE DEAD.

Oh, why should memory, veiled with gloom, And like a sorrowing mourner

Sit weeping o'er an empty tomb, Whose captive has escaped? 'Tis but a mound—and will be mossed

Whene'er the summer grass The loved, though wept, are never We only lose-our tears!

Nay, Hope may whisper with the dead By bending forward where they are; But Memory, with a backward tread,

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, 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 caress; Not more of joy, but power to feel Its 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

## AT THE DOOR.

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 radiance than the morn; feel there shall come to me

New garb for this raiment torn! Then open thy portals, Life! O Light, stream effulgence down! From my brow tear the thorns o

Crown me with God-west crown! -Nina Picton.

records were made by a number of intelligent witnesses. From these accounts, Mr. Davey's exploits appeared absolutely inexplainable. If formed as described, they would, deed have been inexplcable, except on the theory of the agency of some su-

pernormal 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 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

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 pression 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 direct effect on matter; there is the perhaps rather less improbable hynothesis 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 allthat 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

London, Eng. The way to gain a good reputation 101. 34c ... 101.

the Society for Psychical Research,

riches.-Seneca.

far as space will permit.

First, respecting the name Blue

In a year or two after our conwere continued and I often asked myself, was

I once asked him for information swer was "No. about bad or malicious spirits.

"Bad spirits! Bad spirits!" he re-

not be equally bad spirits to balance

think I have foundation.

counts for the contradictory opinions expressed by spirits particularly in answer to the question, "Do animals continue after death?" A MOSOUITO UNTO MAN.

While you swell with greater wisdom, We are both to nature loyal in our appetites for blood.

accordance with the "mud," And that both, within a limit, are just

would continue just the same,

You assume there is a future for the For the little, pesty insect, when its

and of envy through the years, Tagging close behind your spirit when

was born through laws of Nature, as

When again I can light on him and

"Would it be wrong for you to an-

This was replied to by a solemn

'yes."
"Just answer me one question," I

zid, "and I will ask no more. Were

Slowly came the cautious reply:

Those great spirits were unassum-

ng; no ornament, only the white

obe; simple and sincere as children.

There is much talk in this world

bout "caste," but I am convinced that

and obedience to authority there, is

willingly accorded, and the sense of a

Divinity that shapes our ends-hew

"There is a

they real persons?"

'They were."

CHILDREN'S CHILDREN. O mothers, lonely in your house to-From whence the voice of glad young life has flown, Where joy once reigned, sits silenc

cold and gray. The children now have dear homes of their own.

For always, ere the frost had kissed The full-fledged birdlings from the home-nest flew:

from ours! And not for us the hope the fond birds

care: For never may we build and rear again.

we know: 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

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

and rear again.
—Helen Marquis. TWILIGHT.

The dying day slips fast away,

The sun sinks down the Western Through drooping trees a sighing Breathes softly its good-by. The flowers nod low o'er the sod At parting from the god they love,

A cricket whirrs, a swallow stirs, Then silence broods above. Across the fields a shadow steals That whispers of the coming night, With banners furled the dark'ning world

Bows to its conquering might;

But in that hour of awesome power

Beholdl night grants one priceless

Above the hill, in beauty still, Climbs slow the silver moon -Frank X. Finnegan in Chicago Examiner.

That this might come to us one day

But ah, the autumn seemed so far That brings them hastening over hill and plain -To build and rear anew with tend-res

But would we keep our dear ones though we might? Nay mother hearts; not self-love do

its triumph, by the dammable character of the doctrine that a personal God, holding the relation of parent to his Look up with loving glances we

# Science and the Soul.

Physical Body Is the Lowest.

Beginning with the physical body.

the lowest, densest, and shortest lived,

to is to be remembered that occultur-

ists regard physical matter as having

seven sub-divisions distinguishable from each other, and each showing a

its own limits, the subdivisions are: Solid, liquid, gas, ether, the latter hav-

ing four conditions as distinct from

an etheric envelope, and thus present-

its texture as the dense body is coarse

The third body is the astral, which

solid matter of the astral world.

Astral Body Links World to Mind.

through the astral body, but compara-

tively few work in it separated from

the physical body. Without the gen-

eral action through the astral body

there would be no connection between

the external world and the mind of

made on the physical senses and the

perception of them by the mind. The

impact becomes a sensation in the as-

mind. The astral body of the unde-

veloped person presents a most in-choate appearance. Its outline is un-

defined, its materials are dull and ill

physical body is a mere shifting cloud

obviously unfit to act as an independ-

stage of evolution reached by the ego

The astral body is the seat of all

pacts; if a man loses his temper,

of the physical body is almost lost in

it: whereas that of an advanced man

hue, a really beautiful object. In

such a case the lower passions have

been dominated, and the selective ac-

tion of the mind has refined the astral

natter. By thinking nobly the man

Mind World Is Called Heaven.

great plane, the mind world. This in-

cludes the heaven of the Christian, the

happy hunting grounds of the Indian,

While, like the other regions,

purifies the astral body.

love, rose red thrills through it.

This etheric double is perfect-

and gases of the physical world

The following will be read with deep interest by which lasts from life to life; the mind and body is that of the lower mind and disintegrates after one period of life every thinker as the thoughts presented overlap the disintegrates after one period of life in heaven is over.

The mind hody is composed of the materials of the four lower subdiviswho believes in spirit return. The views presented it works upon and through the astral are wonderfully suggestive, as they find expression and physical bodies in all the manifestations that we call those of the mind in Chicago's leading daily, the Tribune. Frof. Elmer Gates is one of the foremost scientists of the world, and if anyone can expose the soul to full view he can. the man. That of the undeveloped More and more the secular press is dealing with oc- That of the advanced man is a clear cult subjects, and that fact is an omen of good, and material and beautiful in color, conportends still greater interest. The Progressive tinually vibrating with enormous activity, full of life, full of vigor, the expression of the mind in the world of the mind. It does not, like the astral on Occult and Spiritualistic subjects, and don't forget that important fact, and aid in extending its circulation:

Science has found out that men than another, another shorter lived have souls after all. Religion never doubted but science than another; but all have has, and it has never been able to induce religion to offer proofs for its they are transient, his instruments, own religious credulities. But now his servants, wearing out and renewed science is furnishing its own proofs, according to their nature, and adapted and it is getting them from things that to his varying needs, his growing powall along have been taught by occult- ers. ism, the older brother of science, whom science of late had been apt to regard as a trifle old fogy. But no matter. The old fogy is justifying himself and his wisdom as his younger brother advances in years and discrelion and experience.

However, let the younger brother speak for himself and make his own vast variety of combinations within His representatives today are legion. In France and England and America Charles Richet, Clerk Maxwell, Sir William Grookes, Sir Oliver Lodge, Prof. Hyslop, Mr. Frederick W. Myers, and scores of others are "seeing things" at night and other times relating to the manand the worlds unseen to ordinary gaze. By dint of logic or of instruments or of unadulterated eyesight and observation they are reaching the conclusions, slow and sure, of the occultists and the ancients and making insubstantial things substantial and giving to airy invisibilities local habi-

Prof. Coues of England, for example, says that your soul is "a substantial reality, an actual entity, a living being of knowledge and recognizable qualities, attributes and potencies," made of a kind of semi-material substance which is "the body of the spirit, or fine. bearing much the same relation to pure spirit that the physical body that the life force called Prana runs bears to the soul itself." In order to along the nerves of the body and thus present soul stuff in a way which his enables them to act as the carriers of scientific brethren could comprehend motor force and of sensitiveness to exhe likened it to the luminiferous ether ternal impacts. of whose material existence no man thought, of movement, and of feeling of science entertains a doubt. The are not resident in physical or etheric soul is not pure spirit but a certain the ego working in his inner bodies, the universal ether modified by vital force, individualized by a man's spirit, physical plane is rendered possible by just as certain quantity of gross mat-ter is individualized and appropriated to the formation of the physical

#### Soul Regarded as Matter.

This supposed substance of the soul times termed the vehicle of Prana. the professor called biogen, suggesting that biogen, or soul stuff, well might is used in the astral world, or on the be regarded as consisting of matter in astral plane, as it is oftener called. a form even more elementary than The astral world is a definite region that of atoms, or, in his own words, it of the universe surrounding and intermight be tomic! matter as distin-guished from atomic matter. To-day it is known as fact that atoms are because it is composed of a different longer only an intellectual belief. We tomic, or capable of being cut into order of matter. If the ultimate may read of a time that comes to a something more indefinitely more mi- physical atom be broken up it van man when he has grown in love, wissomething more indefinitely more mi-And this discovery of the divisibility of atoms has induced leaders | concerned; but it is found to be comof science to consider the possibility posed of numerous particles of the that matter may be merely a form of expression of force.

Well, all this is beautifully occult.

The occultist, like the scientist, has found that all energy or force requires matter in which to function, and that all matter is ensouled or animated by some forms of energy or force or consciousness, these terms practically being synonymous.

And it is a principle of mechanics as it is a principle of occultism, that the finer the force, the finer the matter which it functions in as its medium. Sound operates in atmospheric air, electricity, in ether; a force like feeling, which is subtler that any of these. requires a far finer medium of matter in which to operate, to vibrate; and thought requires a finer matter still for its vibrations. Here we have the basis for soul stuff.

And here we have the basis for man's "higher bodies." If the man ent vehicle; it is, in truth, rather has feelings he must have represented fragment of astral matter than an orin him the finer matter through which feeling functions, vibrates; and if he protoplasm of an amoeboid type. has thoughts he must have in him the | well-formed astral body means that a still finer matter in which thought man has reached a fairly high level That is to say, besides the of intellectual growth or spiritual culordinary physical body of the ordinary ture, so that the appearance of the assolids, liquids, and gases, he must tral body is significant of the progress have another body of the finer matter made by its owner; by the definiteness of feeling, and yet another body of the of its outline, the luminosity of its still finer matter of thought—the materials and the perfection of its ormental body. The feeling body is ganization, one may judge of the called the desire body, or astral body, astral referring to the starrily brilliant using it. appearance of the subtler matter to hose whose clairvoyant powers en-animal passions and desires, the cen-

ter of the senses where all sensations Then we can go a thought farther arise. It changes its colors continuand realize that just as our physical ally as it vibrates under thought imbody dwells in a world built up of the same solids, liquids, and gases as itflashes of scarlet appear; if he feels self, so the astral body and the mental body dwell each in a world built up of the man's thoughts are high and noble the same subtle materials as them- they demand finer astral matter to anselves. And all of these interpenes wer to them. The astral body of the trate the familiar physical world just man whose thoughts are low and anias the gas interpenetrates the atmosmal is gross, thick, dense, and dark in pheric air and just as ether interpencolor—often so dense that the outline pheric air and just as ether interpenetrates gas. This gives us the three worlds of the occultist-the familiar physical world of the ordinary senses. the astral world or purgatory, and the heaven world or the mental world. Instead of world many occultists use the "plane," astral plane and mental plane.

Bodies Are Adapted to Varying Needs. Mrs. Annie Besant, 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, thinking Self-the in- and the land of the gods of the Oridividual-and his bodies are his ve- ental. hicles, the various casings in which he it is subdivided into seven subplanes, is inclosed, each casing enabling him it has the peculiarity that these seven to function in some definite region of are grouped into two sets—a three the universe. As a man might use a and a four. The three upper subcarriage on the land, a ship on the planes are termed formless, because water, a balloon in the air, to travel of their extreme subtlety, while the from one place to the other, and yet in four lower are termed the form levels. all places remain himself, so does the The man has two vehicles of con-Self, the real man, remain himself, no sciousness, two bodies in which he mater in what body he is functioning; functions on this plane, the lower one, and as carriage, ship, and balloon vary the mental body which he uses on the by various known or yet unknown in materials and arrangement, according to the element in which each is the causal body, which he uses on the visible the shadow of the escaping

Mind Body Grows in Size.

The mind body literally - grows in body, become a distinct representation of the man in form and feature, when it is working in connection with the astral and physical bodies; it is egg-like in outline, interpenetrating, of course, the physical and astral bodies and surrounding them with a radiant atmosphere as it develops, becoming larger and larger as the intellectual growth proceeds. As the man develthan another, one has fewer capacities ops the higher capacities of the mind common—that relatively to the man it becomes a most beautiful and glo-rious object. While invisible to the astral sight, it is clearly perceived by the higher vision that belongs to the world of mind.

This body has no separate senses like the lower bodies "for hearing, touch, taste, smell, sight. All the vibrations which in the physical body are received by separate sense organs in the mind world give rise to all these characteristics at once when they come into touch with the mind. The mind body receives them all at one and the same time and is as it were, conscious all over of everything which is able to impress it at all.

each other as liquids are distinct from Causal Body Comes Next. solids and gases. The dense physical body is composed of the solids, liquids, In time the mind body is cast aside just as the physical body and the astral body were previously. The minds to the next body, the etheric double, is composed of the ethers. It is called is then using his causal body. This is the receptacle, the etorehouse in which all the man's treasures are the etheric double because it is composed of the ethers and because it is stored for eternity, and it grows as the an exact duplicate of the dense body, lower nature hands up more and more that is worthy to be built into its shadow or double. These four ethers composing the etheric double its structure. The causal body is that interpenetrate the solid, liquid, and gaseous constituents of the dense into which everything is woven which can endure, and in which are stored the germs of every quality to be carbody, surrounding every particle with ried over to the next incarnation; thus ing a perfect double of the denser the lower manifestations depend wholly upon the growth and developly visible to the trained sight, and is ment of this man or whom the hour violet gray in color, coarse or fine in never strikes. This form aspect of the true man is like a delicate film of sublest matter just visible, marking It is by means of the etheric double where the individual begins his separate life; that delicate colorless film of subtle matter is the body that lasts through the whole of the human evolution, the thread on which all 'the lives are strung, the reincarnating threadself. It is the receptacle of all which is in accordance with the Law, nerve substance; they are activities of of every attribute which is noble and harmonious, and therefore enduring. It is that which marks the growth of the man, the stage of evolution to which he has attained. Every great nerve threads and round the nerve and noble thought, every pure and lofty emotion, is carried up and cells; for Prana is the active energy of the Self. The function of the etheric worked into his substance. double is to serve as the physical medium for this energy; hence it is some-

Spiritual Body That of Bliss. Here the vehicle of consciousness the spiritual body, or body of bliss, and into this trained souls can pass, and in it taste the eternal bliss of that glorious world, and in their own consciousness realize the underlying unity dom, and power, and when he passes through a great gateway marking s distinct stage in his evolution. It is the gateway of Initiation, and the man grossest kind of astral matter-the led through it by his Master rises for the first time into the spiritual body and experiences in it the unity which Every one is constantly working underlies all the diversity of the physical world and all its separateness

which underlies the separateness of the astral plane and even of the mental plane. When these are left behind and the man, clothed in the spiritual body, rises beyond them, he man, no connection between impacts then finds for the first time in his experience that separateness belongs only to the three lower worlds, that he is one with all others, and that tral body and is then perceived by the without losing self-consciousness his consciousness can expand and embrace the consciousness of others, can become verily and indeed one with them. There is the unity after which arranged, and if withdrawn from the man is always yearning, the unity he has felt as true and has vainly deavored to realize on lower planes; there it is realized beyond his loftiest dreamings, and all humanity is found to be one with his innermost self .-Chicago Tribune.

VIEWS OF PROF. ELMER GATES.

The Great Scientist, Dr. Elmer Gates, of Washington, D. C., Asks the Question, "Will Science Discover a Material Soul?" and Answers It as Follows:

Several years ago, as an incident to

ther researches connected with my tudy of matters of scientific research, discovered that certain wave lengths of electric waves, not X-rays or ultraiolet light, pass more freely through the body of a dead than of a living organism, and I proposed this as a test for death. This greater transparency at death I found to be due to the absence of the normal electric currents which always are present in functionally active nerves and muscles, and not, so far as I have any evidence to the passing of the soul. When the body is alive it is a bundle of electric pass through these currents, but when they cease at death the body becomes ranguarent to electric waves. If any thing like a soul organism passes away at death, these electric waves fail to give any evidence of that fact by means f a shadow or otherwise. But electric waves are not the only kind of ether waves known to science, and Above the astral world is the third there recently has been a most remarkable extension of our knowledge of rays and waves, and some of these various kinds of waves may accomplish for psychic research what the electric waves failed 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 be opaque to some of these various other kinds of waves, and my hypothetical case may turn out to be

which consists in placing the body of

an animal in the path of rays of all

known kinds yet to be discovered, and

even if that organism were composed of particles much smaller than atoms, or even smaller than ions, and incapa-ble, therefore, of giving off any kind of light rays by which it might be of light rays by which it might be seen or photographed. It is inconceivable that if we continue to live after the death of the present visible and atomic body that we could do so without likving material organisms, but not, of coulfse, of the ordinary kind of matter. An absolute absence of matter in some form would be a real vacuum—a mere void, an empty space, incapable of acting on anything or of being acted upon. If we continue after death as a "personality" or a "mind," we must be functionally active, and "tire existence of functions active, and the existence of function without functionary structures is impossible. I repeat that if we live after death it must be as an organism of some kind, and if such is the case it would not seem improbable that in the scientific laboratory there will some day be discovered means of physically detecting it and studying it.

Let us consider the physics of the

case a little more closely. White light is composed of seven colors-red, or ange, yellow, green, blue, indigo, and violet. The red rays are slowest and longest, about 33,000 to the inch, and the violet are faster and shorter, about 60,000 per inch. That is, the oscillating particles that give off violet light vibrate about twice as frequently per second as those which give off red waves in the other, making almost an octave of pitches of visible light. But the visible part is not the spectrum If solar light be caused to pass

through a quartz prism only a small part of the spectrum is visible, by far the larger part wholly is invisible, and this invisible spectrum lies mostly below the red. The visible light passes quite freely through glass, but most of the invisible spectrum is screened to most of the invisible spectrum. to most of the invisible

Dark heat waves will not pass through hard rubber or ebonites and if our eyes could see by these rays ebonite would make good window Now, below the longest and slowest heat waves are longer waves still, but they are different in formheat and light waves being transverse vibrations, and electric: waves being longitudinal. This is the empire of electricity. Now, from the longest violet waves there is a domain of pitches of over thirty-three octaves. No one known substance is parent to all of these pitches, there is no known substance but that is opaque

to some of these rays; and it is conceivable and probable that to some of such there be, will be opaque, and, if so, it will cast a shadow—not a shadow which we can see with the unaided eyes, but which can be made visible by proper shiminescent, phosphores cent, chemical, or other kinds of screens or surfaces. And this result is to be expected when two or more kinds of rays simultaneously are sent through the body; and still more probably if we discoven other kinds of rays the present upper limit of the invisible or ultra-violet spectrum—namely: such higher pitched waves as would be given off by hparticles smaller than atoms, and to which the smaller par-

This soul organism which we hope to find by the new method of research will be a material organism, although of a different kind of matter than the atoms composing our present visible bodies—a matter; for instance, consisting of solids, liquids, and gases composed of particles much smaller than chemical atoms, smaller even than ions, which are a thousand times is composed of the particles out of and it was his promise to "help to which ions are built up, or even still elect her" that gave us the courage to smaller particles. And if we find work to that end.

ticles of the soul norganism probably

#### A Boon to Club Women.

The women of Chicago are endeav oring to have a clause in their city charter which will entitle them to vote on all municipal questions. This is a est in honest government than her sister of former ages. She is now in business for herself. She is a merchant, a clerk, a stenographer, a law-She owns real estate and stocks. she is directly interested in the schools, in which at the present time she has a vote. In all departments of trade and commerce she is an important factor.

Why should she not therefore make that influence felt at the polls, select the officials, express her voice as to mayor and alderman, and take an interest in the government? No one suffers so much as does she from the evils of ward politics. No one is more interested than she in cleansing the slums, in the juvenile court, in procuring pure water, playgrounds, fresh air and in circumscribing the

power of the saloon.

When she has a vote she becomes factor in settling all these questions, and not until she has a vote will she be listened to. All this talk about her exercising her rights in the quiet influence of the home is nonsense, if this quiet influence is to stop there. It will diminish this quiet influence one iota to give her the added strength of the ballot, and she ought to demand

it as a right.
We rejoice, therefore, at the action of the Chicago women in insisting upon it and in endeayoring to incorporate this clause in their new city charter. When this is done, the women's clubs will ind longer be satisfied with discussing themes taken from the encyclopedias, but they will grapple with the vital questions of the day and work to eliminate some of the objectionable features that now mar our popular government.—Editorial from Peoria Star. upon it and in endeavoring to incorpo-

di be The Lycoum atoOnset Camp.

Thinking the Western friends would like to hear of our Onset lyceum, I send the following report of Lyceum Day: The leaders and children marched with a flying banners to the auditorium where they congregated upon the platform, some fifty in number. Mrs. C. Fannie Allyn, our conductor, who has entire charge of the lyceum, presided. The children were at their best, and the following took part: Ritta Hoppe and Adeline Valin-sang a duet, words writeen for the occasion; Porten Allen, Leonard Bolotoff, Tilly Coehn, Irene McIntyre, Lil-Han Coehn, Chester Brickley, Esther Waitt and Milly Isherwood gave recitations. Miss Eleanor Varcoe and Miss Alice Holbrook gave very fine readings:

Our lyceum here at Onset is one of the best features at the camb and a few earnest workers put all their er-forts to make it so. We are now having delightful weather and every one

here seems to be happy.

We send greeting to The Progressdestined to move, so does each body three higher levels of the mind world. soul organism, it such there be. For We send greeting to The Progress vary according to the environment in The causal-body is the permanent there may be rays to which such a live Thinker and friends from the which it is to act. One is grosser body of the immortal ego of mean menatomic organism might be opaque, headquarters. the

# The Golden Rule Mayor. | RHEUMATISM

## Memorial Address by Mrs. Elizabeth Schauss. THROUGH THE FEET

THE SPIRIT OF THE GOLDEN COME AND INSPIRING THEME TO MEMORIAL MEETING HELD IN HIS DRESS, EMPHASIZING THE ATTI-HONOR AT GOLDEN RULE PARK, TUDE OF MAYOR JONES TOWARD TOLEDO, OUIO, SUNDAY AFTER- ES, WAS REPORTED IN THE NOON. IT WAS TYPICAL OF THE DAILY PRESS. GATHERINGS HELD ON MANITY HAS BEEN GIVEN ADE- ING

SAM JONES IS ALWAYS A WEL- IS A SYNOPSIS:

Once more we meet in this park Jones in the Colden Rule Sunday-inder the branches of this grand old school and other humanitarian work, tree that has been for years a temple I learned to know him as an advanced of truth to many of us. Truth has soul whom it takes centuries to evolve, here had various expressions by various persons at various times. It is, words all that is in my heart and soul and will long remain, a monument to one of the greatest apostles of truth of THERE IS SOMETHING THAT WE

this age. We are here to-day not to lecture LIVES; we can do to others as we or preach, but to take a mental rewant them to do unto us; if we will, view of the many blessings of which we should not wait for some one else we have been the recipients through the life and labor of Samuel M. Jones. Not a day passes but we are reminded: I know how and sacrifice in various di-by some principle of life set forth and rections for the sake of attaining you exemplified by him whom we all call do the best you can in your own brother and friend and who considered all men as part of himself.

Once recognizing his true position in the universe he rested not in his convictions, and though he was often misunderstood he continued onward and sowed seed that is only now beginning to spring up. You all remember that Mayor Jones was once held in contempt of court when trying to point out the inequality that exists in the administration of law and by the man with a bank account, even in a so-called court of justice. and slowest known electric waves to also remember how the friends of our the shortest and fastest known ultra- mayor resented the act of the judge at that time. But Mr. Jones in his far sightedness calmly said, "GOOD WILL COME OF THIS." Good has come out of it; but a few days ago that self-same judge has dared publicly to fight for the same principles that Mayor Jones sought to establish Every man in this city knows that

> uel M. Jones. BUT WHAT OF THE WOMEN OF TOLEDO—DID MAYOR THEM? Ah, he did, more than can ever be told in words. The women of this city had in him a strong supporter, a fount

he owes a tribute of gratitude to Sam-

of courage and hope. the value of woman's influence in public life and was always ready to co-operate with our clubs and societies in furthering the public good. It was he who appointed the first voman trustee on the library board that board proved the wisdom of the appointment. It was he who upon uggestion from one of our clubs appointed a second police matron; it was

through his kindly consideration of our suggestions and his conse- in effect was about as follows: That quent co-operation, that better conditions were provided at the Lagrange street police station when it was being fitted up as a detention place for women and children. It was upon his suggestion two and a half years ago we made the choice we did in the wosmaller than atoms. Perhaps the soul man candidate for the school board,

physical evidences of such an organism, then by experimentally studying that organism we may hope to arrive at a few facts about the future life.

Work to that end.

It was he who with the help of his sister Ellen established Golden Rule three important standing committees, all of which are for the purpose of promoting education, civic improveneighborhood enjoyed what they had never had before, a FREE KINDER-ned where the mothers of sisted by receiving through my ment. never had before, a FREE KINDER-GARTEN; and where the mothers of the vicinity can gather to exchange diumshin, advice from spirit intellithoughts and experiences, thereby gences. This fact is well known learning many valuable lessons one here in the city, and although there from the other. A house to which we are those working with me all can go and feel at home, because pledged to the church, yet they work step in the right direction. Woman it was dedicated to the use of the most harmoniously with me because at the present day has a greater interpeople. "Aunt Nell," who in her they see that my Spiritualism consists kindness of heart made everyone welcome, is not to be seen there now, for she has joined him, and they two, who The fact that I have been repeatedly worked so harmoniously together on honored with important places on the earth are still laboring together on public platform and otherwise gives another plane of life, and extending the lie to the old adage that "A prophet their influence in spirit to still help us is not without bonor save in his own

Shall we feel discouraged and disheartened now that our champion is emoved from our physical sight? a helping hand. Men who would not deign to listen to Jones when he was here are now out in the field advocating the same ideas and teaching like lessons. They are not doing it because Jones did it, but because they have grown and developed to a broader understanding of life.

Our present mayor is not merely following in the path that Mr. Jones trod. He is not talking of brother-hood and independence just because Mr. Jones would do so but he is doing and saying things because the soul that animates Brand Whitlock is the soul of a man who is awake to the cannot resist that inner voice that champions the cause of humanity.

Some people say that Sam Jones "lived ahead of his time," while others say "he died too soon." Neither are right. On the contrary Mr. Jones came to us just at the right time. had reached that stage in the evolution of life where as a class we were ready to enter upon some sort of revolution and rebellion against existing wrongs, many of them being direct results of the stultifying influences of DOGMATIC THEOLOGY. We were waiting for some one to take the lead, and the leader came, not with sword and gun and cries of war, but with the "Golden Rule" applied and with gentle, loving voice, singing songs of peace born of liberty and freedom. He went away again at just the right time, for the longer he remained

with us the longer we would lean upon him and the longer our individual development would be delayed. Our meeting to-day, then, cannot possibly be sad. I cannot mourn the fact that his body lies at beautiful 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 helped 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 vibration of the silent voices you would recognize his voice from among them; you would hear him say to you,

"Onward, ever onward, with courage and with cheer, Building for eternity while sojourning here."

In my close association with Mr. bound, price \$1.

RULE MAYOR PERVADED, THE BRAND WHITLOCK. HIS AD-

THE ADDRESS BY MRS. SCHAUSS THAT FAMOUS SPOT WHERE THE WHO IS A PROMINENT SPIRITUAL-CAUSE OF A WIDE, FREER HU- IST, WAS MOST EXCELLENT, LAY-PARTICULAR STRESS ON WHAT SAM JONES DID FOR THE Dollar. If not, you have only to say THE LIFE AND CHARACTER OF WOMEN OF TOLEDO. FOLLOWING

EACH CAN DO EVERY DAY OF OUR we should not wait for some one else to make the start, but start it ourselves. I'll live just as near right as we will thus learn from each other and come to some essential points of agreement. Then we will work together upon these points not for self endeavor to live his highest and best but for the "greatest good to the great-convictions, and though he was often est number" and thus we can daily pay tribute to the memory of Samue

A HIGHER AND NOBLER

l Prominent Spiritualist at a Memorial Mass-meeting, Officiates as Speaker-She Strikes the Right Note When She Says That When Spiritualist Speakers and Mediums Not Only Talk and Preach Spirit. ualism, but Live It, and Emphasize It by Humanitarian Acts in Various Ways, They Not Only Draw Attention to Themselves, but They Compel the Respect and Esteem of Their Fellow-Citizens. On July 29, a "Memorial Mass-

meeting" of the citizens of Toledo, O., was held at "Golden Rule Park," to he memory of the late Mayor Samuel M. Jones. The meeting was presided over by the new mayor, Brand Whitlock. The writer was honored by an invitation to be one of the two principal speakers, the other being Mr. Whitlock. Upwards of twelve hundred people attended When the writer had finished speaking, a gentleman came forward and with outstretched hand introduced himself as Mr. Bloom of Chicago, father-in-law of Ella Johnson Bloom) and expressed "great gratification that a Spiritualist speaker was thus publicly recognized." This gave rise to a little "thought exchange," which when Spiritualist speakers and mediums not only talk and preach Spirit-ualism, but LIVE IT, AND EMPHA SIZE IT BY HUMANITARIAN ACTS in various ways, they not only draw attention to themselves, but they compel the respect and esteem of their fellow citizens for the truth whereby they live from day to day. The writer is an active member of

sisted by receiving, through my mecountry," though I had not thought of it before until Mr. Bloom called my attention to it. A by-stander ventured the remark, "Perhaps they don't Other men are rising to extend know that you are a Spiritualist."
ping hand. Men who would not But they do know, for I was publicly ordained into the ministry of Spiritualism at a public meeting held here in Toledo, in Memorial Hall, on the 29th of May, 1903, by our National President, Mr. Harrison D. Barrett, and our arisen mayor was in the audience at that time.

It is not a question of what we believe that concerns the people, but it is a question of what we know, and whether what we know makes of us more useful citizens? It is not our profession of faith or promise of what we will do in the future, but what we are doing now to-day that answers the question.

ELIZABETH SCHAUSS. Toledo, Ohio.

GHOST FOLLOWS LITTLE GIRL.

Pictures Are Flung From Walls and Peculiar Noises Are Heard in Cottage at Yateley.

It appears from press dispatches from London, Eng., that the pretty little Hampshire village of Yateley, situated some three miles over the Surrey border from the scene of the Camberly murder, has a mystery.
Mr. Gough, a middle-aged, weather-

beaten man, occupies a small cottage on the outskirts of Yateley, For many years past he has held the position of gardener to Mr. Mills of Haw-ley Hill, a retired army doctor, and lives with his wife and a little grandchild named Nellie Benham.

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 little family was startled by pictures suddenly falling from the walls and ornaments being flung on the floor without any apparent cause.

"I have lived in this cottage for twenty-two years," said Mr. Gough, and have nevr heard the slightest disturbance. Now our home is a complete wreck. I cannot understand it. Wherever my granddaughter goes this knocking follows her. She is only 8 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."

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## J. H. Mendenhall, One of the Ploneer Writers, Asks, What Is It? Is It True?

Paper Number Three.

To the Editor:—The question of materializing and dematerializing of cloth fabrics with other materials seems to be up for discussion just now. As I have set out to defend that which I know to be true as relates to spirit pawer and spirit manifestations, I shall speak plainly, but good-na-turediveregardless of whose opinions

I may hit, to their displeasure.

Truth is what we all are, or should be after, and truth finally will be ours. I think it need not be further argued that spirits can and do materialize and dematerialize clothing, as I have fully and clearly shown in my last paper, such to be true; besides, all Spiritualists who have carefully investigated this phase of phenomena, know and accept the fact. But the special thing now wanting to be known along this line is, can spirits dematerialize home-made fabrics, and then rematerialize them suitable for home use. this question, I answer unhesitatingly,

In The Progressive Thinker, Feb. 10, 1906, page 9, second column, is a very ably written article by Brother Will J. Erwood, in the most part of which I am sure he is correct. But he says some things very positively, too, and I think it well to lay before him and other Spiritualists a few facts for consideration.
In said article Brother Erwood, re-

ferring to certain articles, said to be dematerialized by spirits, remarks: "I believe the articles referred to were no more dematerialized than I am at this writing."

This is strong language to be used by one man against the assertion of another. But as Brother Erwood was stating only what he believed, he no doubt stated the exact truth, and of course he is licensed to tell his belief or disbelief as strongly as he pleases, yet he does not in the same paragraph say such is absolutely impossible; but later on, he does say, "I do not believe it to be either possible or probable."

Perhaps Brother Erwood alludes directly to the one case enclosed in the symposium and that under other conditions such a thing might occur.

Right here I wish to relate a fact or two out of many such coming with-

in my own personal experience. During the years 1875-6, a goodly number of phenomena quite similar to the one under discussion, occurred at a seance room in one apartment of my own residence. Some of them took place in the light, others in the dark. During these seances our doors and window shutters were always locked or otherwise fastened. Medium under fraud-proof conditions, that any juggler could have a thousand dollars if placed under said conditions and produce same or similar manifestations. This offer was a standing one for over a year. Seances were then being held at least five nights out of the week; audiences consisting of family members and a few near neighbors.

For some time objects such as small stones from the size of marbles up to that of hens' eggs, also slips or small branches of doorvard pine trees, fir, cedar and other heath had been brought into the seance room, sometimes single, and at others, by severals, and dropped down on the floor right before our eyes, and sometimes placed in our hands by invisible Upon one occasion I asked one of the spirit controls to bring me a small stone, hen-egg size, from around my well-pump, four rods away, and which I knew could not be removed without its vacation being discovered. To be more explicit, the rock brought was one of a layer or partly sunken in sand, and could not be removed without leaving a vacancy which the same rock only could fill. It was rainy at the time. Spirit Richard (colored) replied to my request, "All right, Massa." Within a few seconds the stone was laid in my hand, wet with sand adhering to one side of it. I kept the stone until next morning, when, on visiting the place the very spot whence it had been taken was visible and required no effort to fit the

stone in its place.

Now, fifty cases or more of this kind I could relate truthfully, all coming within my own experience; but I think I will state only one other.

At a seance later held, I thought to test the work more critically, of passing solids through solids, as is commonly expressed. With medium under proper test conditions, with circle all in readiness, I asked Spirit Richard to bring me some article out of my trunk which was in another apartment of the house. My trunk was packed, till and all, with books, clothes, and under these, some twenty rolls of book manuscript, the undermost layer containing a manuscript of 675 pages with a preface of 3 pages inmost and all neatly rolled and wrapped with twine string. Every door and window closed fast. Now, within about five minutes' time a paper rustling was distinctly heard as if handled by some person close to my right hand. was siting with my right side near a plastered wall on either side. Now, the fact is, the Preface before alluded was placed into my hand intact. To accomplish this feat, said Preface would have to pass through the rolled and tied manuscript, through the trunk and four double walls.

I took the Preface into the room, unlocked the trunk, lifted the till, went down to the bottom and picked out the aforesaid manuscript, untied and unrolled it, and found that the Preface had been removed. Yes, it had been placed in my hand in manner stated.

How, Brother Erwood, did it get It is a fact that solids cannot pass through solids. How, I ask, did the Preface get to my hands wholly

Think you there was any dematerialization of solids? Let me here, right at this critical point, introduce to your consciousness a truth set forth hy that masterly, matchless scholar, C. W. Leadbeater. Speaking on matters of the kind under discussion, Mr. Leadbeater remarks: "This is simply the process of reducing an object to an impalpable powder; in fact, into an etheric, or even atomic condition. This may be brought about by the action of exeremely rapid vibration, which overcomes the cohesion of the molecules of the objects operated upon. A still higher rate of vibration, perhaps of a somewhat different type, will further separate these molecules into their constituent atoms. A body thus reduced to the etheric stomic condition can be removed with great rapidity from one place to another and at the moment that the force which has been exerted to bring it into that condition is withdrawn, it will

resume its original state."

Say, Brother Erwood, are you still certain that you are correct in your belief?

year 1877, I and family were living in the state of Illinois. Some time in the month of March, my daughter Lily, then in her 14th year, received a fine print dress pattern from her uncle as a present—10 yards. To her it was a gift highly appreciated. One evening little before the seance hour, Lily disobeved orders to care for little sister who was in her sixth summer, during the session of the seance. She placed sister in bed, laid the dress pattern on the same bed and left the house secretly to attend a social party. The seance parties had collected, and soon the seance was in fine operation. A grand, good time was had; but the special part I now wish to introduce, happened partly during said

seance, and partly later on.
Well, daughter returned at a late
hour and missed her dress pattern. It had been removed during her absence, and while the seance was going on. Of course it was but natural that she accuse her mother or me of hiding it away as a punishment to her for her act of disobedience. But in this daughter was mistaken. Neither wife nor I had seen the goods since before she left the room. Daughter grew angry, thinking then, that some one had

At this juncture I suggested that we consult the spirits on the matter.
Wife went into the cabinet and was on entranced. Mattie Homo, Indian spirit and medium's control, soon announced her presence, and on being interrogated with reference to the dress pattern, she declared most emphatically that said pattern was then a floating vaporous thing; that Indian chief Blue Jacket and other spooks (her way for calling spirits) had de-materialized it as a lesson to little squaw (daughter Lily) for being disobedient. I then asked Mattie if they could and would restore it to the owner?

Her ready reply was, that they could, but it depended on how the lit-tle squaw (daughter) conducted herself; if she would be good and obey old squaw and chief (my wife and self) she would get it some time where there would be many people." insisted with Mattle that they storelit soon, as we were intending to move in about three weeks to Terre Haute, Ind. But I could get no further promise from her. The case looked a sad and doubtful one. Three weeks passed with a daily search for the dress pattern, but to no avail. We packed our household goods piece by piece, with critical eye until the ast article was boxed for shipping. No pattern came to light. Daughter was much disturbed in feeling, and declared she would put no more confidence in Mattle; for we were expecting it would be returned (if at all) about the time we would bid the many

friends "good-bye. Well, we moved by railroad conveyance, roomed ourselves in a large residence on Second street, Terre Haute Ind., where another general search was mad for the missing goods, as we unboxed every article piece by piece but no dress pattern came to light. We all gave it up for good. On Saturday night about the 20th of April I think, we held a seance, a dark circle, composed of our little family and a few new neighbors, with no results visible or tangible. All members joined hands, as it was our regular rule to so do in dark circles. Medium spoke, saying, "I never saw it darker in my life.'

I remarked. "I don't feel that there is a spirit within a thousand miles of the place." In fact it was the stillest circle I ever experienced. We sat, however, for an hour or more.

During the day I went through my trunk in search of some statistical reports; laid everything out piece by piece and then replaced them to order, locked the trunk and packed the key Next morning (Sunday), daughter Lilly wanted in my trunk to get a song ballad. I gave her the key. She un locked the trunk when, lo and behold There lay her dress pattern neatly folded, right on top of the till.

Imagine the surprise. But night came and a light seance was held. Mary (spirit) appeared in beauti ful white costume, and said to me Papa, do you remember on last night when mamma spoke of it being so dark, and you said you didn't feel as f there was a spirit within a thousand miles of the place?

"Certainly I do, Mary, dear," I re plied. She rejoined, "Just at that ver time we were putting sister Lilly's dress pattern in your trunk." Hallelujah! Let me here once more

draw upon that mental bank-Prof. Leadbeater-for a fact appropos to this special case: 'It is," says he, "in the way" (referring to an extremely rapid vibra-

tion being exerted upon an object for reducing it to an atomic condition) that objects are sometimes brought almost instantaneously from great distances at spiritual seances, and it is obvious that when disintegrated, they could be passed with perfect ease through any solid substance, such for example, as the walls of a house or the sides of a locked box, so that what is commonly called the "passage of matter through matter" is seen when properly understood, to be as simple as the passage of water through seive, or of gas through a liquid in some chemical experiment, "More things in heaven and earth.

Horatio, than thy philosophy has dreamed of." Now, I will only add that the distance in space through which the aforesald dress pattern was brought is

Should not Spiritualists be as care ful to not be gulled by their own selfconceitedness as they are by the other

J. H. MENDENHALL.

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# SPIRITUALISM. Letters From the Spirit World

Written Through the Mediumship of Mrs. Carlyle Petersilea.

We soon came in sight of a glitter-

ng dome; and, shortly stood before the entrance to the home of Solon and Another case in point: During the We paused, as Mr. Petersilea Mary. and myself desired to examine it closely, for was not this the home of his own darling mother, and the home of one that I had long wished to know?

Nearly all the buildings here are domed, and on the center of the dome there is, usually, an observatory-and let me here pause to say, that the buildings of earth will, as time goes on, nearly all be constructed of glass, shaded into all conceivable, beautiful colors, and domed; the most of the domes glinting like gold, with observatories in the center of the domes, together with flags of various designs floating from flag-staffs, and exquisite statuary posing from the corners and also fronting the streets. All sorts of designs will be made use of. Every beautiful thing in heaven will at length find its place on earth. Time, and time only, is needed. The house, for I shall call it thus, stood on a slight eminence; and, gradually, slop-ing down to what may be termed streets, on the four sides, were velvety lawns, sprinkled throughout with the sweetest of flowers; there were also paths, trees, and shrubbery. The paths, trees, and shrubberv. beautiful, flying, singing birds here, seemed almost countless. Now, friends, be joyful with me, for

we were within a very high sphere, and here were the most perfect and beautiful animals that I ever beheld. So, I must judge from this, that animals, as well as man, are immortal. The medium has often said, that she could see animals in spirit life, but did not know whether they were immortal or not: neither did I, nor do I now know positively whether they continue on forever or not, but am led to believe they do. Nothing can exceed the grace and perfection of these animals. They do not talk, neither do spiritual beings very much, but they think. Not to the deep extent that an angel does, but they are all thinking, progressive beings; and, why, let me here ask, should not other forms of life be as immortal as man? Let me here reply—they do exist after the death of the material body, as I now positively know, and as I also believed when on the earthly plane.

As Mr. Petersilea observed the animals, he threw up his hands delightedly, exclaiming: "This forever settles the mooted question, Do animals exist very long after the death of the material body?''

Solon smiled. "Come and see my aquarium," he said. He led us on to-ward a large pond that had a flowing inlet and outlet, and we seated our-selves, close to the bank of the pond, in some exquisite chairs that there for the purpose; and, my dear earthly friends, here were fish of various kinds, darting about in high glee. They were more beautiful than a dream-gold fish, trout, and a great many other kinds. The water sparkled and glowed as the beautiful fish darted about. Oh, their colors were exquisite, and their lives were sweet to them; but they could not devour each other as on the earthly plane, for hunger had ceased with them, and all they now needed the waters supplied. The most gorgeous flowers were growing all around the brink of the pond, and were reflected within the sweet waters; and, deeper, within their depths, were reflected the domed edifice, the trees, the silvery walks, shrubs and flowers. Deer and antelope peeped slyly at us through the trees a little in the distance, and some came down to drink on the opalso splashing within the water, for they could not forget to bathe. There were also colts, horses, dogs, cats, rabbits, squirrels, and many other creatures, all most beautiful and happy gamboling and playing as though their lives were as precious to nature as that of man's, yet nothing was crowded, nor were there too many of them, but just enough to lend life, charm, and enchantment to the scene. Here, also, in the distance, could be seen hazy mountains, pink, and purple, and gold; a deep blue sky, and light, fleecy clouds. Now, dear friends, ether is blue. It is its natural color.

When I was with you in the earth life, it was said by some scientists, that the blue color of the sky was owing to the particles of dust in the atmosphere; but this is not the case. Ether in and of itself is blue in color: so we here have blue skies just as youdo, and we have all that you have and

a great deal more.
We now arose and went toward the main entrance of the house. The body of the edifice was much like others that have already been described, excepting as one rises higher, everything takes on added beauty and refinement.
We entered. I will not pause now o describe the parlor and other room within the structure, but wish to call particular attention to the large hall that Solon conducted us into. This hall seated about a thousand souls, for you must all know that Solon is a philosopher and scientific lecturer; and here, at certain times, he gives forth grand discourses to those below him in wisdom, and to all who wish to hear him, and he is constantly reach ing upward to grasp every new truth that his mind can hold. I say new truth; but truth is eternal, without beginning, without end; it is only new to the minds that had it not before.

Do you say that we cannot have books here in the spiritual world? Well, therein you are mistaken. Here, not only were chairs, but a raised dais, and desk with a very large book rest-ing thereon, together with many smaller books; and, directly back of the speaker's desk was a large book case filled with many volumes. Now, of course, our books are not printed by type and machinery, nor bound with leather, cloth, or things of that nature, but all great truths are gathered together; and, within many of the spheres, are preserved in book form, and surrounded with spiritual sub-stance instead of material, and are to us just what your books of earth are to you. Now, when the spiritual mind cannot recall, on the instant, all that it wishes to remember, or even when it is really ignorant of many things that it requires to know, it has recourse to these books, just as you of earth do; and if the Christian cannot believe me, let them refer to the Lamb's book of life; and there are books of many lives. A soul can be come a book worm here as well as on the earth. If all chemical substances first reside within the ether. we, as spirits, can make use of them very much as you of earth do after they have become more condensed. It

is simply a matter of condensation and

Letter from the Spirit of Abby Jud- all therein, is expanse or expanded, son—Continued. the earthly world is condensed, or pressed together in harder bulk and

THE SECOND SHOW THE PROPERTY OF THE PROPERTY O

form. We now left the hall, and repaired to a fine dining-room, for My. Petersilea's mother desired, to do, her son honor; and now, he should, for the first time in his life, dine with his mother at her own home; hand, of course, your humble servant, was to

bear them company. Now we dined very much as people do on earth, excepting all things are carried up into perfection and beauty. No flesh, of any kind, can be eaten; but, one might say that we eat food only fit for the Gods, and drink ambrosial nectar. All this that sounds so poetical is really spiritual truth. The highest and best, most beautiful and most poetical that the minds of earth can possibly conceive of, are simply great spiritual truths, as you will all discover sooner or later; and the more periect one is in any art, the nearer one approaches the confines of the spiritual realm. Some may ask: "Do you talk and use audible sounds as we of earth do?". There are those upon the earth who think that spiritual beings do not talk but read the minds of each other, and there is no need of language; but let me assure such ones that we do talk as you do on earth, and the sound of our are audible to one another. We also sing and play on musical instruments. Sound is as real as sight, and the vibrations of sounds throughout eternity. If we did not talk, we should not need ears; but we certainly have ears, and a spiritual brain, that sounds, as well as sights may be conducted to it, and from thence, to the inner soul. I say the inner soul, but the soul not only is interior but it is exterior as well, and surrounds the spiritual body like a halo of golden glory, permeating and penetrating it throughout. If, one will think, one will readily perceive that we must use language here as well as on the earth, otherwise how could 'we instruct babes and infants that are not yet canable of thought? Millions of such are here, and thousands come to us every year. We could not exchange thoughts with them for we must first teach them to think, and they must be taught

pressions to both sight and sound that the spirit develops and grows.

How could Solon, or any other teacher, teach very ignorant spirits by the exchange of thought ralone? Such spirits have never had any such thoughts. They know nothing of the things which higher spirits wish to teach them. They must be taught somewhat as babes are taught, not only by audible sounds, and language which they understand! but by the eye also; consequently there must be objects that they can seep therefore, we have exquisite paintings and statuary in spirit life. Our life is like yours in all things, simply removed a grade

through audible sounds, and also by

looking at real objects. It is by such

means that the spiritual brain re-

ceives impressions, and it is by im-

higher up. Now you ask: "But do you not use telepathy?" Most assuredly we do, much as you do on earth; but, teleceived by minds that correspond to each other. We could not use telenathy with small children nor babes Telepathy corresponds with Marconi's wireless telegraphy, and works much the the same way. The thought must be projected with considerable power first; then, there must be a sponding receiver or spiritual brain to receive and register it.

We took our seats at table. Mr 'etersilea opposite beautiful mother, and I opposite this wise Solon. How glad I was to look into his for he could tell me so much We nartook that I did not know. very daintily of the refined, spiritual

Now, it has been stated on earth, that spiritual beings do not eat with their mouths but absorb their food through the pores of their bodies. this were the case, there would be no need of a mouth, or a stomach, or any other organ of the body, and a spiritual being would be entirely bodiless. I have not reached such an altitude as that yet, and have not become aware of any such thing, nor have I met any being who has. I could not state, positively, that such may not be the ease; but, if so, I, as yet, know nothing about it. I can only tell you of that which I do know. I have a spirit body, and every-organ that my earthly body had, my spiritual body also has; and, so far as I have been, we eat refined, spiritual food, with our mouths, and it enters a spiritual stomach, is there digested, it forms blood the same as on earth, but all this is spiritualized, etherealized and re-fined, to correspond to our ethereal spiritual bodies. If you dispense with one organ of the body, all must be dispensed with; and we then should be bodiless, lose our identity, and be merged into an indefinite sea. But so far this has not been the case with me, nor any being that I have thus far come in contact with. I questioned Solon about this; he

said he could not think that such would be our fate. And now the question of sexless angels arises. All I can say is this: Solon is a man in every sense of the word, and Mary is an exquisite woman, with all the beauty of a woman, enhanced a thousand fold. Solon's wisdom, strength and power, as a male, is equally enhanced, and he bears no more resemblance to a woman than a manly man of earth does. I know that I am a woman as much as I ever was, and that I am now united to my corresponding other-self, which is the male half of my being, and he is not a woman but a man in avery sense of the word. That chilevery sense of the word. That children are not propagated in this life is true, neither do women infropagate children on earth after they have reached a certain age, which barely extends to middle life; but are they any the less women for allithat? and thousands marry happily after that age; then, there are; thousands of other women who never have children at all who are happily married, and are none the less women afor that There is no propagation of any kind within the spheres. Propagation be-longs entirely to the material earths that the heavens may be filled.

earths are heaven's kindergartens. Yes, we sat there and talked to-gether in our own natural language very much as you of earth do, and I asked this wise man many questions, which he answered most wisely, and, so far as I now know, most truthfully And, oh! I was glad to be there, and I am glad to be here. I learned a great deal as I sat there and questioned him, that I never knew b and much of this information I intend expansion. The spiritual world, and

all that I can through this medium, out her time is not at her command, for material-cares weigh heavily upon her, and she is no longer young—that is, her material body is not—and the sorrow and strain upon it have been

very great. Mr. Petersilea and his mother conversed together in soft tones, but I was so interested in Solon's wise replies to my numerous questions, that I did not catch what they were saying, and if I had been thus distracted, perhaps I could not have remembered so well that which he told me.

We now arose from the table and went into the parlor; then, Mr. Petersilea's powers were brought into requisition; and, once more, sweet music resounded far and near. He played from Mozart, from Beethoven, words, and then we felt that it was time to return to our own avocations, for none must be idle here, no more than in earth life; for, if the spirit is not moving onward, it is, most assuredly, going backward, for move it

We embraced and kissed each other and started on our homeward way, for it is true that the angels salute each other with holy kisses; and I went about my duties at home with re-newed vigor and hope. The visit had strengthened my hands and replenished my spiritual being, for we must be fed here the same as on earth—restored, renewed, re-invigorated.

Now, I had some new and fresh knowledge to hand down to the mem-bers of my school, and my own darling, and myself could talk over these fresh subjects and perhaps add a litour minds snarkled together, and nev truths were borne in upon them. Yours for all time and for all truth.
ABBY A JUDSON.

DR. E. J. SCHELLHOUS.

A Brief History of His Life and Work.

To the Editor: - Dear Sir: It will doubtless interest you and your readers to learn something of the history of a unique, remarkable, venerable and lovable person, Dr. E. J. Schellhous, who has been a frequent contributor to the columns of The Progress ive Thinker, and who for the past few years has made his home in Kansas City, Mo., and whose friendship all of his acquaintances are glad to gain. Dr. Schellhous, now past his 85th

year, retains his mental abilities with unimpaired vigor. He was educated in the State University of Michigan, and has always been an untiring researcher in the higher departments of literature.

He was graduated in two medical colleges, but not finding what he want-ed he studied law, and was admitted to the bar in 1851; he did not study it the purpose of learning what there is in jurisprudence.

The most of his life has been spent in the school room, where he found the most congenial employment. In 1852 he went to California with his little family, where he engaged in teaching, and continued in the same employment in that state for over 43 years, holding the principalship grammar schools much of the time, having a Life Diploma as teacher. was once candidate for the po-

sition of State Superintendent of schools, on a regular ticket, but was defeated. He is a ready and voluminous wri-

ter, being the author of several published works, and a vast amount of MSS., the best of which are among his latest productions:

His strongest predilection is the study of "Ethics." His aim is to take His aim is to take what is called Ethics out of the field of speculation, into the category of exact science; and he has written largely on the subject. His contention is that Ethics, developed as a branch of science, completes the range of human knowledge; that from the lack of it civilization in a nation, after reaching a certain stage, has declined and fallen, to be repeated at other times and by other nations; that a thorough understanding of the science of Ethics is the acme of human achievement in knowledge; the great desideratum of the age. When this is reached, man will go on in uninterrupted stages of progress without end. He feels sure that this is the crowning achievement of man, and that it must

He has lately written and published a work entitled, "The Elements of Ethics," which is a deeply philosophi-cal treatise, and which has received high encomiums from eminent educa-

tors. Early in 1848 he began the investigation of Spiritualism in all its phases naving had opportunities for research which were never neglected. He ha been a close and careful student of all pranches of subjects; the religion, the philosophy and the phenomena; and it can be truthfully said that there is probably no one in mortal life who is better versed in the subject than he s, or who has been a more devoted exponent of the truths of Spiritualism than he has been, and is, as his various contributions to the Spiritualist

press can testify. His little family are all in spirit life, awaiting his coming, and he realzes that the time is rapidly nearing when he will join his loved ones "Over There"; and we know that they with a large concourse of his friends who have "gone before," will welcome

him.

Notwithstanding his great literary ability, he is a quiet, modest, unassuming gentleman, whom to know is to revere and love, and when the time comes for him to "pass over" there will be a large circle of admiring and loving friends to regret their loss. T. J. EMBREE. Kansas City, Mo.

Grand Ledge Camp, Mich.

Grand-Ledge Camp is moving on to its closing day. Mr. Edgerly, the effi-cient chairman, has endeared himself to our people by his sterling qualities, his genial nature and his general fitness for the position he has filled so accentably.

Sunday, the 5th, our exercises were of an unusually interesting character, owing to the fact that a prominent man living in Grand Ledge, expressed himself as skeptical in regard to its being possible for Mr. Edgerly to give an able discourse on a subject previ ously unknown to him. The gentleman desired to hand up a subject of his own selection after Mr. Edgerly was on his feet and under control Naturally the association accepted the challenge. The guides responded by giving one of the most eloquent, masterly and logical discourses we have Mr. A. H. Green, the young man who ever listened to.

In like manner Mrs. R. S. Lillie was presented with a topic on arising to her feet, which was handled as only Mrs. Lillie's guides can do when she is at her best, and she was certainly at her best while here. The result was the services of our two workers demon strated the fact that inspirational speaking is a "test" of the nower of the spirit world, under favorable conditions to dominate the mind of a mortal medium CORRESPONDENT.

THE CHOST OF THE BIG HOLLOW ROAD.

Illustrating the Fact That Materialization Can Occur in Broad Daylight.

The following is a correct account of an occult occurrence that took place nearly one hundred years ago in the town of Shapleigh, Maine. The writer was born and spent the earlier part of her life in an adjoining town and has heard the story related many times by her grandparents and other old people who knew the circumstances.

A minister by the name of Bryant journeyed a long distance to preach one Sunday at a little church whose members were not able to support a regular minister. Before arriving at his destination he called at the house of a man by the name of Hasty, to inquire the way. As there was a long piece of woods to go through, and the road through it not much traveled, Mr. Hasty offered to go with him as a guide, an offer which the minister gladly accepted. The little congrega-tion gathered at the church Sunday morning was very much surprised and disappointed that the preacher was not on hand as expected, and after a long wait, dispersed, wondering much at his non-appearance,

After a while word was received from his home that he had not returned, and a rigid search was instituted, but in vain; no trace of the missing man could be found. riderless horse appeared many miles from the scene of his strange disap-

A few years later reports began to be circulated that the Big Hollow Road, as the path through the woods was called, owing to a very deep hollow or gulley, which ran beside the road for a long distance, was haunted. The farmers frequently saw, as they passed that way, the figure of a man appearing before them and flitting silently away into the dense woods on the side of the road. Horses were as thoroughly frightened as their riders, and in time the road came to be shunned, no one willingly passing through it alone.

At length, one man, more courigeous than the rest, exclaimed, when the shadowy figure of a man arrayed in clerical attire appeared at his horse's head, "What in the name of the Lord do you want?" answered that he was murdered near that spot, and he wanted to show him where his bones could be found. told him to follow, which he did, and was led but a short distance off the road and shown a tree under which he said his body could be found. said he was murdered by Mr. Hasty and another man whom they met soon after they entered the woods, they with a view to legal practice, but for supposing that he had money, which promise of the frightened farmer, that the mystery should be cleared, the spirit vanished and was never seen afterward.

Subsequent search found the bones under the tree, and old citizens could recall the singular conduct of Mr. Hasty who had since died and who appeared to suffer most intensely in his mind at the approach of death, and his wife said that during the last years of his life he was afraid to be left alone a moment. She had to go with him at night to care for his cattle, he being afraid to go to the barn alone, so true it is that "evil brings its own punishment as virtue its own reward."
ABBIE A. AVERILL.

Lynn, Mass.

The Vicksburg Camp.

Since our last report the Vicksburg camp has added to its numbers many pleasant people. The grounds are particularly attractive since the rains of last week, and new campers and boarders are coming on every train.

Friday evening the ladies gave a card party, which was agreeably participated in by about forty of our campers. A small admitance fee was Life and Career of Charles Bradcharged, and the proceeds were given laugh. By George Jacob Holyoake. to the management for the purchase of new napkins at the hotel. Enough were bought and the campers are showing their way of doing things by making them ready for use before turning them over to Miss Fraser.

Saturday evening an impromptu entertainment was given by the talent on the grounds. An enjoyable program was executed.

Sunday was the largest attendance of the season. There were 850 visitors besides campers and boarders. making over 1,000 in attendance.

The rostrum was filled by Mrs. Fuller of Grand Rapids in the forenoon, and Miss Elizabeth Harlow of Columbus. Ohio, in the afternoon.

The Axtell sisters furnished the music and it was particularly enjoyable. J. FRASER.

Michigan, the State of Camps.

This state supports five yearly campneetings, the Snowflake, the Island Lake, the Grand Ledge, the Haslett Park and the Vicksburg camp. Of this latter, Miss Jeannette Fraser is the energetic supporter and inspired genius. She has had control camp for thirteen years. She employs Spiritualist lecturers. The meetings this year are larger

than usual. One Sunday Will J. Erwood and Dr. Peebles were the speakers. Mr. Erwood is a very forcible and eloquent advocate of Spiritualism. The chairman, in introducing Dr. Peebles pronounced him "the old war-horse of the West." This he did not fancy, and stoutly declared that he was neither "old" nor in favor of war," but had been fighting and fighting for peace for more than thirty years. This may seem to be a para-

There were five mediums upon the platform on the 5th of this month, and among them Mr. Comstock, the mous fire-test medium. He is a farmer, yet has fine clairvoyant gifts and is probably the finest fire-test medium in the ranks. The public tests upon the platform were all recognized with but one exception. This individual was a materialist, and it will probably re quire a thunder clap to waken him to the fact of a future conscious lifethat death does not end all. This Vicksburg camp is certainly one of the hest, if not the best, in the state. The auditorium was packed both in the forenoon and afternoon on Sunday last. Harrison D. Barrett is expected an address.

On Friday of this week Dr. Peebles leaves for the Chesterfield camp, Indi-ana, where he is to deliver five lec-He will be accompanied by accompanied him around the world as tynewriter and reporter. From Chesterfield he returns back to the Michigan camps.

CORRESPONDENT.

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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 undying flames, with other impenitents, 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 wifein a drunken fit of anger, she whose soul was sent to hell for want of opportunity to prepare for the great change, was writhing in agony; while that of the husband who embraced the faith and ate the body and drank of tne blood of the Son of God, administered to him by his confessor-standing on the scaffold, a rope about his -after haranguing the witnesses of his execution, tells them how happy he is because of the glories awaiting him and the certainty of his falling into the loving arms of the dear Jesus. Thèn he makes the fatal plunge, while retinue of angels and archangels catch the redeemed soul, and, with anthems of joy, bear it away to man-sions 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 re-

A Spitting-in-the-Face Lord.

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

It appears by verse one of chapter xii, 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 them because they spake against his servant Moses." But the Lord seems to regret the father of Miriam had not "spit 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 spitting-in-the-face Lord is the one Christians demand we shall adore, and call us atheists if we do

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 reconstruct ed almost verbatim out of the Talmud." And the Rev. John Gregorie (1658) gives he 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 thee be glorified in neaven above and upon earth below. Let thy kingdom reign over us now forever. The holy men of old said, 'Remit and forgive unto all men whatsoever they have done against 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 ever

### The Christian-Era.

If is claimed the Christian era was devised by Dionysius Exiguns, 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 scurity, without where to lay his head. 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 was established by royal edict in 1453. Claims are made it received recognition in England in the 9th century, but it is believed there is no authority for such claim.

Let Us Be Tolerant.

Spiritualists that the last words have not been spoken on many of the great issues which divide us. Most of us have come out of some one of the old churches, and have brought along with us opinions formed in infancy borrowed from parents. And those parents inherited ideas on religious subjects which descended from a still more remote ancestry, who were instructed by cloistered manks who were aided by a powerful ecclesiastical hierarchy, backed by the terrors of the torture chamber, to compel belief.

We are not yet fully emancipated from the effect of that early teaching. Public opinion and the tyranny of social ostracism have taken the place of the rack, and stake, and firebrand in molding beliefs and in shaping private thought.

the right. Belief, in the Bible as of divine origin was once a necessity. It was blasphemy, punishable by fines and imprisonment, to deny its holy character, or declare its teachings were not inspired by God.

A belief in Jesus as the son of God was first gained by bribery. Believe in him and you shall be rewarded with a seat at the right hand of the throne in Paradise. Reject him as that son and eternal damnation is your doom!

Most Spiritualists, those who have stopped to think, have discovered as there was no original sin, no gulf of flame, no prison-house of God to be saved from, so there was no atonement necessary to placate the anger of that God, no sacrifice of a royal prince to redeem a lost soul, hence all the teaching about one who it is alleged gave himself a ransom for the sins of the world is ecclsiastical fiction.

But some Spiritualists, not yet con tent to part with their Jesus, still idolize him; they designate him their elder brother, and a medium between the mortal and the immortal. And they claim spirits have seen him and

given him great honor. Is it safe to accept such spirit communications as strictly reliable? Other spirits deny any knowledge of such a character. They have not een him, and deny his existence. Are they not as worthy of belief as they who assert to the contrary?

And if a medium, wherein was he superior to other mediums that he should be honored above all others? Others have been martyred as well as he, and have died proclaiming the truth. Death on a cross or on the gallows is not sufficiently novel to glorify an exit from earth life by such a route.

As we have no pope among us, and no one has been empowered to speak by authority for us, we should be tolerant of each other's opinions on all these dividing questions however variant from ours, agreeing only on the certainty of an immortal life and of spirit return. We should treat all other issues as minor ones.

He who wants a Jesus, and believes in him is welcome to that belief so far as The Progressive Thinker is concerned. And he whose intellect and education repudiates cuch a character: who cannot be bribed or frightlowed to follow his convictions in the premises without imposing his faith in spirit return, or in a continued life.

The Progressive Thinker opens its columns to FACTS, historical facts, in discussing questions in which the editor himself does not care to express a personal opinion.

#### An He to the Windward.

A guit has been brought in the Suof America, to disgorge \$886,168, said to have been given to the University just before beginning proceedings in bankruptcy, by Thomas E. Wagga-

This is no isolated case, and similar action is not limited to Catholics. Years ago a banker and manufacturer of our acquaintance proposed to his Presbyterian brothers, if they would erect a fine church building he would duplicate and double every subscription. The offer was accepted. A fine church structure with a towering steeple followed. Mr. Thompson came down with the necessary funds, and the church organization entered an era of great prosperity. But the aftermath was a broken bank, and a bankrupt manufacturer, with hundreds, perhaps thousands of widows orphans, and laborers who deposited their entire resources in Brother Thompson's bank where their means would be exemept from moth and rust, and they, too, were bankrupt. Their little all was given by the good brother banker to swell the coffers of the Lord, and insure to himself a good seat in the paradise of the blest.

Similar cases are quite too common in every part of the world. opposed to all forms of violence yet if there is a case the courts of law cannot reach Judge Lynch can administer justice on such occasions with pro-

#### A Graphic Contrast.

The outward robe of the Pope is red and made from the wool of the lambs of the convent of St. Agnes, near the porta pia. The cloak and cape are lined with purple and trimmed with gold lace: the sombrero or hat, is red. and has a gold cord and tassel. neath the cloak is worn an alb, made also of wool of the lambs of St. Agnes, and girt about the waist with a sash of white moire antique garnished with gold fringe. The pope's hands are covered with kid mittens, and his feet are burdeneded with a pair of slippers worn over his ordinary shoes... value of his wardrobe is said to be \$150,000.—Chicago Journal.

And this Pope thus clothed and comiciled in the Vatican, with its 4,422 palatial rooms at his disposal; and an army of thousands of servants fulfilling every wish and ministering to every pleasure, while all Christendom contribute its wealth to supply his pecuniary needs, is the earthly representative of one Jesus, said to have been born of lowly parents in oband if costumed in harmony with the custom of the times, were hatless and probably barefoot in summer, with rude sandals in winter, wearing only a sleeveless tunic which fell to near his knees. This tunic was made of the coarsest material, and was worn

without washing until it fell from his

body.

# It should always be kept in mind by PAVING THE WAY TO FIND PAUL'S JESUS.

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

Letters from numerous sources have; were supported from the royal funds." 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 wish further facts on the subnal has a larger number in proportion to its circulation than has any other semi-religious organ, will greatly en-There is no one among us so learned | joy the knowledge in our possession as to know all the truth. No one has on this subject. But few have access authority to enforc his convictions of to the great libraries, while the That the so-called Apostle Paul was a merits.

gation. We now know the Essenes, propositions. with their base on the Jordan, near Buddhism about before the Christian era 244. Then he convened a general traditions as could be learned perfor their preservation.

Asoka published throughout India the grand principles taught by Budpillars, in caves, and on rocks through- and all things in common. out his empire. These are frequently met with by present-day travelers. Says the Encyclopedia Britannica, Vol. XII, p. 784:

peaceful means as a state duty. The rock inscriptions record how he sent forth missionaries to the utmost limspread of religion. "They shall mix," said he, 'equally with Brahmans and beggars, with the dreaded and the dethings. Conversion is to be by persuasion, not by the sword.' Buddhism was at once the most intensely misbody of doctrine in an authoritive 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 | read again connectedly. India, Syria, Palestine, the various world's history, had its origin with the devotees of Buddha. They also animals.

nounce all others as heathen:

of eighteen schools, founded by Bud-dhist princes, studied theology, philosophy, law, science, especially medicine and practiced their devotions.

come to hand during the last two Thus from p. 786 of volume last quoted. All this to show the source from which the Essenes and the Therapeuta were derived. The Gymposophists, whom Alexander the Great met with in India, 327 ject. It is believed the great mass of years before our era, and who were

scholarly thinkers, of which this jour- found a little later in Egypt leading hermit lives and building monasteries, filling them with monks, were in fact Ruddhists. So far incontrovertible facts abundantly sustained by the monuments.

masses have not the leisure to give member of the Essenes when he wrote that attention to research the subject his Epistles which were directed to them as churches in various localities, An outline history of the Essenes of and which Eusebius, the alleged first Palestine and the Therapeuta of ecclesiastical historian, conceded were Egypt, sects identical in their teach- of Essenian origin we shall leave no ings, who were in existence at the room to doubt when we close these intime Jesus is represented to have been quiries. If trust is placed in the Goson earth and engaged in his ministry; pels Jesus was baptized and made a whose origin until quite recent years member of that oath-bound sect, was unknown and hardly suspected, whose religion, as we shall show in though there was evidence they were our next, was identical with theirs. in being two hundred years before our We cite well-recognized authority inera, will be invaluable in this investi- dorsed by Christians, as proof of our

Josephus, Philo, Pliny and Eusebius the Dead Sea, and the Therapeutae, are good authority, and, perchance, who were located on Lake Maroetes, we may prove Christianity had its near Alexandria, in Egypt, were root in Buddhism, and until namedfounded by missionaries sent there by Christians by witty Antiochians, other-Aboka, a king of India. He embraced wise Anointers, equivalent to greasers, were known as Essenes:

We apprehend there are some surcouncil, at which all facts, with such prises in store for our readers, hence we ask close attention to our next istaining to Gautama the Wise, were sue, here anticipating with the fact collected and measures were taken that the Essenes had churches, bishops, elders and deacons; their members were baptized by immersion and were received on probation, and, like dha, which are still found engraven on the early Christians, held property

And, strange as it may seem, an old Antiquarian and chronologist, writing He also appointed a minister of jus- us from Augusta, Maine, cites authortice and religion to watch over the ity proving that Aretas, the only king purity and the spread of the faith. of Damascus by that name, absolutely lived more than 200 years before our era. He declares Christian authors "Asoka recognized proselytism by have lengthened the period of the Christian era for near a thousand years, to make eyents appear more its of barbarian countries, to inter-credible and absolutely abridged mingle among all unbelievers for the earlier dates so as to mislead scholars.

The whole Christian world has been deceived by the fraudulent uses spised, both within the kingdom and made of Paul's Epistles. The wrong in foreign countries, teaching better was begun by monks in their secret councils. They were encouraged by Catholic prelates, General ignorance was at once the most intensely insignation in the world and the of the time Paul wrote, and to whom, most tolerant. • • He collected the has protracted the first imposition down to these times.

It is hoped these articles, including that of August 4, will be read, carefully preserved, and when complete be

Whether the Jesus of the Gospels provinces of Asia Minor, as well of was a real character, or otherwise is Egypt. Wherever they gained a not the issue. Neither are we laborfooting monasteries were constructed, ing to prove him a God, a man, a meand the system of mockery, which has dium or a myth. All these postulates bia, to compel the Catholic University played such an important part in the have been maintained by different scholars.

If Paul's Jesus was the same as he founded hospitals and did not limit of the Gospels, then it is certain the their acts of mercy to humanity, but latter Jesus was the creature of his had hospitals for the care of domestic vision when nearing Damascus, hence had no material existence. That whole And listen, ye bigots, who claim ev-libraries were destroyed by Catholic erything for Christianity, and de-churchmen to suppress the truth on the subject under consideration are "Ten thousand monks and novices established facts. Truth cannot be gained by suppressing knowledge. G. W. BROWN, M. D.

IN THE HOUR OF SORROW.

It Is Then That Spiritualism Brings

the Balm of Relief and Joy-

A Vision of Death.

when the Death Angel visits our hum-

place, that the bautiful doctrine of Modern Spiritualism aids us to bear the

burden of grief in the knowledge that

it is only the worn-out garment which

has been returned to earth whence it

ward to the spheres of spirit life, to

And here, please allow me to men-

tion an evidence beyond any doubt, of

the continuity of life after so-called

death which came to me by letter

from our highly honored lecturer

Mrs. Isa Wilson-Kayner, who is now

on her vacation at Providence, R. I

This letter was dated Providence, R

I., July 30. The transition of my wife

took place July 20? The letter states: "The news of the transition of your

"How I wish I had words to express

"Oh, MrsacKayner, I am free now

The above lettel was more consola

tion to me than all the kind words spoken to me by friends here in Dallas

during my bereavement. I will take

the advice of our dear sister and gifted

medium, as she writes at the close of her dear letter: "So, brother, wake up

and be strong for her sake, and take

up the work of life with renewed

strength and power and with the help

of the Father God and the angel world

say, it is well with thee and with

to take up her work here in Dallas, Tex., Sept. 1, 1906, and we trust that

nothing may occur to keep her away

We expect Mrs. Isa. Wilson Kayner

A. ZINKE.

him to know.

from here.

Dallas, Tex.

the beauty of the spirit form of your loved wife, and give the message she

eternal happiness and everlasting joy

originated, but that the soul soars on

It is in the hour of sorrow, at a time

Rockford, Ill.

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 ble homes, when we lay the forms of trial for a like offense. In a recent our loved ones in their last resting 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 as well as on logical grounds. The dectrine of orginal sin, as set forth in the baptismal office, have strenuously denied and tried to disprove. Whilst he believing the true life of man is not ended by death, many believe Jesus lived after the cru difixion 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 closing 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 por 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 po

And passed on within the door. EDNA JOHNSON WARREN. Rutland, Vermont.

Mrs. Clara Wagner has moved from Defiance to 30 Enterprise street, Bowling Green, Ohio, where she can be ad

teformation of the Young to He Tited in a New Way.

The world is moving along new and untried lines all the time, and in so doing a vast amount of good has been accomplished in certain directions. The increase in crime and criminals in all our large cities, has led to a thoroughly scientific investigation as to the cause thereof. Essays without number have been written, learned discourses read, and patient investigation made, on this one important subject-how to reform the criminal, how to prevent crime. Suggestion, as employed by the hypnotist, has been brought into careful and systematic requisition, and at times with most excellent results. Religion, too, in certain ways, has played its important part in the reformation of the criminal, and when that did not prove efficaclous, then the "blood" of Jesus was brought into requisition to save him from an endless hell of torment. The prevention of crime is one of

the great problems of the present day, as it costs nearly as much to convict. punish and take care of the criminals, as it does to run the general government. The very preservation of our Nation depends on honesty, and when that is deficient, of course there is always more or less trouble, and, the tendency is always downward to decay and ruin, like ancient Rome and Greece. When that notorious banker TIVE. Stensland, was exposed in this city, it was found that he had wrought ruin to some 20,000 people. He had actually stolen a million of dollars or more, and now he can not be reached so that the hand of Justice can be laid among men. upon him. Any method to prevent the existence of such a criminalruinous to thousands-will be hailed discovery of this kind has been actutical operation in Philadelphia, and now the same system is to be applied here, and we have no doubt it will result in partially at least, spiritualizing and rendering more tractable the one on whom the new discovery may be tried, as set forth in the following:

Surgeons will perform operations for the corrections of waywardness in Chicago schools when they reopen in three weeks, if the plans of the Juvenile court officials are carried out. In addition to truant officers, the delinquent pupils will have to face the surgeon's knife.

Probationary officers will go before the board of education and ask that the plan of the Pennsylvania Society for the Prevention of Cruelty to Children be put into practice in Chicago. The society prosecuted its work with success in connection with the Juvenile court at Philadelphia, causing scientific surgical operations to be performed on children who exhibited tendencies toward wayward or criminal lives. The society reported that such operations in practically every case reformed the patients.

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. dren who come under the notice of probationary or truant officers are to be submitted to operations for a correction of wayward tendencies. The operations are perfarmed on the brain. Henry W. Thurston, chief probationary officer of Chicago, expressed his views on the subject to-day as fol-

"Undoubtedly the effect of scientific surgery on wayward children has a wonderful influence for good. The fundamental principle of the experi-

ive eyesight. He cannot discera 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 learn to

avoid his elders. 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

exesight had not been defective he would have lived the life of a good, "The same conditions and route ap-

ply to the child defective in hearing. herefore 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 defect-

ive eyesight and defective hearing is the formation in early life of what is called an adenoid. An adenoid known in surgery as a growth in the extremeties of the nose or mouth which impairs the sight, smell or hear-

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 loved one to a ligher life came to me through a vision I had of her, and then confirmed by letter from our friend, Mrs. Morris. 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.

left for you, her hisband, and her boy Charlie. She said that your father The Queen's interest in equal sufand others helpd har. She said: 'I am weak, but am all the time around you, and will help you, and I do want both of you to help me get strong by not grieving so linch?' frage 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 ever since the 17th century, and now vote on equal terms and well; it is such a beautiful place with men except for members of the Second House of the Riksdag.
Mrs. Catt, a western woman by here and so much to do, but I want

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 Snowfiake, Mich., Aug. 19. I would like engagements for fall and winter months, Will make erms to sult. Can be addressed at Horton, Mich. The will of man is by his reason

wayed .- Shakspeare. The only competition worthy a wise man is with himself.—Anna JamALL 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 un- has done her work more conscientious, told are being poured upon the multi- lent more dignity to that phase of our tudes who are flocking to Lily Dale.

What is angel cake composed of? Is it simply a stirring together of eggs, the mess into the oven and the angel Cake Bakers are born, but we do blackened, heavy lump would be the

and a band, and advertise, but that afternoon on the wonderful revela-does not by any means constitute a tions Spiritualism has given to a besuccessful camp. The heavenly host has charge of Lily Dale, inspiring every worker and enfolding every visitor in the unseen embrace of resist-

HAD, AND THE SURPRISE TO THEM IS OUR HAPPY FACES, BEAUTIFUL GROUNDS AND THE TOTAL ABSENCE OF ALL THAT WOULD JAR THE MOST SENSI-

Our weeks are passing like beautiful

While spirits invisible have come to ular subscription was started, over yonder from here. One of our of stock, mostly in single shares. A with joy by the world. It is said a Firth Curran, went home last Tuesday it will probably result in the return to ally made, and has been put into practical operation in Philadelphia and 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 CA OF SPIRITUALISM. ago, that she might start from Lily Dale on that mysterious journey we shall all take some day, and her wish er or to satisfy ambition; others for was granted. Memorial services were the real good towards humanity. held at the Auditorium, and Dr. Geo.

There is more or less of self in all we B. Warne and Mrs. M. E. Cadwallado, but the spirit world has made use der, in well-fitting words voiced the of the instruments, human and imesteem and affection in which our perfect though they may have been, arisen comrade was held, and paid and good has been accomplished. beautiful tribute to her loyalty, courage and unswerving fidelity to the struggled, weathered every storm, guided the earnest seeker of the truth. I. W. Pope of Cleveland spoke guided the earnest seeker of the for the Spiritualists of Ohio, and resolutions were passed on behalf of the comfort to the sorrowing, giving only Spiritualists of her state, expressive of of her best, and out of the chaos once their great loss.

Owing to the severe illness of the passeth understanding. mother of Miss Susie C.-Clarke, she Spiritualists have led the way.

liver messages from the other side who TO COME.

work, nor impressed strangers more As soon as you enter the gates you strongly with the great reality and feel the peaceful atmosphere.

Prof. W. M. Lockwood lectures every morning, consequently the air is butter, sugar, and yes, maybe salt and full of electro magnetism; we feel ev-flour and other groceries, then putting ery atom is charged with it; no baccilli here any more; no, nothing but cake comes out? We do not know the Lockwood, molecules, modes of momysteries of that delicious morsel. tion, and then a little more Lockwood, still WE ALL ENJOY HIM AND HIS know that should we attempt it a MOLECULES; they agree with our

modes of motion.
On Sunday 852 visitors joined the So with Lily Dale.

Anybody can hire some speakers delivered a masterful address in the The heavenly host wildered people, and how Nature re-y Dale, inspiring evwhich man has reached into the un-

less heavenly power.

WE HAVE MORE STRANGERS
WITH US THAN WE HAVE EVER
WITH US THAN WE HAVE EVER
WITH US THAN WE HAVE EVER sieur Beaucaire in excellent French dialect, while the Schuberts sang more of their beautiful selections.

Monday was a most eventful day for Lily Dale. It was the culmination of previous meetings relating to the reorganization of the assembly. As Mrs. visions; our days are dreams come Abby Louise Petengill desires to with-true. Our greatest anticipations and draw from the arduous work connectdearest hopes are being realized right ed with so large an enterprise, a very before our eyes. Heaven has really favorable proposition has been made come to earth and angels are dwelling to the Association under which they among men. dwell with us, a great soul has gone ing in the sale of about \$1,400 worth most earnest co-workers, Mrs. Carrie movement is on foot to reorganize and morning. While president of the Ohio the good old favorite name of Lily

Dale. Several men of means are ready to step in and support this measure with the funds needed, and once more Lily Dale will rise as a Phoenix from her ashes, stronger than ever, with new plumage, ready under any name and management to give her best to the world. LILY DALE, THE MEC-

Men and women have been in control; some, perhaps, from love of pow-

more order shall come and peace that

Lily Dale is chosen ground, and as was unable to be with us, and Rev. T. Grimshaw, Dr. Geo. B. Warne and Dr. Jerusalem to gaze upon its crumbled Henry Frank of New York City took walls and decay, bespeaking past her place—each one in his own strong glory, so shall coming generations way demonstrating a different phase visit the new Lily Dale to hear the of the same great truth. Dr. Frank story of the struggles of the past, to delivered a powerful lecture on "Some learn of the victories of the powers Things Spiritualism Has Forced Sci- and principalities, a living monument ence to See," especially the fact that to convince the world that through there is no dead matter in nature, but storms and struggles the passing away all has life from this awakening to life of men and their money in spite of everywhere. Science has tried to pen- schemes and fallibility of human foreetrate beyond the veil to follow where sight, the spirit world ordains and will know how to protect its own and to Mrs. Annette J. Pettengill delighted the end of time. LILY DALE SHALL her audiences with two of her beauti-ful lectures and tests. No medium OF SPIRITUALISM, THE NEW JEhas ever stood on our rostrum to de- RUSALEM FOR AGES AND AGES LAURA G. FIXEN.

"A boy enters school having defect- Dr. P. S. George of Lincoln, Neb., Enters a Plea in His Behalf.

A DESERVING CRIPPLE.

I am now spending my vacation in in Denver morning of the 20th.

Thousands of tourists visit Denver

and surrounding towns every summer, to enjoy the mountain air. The splendid climate every day seems to be one grand round of pleasure for the visitors. I became acquainted with a man a few days ago who deserves a mention in the columns of your paper. I Services. was first attracted to him because he is a hopeless cripple, and was wheeling himself along the street by the use of his hands on the sidewalk. I at once approached him, and learned that he was born near Rochester, N. Y., in 1842, and at five years of age he was attacked with scarlet fever. The doctor gave him calomel, which salivated him, and paralyzed his lower limbs, so that he has not walked a step since FOURTEENTH ANNUAL then, fifty-nine years. He has never attended school a day in his life, yet he can read and write and speaks two languages--Spanish and American. He uses no intoxicants or tobacco; in that respect he is as pure as a child, and more than that, he is not a beg-He is a devout Spiritualist and gar. He is a devout Spiritualist and still has great hopes of yet succeeding in life, though for fifty-nine years Business sessions during the day.

without the use of his legs to support him, he has struggled against His brother with whom he made his cause. home for many years died last April, left him homeless and almost penniless. He is bright and intelligent, homeless and almost forsaken, yet in in intellect he towers above his fellowman. "His name is Frank La Mountain, and his address is 1611 Platte street, Denver, Col. He needs

He has never attended a seance. I or quite two miles.

I offered to send a hack but he said good meals at reasonable rates.

No, I will get there."

Annual reception to delegate I hope that every reader of these lines will help Mr. La Mountain. He is well versed in botanic medicines. also dieting as a cure for many ills.

deserving.

What more can I say? DR. P. S. GEORGE. Denver, Col., Aug., 14, 1906.

Will some of the readers of The of Dr. Louis Schlessinger to C. J. Mc-must have their tickets vised by our Clelland, Room 10, Riverside Block, railroad agent at Convention the last Pueblo, Colo.

Do not confine your children to your each for such vising. own learning. They were born in another time.—Talmud. Elvery noble work is at first impossible .- Carlyie.

Passed to the Higher Life.

The father of W. V. Nicum, who is a prominent lecturer in the ranks of Spiritualia a, passed to spirit life at Dayton, Ohio, on the evening of Aug. I am now spending my vacation in the city of Denver, leaving my home (Lincoln, Neb.), July 19, and arriving lime fact that what is his loss is the father's gain, in his realization of the beauty and grandeur of the spirit

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual

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. Ad-MARY T. LONGLEY,

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.

Special hours devoted to the Lyceum Many of the foremost and brightest workers in our ranks will be gates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, mu-

sic and song. Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgermoney, spiritualistic literature and ly, W. J. Erwood, Mrs. H. P. Russewords of cheer. Let us help the ungue, Mrs. Esther T. Bosley, Mrs. fortunate man. He will appreciate Georgia Gladys Cooley, Mrs. Margaret anything sent him. He is worthy and Gaule Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others. Come one and all to this great con-

He has never attended a seance.
have arranged with a trumpet medium
the coming Friday. When
The Palmer House, in Chicago, will told him of the coming opportunity be headquarters for delegates and vishe seemed to choke for a moment, and litors; it is a first-class hotel and will his eyes were filled with tears. On give reduced rates to all who write in his eyes were filled with tears. On give reduced lates to an who write in Friday morning at 9 o'clock he expects to arrive at Mrs. Gehring Patterson's home, where the seance is to had. By sitting on his little threewheeled wagon, placing his hands on Manager, The Palmer House, Chicago, the side walk and through a process Ill. The hotel is conducted exclusiveof paddling he expects to travel nearly ly on the European plan; cafes and restaurants are near by and furnish

Annual reception to delegates and visitors will be held Monday, October 15, at the Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to re-Progressive Thinker send the address ceive the benefits of this special rate day, October 19, and pay 25 cents

HARRISON D. BARRETT, President. MARY T. LONGLEY,

Secretary.

# 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 liberation from the law which binds him here—may Cora L. V. Richmond, two speakers of wonderful eloquenee 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.

UNILESS SUCH IS OUR JUST DUE. THE RICH MAN LUTION PROCEEDS MOST RAPIDLY."

"THE KARMIC LAW AS THUS OUTLINED IS ABSO- WHO GRINDS THE POOR WILL BE GROUND HIMSELF LUTELY INCOMPATIBLE WITH ANYTHING LIKE FA. IN THE SAME MILL. WE NEED NOT WORKY ABOUT VORITISM. ALL SOULS ARE ESSENTIALLY EQUAL, THE METING OF JUSTICE. KARMA WILL TAKE CARE OF EVERY MAN. VENGEANCE IS MINE, SAITH EVOLVING UNDER THE SAME LAW, DESTINED TO THE LORDS OF KARMA. A COLORED MAN ASKED ACHIEVE THE SAME ULTIMATE PERFECTION, ME SOME TIME AGO WHAT SOLUTION I HAD FOR THOUGH NOT ALL AT THE SAME STAGE OF PROG- THE RACE PROBLEM. I TOLD HIM I HAD NONE, AT THE SAME TIME. THE ENVIRONMENT OF BUT THAT KARMA WOULD WORK IT OUT IN TIME. INCIDENT. RICHES AND POVERTY, SUCCESS AND ENSLAVING THE AFRICAN NEGRO, WILL COME IN FAILURE SUCCEED EACH OTHER IN THE PROGRESS TIME TO SUFFER INEVITABLY FROM THE REACTION OF REINCARNATION ABOUT LIKE DAYS OF SUN- OF THAT WRONG—WE SHAIL BE ENSLAVED BY SHINE AND DAYS OF RAIN, BOTH FAVORING THE CERTAIN PHYSICAL LIMITATIONS BROUGHT ABOUT ITS HEAD TO THE DIVINE LIGHT. IT IS NOT WORTH HAND, THE NEGRO RACE HAS, BY CONTACT WITH WHILE FOR US TO BE PUFFED UP TO ANY EXTENT THE WHITE MAN, BEEN LIFTED OUT OF PRIMITIVE BEGGING FROM DOOR TO DOOR—NOT, HOWEVER, SCHOOLS. IT IS THROUGH SUFFERING THAT EVO-

When we view the painful progress of human affairs from the standpoint of Western theology, which imputes to God the origin and direction of man's destiny, our present situation presents a strange aspect. The development of individualism which has influenced even our religious tendencies, while it has emphasized the claim of free-will in man, has, nevertheless, been forced to admit the constraint of an over-ruling necessity. A man may dominate his environment and rise from obscurity by virtue of his own inherent powers; but whence came those very powers by which he achieves wealth, fame and knowledge? If he holds them not as the BIRTHRIGHT OF HIS OWN SOUL, but as a capricious incident to Divine favor, his claim to being a free-will agent, has a very precarious foundation.

Of two children, born in the lowest condition of life, one becomes famous in the WORLD OF LETTERS and the other is famous in THE ANNALS OF CRIME; one is a PHILANTHROPIST, the other a THIEF; one has an allconquering mentality, the other is a half-witted degener-The environment was the same, the heredity the same in both cases: there is no one but God on whom FROM THE ORDINARY POINT OF VIEW, we could place the burden of responsibility for this disparity. poet of poets has wisely declared: "Some men are born

walks of life souls filled with a lofty aspiration which has no outlet, a great potency which has never found expression? There are women in the depths of drudgery, men in the shackles of toil, who possess within themselves all the elements of greatness, never by any favoring circumour existing social institutions; sometimes we blame it on God. But, whatever the cause, the poet declared to us

> "Full many a gem of purest ray serene The dark unfathomed caves of ocean bear; And waste its sweetness on the desert air."

Yet, in the recognition of this fact, there is a certain element of danger. A great many people enjoy posing as "blighted beings." The idea of an unfavorable destiny, of an unpropitious star in our firmament, helps to bolster up our vanity. "Oh, if I had only had a chance, what wonderful things I could have done!" Now, as a matter of DEVIL WHO, AT LEAST, IS NOT A HYPOCRITE. fact, there are probably more failures due to weakness of will than to lack of opportunity; yet, granting that to be so, under the old idea of special creation, we might still find a ground for complaint in the fact that we have weak wills, if we are to hold God accountable for having created us thus imperfect. As a matter of fact, the limitations which hamper us are utterly inexplicable on the special creation theory.

Why should a soul and mind like that of Helen Keller (which we try to interpret as the will of God) provided her with a way to escape from total isolation, why did not other blind and deaf mutes before her find this way? to the East side of the chancel when he reads the Christian the point of view of the man's evolution. Heredity may Why should God take the trouble to create an idiot?

I know a young girl who is blind. She had a wonderful talent for music and she played the plane in a way that lowed the star which they saw in the East. promised to make her some day famous. Winter before last, she lost her right arm in a railway accident.

Do you believe that God did that?

Or do you believe that there is a Devil wicked enough to prosper, and the good encounter so many calamities? Is there any explanation of congenital deformities from the justice? What ethical aspect is presented by the spectacle fathers upon the innocent children to the third and fourth

Heredity and environment are undoubtedly the two great factors in our physical experience. Their determining power is so great that it inclines us often to a fatalistic | cause and effect, that vibratory correspondence in Nature idea of man's destiny, for he seems for the most part, to struggle futilely against the unvarying course of events which he is powerless to modify. Handicapped by physical or mental limitations, by poverty or isolation, it seems often idle for him to contend for the smiles of Fortune. Consider for a moment the terrible destiny which has ent day in Russia?

What is the meaning of such a handicap as is seen in the negro race?

able state of human affairs and blindly believes that the man returns to earth after death and takes up his physical hour of his death, the sum of pleasure and pain, joy and burden again. The doctrine of transmigration assumes sorrow, happiness or misery allotted to him, has been fore ordained by the Almighty since the beginning of the world. the penalty of its sins. This is distinctly NOT the original "There is no God but God," he says meekly, and there is in his opinion-nothing more to be said.

Something of the blind fatalism of Islam has pervaded also the old Presbyterian faith which declared for predestination and that ghastly dectrine of election which conhas happened, is happening and ever will happen. Modern rationalism has already modified this doctrine, yet it still colors the belief of nearly all Christian sects. How human beings, if they ever really did believe such a thing could find in life any courage or inspiration, is utarty incredible.

In its broadest form, the Christian idea of destiny is that it is an expression of the inscrutable will of God which it would be impious to question. Man, we are told, may live his life well or ill, may direct its minor phases; but the great calamities that overtake him, the insuperable obstacles he encounters and the trend of his own powers lie beyond the compass of his effectiveness as a free-will agent. From the ordinary point of view, Christian or heterodox, man is born into the world without having HAD ANY VOICE IN THE MATTER.

His creation is an arbitrary thing.

He HAD to live whether he chose to or not. He was porn strong or feeble, clever or stupid, rich or poor, with good and evil tendencies according to the determining influence of the two great factors in his primary state, which are the conditions imposed by God's authority. Looking at human life as it appears in the brief lapse of

seventy-odd years of earthly existence, we are forced to admit that the Power which rules the man's destiny seems to exercise a strange partiality and the outcome of it, is great injustice. Such a conclusion is incompatible with the idea of a God who is not only all-wise and all-powerful, but allcompassionate and all-merciful. It seems therefore that God must be lacking EITHER IN POWER OR GOODNESS, since the existing order of things is so very unsatisfactory. If we are all his children, all born co-equal in our rights of heritage, all alike immortal, all seeking the same heavenly goal, why is it so much harder for some to achieve the purpose of life than it is for others? If the Lord chasteneth whom He loveth, why are some less beloved than others? If God chasteneth whom He loveth, why are some less beloved than others? If earthly suffering brings stances happily combined. The cruelty of individual re- a heavenly compensation, since there exists such great dispression exists everywhere. Sometimes we blame it on parity here, the inequalities we complain of will only be transferred to a higher realm of being and unjust discrimination must still prevail.

Briefly stated, this is the problem of destiny TO SQUARE THE EXISTING FACTS with the conception of a God, who is both just and merciful, wise and omnipotent. If we are strictly honest with ourselves and dare to face he truth, we must admit that Western theology begs thi whole question. The God of our Fathers is an anthropomorphic creature whose thundering wrath has been tem- possible punishment for previous misdeeds. pered by the softening tendencies of modern idealism, but finally to the rebellious conclusion that if that be the kind "but" as the text runs, "that the law might be fulfilled." of a person God is, we SHOULD ALMOST PREFER THE

On one corner of the Haskell Museum in the Chicago University, there is a motto, sculptured in stone—"Lux ex all alike revealed. Oriente"—"Light from the East"—though I fear the light must always filter very slowly through the small grated have been behind the effect manifested through him. He windows of our Western theological schools.

From the East, light has come to us from the beginning

In the Masonic Ritual, which preserves some fragmentary truths of the Ancient Wisdom, we see the nilgrim comhave been provided with such a vehicle? Or since destiny ing from the West and traveling to the East seeking for and that it brought to him the same at a season when it

In the Episcopal church, we see the clergyman walking Gospel.

The Magi who brought their offerings to Bethlehem fol-

Every existing religious system, including Christianity. was cradled in the Orient. The mistake of modern theology has arisen from an assumption that the treasures of sizes it. The physical body, as the concrete expression of Eastern wisdom have long since been exhausted and that ancestral tendencies, is rather an example of the karmic conceive such a thing, or powerful enough to compass it | we can no longer look to that quarter for enlightenment. in the face of that Divine compassion which we are told This is far from true for the depths of Oriental philosophy exists everywhere in God's universe? Why do the wicked have not yet been sounded; even the meaning of our own scriptures is not yet clear to all. The problem of destiny which finds no adequate solution in Western theology, prespiritual side? any explanation compatible with reason and sents to the Orientalist no difficulties whatever, because nearly every religious system in the Orient embodies in its lifest in the parents at the time of generation. A blind of Jehovah, THE JEALOUS GOD, visiting the sins of the teachings the two illuminative doctrines of karma and re- body may therefore be produced simply by the physical incarnation which constitute also the fundamental tenets karms of a given family. But the soul that comes to inof theosophy.

By "karma"—a Sanscrit term—is meant that principle underlying all action which expresses itself as the law of which makes action and reaction always equal.

Karma is a concrete expression of that law of justice which pervades all worlds, physical, mental and normalthe law that determines not only the path of the pendulum; the force of gravity, but the retribution of evil, the reward of virtue and the eternal fulfillment of the promise point, blindness would be a favorable condition, for there over taken those who happen to be born Jews at the prest that "WHATSOEVER YE SOW, THAT SHALL YE is always a supernormal and compensatory development of

By reincarnation is meant successive re-embodiment in flesh--"in carne" as the Latin phrase goes. A great va-The Mohammedan recognizes the apparently irremedi- riety of beliefs has grown up around the central idea that that the soul is re-born in an animal body where it suffers teaching of the Oriental scriptures, but an idea engrafted upon them by the misconception of ignorance. The soul of man, after it has once incarnated in a human body as an gulf of ages. To-day we are reaping some of the seed individualized soul, never incarnates in a lower type of being and, although, in the spiral progress of evolution, that purposely delayed until we had reached a state of develceived all men as SAVED or DAMNED before they were type may seem to present phases of degeneration, the opment which would permit us to fully comprehend them. born, because God must inevitably know and will all that march of progress is always onward and upward. Human Some karmic causes yield their effects immediately. Idlere-incarnation then means the re-embodiment of man's ness begets poverty not in some remote period in the fusoul in successive human bodies.

> Taking these twin doctrines, karma and reincarnation into joint consideration, we find that they are interdependent. A man reincarnates in order that he may reap what mic causes in some remote period of past time. They are

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 omnisoience—that he may learn how to work with matter as God works with it-may achieve evolve out of the state of human imperfection into the state of divine conflicteness.

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

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.

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 suasion 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

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 MENT. meaning of karma, since they considered blindness as a

Jesus told them that the blindness of the man existed the conception was a monstrous one and it has brought us not as a punishment to the man himself nor to his parents, 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

In the case of the blind man, many possible causes may 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 lesswas best or him to have it. By "best" I do not mean most comfortable or most convenient, but most salutary from 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 emphaprinciple. 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 herdity traits are varying effects resulting from the special conditions mancarnate in that blind body, has merited blindness under the karmie 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 tguch. To develop them to a high other senses when any particular one is deficient.

The notable gift of mysical appreciation in the blind is an example of this a 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 compensa-

tion exists throughout all nature. The workings offithenkarmic 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 sown in our days of savagery. We are learning lessons ture, 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 karhe has sown, and on the other hand, the causes he has set 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 By the Simplest Method Yet stop speculating; the ill-health of an invalid might be remedled, if he would study the law of normal living: "accidents" might cease to overtake yonder unfortunate, if he 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 incom-

patible 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/distiny, 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 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 flat of their own will, but in accordance with the statement rendered from the debit and credit columns of the karmic record.

Karmis 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 Agir 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 envy 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 DEVELOPsume unusual tasks.

From the Theosophic standpoint, there is no way of inferring 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 unpaids

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." 1 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 commited 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 hapuens 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 brainconsciousness with our soul-consciousness we shall come to remember all of these things, remember them not as unpleasant experiences but as helpful lessons, as steppingstones that led us upwards to the heights of spiritual enlightenment.

Another objection presents itself to the minds of those who are learning of the harmic 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 polson, 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.)

Ninety-five per cent of all cases of deafness

brought to our attention is the result of chronic catarrh of the throat and middle car. The air assages become clogged by catarrhal deposit stopping the action of the vibratory bones. Until these deposits are re-moved a cure is impossi-ble. The inner ear cannot be reached by probing or spraying, hence the inability of specialists in most cases to cure. Ear drums never cure deafness. That there is a scientific cure for deafness and catarrh is demonstrated every day by the ust of "Actina, The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the

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# General Survey.

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

lieving that the cause of truth can be WRITER SHOULD ACCOMPANY ALL best subserved thereby. Many of the MATTER, OF WHATEVER KIND, Sentiments uttered in an article may 1.3 SENT TO THIS OFFICE. diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is 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 this time or in the future. A city like the General Survey will in all cases be this should be able to support two or more such organizations. They should be conducted in the should be conduct adjusted to the space we have to occur py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line cut down to ten lines, and ten lines to two lines, as occasion may re-

for this page must be accompanied by the full name and address of the writer. will not do to say that Secretary or Carrespondent 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 poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPART-AND WORK OF SPEAKERS AND ME- for the couple. DIUMS. 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 Psychical Research Society, Sunday, August 12, Madame Amelie Hild read the first of four papers which she had and identified with her private and professional life; showing how that on several occasions she was enabled to sacrifice. We want a liberty in which avoid impending danger by heeding the voices and messages of her spirit friends. After the reading the memliberty is dawning upon souls, and evfriends. 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 perconcerning the society were unanimous in their judgments of the society were unanimous in their judgments 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 perconcerning the obstacles which all perconce sons, who are seeking to develop the sons, who are seeking to develop the higher phases of mediumship, may expect to encounter. When pressed for an answer in regard to her willing ness to have the papers published, interesting account of the work of the Madame Hild evaded the question by libray and said there were now over saying that perhaps, after hearing the 2,000 books in the same. The followthen worthy of publication. However, should she decide to not have them printed in separate form, it is probable Pratt, Mrs. C. Fannie Allyn, Rev. that her friends will persuade her to Wilson Fritch, Mrs. Carrie F. Loring, allow them to be included in, and Mrs. M. T. Longley and Mrs. Sellen. published with, the forthcoming anpublished with, the forthcoming annual report of the Psychical Research Society,"

Thursday, Rev. Wilson Fritch was again the speaker of the day. Miss Alice Holbrook was the soloist. Mr.

afternoon, August 12, President Liberty."
Kirchner addressed the congregation of the Rising Sun Spiritualist Mission, and home life. He regards the family owing to the absence of Sister Price. as the central institution of the age. He gave us many beautiful thoughts. he 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 Miss Alice Holbrook, our talented 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 flyceum on Sunday afternoon, August 26, we will expected. A large array of talent has 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 popu lar 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, Tueston The following resolutions the pure the color of the color of the pure the color of the day, 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 would like to see 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 go you will hear of the Illinois Sunflower Club of Chicago. We hope to see a large crowd, not only 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 visitsages and tests, and some gave psychometric readings. The Professor always answers a personal question for each person present. During the hot weather he makes his lectures very short. Skeptics and strangers are especially invited to attend our meet-

Edward Chamberlain writes from Dallas Texas: "The hot summer has perhaps caused a lukewarmness in the Spiritualistic work in this city, but by mentioned falling to comply with no means a cessation altogether. Our these resolutions, the by-laws and ormeetings during the heated term are dination usuages, or who shall be held at the residence of our pastor, found guilty of disreputable conduct, held at the residence of our pastor, found guilty of disreputable conduct, Rev. Alice Baker; attendance and interstal upon due trial and conviction est taken have been quite good. At thereof have their commission represent she is absent attending a voked. camp-meeting at Hubbard, Tex. On No. It is intended by those who are inter-board, to notify all persons not comested in the cause of higher Spiritual-plying with these resolutions, that

CONTRIBUTORS.—Each contributor! AS A GENERAL RULE, IN THIS is alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO OF statements he may make. The editor ANONYMOUS COMMUNICATIONS. allows this freedom of expression. be THE NAME AND ADDRESS OF THE

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

ng, hence communications intended for that current Issue should reach this office not later than the previous Saturday morning. Bear this in mind.

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

be conducted in a manner besitting 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 TAKE DUE NOTICE, that all items 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. 376 College street, Beaumont, Texas, in the presence of a select company of relatives and friends. The marriage ceremony was performed has officiated as secretary of the Texas State Spiritualist Association for "THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO ers is a devout student of nature, and CHRONICLE THE ENGAGEMENTS a prosperous future may be predicted

#### Onset Camp, Mass.

Monday, August 13, was conference day, and the following people took part: Mrs. Mary Thompson, Mr. Magoon, Mr. Guires and Mrs. Mary T. Longley. Miss Alice Holbrook sang several songs. Tuesday, Rev. Wilson Denver, Colo.: "At the meeting of the Fritch was the speaker, and after an invocation he took for his subject "Religious Liberty." Liberty is the first essential of man's welfare. promised to write. The essay was in- champions of liberty therefore have tensely interesting, relating many incidents of a psychic and startling nature which have been closely blended are not free, any of us. When we ture which have been closely blended are free we will make the most of life

Wednesday was Library Day, and ing speakers took part and spoke upon

Ferd C. Suhrer writes: "On Sunday Fritch took for his subject "Social He spoke at length upon the topic and treated of family liberty Friday, Mrs. M. T. Longley was the speaker of the day. After an invocation, she took for her subject, "Mediumship and its Relationship to Spirit-ualism." This was a very eloquent ualism." This was a very eloquent lecture and highly appreciated by all. 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 been secured, and if the weather keeps clear a large crowd will be present.

HATCH. MICHIGAN TO THE FRONT.

The following resolutions, the purpose and object of which is set forth in the preamble, were offered before the Michigan State Spiritual Association at its last convention which was held at Haslett 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 direc tion, and will ere long be put into full operation by the excellent state board SCRIBE.

Resolutions adopted by the Michigan-State Spiritual 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 board.

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

No. 4. It shall be the duty of the return she goes to Snyder, Okla. secretary under the direction of the ism to in the near future organize a they are liable to prosecution by the working society—not to be in any way civil authorities under the state act antagonistic to any society or organi-tation that may now be organized at and will be so reported by this board. 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. Than to cast on worn-out lands; Here is where the hope is resting For the future dawning now, And fair angel hands are pressing Softly every childish brow."

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

No. 5. All persons applying fo mediums' certificates, lay ministers or ordination, after January 1, 1907 shall in addition to the qualification prescribed in the by-laws and ordination usuages, be required to pass an examination as to their general edu-cation 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.]

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

Ionia, Mich.

Sunday, Aug. 12, the mortal form of Mrs. Cordelia Jones was laid to rest at Mount Clemens, Mich. 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 Ledge Camp. Mrs. Jones' death re-moves from her family a firm 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 4 o'clock, the mortal remains of Dr. Edward Denslow, his wife Clara, nee Balfour, and his sisterin-law, Miss Eugenia Balfour, were given to Mother Earth in the beautiful cemetery of South Bend, Ind. Masons of the Blue Lodge and Knights Templar, of which orders Dr. Denslow was a member for many years, took charge of the funerals. The writer being re-quested to speak words of consolation and expound the soul-elevating truths of Spiritualism on this mournful occasion, took for his text at the house, Matt. 7:1 and 2: "Judge not that ye be not judged," etc. From the house the mourners, friends and many hundreds of visitors of South Bend and its vicinity, went to the Dunkers' Church. A quartette of two gentlemen and two ladies sang two hymns. The speaker took for his text here, Psalm 23:4. At the graves the Masons took charge of the ceremonies, and when done, requested the writer to offer prayer, and make yet a few remarks, which was done. text this time was I. Corinthians 15: 55, "O Death where is thy sting; O where is thy victor

L. C. KOEHLER. Mrs. Emma Thirston passed to the higher life, aged 46, from her home in South Ionia, Mich. She leaves a hus-band and mother to mourn her loss. she had many friends in the other life to meet her. The floral offerings 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. Dun-

NINTH ANNUAL CONVENTION.

Of the Minnesota State Spiritualists Association.

The ninth annual convention of the Minnesota State Spiritualist Associa-tion will be held in the First Unitarian Church, Eighth street and Mary Place. Minneapolis, Minn., September 7, 8 and 9, 1906. Annual reception and entertainment to delegates and visit-ors will be held Thursday evening, Sept. 6, at 8 o'clock at the abovenamed church. All are cordially in-

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

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 Special Minnesota State Fair rail-

road 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, Sec'y.

LOW RATES TO LILY DALE.

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

"Harmonics of Evolution. The Philosophy of Individual life. Based Upon Natural Science, as Taught by Modern Masters of the Law." Huntley. A work of deep thought, carrying the principles of evolution into now fields. Price, cloth, \$2. HUMAN PROGRESS.

23 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 through experiences, and to the external mind they will sometimes seem like retrogressive movements but they are not; they are the advance guard of the mighty army of progress that accompanies every honest soul in its efforts to attain unto higher conditions of life. int

For the sake on 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 wheence human life has been dug, we must admit that there are inherent incon-querable forces of the soul whose word and destiny is eternal progress-

Acknowledging the ability of life to rise from conditions that were in-ferior to those which at present exist, the Spiritual philosophy also recogniz-es the fact that life has the ability and will to advance far beyond the plane which it at present occupies,

All lines of life, in their advancement, move parallel and within a limited area progress together. With the 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 revolting.

To make human progress perma-

nent all the lines of its development must move in accord, be well fortified against the encroachments of the reactionary forces. The downfall of all those mighty

civilizations of the past was because they contained phases of life that had advanced to a high plane of develop-ment, and others that were just as needful were neglected. The modern development of life dif-

fers from all of the others that have preceded it, because it has a higher 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 and grow on the food of either a 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; those were 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 elements by utilization of the forces in them which are of a helpful nature to the present age. The coal measures are a great ob-

jećt lesson. The conditions of the world at the time they were laid down has passed

away, never more to return.
So in the religious and political world there are fossilferous remains of extinct ideas that served their pur-pose during the period of their life; but which at present the most useful purpose to which they can be applied is to place them in a museum of antiquities so that they can represent to coming generations the form of thought that existed during the period of their life.

The advance toward a more perfect understanding of and utilization of the physical forces of the world is the reflex action caused by a more perfect operation of the moral and spiritual forces of life.
We see human life carrying along

with it some of the elements and conditions that were the dominant traits of its life when the evolution from the animal had scarcely begun, and we wonder why such things are allowed; they belonging to an age that in the main has closed its program. Well, they are the reflex action of

that former animalistic age which the race has not entirely evoluted away The spiritual philosophy teaches us

that there are beings so exalted above the reactionary influences of earthly existence that no reflex action from that plane can have any effect upon them, and it also teaches us that in the ages to come the race will advance to the plane where the influence from the lower world will be outgrown istence will be glorified to an extent that at present with our imperfect development we cannot grasp its possibilities.

The prophetic gift is the direct result of spiritual unfolding of life.' It can only come in its fullness to those who have had the animalistic forces of life dominated by the spiritual. It gives the ability to more fully underside the law of cause and effect than entist when the occult forces of life are to be dealt with, and from that high plane of existence the true prophet can see the shadows cast by coming events and predict the result.

There is nothing mysterious in the operation of that gift, it is one of the laws of the universe, and in the prog-ress of human life it will eventually be able to understand and control the elements, thereby preventing those convulsions of nature so disastrous to human life, it will then be able to speak with authority and say to the

speak with authority and say to the tempest "peace be still."

The spiritual philosophy does not recognize the doctrine of the fall of man. To admit that the trend of human life is backward is too revolting a thought to effection, and the intelligent believer in the philosophy knows it to be lintrie. The forces of the lower world that have not yet been evoluted away from are at present evoluted away from, are at present the cause of greater anxiety than was ever before manifest, and that is indicative, of progressive movements toward a higher life a convincing evidence that the coming civilization will be superior to the present as that is

superior to those that have passed.

Looking forward with not only hope but with a consciousness that life will advance to a plane where the arbitrament of war will cease is one of the principles of our philosophy. That yet unsettled problems of political, social and religious liberty will, even among the so-called civilizations of the day, be all of them solved according to the law of justice without the arbitrament of war is doubtful.

That remnant of barbarianism may move from the temple of life the ob structions that are retarding the progress of the race to a higher plane.

The twentieth century has already witnessed one part of the program. The defeat of the Russian Empire in its recent conflict, has been a blessing only to that country, but to the civilized world. It has quickened in-o greater life and activity the elenents that are working for human lists, and interesting for everyone. lifted.

progress, and the spiritual world is the inspiring and directing force, for the time is near at hand when the emple of life represented by the na-dons 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 ac-

cording to the needs of each individual life, 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 underlife the soul must slowly and painfully limb to the higher, but the way must be left free for progressive develop-ment, and whoever, whether governmental systems or religious organizations, if they seek to place obstacles

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 life from exercising its royal prerogative, the gift some time, and why not now? Yes, I of every soul to progress, it deals frankly admit I fail to see any wisdom

greater extent than ever before in body, has anything to do with the the history of the world, and to the influence that the spiritual philosophy has exercised upon the mental and babe only either at or before the birth be credited that result. Its mission has firstly been to break the fetters that held life down to the lower forms of thought on political, social and religious questions, and then afterward the proper something point. I would like to be informed better. That it is accomplishing in the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point. I would like to be informed by the proper something point and the proper something point. I would like to be informed by the proper something point and the proper something point to present to the people something point. I would like to be informed better. That it is accomplishing its what sort of life is transferred from

The cleansing of the spiritual temthat have been trying to use the phil-osophy as a cover to their infamous Now, had life not began to manifest practices is a needful work, and it will before Moses or Bonaparte, wishing to succeed, and all honor to those brave be born again, stepped into that unsouls who have the moral courage to born child? If so, are they not ingive battle.

made more pleasant by the purifying scious personality. If so, do they not crowd the child out of existence by present time by the honest believers in the spiritual philosophy.

Scious 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? Human progress will be on all sides of life; none will be neglected, and the new civilization will be established on

a foundation more permanent and glo-rious 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 very apparent that one of two proposi-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 late New Era, 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 reembodiment 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 unconverted. Reincarnationists say: "A soul must appear in a physical body again and fess; appear in a physical body again and fess; again, hundreds, yea, 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

"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 experi-ences that any other soul goes To deviate a hair's breadth, or begin ences 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. there is no escape from the treadmill.

We must 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 murdered; having died from earthquake, cyclone, cholera, small-nox, assassination and lynching and the bite of a rattle snake, and all other methods of death, and having ourselves committed the crime of

sons of that world." Now this may be a "Wisdom Religion" as claimed by reincarnationists. To be conformed to my peculiar views: and I may be too stupid to see its beauty and justice. We are assured that reincarnation furnshes the only satisfactory explanation of the inequalities of life as we see it manifest ed on this physical plane, but I ask, does re-incarnation explain these mys-

millions of years in learning the les-

ake this journey through crime, war, gnorance, degradation, and all spiritial hells—then I should not put forth my hand to prevent any man from nurdering his fellow-man nor the should not put to the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the should not put for the nurdering his fellow-man nor the nurdering 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 Nirvanna 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 com-

mit 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 in the way, obstructing the 'highway knocking me down and putting me in over which life is progressing toward lail for crimes he saw me committing, and thus, through his kindness, allowed me to get several jumps 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

of every soul to progress, it deals training aumint that to see any wisdom sternly and with unrelenting justice.

The impossibility of holding, life down to the lower levels has in the last fifty years been demonstrated to soul coming back into a physical

mission the trend of thought on those the father to the mother; also what lines speaks favorably. disembodied soul attaches itself to the truders? If they had not invaded the The coming converts to the truth of body of this tender babe, would it not angel ministry will have their journey have been born possessing a con-If the reincarnationist says there

was no spirit or soul in the child be-fore 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 tions is true.

First, the individual baby soul is ejected from its own body by Bona-parte who wants the body for his own purposes, or, Second, two individual souls will in habit 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 reincarnationists confess that their entire system is based on guessing and not on proof, I will venture to guess that it is not R. A. DAGUE. Spokane, Wash.

THE DOGMATIST'S CREED.

Believe as I believe-no more, no less; geel as I feel; think only as I think; Eat what I eat, and drink but what I dium.

drink:

7—The Occult Life of Jesus, by Alex-Look as I look; do always as I do; And then, and only then, I'll fellow-

ship with you. I am right, and always right, I Because my own convictions tell me And to be right is simply this: To be

To question and to doubt or hesitate, is sin. I reverence the Bible, if it be Translated first, and then explained-

By churchly laws and customs I abide, they, with my opinions coincide. All creeds and doctrines I concede di-Excepting those, of course, which dis agree with mine.

Let sink the drowning, if he will not Upon the plank that I throw out to Let starve the hungry, if he will not

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 re-Twere better that the world stand still than move

In any other way than that which I -Freethinker approve.

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OGEANIDES MARY ANNE GAREW

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agement 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 all equal hearing compels the answers to be made in the most condensed form. the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep recated. Correspondents often wear with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordiever information I am able information I am able information I am able information I am able information I am ever information I am able, the unattenable disgrace.

nary courtesy of correspondents is expected.

HUDSON TUTTLE.

and as its ritual is the foundation of

James Jones, Washington: Q. A certain class of persons here are tak- of 3,000,000. ing great interest in the Koreshan system of astronomy and astrology.

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 reversion, the return to old ideas which have ever marked the heat produced by their fall through the earth's atmosphere, and entirely course of progressive thought,

There is not a single proposition addistinct from the rock from which vanced in the "Koreshan system" but this fragment was broken. is 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 pittable. 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 some principles, and facts known and established, and to dispute them is not a marker of superior knowldege, but of inflated ignorance. For instance the relations the members of the solar system sustain to each other; the form, size and revolutions of the earth, and to deny them 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

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

have been destroyed by Nebuchadnez-zar, B. C. 586, with the destruction of under the reign of Darius Hytaspis, John the Baptist and His Relation to under the reign of Darius Hytaspis, Jesus; Sermon on the Mount; The 516; inferior in size, style and adorn-Apostles Sent Forth; Death of Jesus; ment. This was destroyed by Titus in Burial and Resurrection; Devils and 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 unbiased 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 territion of suicides was something terrilivery, which, it is intended, will be ble, and that mediums could greatly early in November next. All that is ble, and that mediums country, and them. As my husband recently, now asked is your expressed desire overcome, despondent, if not quite infor a copy, by card or letter. An overcome, despondent, it as a stating for a copy, by card or letter. An sane, committed suicide by shotting early response is desired, for the plachimself, you can readily see how anxing of the work in the hands of the

conditions of some suicides is lament-able, 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 as freed spirits, with their thoughts 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 tained. 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 interecede for, and with, such spirits, it would give credit to the Catholic belief in Purga-tory, and the ability of the priests to J. S. Loveland: "We have read it intercede and pray such lost souls with great interest." out of their suffering.

A spirit may be instructed by a medium or members of a circle with W. I whom there is rapport, but this is only Light. whom there is rapport, but this is only Light. Melbourne, Australia: incidental, and there is occasion for like in its treatment all others." setting up on this basis a school of in-

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

entrit learns that he must go on and improve the opportunities of the new

O. Z. Skinner: Q. When and where did Freemasonry originate? What is the membership? A. The origin of Freemasonry is

bscure, and conjectural. In its modern form, its ceremonials and ritual date no further back than the beginning of the eighteenth century; but no one of ordinary intelligence the quainted 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 clausish relationship than exists in modern times. It has been by zealous advocates traced to the Eluesian 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

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 an-tagonistic. Even the schools were secret orders, and the mysteries of relig-NOTICE.—No attention will be given anonymous letters. Full name and admon people. The greater mysteries of Greece, with pass words, signs, and most elaborate. dress must be given, or the letters will not be read. If the request ite made, the name will not be published. The correspondence of this department has a known, must have been similar to become excessively large, especially letters and the secrets of these must be a related and the secrets of these must be secrets.

> all others, it is most world-wide. is estimated that it has a membership

Miss L. S., Fort Benton: Q. There 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 answered at length.

the earth's atmosphere, and entirely

IMPORTANT WORK.

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

How came these ideas? What is their meaning?

What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. 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, Al-exandrian School. Early Christians, the Philosophers, the Bible, the Border Religions Chinese, Scandinavian,

Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind. The Christ-Idea of a mediator to F. I. Woolsey: Q. What be-came of the great temple of Solomon; as old as mankind. Its unfoldment is is there any evidence of it outside the to Hindustan, Persia and the West; Jesus of Nazareth; The Prophecies of 36, with the destruction of ogy of Jesus; The Youth of Jesus; The Temple was rebuilt John the Baptist and His Relation to 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 Arcana of Spiritualism met with such marked success, I have 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 ious I am.

A. There can be no doubt that the ber of subscribers to assure the under-

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

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Judge Edmunds: "Had the mediumauthor wrote a few centuries before, he certainly would have been burned

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## The Great Problem of Destiny.

its own plane. The individual who commits an act of vio- state he cannot escape the effects of past actions as they lence UNINTENTIONALLY, must suffer or it, but he recoil poon him; yet, knowing the karmic law, he is able learns thereby the lesson of carefulness and forethought; taussame a new attitude toward the future; he is able, if lie builds into his character some needed quality, and in the cieffts so to do, to become the RULER OF HIS FUTURE. suffering the consequence that must come to him later, he best ny. The causes we are now initiating will deterfinds himself equipped with a greater power to meet it wine the character of our coming reincarnations—not only than he would otherwise have had. He will be careful not the nature of our physical condition and environment, our to do that thing again, because in the world of morals he nationality and our family ties, but the quality of our 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 eyil 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 alletted task in a given life long or short. But what of those to whom his death brings What is the meaning of infant mortality? Why does a soul incarnate at all, if its span of life is destined to be

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 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. 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 liffe, having refused to link our lives with not sometime have to do without them when we do want earth as them—when our hearts cry out in agony at the bereave-

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 ness and work, THEY WANT TO BE RID OF CHILD-REN, 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, ing actions, he is not doing anything. but the Good Law never fails-it never works injustice. Suffering it brings, undoubtedly, but that suffering IS AL-WAYS JUST.

The problem of destiny presents certainly in the light of Even in great calamities, such as earthquakes, floods and failure, though he hath acted, he is not bound. fires, we hear of people rescued from the common danger violent death that is unmerited; no man is saved from it | melts away." without reason. The man who missed the steamer which in the consequence about to overtake his comrades.

life are concerned, a man is largely the creature of destiny no more out forever."

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 nuzzles 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 sorrow, and loneliness? What have they to do with it? 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 cvil thoughts by thoughts of beneficence, 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 with an eagerness we never knew before. Many a man's destroy the results of evil thoughts by himself in the past first glimpse of heaven, his first touch of religious feeling, 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 Karma may demand a man's death at a particular time is the duty which constrains us to refrain from doing in because the link that binds him to that particular life has the future what we know is wrong. The Buddha once stated the Law of Right Living very simply. He said: MCEASE TO DO EVIL; LEARN TO DO GOOD."

Karma will bring us back to earth many times, for good karma drags us here as surely as bad.

vin the Bhagavad Gita, Krishna declares that not in action, but in desire-not in action, but in attachment to its ffuit hes the binding force of action. If the endless chain of rebirths begins to fret us and we sigh for liberation, we must nealize 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 lottiest concepthese waiting souls who are seeking incarnation, shall we thousewe are now able to realize, are rooted in things of

draineration, the eternal staying of Destiny, comes only to nent?

soul when the long chain of cause and effect, is finally
There are men and women whose lives are barren to-day, broken. To all of us this boon must come at length, but the dan of grace is still far from most of us-haw 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, them, when maternity meant to them nothing but wearl- 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 do-

"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 karma a new aspect. There is no such thing as accident. pairs of opposites, without envy, balanced in success and

"For with attachment dead, harmonious, his thoughts by some apparently miraculous means. No man meets a established in wisdom, his works sacrifices, all his action The Soul that has attained to such a state of blessedness

foundered at sea the other day, was extricated from that is concerned no longer with problems of destiny. The danger by the Lords of Karma because he had no share storms of life beat upon him without effect. Circumstances no longer constrain him, for he has reached the It is quite true that so far as the main events of a given place of Peace in the Temple of God whence he shall "go

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 Alisky 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 yould not affiliate with organized Spiritualism under its present condi-

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 peo-

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

Our ideas are as follows: "Recognizing that all constitutions cannot be counted as infallible or be unalterable in nature, we will not sub-scribe 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 religous society on broad non-sectarian lines of thought which will include what we believe to be the best ideas existent 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 human-ity. This society will not have any ity. This society will not have any board of directors, trustees or com-mittees, 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

NEW SOCIETY IN PORTLAND, ORE. , public along spiritual and progressive tion, but also believe that this end lines of thought. He will receive no is best accomplished in private under fixed salary but shall be maintained certain specific conditions where the and supported by the members of the almighty dollar is not the leading mo society according to their individual

> church convened once a month. No dues or entrance fees will be required of any person joining the so-pers being specially enjoined to give

according to their ability. We do not wish members of other churches or societies to join us unless mercialism—and therefore all our their usefulness in that particular work will be supported by the free sphere is ended, and they feel the will offerings of the people. Each sphere is ended, and they promptings of their inner self guiding member will have an equal right to them to seek a broader conception of have a voice in the management of the

religious effort, or one at any rate more in harmony with their ideal. ings in as comprehensive a manner as those privileges which hitherto have possible all that is making for the been thought to be the exclusive right true individual unfoldment of humanity, and also that which it is a manner as the possible and the privileges which hitherto have been thought to be the exclusive right ity, and also that which it is a manner as the possible and the privileges which hitherto have been thought to be the exclusive right of man. Our ideal is to include in our teach-ings in as comprehensive a manner as ity, and also that which is favorable to the advancement of human society

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 jenvironment, teaching us how to live so as to attain to peace and happings.

We do not acceptiany steachings as infallible, coming from any particular book, bible or individuals and though respecting and accepting all that est expounders of the truth as they see it should be. She began the morning which has made numanity progress in the true knowledge of themselves, yet we do not bow the kneehin hero worship to any embodied diminity, realizship to any embodied diminity, realizing that the same divinity is within ourselves, and that we must work out our own development according to the light which is received 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 ossessed by certain individuals, and their ability to bring humanity in touch with the life beyond the tomb, but we do not advocate the commer-cial and indiscriminate use of these reality of life after physical dissolu- Price, 29 cents.

A statement of affairs will be read known workers of good moral charac-publicly at a monthly session of the ter, who possess psychic power, will Members of our society, or well permitted to give messages of a spiritual character according to the inspiration received at each church

Monthly conferences will be held for mutual edification and fellowship. Our aim is to found a society on the principles of righteousness-not com-

affairs of the society. We believe in the equality of the sexes, and that woman be accorded

We place our confidence in the immutable laws of Infinite Goodness we are convinced there is no death, and power of those ascended hosts and that our loved ones passing into who dwell in the realms of peace, harthere aims of spirit life still commune mony and love and who seeking constantly for the inspiration with us and help us according to their together for humanity's progression ability.

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, honfollowing were given: "If a man die, shall he live again?"; "The Inspiration of the hour," and "Man's Inhumanity to Man." In the afternoon she spoke on "The Origin and Destiny of Man" and "Universal Mental Lib curate and convincing. May she be given health and inspiration to continue in the good work many years. MARY L. BETTES.

Cuyahoga Falls, Ohio.

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# Honor for Thomas Paine.

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

was admitted to Independence Hall which idea was borne out by later delast 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 designation of the language of New Rochelle, N. Y., and the designation of the old lane that ded up to his that state, which became a model for house as Paine Avenue. A third is others. When the colonies were house in the returns to a Philadelphia practically bankrupt and Washington seen in the returns to a Philadelphia newspaper when it asked for a vote on candidates for the Hall of Fame, Paine got more votes than any other one name. A fourth indication is dis-cernible in the kindlier and more appreciative notices of Mr. Paine in the recent encyclopedias and histories and in the magazines and press generally. stringency again came, he proposed A fifth sign, and most important of all seeking a loan from France. His that Paine was the real author of the

Declaration of independence. Books have been written during the ast quarter century to prove Paine's At, the close of the Revolution Mr. At, the close of the Revolution Mr. At the Charles Mr. At the close of the Revolution Mr. At the Charles Mr last quarter century to prove Paine's authorship of this most famous of pclitical documents. The most conspicuous advocates of the idea are Van

Paine's services to America cannot be overrated. In his first work as assistant editor of 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 custom of dueling.

He was the first man to write "the independent States of America." Six months before the adoption of the for independence by his pamphlet, to enjoy the honor and gratitude of "Common Sense." The copyright of this he gave to the various states, was coming on, and he hurried to 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 was 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 his draft of the Declaration and showed it to a few of his close friends like Jerferson 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

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 rown paper when no other sort could be secured. These 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 Green's Staff. Paine also served for a time as an Committee of Congress, a very important position in that day. The discovery of what he considered perfidy on the part of Silas Deane caused Mr. olution," also "The Great Commoner Paine to expose that gentleman, and unfortunately he was considered to Telegraph, July 22, 1906.

Has a revulsion of feeling set in to-ward Thomas Paine? There are many signs to indicate an affirmative answer. One is found in the fact that his bust betraying his country's interests, was calling for money, Paine wrote a flery letter proposing a popular subscription, which he headed with his whole year's salary. As a result, an immense sum for that day was raised

and the crisis was averted. . At a later date, when financial is visible in the revival of the tradition plan was finally appoved, and Colonel that Paine was the real author of the Laurens was sent to look after the matter, Paine accompanying him as

Bordentown, N. J., an another at New Rochelle, N. Y. The cottage on Buren Denslow and William Henry
Burr.

Was a Reformer.

Was a Reformer.

Was a Reformer.

Was a Reformer.

A market control of the lags and divided up into city lots.

At one time the Legislature of Virginia and the lags and t

ginia proposed to vote Paine a sum of money for his services, but notwithstanding this promise, he published a pamphlet called "Public Good," -for the reason that he believed Virginia was not treating properly the western territory that belonged to her, and as a result the gift was not There are few greater examples of unelfish devotion to duty than this.

Helped the French Revolution.

Paine might have settled down now Europe. Franklin had once said, "Where liberty is not, there is mine." try," Paine quickly responded "Where libert vis not, there is mine." quickly responded, France needed him and he heard the call. In the mean time he had been working hard of an invention of a bridge he had made, the principle of which was utilized in later days.

Hurrying to France, he participated in the first moves of the Revolution. At one time, with a few others, he issued an address and placarded Paris, and it stirred that capital as America had been stirred before. He also had a part in preparing "The Declaration of Rights" and other documents. Going to England in connection with

his bridge, he was incensed by Burke's attack on the French Revolution and wrote a reply, the famous "Rights of Man." This book had the same unprecedented sale in England that "Common Sense" had had in America. The younger Pitt, who was at the head of the government, said that if it had been combated it would have caused a revolution in Great Britain, and for that reason a move was made to prosecute the author. Escaping to France, Paine was elected a member of the National Convention, where he allied himself with the more moderate party, or Girondists. He served with distinction until the proposal to execute the King was brought forward. This he opposed, though it almost cost him his own life to do so. Church of the He advocated giving the deposed monarch an asylum in America. "Kill the monarchy, but spare the man," he monarchy, but spare the

said. The latter part of Paine's life was spent in disease and sadness. After his death his body was taken to England, and no one knows its resting-

place to this day.
Students of Thomas Paine have aide to General Green. He was then called him the greatest political writer made secretary of the Foreign Affairs that ever lived. They have asserted He has been modern demoncracy. named "The Author-Hero of the Rev-

Notes From Chesterfield Camp, Ind. | traction. It causes one, witnessing I feel impressed to write briefly, touching the good work now going on at Camp Chesterfield, Ind. First and foremost, while the average attendance up to date will not cope with that to think back to the days when the pared to say from my own personal viewpoint, that on no previous session during the fifteen veews standing her pared to say from my own personal during its fifteen years' standing, has the camp been blessed with superior talent to that of the present session. This class of laborers come in as follows: W. F. Peck, Mary E. Lease, B. F. Austin, Will J. Erwood, Anna L. Gillespie, Marian Carpenter, T. W. Smith, Dr. Knowles, and Dr. J. M. Peebles, all of whom are too wellknown to require being located on this

I think Dr. Peebles capped the climax this afternoon. His subject, though unstated, was "Health for Body and Mind; and How to Obtain

1.-Physical health, only to be had

-Mental health can come to no thinking. The equally balanced exercise of the bodily and mental functions, together is indispensable to produce the rounded out, perfect healthy man or woman. In referring to knowledge as being the "savior" of mankind, as is often proclaimed, the Doctor said: "Knowledge, per se, could tor said: "Knowledge, per se, could in point of life's blessings, our good be, and often is shown to be a de- brother and sister, Mr. and Mrs. stroyer of life instead of a savior; Schlatter, are the physical saviors of stroyer of life instead of a savior; that love guided by wisdom is the saving power of mankind." He gave many word-illustrations evidencing the truth of his claims. Especially did he exemplify this while standing upon the platform, a youth of 85 summers, strong, robust and active in bod-ily functions, voicing clear and forcefully his/thoughts in Demosthenian eloquence. It is speaking it but mildly to say, the Doctor so impinged his thoughts, so highly seasoned with love wisdom, upon the consciousness of his many earnest listeners as to make lasting, useful impressions. May he live to visit Camp Chesterfield many times.

Next in importance to the outlined lecturing department is the sympo-theological subjects. Cloth binding, sium heid each Friday afternoon, in the often park and the somewhat old-fashioned conference at the auditorium five mornings out of the week. It is at these meetings our future DeWitt Talmage's oft-repeated attacks aneakers are being made. They are upon Spiritualism." By koses Hull. speakers are being made. They are upon Spiritualism getting there, too—some of them on Price, 10 cents.

lespie, is fast becoming a center of at- cohy. Price \$2 per volume.

its management and its numerous, useful manipulations for the unfoldcalities of manhood and womanhood,

The Ladies' Auxiliary, for finance, in way of bazaar, lawn fetes, international cantata and other socialistic entertainments, is a success in every particular. Women here, stand as the equals of men. Our spirit messagebearers from the platform, give strong evidence that they have been wisely selected by celestial denizens as their true representatives. The mediums, golden links connect-

ing earth and heaven by their physical manifestations, thus laying the corner-stones cut 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 by cleanliness, proper exercise of body, and pure diet regimen.

by cleanliness, proper exercise of body, and pure diet regimen.

a grand work. Only last night a seance was given by Mrs. M., a materialman or woman only by or through izing medium, where many spirits apthe process of pure, kind and wise peared, fully recognized: among them passed on to the Morning Land. Our accommodations: Visiters tell

beds to sleep on.

Last, though far from being least

hundreds who visit the camp for the special purpose of being relieved of their physical ailments. J. H. MENDENHALL.

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## Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street. The Light of Truth Church will hold services in Honking' Hall 528 W 63rd services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor.
The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-863 Hast 43d street. Conducted by Mrs.

Isa Cleveland.

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

Temple Light and Truth, 870 Waban eia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.
The Hyde Park Occult Society holds

regular Sunday evening services, 7:45 c'clock, at 319 E. 55th street, between Kimbark and Monroe avenues, Jackson Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th The Rising Sun Mission holds serv-

ices every Sunday. Lyceum, lectures and tests at 3 p. m.; lectures and song service at 8 p. m. Advanced speakers, good test mediums and good singing. Temple, Oakley Boulevard, between Jackson Boulevard and Adams street.
Spiritual Mission Chapel (Old 77)
77. East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scien-

tific and philosophical, lectures; best psychic and message bearers in attend-ance. Prof. F. M. Stoller, conductor, The German-English Society, Bund der Wahrheit No. 18, holds services every. Bunday evening at 8, o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium, by-

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 MIIV avenue. Mrs. Letzter, speaker and medium. All welcome. Chicago Spiritual Alliance Church, in Mrs. Letzter, speaker and

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlingto Hall, N. W. corner of 31st street and Indiana avenue. Admission, free. Mrs. Dixon will always be in attendance. Others will assist. These meetings will be continued all summer. 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

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygela Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

The Christian Spiritualist Society holds tent meetings every Sunday afternoon and evening at 3 and 8 p. at Reiger's Grove, DesPlaines 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. Cool, is in error about steam causing earthquakes. Dry, saturated or super-heated steam is non-explosive. All the fires within the earth could not generate steam fast enough to give it sufficient force to cause it to 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 selsmic 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.

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# Many Interesting Reflections

Wherein the Writer Presents Some Thoughts Worthy of Careful Consideration.

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

Work is a stimulant, but when we make labor out of our work, it becomes drudgery, and we shirk from it. was necessary in bringing children
It is best to choose that which we into the world. are fitted for, and stick to it until we accomplish something.

There need be no fear of an over-

production of specialists, as there are enough people in the world of versatile natures, 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 has gone on in a slipshod, faulty mancircumference nowhere; such are uni-

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 great-

er we are. -Luther Burbank, the wizard of horticulture, is one of our great men of COMING OF SEEDLESS APPLES WE the present day. He has succeeded in DO NOT WANT BRAINLESS CHILgiving us a gladiole which blooms on DREN. both sides of the stalk. We also have the seedless orange, and the hundred years is none too soon to be-promise of the odorless onion, and gin to work toward perfect child-bearbrough Mr. Burbank's ingenuity soon have the seedless apple; then the proverbial core of school-days will be a thing of the past, and the "Tom Sawyers" 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 usefulness, as well as taught the laws trip, and have always contended that this great expanse of seeming waste will some day be a verdure plain. It only takes the hand of man to fashion things as he needs them, and necessity will yet compel him to fertilize all des ert 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. All this prophesied to me the advent of the white man and his improvement

long felt the Spanish needles and cactus would some day find their place and use in the world. Standing as lone and ancient sentinels 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

of these lands in future days. I have

some day find it out. Luther 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 titil-

As much attention is paid to stock raising as to horticulture, horse and dog breaking has almost become a sol-

But what of the human family?

Are we scientific in the reproduc-tion of the species? Just read an account of the birth of We are healthy and happy when the sextuplets at Kingston, Williamson mind is contented, and this condition county, Tenn., a negress being the generally prevails when we are busy, mother. The article stated that all the children were alive and well formed, as though that was all that

> President Roosevelt need not fear race suicide as long as child-breeding goes on at this rate.
> WHAT THE WORLD NEEDS ARE

CHILDREN BORN INTO IT WITH MORE THAN WELL-FORMED BOD-IES. THEY NEED BRAINS AND SOUL FORCE AS WELL. The propagation of the human race

ner until it has become dangerous to

our generation, and asylums, prisons, charitable institutes and schools for the weak-minded and infirm are the results. Let the people of this generation realize their responsibility to coming ones, and study the science of right

The mothers of to-day should feel a

will ing.

The curse of idleness and ignorance

the cause of our news-

der cases, etc. If the sons and daughters of multimillionaires were taught the lesson of of nature and economy of their Godgiven forces, there would be less expenditure of their forces through the lusts of idleness, consequently more brain and soul development.

AT PRESENT MONEY COVERS A MULTITUDE OF SINS, AND FINE CLOTHES AND COSTLY JEWELS ARE THE PASSPORT INTO SOCIE-TY; THE CONSEQUENCE IS THAT FOOLS AND DEGENERATES ABOUND IN THE SO-CALLED UP-

PER CIRCLES. Thank God, there is no monopoly on

fresh air, water and sunshine. Thank God, there is no law against thinking. We can hie ourselves to mountains, hathe in the cool clear waters, read, think, study pature and grow, and in the meantime prepare the soil of improvement for those who come after

May the time soon come when premium will be placed upon SOUL-DEVELOPMENT; WHEN THE TRUE WORTH OF THE INDIVIDUAL WILL BE ESTABLISHED ACCORD-ING TO HIS WISDOM INSTEAD OF DOLLARS, WHEN WE CAN SING, "ALL HAIL THE DAY OF NATU-RALISM."

GEORGIA GLADYS COOLEY. lated by a plow."

LETTER FROM G. H. BROOKS.

He Outlines the Good Work Being Done.

weeks. I had been kept more than done. The next day I returned home, busy in going from one place to another, and trying to raise our debt September, when I again start out.

from the state association in WisconNext week I will outline the work sin. I feel there has been much accomplished, and am more than grate-ful for the same. Progressive Thinker, so you may know where I am to be. ful for the same.

our name, and were far worse off than range meetings all over the state. I nothing, with an inheritance of a will respond to calls for funerals. I heavy debt, and interest money on \$800, long past due, staring us in the take its place as one of the leaders in face, and everywhere we looked it this great work. G. H. BROOKS, seemed a hopeless case. Then to make had matters worse, we found Society. the typewriter had been badly used, 114 President street, Wheaton, Ill. 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 the salary of 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." I have been well received by all, kosh and did some work there. From there I went to the Wonewoc camp, wood; 8 p. m., lecture followed with and was made welcome by all. I found one of the most beautiful spots on earth for a camp, on a high bluff golden harvest of knowledge. house and place to get meals, and certificate plan.

MRS. MAUD K. GATES, Pres. good meals they 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 good people. Mrs. Roof of Neilsville, was also busy with what her hands

could find to do, and they were always and in company with Mr. Ripley, Mr. the auditorium for the benefit of the state society, that netted a goodly sum, and again gave one of her test enices for the benefit of the same, with good results, which is fully ap-Wonewoc, Wis., and I most earnestly hope next season there will be many

new faces seen at the camp. possible, no grove meeting was held, by but a few were able to get out in the afternoon. From there I went to Be-

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 I returned to my home August 13, another grove meeting, which was after having been absent about five well attended, and good work was where I shall remain until the first of

for September for the readers of The

When the present officials came Again, let me ask for names, and to into office, we did not have a copper to hear from one and all, so we can artrust the state of Wisconsin can yet

The Camp at Winfield, Kans.

The following is a list of the workers we have employed this year: Lecturers-W. J. Erwood, Mr. and Mrs. E. W. Sprague, John W. Ring and Bessie Bellman.

Platform test mediums—Max Hoff-

mann and Mr. and Mrs. E. W. Sprague. Mediums—Jake Rife (table tip-ping)) Peter Pierson (fire test), H. G. Burrough (trumpet), Mrs. M. D. Thorp (trance), Miss Edna Bacon

First day, Aug. 24, at 8 p. m., lecture by John W. Ring, followed with I have been well received by air, and the friends manifest a willingness August 25, 9 a. m., lyceum; 9:30 a. to do what they can. I visited Osh-M., public circle; 10:30 a. m., conference: 3 p. m., lecture by Will J. Er-

messages. Come one and all and help reap this overlooking the city and beautiful vai- and one-third fare on railroads on the ley; a good auditorium, good lodging and one-third fare on railroads on the

1607 S. Fuller street, Winfield, Kans.

## LOOK OUT! LOOK OUT!

Look out for a supposed Spiritualist medium who goes under the names of could the camp succeed as well as it Madame Zelona, Mrs. J. Carl and Mrs. did, were it not for the work of these Frances Wedder. She secured a large amount of money from a lady who formerly lived in Des Moines, Iowa, claiming to have received messages at something.

I would like to speak of the mediation her father and mother in spirit ums and speakers I met there, and of life, instructing her to give the meditheir effectual work, but could not do them full justice. Mrs. I. Cleveland of Chicago, gave great satisfaction, 42 years old, 5 feet. 6 inches tall. Erwood and myself, gave a circle in weight about 165 pounds; complexion clear, rosy cheeks, black hair, brown eyes. She carries on watch chain a gold band compass with gold stone back; sometimes wears an English preclated. I know of no quieter, bet- sovereign on chain. In connection er place, nor healthier spot, where with her supposed mediumship, she our people can go for a camp, than at sold face powders, lotions and some jewelry. She left Des Moines, Iowa, on January 16, 1906, presumably for From Wonewoo I went to Madison. Chicago, to see a sick daughter, and did some work there, met some of mailed a letter from there, but she left my old time friends, as Madison was at the post office an order to forward formerly my home, and on: Sunday her mail to Scattle, Wash. Any information from Sunday her mail to Scattle, Wash. Harrington Grove, some six miles mation from Spiritualists or others South of the city, but owing to the who desire these fraudulent mediums very severe rains, making travel im- punished, will be gratefully received MRS. IDA JOHNSON.

22 Jackson Place, Chicago, Ill. Prayer; Its Uselessness and Unselenloit, where I was well received, and Prayer; its Uzelessness and Unscien-was to hold a parlor meeting on tific Assumption. By Henry M. Taber. Wednesday evening, but just at the Frice 10 cents.