

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

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# What of the Life Beyond?

Buffalo man writes a book in which conditions are laid bate.—It has seven planes, and, there are no Harps or Halos to be found on any one of them.-All Spirit Revelations .- Edward C. Randall, according to a Buffalo paper, has embodied these in a remarkable book called "Life's Progression."

"There is no death; there are no and believers. All that, he has put behind him. He has been convinced These words stand out on the cover. after years of investigation that he is dead. of Edward C. Randall's new book, not being deceived. There is no need Life's Progression (Buffalo: the to quarrel with him on that neint and Henry B. Brown Company). They are whether one agrees with him or not his pictures of spirit life are none the Henry B. Brown Company). They are whether one agrees with him or not a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are the second the conditions attending based strictly upon the Bible. the separation of the spirit from the

If there is no death, if there are no body and of the life after death? A dead, what then becomes of the res-iew extracts from the book will serve prrection morn; where shall we look to show the character of this testifor the great White Throne, where for mony "from over the border." the One who shall intercede for the Randall finds among his stenographic sinful; where shall the separation of notes of a sitting this description of a the goats and the sheep take place? spirit passage, given, of course, by a Mr. Randall says these things are not spirit: to be, because there is no great White help in the separation of the spirit from the body. Lying before us was a young woman. When we say young because every man must

stand as his own redeemer, because there is to be no resurrection morn. It must not be inferred from these It must not be inferred from these we mean in maturity. Bodily pains statements that Mr. Randall does not and sikness had been hers, now dissobelieve in the life hereafter, nor in the controlling force and power which is should have given her words of en-denominated God and which by some couragement and help was on his is clothed with a personality and by others considered the essence of good, the spirit of love, but not embodied. He does believe in these things. He believes in a heaven-not a heaven of pearly gates, not a heaven of harps and halos, not a heaven of idleness and exclusiveness, but a heaven peopled by active, progressive, hard-working spirits, rather than by angels who might get their wings broken in a crush. In this belief he is not so far from many of his fellows. Even ministers preach that sort of heaven— The Reverend Minot J. sometimes. Savage has said in one of his sermons:

"The heaven I hope for has no gates that are ever to be shut. It is feel all was darkness and terror. We saw her face brighten, her lips part in wide open with loving, tender, tearful, pleading welcome for every child of God. \* \* \* The heaven we hope for is not essentially a place. \* \* As I pered, 'They are coming. I see them have described it, we all enter into that world; and there is no dividing They are waiting for me.' The all. light from the body rose higher, slowy creeping up, just as a white, fleecy \* \* Why should we not believe that heaven is more like this earth cloud settles before a storm on the earth. She did not appreciate that a than we ordinarily imagine? There are certain of our faculties and powers change was coming over her, she only that are, so intimately bound up with realized that friends were standing our physical bodies that we cannot imnear. She did not see the weeping ones as it grew brighter. She licard a faint echo, as of music, a song of agine ourselves as carrying them along with us. But what do we carry?: The things that are essentially gladness coming to her in this cloud of ourselves-thought, feeling, imagina-tion-all our intellectual powers. change. It took definite form, just above her. The britin weakened, the Will Michael Angelo never care aneyes drooped, she slept with the liv-Will Raphael never ing voices speaking. The music was other statue? paint another picture? Will Shak-speare never wite another play? Will "The spirit was taken out, was held

speare never write another play?' Will Wagner compose no more music? just above the body with gentle hands, Will the geologist find no field for and then she met the loving friends. study in the construction and growth Her eyelids were lifted, she saw one study in the construction and growth ther events were litted, she saw one of worlds? Will the chemist find who had waited for her, whose every nothing to occupy him investigating the secrets of the composition of this marvelous universe? Will the as from the body, could see all this? Be-

faulty, the invention is imperfect. who are gifted musicians and composers do not change occupations or pursuits, but, like the artists, are taught greater harmony, are perfected

in execution, and then; coming close to a sensitive brain interested in the same thought, aid in the composition of a masterpiece. \* \* \* Harmony predominates in the higher spheres and permeates every condition. \* \* \* Thus the inhabitants of spirit land work on and on, acquiring understanding and perfection in those fields of labor for which they are best fitted. They know the joy that comes from time well spent."

Evidently the life beyond, as re-vealed to Mr. Randall, will have few attractions for a lazy man.

Mr. Randall speaks many times of the spheres or planes of existence, so the reader will not be surprised to learn in a chapter devoted to Spheres of Life that there are seven such planes: Restitution, Preparation, In-struction, Trial and Temptation, Temptation, Truth, Harmony, Exaltation. These spheres or planes seem to be quite distinct and to be definitely separated. As to existence on these planes one "It is simspirit is quoted as saying: ply a higher life and a busy one in which to develop ourselves along all lines, especially the ones suited to the

individual's taste," The names of these spheres indicate, in a large measure, the life that is lived on them. Mr. Randall's spirit authorities give many details concerning it, but we will take up only the Sphere of Exaltation, the culmination of all life, and that but briefly, quoting these spirit words: "The sphere of Harmony is a prep-

Mr

The

"A few hours ago we were called to

lution was taking place. The one who

the passage darker and harder.

stance, gradually increasing in

aration for the last great sphere, that of Exaltation, where all the universe becomes one. There they mingle with knees, praying to the God of mercy to all in the universe, and are helped and encouraged by them until they give her strength to pass through the terrors of death. About her on ev-ery side were weeping friends. She are ready to enter into a glorious communion of spirit. This means beknew they were grieving because she coming an inseparable part of all the great forces of the universe. I have was leaving the body, and it made never heard of any spirits, coming the first bodily chill touched the feet. Slowlly, little by little, it was creepback to the lower planes from the seventh, except . through suggestion ing upward until it reached the knees. A light began to rise, a clouded suband influence. But through these they are near all spiritual natures. size They really constitute the dominating Closer approached the loved ones force for good that is in and around who had gone before. They were everyone. The spirit of good in the universe is not individual, but univerwaiting and watching and giving her strength, that she should not feel hersal. In the last sphere each keeps his individuality, but each has by then become so great and magnificent that it can mingle with other spirits in harmony, making one grand wonderful whole.

We also learn from like authority that there is life on other planets-on the stars of our material universe. We learn, too, that life on some of them is on a higher order than that on the earth. The spirits, it may be said, in passing, indicate their power, at some point in their progression, to visit these planets. If that be so, then other planet spirits may visit the earth, and that would account for the

visitor from Mars. With a chapter on the Origin of Man, Mr. Randall brings his book to a close. His revelation of life beyond death was, he says, given him by the spirits in order that he might pass the message on to his earth fellows. It The is presented for just what it is. reader must take it as he finds it --- or

he can leave it. SAW HEAVEN AND HELL, "HOLD FAST THAT WHICH IS GOOD." An Earnest Plea for All to Advance to

a Higher Spiritual Plane. One of the Great Medium's best as-sistants, Paul, said: "Hold fast that which is good." The logic of Paul's admonition is self-evident. This advocate of sim-

plicity endeavored to impress upon the minds of his hearers the advantages and benefits accruing from a straight-

forward mode of llying. "Prove the spirit."—in other words, do not accept blindly the evidence of the senses. The eye may deceive you. Absolute proof is essential in all forms of investigation.

He who would solve the secrets of Nature's laws must first prepare himself by gaining information-proof. When convincing evidence is found through a satisfactory test, the truly sincere investigator is only encour aged to seek still farther into the socalled occult plane of thought. He has learned to both "prove the spirits" and to "hold fast that which is good."

A world "both pure and good" is found by the sincers student of the great laws which rule all things. It s only through experience, study, care ful thinking that we can hope to ar-rive at logical conclusions of solutions of the questions confronting us in the search for psychical facts.

Each individual must travel the road of personal experience, Theory alone is but dry food for the ambitiou investigator. Facts, learned through personal observation and experience, delight the soul of him who seeks the priceless pearls of spiritual under standing.

To the thoughtlss all things appear to happen by chance. It is only the calm, ordenly mind that is impressed by the wonderful simplicity and mighty power of the unchanging laws that rule the destinies of myriads of

men and countless worlds, The Spiritualist has learned to "hold fast that which is good"-that is, he has, by observation, training and experience, learned the difference between the true and the false manifestations.

None but the most superficial of minds are deceived by the phospho-rescent gown, the ventriloquist's voice, and the various vulgarities of the "ma terializing" medium. Those who have studied the philosophy of Spiritualism are not so easily hood winked.

exposure and the self-condemnation thrown in for good measure. The writer has often seen a sign

hanging in the entrance of a hall, bearing this "catch line":

"Come and hear the young and up-to-date preacher." Now, "wouldn't "come and hear Spiritualism marefully and fearlessly explained", "be-"much better?

The young man in question has not learned to "hold fast, that which is good." He is merely pushing forward this "young and up to date preacher" idea to the exclusion of everything else of real importance. The student of Spiritualism's phil-

osophy is content to labor for philos-ophy's sake, not for either dollars or car fare, in his investigations. The writer does not wish to be mis-

understood. All honor to those few genuine mediums who are more's the pity!-practically i compelled,

to sell what should be priceless

through their adverse financial condi

manifestations of spiritual nower

many platform workers.

teacher of his fellow-men?

friends.

medium:

aliat "

Chicago, Ill.

s it was given to you by your spirit

measure to expose every fraudulent

Better a competent machinist than

our honest workers in every legitimate

tion,

gain.

THE TWO CATERPILLARS. Guardian Angels And the Divine Lesson They Taught. Two caterpillars crawling on a leaf By some strange accident in contact

came: Their conversation, passing all belief, Was the same argument, the very same, That has been proed and conned from

man to man, Yea, ever since this wondrous world began.

The ugly creatures, deaf and dumb. and blind; Devoid of features that adorn! man-

kind. Were vain enough, in dull and wordy

strife, To speculate upon a future life.

The first was optimistic, full of hope; The second, quite dyspeptic, seemed to mope, Said number one: "I'm sure of our.

salvation." Said number two: "I'm sure of our

damnation. ugly forms alone would seal our Our fates

And bar our entrance through the golden gates. Suppose that death should take us un-

awares, How would we climb the golden

stairs? If maidens shun us as they pass us by, Would angels bid us welcome in the

sky? wonder what great crimes we have committed

That leaves us so forlorn and so unpitied.

Perhaps we've been ungrateful, unforgiving. 'Tis plain to me that life's not worth

the living." 'Come, come, cheer up," the jovial

worm replied. 'Let's take a look upon the other side.

Suppose we cannot fly like moths or millers, Are we to blame for being caterpil-

lars? Will that some God who doomed us

crawl the earth, A prey to every bird that's given birth, Forgive our captor as he eats and

sings, If we can't skim the air, like owl or

bat, A worm will turn, for a' that." They argued through the summer; au-

tumn nigh. The ugly things composed themselves

to die: And so, to make their funeral more

complete. Each wrapped himself in his little

winding-sheet. The tangled web encompassed them full soon;

Each for a coffin made him a cocoon. through the winter's chilling blast All

they lay. Dead to the world, aye, dead as human

spring comes forth with all her warmth and love! She [brings sweet justice from the

world above. She breaks the chrysalis, she resur-

rects the dead: Two butterflies ascend, encircling her

fair head. And so this emblem shall forever be A sign of immortality.

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

Out Upon the Star-lit Highways of Life.

the disciples of another. There is a Conclusion, The world is full of beauty when the peace which this outer world knows not of, and a happiness which it can heart is fuil of love. neither give nor take away. I had often thought, "How foolish h not be so absorbed by the intellectual am to worry and torment myself about as to shut out the spiritual and divine. the ambitions and perplexities of this The perfect man is he who can en-joy all good, and not content himself world." One's surroundings are of little consequence to one who poswith half; he can see and commingle sesses a happy and contented mind. Better to be born with a happy disposition than to the heirship of a million

dollars a year, and as we take with us to that higher world, the tendencies which are inherited here. It is our bounden duty to seek happiness and contentment while here, and as far as lies in our power to confer those blessings upon others.

There was one little Indian girl, spirit, who frequently accompanied Blue Jacket. She was a happy crea ture; many a time she cheered us up when despondent and threw light upon our paths when everything seemed dark and cheerless. Mrs. Harding called her Polly Squaw. I

have seen my wife when nervous and despondent, very low indeed, spring from her chair under influence, and

dance about the room, clapping her hands and shouting for very joy. That little Indian spirit seemed never to have known care; every person and thing was good in her and every place was heaven.

When poverty stared me in the face and I dreaded a condition which I wasn't used to, she has often dismissed my cares for a time and cre-

ated an oasis in my desert. That night when I asked Blue Jacket for information concerning bad

spirits, he replied:

"Well, there may be bad spirits, but I have never seen any." Then the little Indian girl spirit

broke in, saying:

"No, no; no bad spirits! No bad spirits! Everyone good, good, good," and she clapped her hands and cried, "Great Spirit nice to all! The world

is beautiful! Oh. happy, happy, happy!" Some of our worldly "wise-acres"

will probably say she was ignorant, and doubtless she was ignorant of earthly knowledge, book learning, and nalited vingt but she was wise in entrt, cultured in divine knowledge; and

educated in the higher refinement of the soul, Blessed little Indian spirit

"If ignorance is bliss 'tis folly to be wise. Not so! do my best work when I dwell in the

This like many more old saws will not stand investigation. Nature's is "A place for everything and everything in its place."

place and time for bliss, and a place -Joe Jefferson.

life eternal.

. .

immediate, direct or indirect.

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Moody.

able.

hous

nalist?"

"WHy?'

Let those of one school not despise

"I AM A SPIRITUALIST."

It would seem to me, then, that it

it were possible they would crawl deeper into their shell, and at once de-

sire to be removed from my presence,

to that they would feel more comfort

"Well. if you are a Spiritualist. I

But for the want of language with

which to express it with courtesy, one

might listen a long time to the clink

ing sounds of superstitious twaddle. I have often asked, "Gan you give

me the definition of the word Spirit-

nition here, as I find it in Webster: "Siritualist: One who professes

whose employment is spiritual.

"I don't know that I can."

by :

A long and intense earthly life is very valuable; it educates us. We come into the world weeping----we go out of it hanny. out of it happy. Youthful love prompting to marri-

sible here as well as "Over There."

She has a

both elements and produce a peace which rests upon a solid basis. It is our duty as well as our highest good to reach out after higher things than mere worldly ambitions, and brighten our paths by inviting the sunshine of heaven. Physical manifestations of a future existence or ceremonies of churches are not alone suf-ficient. The love of a contrite heart, prompting to deeds of virtue and a

NO.875.

Let us

sublime knowledge of unity and equality, are necessary. Spirit communion raises the window shades and admits light. Let us open the windows also that the perfume of celestial flowers may be wafted in.

The good of this world is evanes-cent. Wealth and fame are deceitful; they make promises which they do not keep. Disappointment is the fruit of selfish ambition. Let us dry our tears of bereavement. Let us look up in hope. "Sorrow may endure for a night, but joy cometh in the morn-Read the following lines, the ing. sentiment of Mrs. Harriet Beecher Stowe (quoted from memory)

Still with Thee when purple morning breaketh, When the bird

waketh and the shadows flee,

Still with Thee. In breathless adoration

Comes the sweet consciousness. "I . am with Thee.

'So shall it be in that bright morning When the soul waketh and life's shadows flee.

Oh! in that hour, fairer than morning, Shall rise the glorious truth, 'I AM

WITH THEE.' "

Mr. Editor, farewell; may our efort to reach the doubting heart not be in vain. Ahl' why should it? Are not the two worlds coming closer together, and is not "The Great Spirit" in everything of life's great chain? A truly good man, a healer of dis-ease by psychic means, wrote to me once and said: "Dear brother, I find I

tronomer, have no field for his researches? \* \* \* The heaven I hope her light and understanding." for is a heaven of work, a heaven of occupation, a heaven of study, a heaven of travel, of music, of art, of formation not all spirits are thus blessed at their going out. a period of unconsciousness. then literature, of painting-of all those hings that we begin here, all that we slow awakening and an adjustment to the new conditions of life. Somehave to leave broken off in the middle \* \* I do not expect a heaven of etertimes this takes much time, as we nal rest, of seclusion, of aloofness measure time on earth, and to the or from any human need or suffering or thodox believers in a herafter, as well as to those who have lived evil lives It will be different from the sorrow. source here because it will be shot this is a painful period. The former through with light and illumined by vainly search for a God, a heaven and an eternal hope. But it will be sufa Redeemer as they had conceived fering and sympathy, and will call on them to be. #To the latter there appear us for aid.'

all their evil deeds and evil thought Mr. Randall likewise believes in a for which reparation must be made hell-only it is not a hell of fire and before there can be progress. brimstone, where a pint of water would be worth \$1,000,000, where the life beyond is progression to higher spiritual development, as it should be here. All these things are set forth air is heavily charged with sulphurous with much detail. It is encouraging fumes and the chief occupation is stoking furnaces, while red devils to learn from Mr. Randall's spirit wit many persons believe in that sort of a this world that the first stages of exhell to-day. But there are some istence in the spirit land may be look on and laugh. Fortunately, not nesses that it is possible so to live in passed over, for it appears that all Others look upon hell as a place of Hegser physical torment, though if spirits leaving the earth plane do not there is nothing but spirit in the next take up the new existence on the same world, how can it be tortured bodily spirit plane. It will be a new view to most per

Many more, not going so far as to pic ture to themselves the sort of punishsons that we on this earth may aid ment meted out in hell, conceive it to those in distress on the other side to realize their conditions and to aid be a place apart from heaven to them in the new adjustment, to point which the wicked alone have admission tickets. Then there is the stead- out to them what they must do and how they must go to begin the proily growing belief that hell is remorse the spirit, and that comes nearer gress so necessary to their future hap-Mr. Randall's hell.

iness. How this is done by force of The author of Life's Progression thought and suggestion, Mr. Randall does not demand any particular re-spect for his beliefs except as they are the result of what he would term his also join, for, "in the spirit world the principal occupation is that of giving positive knowledge. And therein appears the remarkable character of this help through which means spirits aid book, which might be termed the their own progression. What is the world which these spir-Modern Revelation as compared with its inhabit, and where is it? Mr. Ranthe Revelations given to John. Many on the life hereafter. Many men of about us. Though we see it not, yet to spirits it is as material as our world is to us. It is builded of thought, and filled with thoughtviewpoints and from many starting places as to what the life beyond

homes and centers of activity. It is death may be, how it is to be entered. a busy world, that world beyond. The how lived, what is to be seen there, and so on. These speculations began author says: We are told that in the spirit in the early ages and have continued world there are colleges and universit down to the present.time. But fev ties of learning, teachers and students. books have ever been written which purport to give exact and definite all working and striving to compre-

Inowledge of the life that is beyond, hend the philosophy of Nature. Chem-Mr. Randall's is one of these few. 'sts are experimenting with the action therefore, it is justly entitled to be if chemicals and making discoveries; termed remarkable. aturalists labor to know more of No And where, it will be asked at once

ture; astronomers are studying the planetary systems: scientists are aim did Mr. Randall get his information? His answer, direct and without equiving to utilize forces and a great army ocation, is: From those who are living is working to bring all spirit-kind to anderstand what life is. \* \* Art that life, from spirits with whom he studies abound in the spirit world. has talked voice to voice, if not face to face, for many years. Those .who stood foremost in the art

Though Mr. Randall is well known ranks on earth are taught by others more advanced; to paint through will to all Buffalonians as a hard-headed power alone; they, in turn, are teachlawyer and a careful, shrewd business ing those not so far advanced as them man, he is known to a few as an earnelves. When a picture is perfect art est believer in spirit communication Once he was an investigator. He be-gan as a skeptic. He tested many spirits endeavor to impress s it upon the mind of some artist on this-a lower phenomena. Finally he became con--plane. Ideal pictures are the result of such impressions. All invention He does not argue any point nced of doubt with his readers as to, -the are perfected in the next sphere by genuineness of the communications on spirits interested in that work before which he has based his statements of they are impressed on some sensitive The scientific mind still living on this earth plane. the life after death. side of these phenomena does not ap- If these impressions are received an peal to him now as it does to Profesthey are transmitted, we have a peror Hyslop and some other workers fect invention; if the impression' is

cause she had lived a life according to Cherokee Indian Tells of a Remark-But according to Mr. Randall's in

For

There is

able Experience-Was in a Strange Trance.

Muskogee, I. T .-- Claiming to have arisen from the dead and his story credited by a large number of the fullblooded Indian population near his place of residence, not far from Tahlekah, Tooley Catron, a Cherokee Indian, is just now the center of more attention than is usually accorded one who has never been known beyond the narrow confines of his neighborhood. Not many days ago young Catron

was returning from Tahlekah, a distance of about ten miles from his home. Traveling on foot he came to the Illinois river, and he proceeded to wade across and had just reached the opposite shore when, without an in-stant's premonition of illness, he suddenly fell unconscious on the gravel There he remained for some time when he was found by a passerby, who, supposing him to be dead. carried him to his hut in the forest near Barren Fork creek. There Catron was laid on his bed

and efforts were made to restore him to consciousness, but to no avail, and he was given up for dead.

All the next day he lay stark and cold, and it was decided to bury him on the following day. Consequently preparations for performing the last offices were begun, but, after all, the interment was not to be for before the funeral obsequies Catron began to show signs of returning animation, and by the time the sunbeams were dissipating the mists of the Barren Fork valley the supposedly dead man was very much alive and ready to partake of food and drink, and in a

few days, as strong as usual, was to be seen about his usual haunts. Catron informed his neighbors that he had really been dead, had ' seen both heaven and hell and the position to be occupied in the unseen world by the red, white and black races. Ca-

tron is a slender, dark man of ordinary appearance .- Des Moines (lowa) News.

#### · Sentence Sermons.

Time amends a good many prayers: Upright walking is the strongest talking. A deaf heart soon makes a dead

conscience. Hearts of gold do not come by setting the heart on gold. The end seat hog does not become a lamb because he gets into a church intellectually.

. In the kingdom of darkness might makes right; in the kingdom of light might but adds to responsibility. It's no use talking about the way

you bear the cross if you're unduly anxious to get hold of the little end of the log .- Henry F. Cope.

Where philosophy is ignorant it is morally obliged to say to others and to tiself: "I do not know; I doubt, I hope, nothing more."—M. Guyau. The will of man is by his reason

swayed.—Shakspeare. The only competition worthy a wise lyle.

man is with himself .-- Anna Jame \$0D .... commend a good action than to imi-tate it Anon. The sure way to miss success is to

miss the opportunity,-Chasles.

MOTHERHOOD Born of the One-Eternal-Infinite,

To these brave workers all credit A child of life drew near to me and said

for good intention should be given, but nevertheless we deplore the neces-Beloved, lend me aid! we none can work alone: sity that compels them to use their

The hour has named my name, the mediumship is a source of financial Good Law points Where sombre shadows fall. Stout-

The temptations along the pathway hearted. I of the day's work are many. Improveil my bright presence, and go forth

vision is all right when practiced by to sow great planists and violinists; but it is And bring again my sheaves at har-

all wrong when used by mediums to vesting. Till aching strength shall learn how bolster up a weak or declining power of mediumship. This fact seems to be ignored by

Knowledge finds The scanty treasure in Earth's wilder-

"Hold fast that which is good" is can respect without loving. Till sands, tear-washed, shall yield mal has changed into the man. their shining gold:

an excellent motio for all mediums. Do not be guilty of giving a false mes-Till weary vision, in the twilightsage. Be brave enough to-live nurely time.

both in thought and deedj for consist-Sees, through the deepening gloom, ency is indeed a jewel of great price the evening star; to him who would be a truly sincere

Till marsh-lights lure no more, nor shadows chill,

There is no reward of gold so great Till Peace sits calm-eyed in rude Rapor so satisfying as the knowledge that ture's place, you have fearlessly spoken the truth

And what I am breaks through the self. I seem.

Come, in the forests of illusion, there The loudest ravings of a zealot never Where passions howl, and falseness

convinced anyone. Truth needs no megaphone to announce her tidings. hides to harm, Help me to build my home--"

The mannerisms of the street fakir will never add to the attractiveness of I smiled through tears,

And said, "Dear one, I joy to serve thee thus,

any medium's message. Drop-all of that disgusting outward show, the mispronounced words and the fog-And fashion lovingly a dwelling-place; Yet grieve to know myself so illy fit horn voice. State the truths as they To pay the tender debt I owe thee are given you. You will then have

long. achieved a real triumph over error-a Forgive, Beloved, when I left wantonly

Spiritualist's victory. Truth—plain, unalloyed truth— is tool to rust in idleness and sloth. greater than principalities and powers, armies of men, the flourishing of Or edge to blunt in clumsiest misuse That now might lend some beauty to

many trumpets, so let us "hold fast that which is good"—the Truth. It will be a glorious day when all of us, as Spiritualists and citizens, realize that Whose rudeness grew in shame, did I

not know. That Hove can smoothe the crooked we owe it to ourselves as a protective

Better an honest scrubwoman than a bejeweled fraudulent, materializer." Together thou and I in this sweet task,

May breathe, to lull awhile the noise

A name, the tenderest mong men,

That, whispered, swells in music throughout Heaven."

· . .

#### Lake Brady Camp.

way. The world is large chough for all of us—if not, there are other worlds—but this little parvest time of labor is entirely too short for time to be wasted in tolerating franks. Let us remember that unless we On August 19, Mrs. Carrie E. S. recognize that Truth is greater than Twing spoke for the Brady camp. It self, relatives or friends we can never hope to advance either, spiritually or has been some ten or twelve years since she was here last. Her old-time friends welcomed her cordially MRS. F. M. SNARRENBERGER. once more. Her kindly ways and heart to heart talks, as she prefers to call them; endear her to people wherever she goes. The morning lecture was prefaced by one of Ella Wheeler Whenever tyranny alms at reducing the mass of a people to the will of one of its portions, the prevates and ig-norance of the victima, the counted among the means of emeting it.— Condorcet. Wilcox's poems, entitled "The Jour For her subject she took the nev." topic, "A well in the Desert." In the among the means of the statistic transformer of the modern majority cosmists in work. What a man can do is his greatest ornament can be always consults his dignity by comp it.—Carafternoon her topic was "The Dream She read that beautiful poem "Rock Me to Sleep, Mother." In the evening she gave short readings to as many as the time would allow through her control, Ichabod, who is well known as her constant help. How much easier do we find it to

Quyahoga Falls, Ohio

make him better. We do not despise the poor, the ignorant or the unfashionable, but we reach out our arms to age is animal passion, but in old age i embrace the world as it is; just as has changed to a respectful sentiment God does. So selfish superstition at first is self

secret place of the Almighty."

just so with us all, whatever our work

may be. While we dwell "in the se-

cret place" of our souls, we are safe

and successful. Then the world is

It is

Farewell---at least for a season. denying religion at last. Earthly life is a staircase leading up to Divinity. Perhaps I have done some good, and know I have done right, and my re-We owe it to our families and friends to preserve a happy exterior, lations of facts have met the approval of spirit friends, for I have obeyed the for mental conditions are transmiswhisperings of those wiser than I. is true those things occurred in the Content and discontent extend into privacy of home, but is there a man or Primitive minds are suspicious and woman who would not be willing to sacrifice their delicacy on the altar of quarrelsome. The superior man is not easily offended—he has been educated duty to those who are laboring to elethe world by bringing the two tribulation. The ignorant love conditions so near to each other that mortals will be enabled to see the efwithout respecting, but the educated The anifects of their deeds and thoughts on

their own souls and those of their kindred and friends who have "gone up higher." Oh! if we knew the effects The two great departments of life are the intellectual and the affectional. even of our thoughts, we would be Let those who stand high in the first more careful, and the world would not undervalue the innocent and hapsoon become better, purer and happy; perhaps they had become so through much suffering, mediate or pier. THOS. HARDING. Sturgis, Mich.

(The End.)

mud on our windows, are simply spattering and besmearing with supersti-tion the same windows of eternity through which he looks himself.

Exceedingly Well Pleased With the Fact That He Is One-The Dying The modern Spiritualist theory, Words of the Great Evangelist thought, or if you choose to call it, re ligion, demonstrates and proves by the manifestations of its beautiful philos-Perhaps it may seem presumptuous, ophy and its variations of phenomena. nevertheless it has been my experi-

a proof of intelligences beyond. Modern Spiritualists are ever trying ence to have people recoil and almost shudder when I would bodly say, "I am a Spiritualist." to clean these besmeared windows of superstition, so that mankind may see clearly, knowingly, fearlessly and triumphantly into the beautiful beyond. Let me close, by giving the eulogiz-

ing words of Dr. D. L. Moody, not what he preached, but what he experienced in his last hour: His Dying Words.

"Earth recedes and heaven opens.

·\*\*

di.

2.34

before me. "If this is death, there is nothing awful here.

"It is sweet, this is bliss.

"Do not call me back.

"God is calling me. I must go. "There is no valley here, it is all would be afraid to come : to your beautiful.'

What an effort this great evangelist made to make clear to those about inim the fact that heaven is near at

hand,'a place for all, each man to his reward, each man' in his order, each, man in his own condition.

"Don't be ashamed you are a Spiritualist! Don't hide your light under a bushel! Go proudly, grandly on, in the light of truth, love and hope for "I don't know that I can. I would then tell them it would be all mankind, giving all you meet, would the look at Webster, and that I hope and cheer on the way!

well to look at Webster, and that I felt sure they would not find it a word I AM A SPIRITUALIST. to be despised; that I believed accord-W. W. MANN. Hersey; Mich.

ing to the definition that every con-scientious believer in a future spirit He that uses many words for the explaining of any subject, doth like state of mankind, must be a Spiritual he cuttlefish hide himself for the It may not be amiss to give the defi-

most part in his own ink .--- Ray. Men suppose that their reason has comand over their words; still it hap regard for spiritual; things only; one vens that words in return exercise au

thority on reason.-Bacon. Wealth is to be used only as the in-"Spiritual: Consisting of spirit, not strument of action, not as the reprematerial, a spiritual substance or besentative of civil honors and moral es-The clergy who prate and spatter cellence -- Porter.

MARY L. BETTES. ing.'

They seemed to imagine they had suddenly against their wish, found themselves in the presence of unfavorthe work able surroundings. If they remained long in my presence, there might at any time protrude the likenesses of demons . lines for me, 'You are a Spiritualist?" "Yes."

clay.

May shadow forth the holiness of

"young man wonder Spiritualistic of self. On the other hand. let us protect

----S. B.-Kingsley.

And Love will gild the ugliness of flesh.

## The Inconsistency of Oslerism.

The Irrepressible W. F. Jamieson [ 1 It is not surprising that in our day Makes His Row to the Renders of The Progressive Thinker, and Does Not Desire to Be Electrocuted for the should be a reaction from physic to faith; although Christian Science people do not call it faith. But of one thing we are sure: If the medical prothe Benefit of Himself and the fession could have had their way they world, Because he Has Reached the should have voted to chloroform Mary Baker Eddy long before she worked the area of forty and thus Age of Seventy.

ought to have been choroking thing years ago! The provoking thing about it is that I am as "chipper" as thirty years ago—and know more Had it been true, that "the good die young," it would have saved my friends a great deal of anxiety, and friends a great deal of anxiety, and smiles upon us out of the daily news

stay long enough at Jericho to get perience, mature men; not mere boys, your beard started. If you live you It takes time to ripen men, as well as will grow older-and wiser!

We give you doctors credit for keep-ing the death rate dangerously near the cradle. "Holy angels guard thy bed!" You mean well in planning for the race to die green. A wrinkled-faced angel would be an anomaly; a decrepit form, taking its place, tot-teringly, in the "choir invisible," a shock to aesthetics.

them all look that way, males, and especially females.

Michael and the angel Gabriel are old, of course,—very old; but they have a young Dr. Osler look about them, an air of freshness, minus self-conceit (which is thrown in with the very young doctor's diploma.)

Well do we remember the story, we older ones, of the ingrate son who orsered the old father out to the stable and gave him a blanket with which to and gave him a blanket with which to cover himself. The little grandson to the extent of \$872.84." soon returned with the blanket, say-

Doctor, you imagine this world Millions of heathen, and their darkened minds, pay homage to the old; revere them, love them, care for them while living, and worship them when dead. Dr. Osler dwindles in comparison with the heathen!

As a rule, men are not much more than boys at the age of forty, inexperienced boys. Life is so short at the longest that it requires a half century to learn a few links in the large circle to learn a few links in the large chief dead line of forty will they have of the sciences. Lincoln, Grant (hundreds could be named) amounted to their own medicine, and, in the lan-nothing but apprentices until the gos-ling age of forty was passed. They ling age of forty was passed. They were getting ready to think and do. Yet one of the poll-parrot imitators of Dr. Osler. (a doctor, too,) suggests that the best use that can be made of old men is to throw them into the 'scrap heap!" I have forgotten the scrap heap" doctor's name. Merciful loss of memory!

Even Boston follows the fad, and when Boston does a thing that settles the thing. A Dr. Holt (how the doctors swarm) at the American Medical Association convened in Boston, , although Dr. Holt is from Maine, Dr. Erastus E. Holt of Portland, ·sir, "showed by tables that a man's value in money could be actually determined by taking into consideration his occupation and age," Was there ever a more disgusting

instance of putting money against manhood? Should a man be estimated as a mere money-making machine? No time for the study of art: no room for the mastery of science and acquaintance with Nature. Is this, after all, the Golden Calf Age? A man in one scale and gold in an-other! The maker of the scale is

made to kick the beam! young men with

Age of Seventy. Dr. Osler talks of killing all the old men. If, Doctor, you are right 1 ought to have been chloroformed thirty for on the curative quality of drugs.

There is hope for you, Dr. Osler, shy, young thing, provided you will stay long enough at Jericho to get

the shock to aesthetics. The stuff that angels are made of should be blooming; the pictures of should be blooming; the males and should be blooming; the pictures of the should be blooming block and the should be blooming block and the should be block and the should ed, splendid specimens among them could be so small-souled in their selfed, ishness as to push the old men off the planet. They are too noble to do such a contemptible deed, if they had the power.

Nor are all doctors black sheep Among them are honorable, high-minded gentlemen, who would rever-ently salute the octogenarian that Dr. Erastus E. Holt of Portland, Maine,

soon returned with the blanket, any just so; and after the marauders ing, 'Pa, cut this blanket in two." "What for?" said the father. "So I can have one-half for you when I'm grown up!" throw him into the "scrap heap" and upon the land," is dimmed by the doc tors, who have long had the reputation of shortening life. It now appears, by the words of their own mouth, that they merit the reputation. They have forgotten their professional pose: to

look wise and say nothing! For years the Oslers were cared for years of uselessness. When did they pay the bill? When they reach the dead line of forty will they have

Pentwater, Mich.

#### THE CROWN OF LIFE.

The Crown of Life is of wondrous mold, And is studded with jewels most

rare, Its tissue is wrought of the finest gold, While the lights of its gems shine

fair. Wondrous, omniscient, life-giving

force. Constituting this marvelous crown. Effecting, by a sciptillating course, A newly-formad growth like its own.

A human life is each emanation." Each born with a duty to meet, For the crown, though of divine pulsa tion.

Without jewels is incomplete.

So the setting is left to earth's mortals. But no sham jewels there will find

room. Only real gems will open the portals THE PROGRESSIVE THINKER

The New Mediumship.

11226

Its Grandeur, Its Potency and Transcendent Usefulness and Beauty Pointed Out, Illustrating the Fact That When the New Mediumship Shall Have Been Ushered Into the World It Will Have Advanced to a Higher Plane.

"SPIRITUAL CIRCLES ARE NOT MEANT TO EN BE EQUAL IN THOSE WHO PARTAKE OF GREATLY DURE FOREVER, FOR THAT MEANS STAGNATION, DIFFERING MENTAL CHARACTERISTICS, THESE IF THE MEDIUM PROGRESSES BEYOND HER GUIDES, ADVANCED TEACHERS WILL UNDERSTAND THE THEY FORFEIT THEIR RIGHT TO USURP HER, TIME, NEW MEDIUMSHIP AND WILL GLADLY PRACTICE IT. SHE SHOULD FIRMLY, BUT KINDLY, SAY 'ADIEU!' LET US WIDEN THE GULF BETWEEN THE EX-AND AWAIT THE COMING OF THE GREATER TREMES OF MEDIUMSHIP, OBSESSION AND INSPIRA-TEACHERS. THEY WILL COME, NEVER FEAR; TION, BY DISCARDING THAT METHOD OF THE NINE. THERE ARE ZONES OF AFFINITY IN THE SPIRITUAL TEENTH CENTURY KNOWN AS TRANCE, AND IN CON-REALMS SUITED TO EVERY RATE OF VIBRATION SCIOUS SUSPENSION OF THOUGHT RECEIVE THE UPON EARTH, AND THE MEDIUM'S RATIO OF VIBRA- WISDOM OF OUR CELESTIAL TEACHERS AND GIVE TION IS GOVERNED BY HER SPIRITUALITY, NOT IT FORTH AGAIN UNCOLORED BY A SORDID NATURE HER INTELLECTUALITY. SPIRITUAL INSIGHT MAY AND AN IMPURE HEART."

THE NEW MEDIUMSHIP. Its Grandeur, Its Potency and Transcendent Usefulness and Beauty Pointed Out, Illustrating the Fact That When the New Mediumship Shall Have Been Ushered Into the

and the second second

 $X^{2}$ 

World, It Will Have Advanced to a Higher Plane." Carlyle Petersilea's intimation that a machine will be nvented in the near future which will record sights and sounds made by spiritual beings, must gladden the hearts of all who have tried to sense the future development of the phenomenal phase of Modern Spiritualism. . This intimation does not altogether partake of the nature of proph-

ecy, for it is known that men have worked upon this problem in the past, and are, doubtless, still seeking its so-When the vibratory theory was first formulated as a working hypothesis by a number of scientific minds, it was

realized that the invention of just such an instrument as Doctor, you imagine this whout would be a veritable heaven without old people in it. Is this Christianit? thought, "that thy days may be long thought, "that thy days may be long thought, "that thy days may be long its present stage of development cannot be depended upon to do accurate or continuous work in the direction of recording high vibrations. The mental plane is reached by few mediums and those who can receive this ratio of vibrations, do so only at the cost of their health. The intensity

of the effort, even when continued for only a few minutes, generally results in utter exhaustion, and were it prolonged for any length of time, might result in dissolution of the physical atoms, or the severing of the cord binding spirit to matter.

The probabilities of the age are also all in favor of this machine being perfected shortly. We are living in a ne riod of mechanical inspiration. The spiritual concentration seems to be directed upon the brain fabric of the inventor, rather than the poet or rtatesman. The great ob stacle which heat back the wave of progress for so many centuries in the past, the limited range of man's physical senses, has to-day almost disappeared beneath the flood A final blast will remove the last jagged rock-the slow evolution of the sixth sense-and man, strengthened by mechanical aids, will search the heavens for wisdom's abiding place, and bring back her treasures to the sons of earth.

With the vibratory recorder in common use, many of the depressing features of modern mediumship will be done away with. If the instrument is not too expensive to con-struct, its universal use will render the operations of the commercial medium pinecessary. Fraud should also be entirely eliminated, and the sac-initial public work of sensitive souls no longer be required. As soon as the ego who has passed over regains consciousness upon the other side, communications can be established with earth friends, and may be maintained as long as the spirit desires, or until its progression takes it beyond the recording range of the machine,

lations may be expected, although, of course, the limita- the case of Tennyson and his friend Hallam, the latter, dy- in their own good time. tions of the human mind will prevent the receipt of any- ing young, did not give to the world any written proof of thing like abstract wisdom. These mental flashes will his genius, but according to the testimony of Gladstone also doubtless have a tendency to disgust those who are and other lucid minds, Hallam possessed a powerful intelreceiving false, illogical or trivial messages from cranks, lect, "joined to a pure and holy heart." At the time of receiving false, illogical or trivial messages from trains, lett, Joined to a part and they active the they due to the they due the they due to the the they due to the they du the way is also barred by human sensitives, may, to a cer- and his published poems were pleasing, rather than great. tain extent, find their occupation gone. But with all the advantages appertaining to mechanical most illustrous poem of the nineteenth century. mediumship, there is one feature which will be repellant to a great many sensitives; the tender, personal relationship of spirit with spirit will be absent. This is the limitation of all mechanical appliances-of the telephone, of the telegraph, but this very deficiency developed telepathy and will preserve human mediumship. It will not only preserve but elevate, for who would care, in the holy hour of communion with a loved one, to admit a BAND OF SPIR-ITS FROM THE ASTRAL SLUMS? Mediumship should become a sacred thing under the new dispensation; for it can be cultivated slowly and carefully. There would be no further need for haste. Spirit return and the immortality of the soul would be conclusively proven; the "show me's" of the world at last "shown," "Tests" would be a thing of the past. The hungry cry for "proof!" would be stilled.

joyfully and freely. All honor to their courage. Through their efforts the battle has been won, the spiritual sun lights the heavens once more, and even science bows her haughty head and acknowledges the existence of the supernatural. The world has rolled forward a notch and a sigh of relaxation fills the air. Let our mediums relax too, withdraw into the silence and meditate upon their future. Perhaps they will learn at first hand what we are endeavoring to clumsily set before them, THE WAY OF THE NEW MEDIUMSHIP, THE WAY OF LIBERATION. When was this new form of mediumship evolved? As early as 1865, if not earlier. Its presentation to the world was made in a book called "Dealings With the Dead," author and date of publication unknown, owing to the absence of the title page from the copy we possess. When was this mediumship practiced? Unconsciously by the poet laureate, Alfred Tennyson, and his spirit friend Henry Hallam; consciously by Lilian Whiting and her spirit friend, Kate Field.

When was the new trance state established?

Within the last few years by the guide "Ahrlnziman." Let us consider the following as a means of substantiat ing our claim that the process, as described in No. 871 of The Progressive Thinker, is the same as outlined in the book called "Dealings with the Dead."

#### UNKNOWN AUTHOR, 1865.

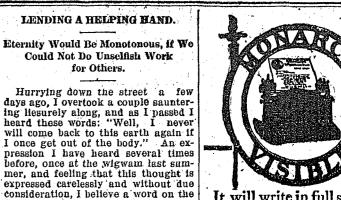
"Instead of a sleep of any kind, there comes an intense wakefulness. My own personality was not lost to me, but completely swallowed up in that of a far more potent mentality. Occasionally during these strange blendings, I felt that other's feelings, thought that other's thoughts, read that other's past, aspired with that other's aspirations, and talked, spoke and reasoned with that other's inspiration."

#### AHRINZIMAN, 1906.

"In this condition of conscious suspension of thought, the mind of the psychic can receive thought waves from a master mind, which has been put magnetically into harmony with the passive receiver. \* \* \* Such power of receptivity is akin to that of a conscious, listening pupil uplifting of the unfortunate, and who hears and comprehends the arguments of a lecturer." who hears and comprehends the arguments of a lecturer."

It will be seen from the above that the spirit controls the mentality of the medium, but does not oblierate the consciousness. The result is stimulation and assimilation of strength, instead of suffering and debility. Indeed, this blending of two mentalities really means the harnessing of inspiration-which is fleeting and effervescent-a prolonged and continuous inspiration, forming the connecting link between inspiration and illumination.

Those who are acquainted with the writings of Lilian Whiting can readily understand that the mentality of Kate Field was the stronger. The latter possessed one of the most brilliant intellects of her day, while Miss Whiting wins her points by repetition of argument and sym-As the limit of high vibrations is approached, great rev- pathetic interpretation of famous authors' writings. In



subject may not be out of place. This is a beautiful world and though we sometimes get discouraged

because our plans do not turn out as

we would have them, and our disap-

pointments are many, we still live in

able to return to loved ones or to

those to whom we are now strangers,

if by so doing we can aid them in the least. To live in idleness throughout

eternity, or to play a golden harp and

sing songe of praise forever, would in-

deed be monotonous, for eternity is a long time. "Such selfish bliss would

become a vice, and a selfish angel

would be as bad as a millionaire of

There will never be a time through-

out eternity when it will not be neces-

sary to work for the good of those who are coming on after us. The

higher and more advanced are con-

tinually reaching down and lending a

helping hand to those beneath them

If we as angels simply thought of our

own progress and happiness, never looking back to aid the ones left be-

hind, we would not be worthy of all

be neither wise nor happy. We must

work as spirits, for there are millions

of the low, ignorant and degraded who

go out in a wretched condition and

who need uplifting. So we will find no time for selfish enjoyment alone,

and those who think they are going

to sit serenely down and do nothing

but enjoy themselves in a selfish way will find they are mistaken.

We are happiest in the body when

we are doing something for others, to make them happier; why then should

we not be happiest in spirit while try-

ing to help some spirit not so far ad-

vanced, and what would be a more delightful task than to be able to flit

back to earth and help our dear earth-

ly sorrowing friends, if permitted to

Then do not say, dear friends, that

you do not wish to return to earth

when free from the body, for there

are too many suffering ones who need

all the assistance you can give. The

Catholic table of sins says overmuch

seeking of one's case is a sin, a venal

I am happiest when trying to do

something for some one more unfortu-nate than myself. Think you I would

not be happy as a spirit in trying to

help some other spirit or some mortal

who needed help if I could get near

them? The spirit world, as I believe,

is a busy world, and there are differ

ent grades of intelligence and of suf-

fering there as here, and what a joy

Ingratitude is a trying condition to

meet, but if we expect nothing for

our efforts in others' behalf we will

not be disappointed, if we receive

nothing, and our reward vill come in

God's own good time. The trouble is we expect too much

appreciation for what we do. If we do what we consider to be our duty

towards those whom we meet in our surroundings, what matters it if our

efforts are not appreciated at the time

-the reward will come later, and per-haps from an entirely different

source. I know this from experience;

and so do your duty as you see it,

leave the rest to the Higher Power, and all things will adjust themselves

of it in that light, my friend, that we

others? But we are impatient crea-

tures, we want the results to come first. "We leap to heights that were made to climb," both spiritually and physically, but we have got to wait God's own time, and while we wait let

us be good to others and thereby be

good to ourselves. If we build houses on the sands the

winds will blow and the floods come

and destroy our handiwork. God did

not send the earthquake to destroy the city because of the wickedness of the

people, not at all; God's laws are fixed laws, and poison kills, and if we are

foolish enough to build our cities and

villages on the side of a volcano we

must expect at some time to receive

the consequences. All our sufferings are the result of wrong-doing by some

one at some time. AUGUSTA FRANCES TRIPP.

I ASK NOT.

Though precious the gift:

Not for hands small and snowy,'

Broken hearts and paint rainbows

Might deem my hands fair.

O, I ask not for beauty,

But hands to unlift

O'er clouds of despair,

Till the sad and the sinful

Like stars do I pray,

Onset, Mass.

it must be to continually work for the

sin, but sinful nevertheless.

earth."

do so.

the hope that we may know and be

It will write in full sightyes, in full sight and it will write more, write better. write easier and keep on doing so longer than any other typewriter.

Bept. 1, 1906.

THE MONARCH TYPEWRITER CO,, 200 and 202 Wabash Ave., Chicago, III.

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#### "THE DREAM CHILD,"

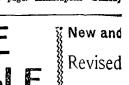
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THE

Authenticity, Credibility, Morality.

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BIBLE Edition.

swelled heads (no pun-it is a literal fact) who labor under the delusions of A pure noble thought, enriching the youth, one of which is that a man at mind, forty is old; but the poor fellow comes to his senses-if he lives long enough. If he does not pass the crit-ical age, the world never misses him! Someone has said that "the boy is a natural born barbarian." At forty years of age he becomes civilized and sensible.

There are some precocious children, as a matter of course, like Shel-ley, the poet, who was drowned at twenty-seven.

Alexander was great; but he admitted that old Diogenes was, greater.

Who are the great physicians? ouths? Trundle-bed trash? Is Youths? Trundle-bed trash? Is manhood such a failure that it amounts to more in bud than bloom? Is physical strength a test of man-Then the ox is greater than Shood? genus homo, young or old.

Osler says to the forty-year-old encumberer of the ground, "Get off the earth!" Dr. Holt, by his wonderful "tables," proves (you can prove any-thing by statistics) that a "professional man" at forty has his highest value. The dear doctors (still no pun physic.

Dr. Holt declares that a "professional man". (is that a doctor?) at forty years is worth \$29,344.68. Nothing like getting figures to a cent. It gives an air of exact research.

There are thousands of men. vea verily, tens of thousands, who would sell out their prospects for one-third their value.

Dr. Holt says "at seventy years he is worth only \$17.13. Remarkable exactitude! Woe is me! for I am angerously near that dead line. Give me the "13 cents" and we'll call it even.

According to these theorists there is not "room enough in the world for all there is in it," and yet millions of vacant acres in the far West for young men-who are so crowded!

men-who are so crowded! Now comes forward Dr. Gregory with a bill before the Iowa legislature to empower the doctors to legally "cure" incurables and deformed per-sons by gently passing them over the "Great Divide," but the patient him-self (if not too crazy) must "join in the request" to help him safely be-yond the border line. These gentlet manly doctors courteously consult the patient's own wishes. That is some-thing. How thankful we should be for this privilege; for it is a matter of common report that millions of patients have been soothed to slumber and "passed over" without the formality of a "request." The doctors are becoming modest. Noble profession! These medical gentlemen have made numerous mistakes on their toilsome march from ignorance to ig-norance. Charity covers a multitude of mistakes committed by common

To existence beyond the tomb,

A diamond securely will-place, While sapphires are truth, and speech that is kind

Life's crown with rubles will grace. There are other jewels this crown will hold, For every good places a gem.

There are also deeds which will mar the gold Of animation's grand emblem.

And so when we come to the other shore,

May the crown awaiting us be bright,

And then will be opened the now-sealed door To the glorious spheres of light. M. ADELE THIEMAN.

Milwaukee, Wis.

THE VALLEY OF CONTENTMENT.

In the Valley of Contentment I walk alone Where the murmuring streamlets

flow, And a dewy fragrance o'er my path is

strewn, When the lamps of heaven glow, And I watch at eve through the gates

of gold The fair cities of celestial light, And the forms and faces I knew of old Ravish my mortal sight.

Oh! the days were fair that once were mine

With the seasons that came and went, Thro the Aisles of Memory they ever

'shine ' shine A balm to lone mortals sent. There are voices I hear, faint and

sweet, Like an echo from far away,

And oft in my dreams I seem to meet The friends of my springtime May.

And the loving nearts I knew so true, Like a vision come and go, Till I feel the thrill of immortal youth

Through all my being flow. I walk in the Valley with my angel

guide, With never a doubt or fear, For whatever changes may betide, Faithful, her presence is near.

When at last my pilgrimage is ended

here, And tired I fold my hands And close mine eyes to the scenes

most dear Of Time's slow fleeting sands-Then the ghosts of the years I have

spent As a child of earth and time, Will seem like a dream that came and

went As I wake in a world divine. BISHOP A. BEALS. Summerland, Cal.

"Spiritual Fire Crackors, Bible Chest mortals. Mother earth kindly covers nuts and Political Pin Points." By J. the doctors and their blunders; all S. Harrington. "A pamphlet containing laid to the Lord. "The Lord giveth, "I pages of racy reading. Price 25 cts. and the Lord taketh away; blessed be

Why, then, should the farcing process of developing mediumship be still practiced?

WHY SHOULD THE TENANT OF THE BODY, THE 'I." HAVE TO CONTINUALLY MOVE OUT OF 1TS HOUSE IN ORDER TO ACCOMMODATE A TRANSIENT LODGER? Even though this lodger be a friend, regard for his friendship can be shown in another and better why -the way of the new mediumship-without loss of consciousness or inconvenience of any kind, and if the spirit is truly a friend it will be the first to approve of the 3.05 change.

The obsession of bad or good spirits would be equally unnecessary, and mediums would once more be called by their rightful names, seers and prophets.

Do not misunderstand the nature of this article  $\frac{\partial}{\partial t}$  We do not condemn the past and present, but we seek to correlate the great fact of the near approach of the time when Petersilea's invention will be an earthly reality, to the further fact that a new form of mediumship itas been evolved, practiced and established; this correlation proving that the yoke has been lifted from the necks of our longsuffering mediums, if they would but recognize the fact; lifted, and in a short time utterly destroyed, unless the sensitives of the old regime cling to it voluntarily. A few may do so and we cannot blame them; a "Warrior rarely loses his fondness for his fighting armor. D- 4

The method which availed in the days of strife is clung to fondly in the days of peace.

When materialism threatened to engulf the world, truth had to be driven into men's skulls quickly and effectively, and the only way it could be done was to furnish proofs which would admit of no refutation; something the senses could cognize easily and the dullest brain be forced to accept without equivocation. That "something" was the phenomena. Ears could hear raps, eyes could see tables tilt, and raps and tilts could spell out words and sentences. The very crudity of the method was effective at laid to the Lord. "The Lord given, and the Lord taketh away; blessed be the name of the Lord." Which is a great relief to the doctors, who can prove to you by the books and by "statistics" that the deaths were "reg-nter."

In 1850 he parted with "Im Memoriam," pronounced the

From whence came the inspiration? Read the following paragraph, taken from the Standard

Encyclopedia

"A new soul had entered into his poetry. His muse had been born again from above." Tennyson himself, acknowledges the source of his inspiration in these words:

> "Far off thou art, but ever nigh, I have thee still and I rejoice, I prosper, circled with thy voice. I shall not lose thee tho' I die."

Not only did Tennyson draw heavenly inanna from his spirit friend through mental stimulation, but it is even probable that the two spirits commenced together upon the same plane. It is recorded of the poet that he possessed the power to enter a new phase of consciousness by the constant and rapid repetition of his own name. Does not this fulfill the=condition, stated by Ahrinziman, that the "passive conscious recognition of inspired thought can be practiced by the perfectly developed adept both while in the body of the fiesh and when out of it and clothed only with the body of the spirit"?

"But," the humble-minded medium may say, "How can I receive this inspiration? I have no spirit friend with whom I established an affinity upon earth. My guides are tried and true but we establish our rapport in the old way and I do not want to break the conditions."

It may perhaps be true that an earth affinity, passing over, establishes a strong line of communication quickly, but we maintain that this line can be opened by any sensitive who follows the advice of Lilian Whiting and Kate Field: "LIVE EVERY DAY AND EVERY HOUR THE SPIRITUAL LIFE; KEEP SERENE IN MIND AND HAVE NO UNKIND OR IMPATIENT THOUGHTS OF ANY ONE."

It may take time and patience, but if the matter is placed before the spirit guides in the right light, they cannot refuse to accept conditions which will prove a distinct benefit to their medium. If they should refuse, however, it is a suspicious circumstance and worthy of invesilgation. 

Spiritual circles are not meant to endure forever, for that means stagnation: If the medium progresses beyond her guides, they forfeit their right to usurp her time. She should firmly, but kindly, say "Adleu!" and await the coming of the greater teachers. They will come, never fear; there are zones of affinity in the spiritual realms suited to every rate of vibration upon earth, and the medium's ratio of vibration is governed by her spirituality, not her intellectuality. Spiritual insight may be equal in those who partake of greatly differing mental characteristics. These advanced teachers will understand the new mediumship and will gladly practice it. Let us widen the gulf befirst, but like all clumsy ways, grew tiresome in the end. | | tween the extremes of mediumship, obsession and inspira-Then came the development of the trance mediums, a tion, by discarding that method of the nineteenth century forced and hurried development, which gave rige to OB- known as trance, and in conscious suspension of thought receive the wisdom of our celestial teachers and give it The heroic sensitives who recognized the dangerous ta; forth again uncolored by a sordid nature and an impure MDWARD J. BATES.

Some other hand the task can take, If so it seemoth best, the task

Beneath the sun.

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Of starless midnight, The forsaken and fallen Might think my eyes bright. Not for lips red as rubies Or rosebuds I long, Where the voice melts in music And smiles vie with song; But may grief at these portals. Such sympathy meet That a soul in the shadow Might deem these lips sweet O, I ask not for beauty,

O, 1 ask not for beauty, Though precious the gift; But I long for the power To comfort and lift Till these commonplace features Such sunshine may wear That a tear-blinded mortal

Might fancy me fair: CALLA HARCOURT. Chestnut, III.

#### WHY DREAD TO GO?

Why yex ourselves with wearing care? Why shun the grave for aching head So cool and low? Have we found life so passing fair,

So grand to be, so sweet that we Should dread to go?

By us begun; No work for which we need to wake In joy or grief, for life is brief.

-Louisa Chandler Moultan.-

### THE PROGRESSIVE THINKER

# Valuable Reflections

## Written Through the Mediumship of Mrs. Carlyle Petersilea.

Letters From the Spirit World.

Letter From Spirit Carlyle Petersilea. In coming to those within the mor tal form, we find the following questions arising within many minds:

Why are spiritual beings so intangible? Why cannot we see spirits with our material eyes? How is it possible there can be houses, grass, trees, flowers and water in that invisible realm, and how is it possible that spiritual beings have a form similar to the one

they bore on the earth? In answer to the first question: Whyare spiritual beings so intangible? we will say, because they are ethereal. Perhaps all who ask this question may not fully understand what ethereal It is now well known, and means. admitted by most scientific men, as well as scientific women—for we find that many women are as scientific as most men—that all space is filled by a subtile fluid or substance called ether; that this substance is unchangeable, eternal, and endures forever, and that all other substance, whatever its nature or kind, exists, moves, and has its being within this universal ether, and that nothing could be or exist without it. Countless millions of suns and worlds move within it, together with all that exists upon them, Now this ether is intangible to those still dwelling within a material form, but it is more real, even, than any material substance whatever, for all material things at length dissolve, disappear, and fade back into the ether from whence they came; they dissolve it as soda, sait and other chemicals dissolve within water; so that as all material things first came out of it, they again at last return within it in an ethereal condition; consequently the ether is filled with chemical substances of all kinds in an ethereal state; always has been and always will be. If one puts salt, soda, or many other chemical substances into water, they dissolve and mix with the water, yet not an atom of the salt or soda is lost; separate them again from the water and they are once more salt and soda; but when mixed with the water they are intangible. So of all material things that at length return within the great universal ocean of ether; they are dissolved by it, but are as real as they were be fore, so that not an atom of any substance can be lost or destroyed. And we will add here, that these chemical substances within the ether are tangible and real to the spiritual sight, and would be to mortal sight if the material eye was fitted to see them. The spiritual sight being many degrees more refined, can readily per-ceive them, and can also make use of them.

The next question: Why cannot spiritual beings be seen with the material eyes? For the very reason above given; because they are ethe-real, and dwell within the ether, and the material eye is not fitted to see them; but the spiritual eye, being more refined by many degrees, can perceive spiritual forms just as it can see the dissolved chemicals within the ether.

How is it possible that there can be grass, trees, flowers, water ar houses within the invisible realm? water and As it is not possible to destroy an atom of anything whatever, and as form is also indestructible, whatever bears a form is reproduced within the ether. Everything that dies to earth simply throws off its coarser outer or more material covering; the form itself with its refined essences rises up within the ether, and there by a natural law of attraction it takes its proper place within the invisible realm, but being extremely refined it cannot be discerned by the material sight, yet to the spiritual sight is real and

The soul of man is above magnetism and electricity, consequently compels these forces to do his bidding, and if these forces are intangible and invisible, and the soul of man is above and beyond them, grasping them in his hands, as one might say, and compelling their submission, and these forces are also eternal, immortal, does it not prove that the soul of man, which is superior to them, is also intangible, invisible to mortal sight, and immortal, existing throughout eter-

nity? We think we can bring no better proof than this. As nothing dies or goes out of existence, man's soul is superior to all existent things that he knows anything about. Is it not ev-ident that he is immortal?

But one may say, perhaps he loses his identity at the change called death. If Spiritualists would accept the spiritual germ theory-shall we call it?---No; a great eternal truth that scarcely anyone as yet has seen clearly-a few dimly-all would be clean and plain, for if the identical spiritual germ exists eternally within the ether and from thence is attracted into mat ter for the purpose of development or leaving matter or the coarser part of matter, it cannot lose its identity; but if, on the other hand, evolution is accepted without the great eternal truth of involution, then at the disrobing of the body, serious doubts could be entertained as to the immortality of that which is called spirit.

Again, if animals cease to exist after the death of their material bodies, man would also cease to exist. for the life principle is the same in all, This that lives and the life principle is the spirit. Without that no life is, or can be: and all things that exist, first exist as entitles or identical spiritual egos within the all-pervading ether, and from thence are attracted into matter for the purpose of development; and even after they are drawn up into the spiritual realms, they all retain a certain amount of matter in its refined and sublimated condition, as a cover-

ing. Now it has been said, as though impossible to believe, that if there were homes, schools, trees, grass, flowers, and so on, together with clothing, mu-sical instruments, furniture, and the like, also the partaking of food at table, that the spiritual life would sim-ply be a replica of the earthly life.

Now, dear friends, this is precisely what it is. It is a replica or continuation of the earthly life, carried up a step higher into the spiritual or more refined life.

"Come, now, let us reason to-gother." There are continually passing into spirit life, spirits of all kinds and grades, from the tiniest, unborn infant, to those who die at birth; and from an hour old up to, perhaps, one hundred, or sometimes a little more; but the number that comes to spirit life during infancy and childhood is greater by one-half than those who come after reaching the age of maturity. If spirit life was not in a measure a replica of earth life, how could these infants and small children, together with youths of both sexes, be taught? How teach a little babe an hour old or less, without care and objects similar to those of earth? How teach youths and all small children all that they must necessarily know without schools and teachers? What a dreary waste the spiritual world would be if there were no trees, grass or flowers; no houses, no water no scenery of mountain, hill and plain

Friends, let us tell you, for we write from the spirit plane, that the spirit realms are but refined replicas of the earthly plane, and we are not obliged to enter fogland in order to do so, for our medium's brain is not befogged,

As They Arise in Connection With the Home Circle-A Dark Spirit Comes to the Conclusion That It Is Better to Advance Into the Light.

Dr. Wickland's instructive articles in the ever welcome Progressive Thinker (and who can hope to be a progressive tent." thinker without its valuable aid?), brings to mind an ex-There seems to be much perplexity regarding the con-

perience that I think worth relating.

There are a few of us who meet at times at a friend's sitive. At one of these sittings, after being addressed by several earnest souls on the responsibilities of life and our duties to each other in order to bring about the best rewho thew a very miserable feeling over the sensitive. After struggling for a time he succeeded to stutter out, 'What in h-II are you sitting here like fools for?"

"We are a little gathering of truth-seekers devoting an hour now and then, seeking in this way to add a little to our store of knowledge regarding life's mysteries. Who are you? What brought you here, and what can we do for you?"

"My name's Andy. I'm drunk, I guess, trying to have good time. It's awful dark around me, and 1 was attracted here because it is so nice and light."

"Well, Andy, you re welcome, and now let me ask, are you aware of the fact that you have passed through what is called death; that is, cast off your material body?"

"Yes, and that is the funniest part of it. I know that I died, and after I had died I found myself as much alive as ever. Hang it, the riddle is too much for me!"

"Well, Andy, you are now a disembodied spirit, and must learn to adapt yourself to your new life."

"Yes, I've heard about this spirit business before, but never took any stock in it. This is a new one on me, and now that I am talking to you in this way, I am forced to believe there is something in it."

I then explained to him that each soul must work out its own salvation, that is, out of the darkness of ignorance into the light of knowledge; that there is no possible forgiveness for any so-called sins; each one must reap as he sows. That is the law of eternal justice.

"Your degraded condition, and dark, repulsive surroundings are but the results of your own low mental state of desire and practice. Earnestly strive from now on to shun every evil, and to cultivate love for all that is good and pure. Forget about self. Look about you, and you will find many in need of your kindly help and encouragement. Persist in such a course and we can assure you that heaven's light will dawn within your own soul, which will cause the darkness within and about you to dissolve as mist before the bright sunlight, and you will soon discover that your surroundings will change to exceeding beauty. As proof of this, let me state that the light of which you speak that attracted you here, is this soul-light, or it could not be visible to you."

"Well, I must go, but will think about this. I know now that there is something in it."

I have made use of but little of Andy's expressive language and feared that, perhaps, I had given him rather too much advice at one time, but we were exceedingly anxious to make an impression on him, never expecting to hear from him again. In that we have been agreeably surprised, however, and now for the sequel.

At least two years subsequent to this, at one of our sit tings at the same place, but not just the same people, after being addressed by several personalities, another be gan by saying: "I came to thank you for the kindly reception and advice you gave to one so degraded as I had been. I found it mighty hard to forsake my old ways and take up those advised by you, but, thank God, I am over the worst, and now indeed do I understand the true way to attain happiness or heavenly conditions." "Well, sir, who are you, and when did we have the

pleasure of meeting?"

"Why, don't you now me? I'm Andy."

"Oh! indeed, we are ashamed to have to acknowledge that we have long since forgotten our meeting with you. This is a great surprise, and we thank you for this infor- if we cannot get rid of that class of spirits in any other

tradictory statements from supposed spirits by different

sénsitives. In my unexperienced days, I made many trips house to attend a home circle, said friend being the sen- to a certain sensitive, said sensitive being very fine at times. I soon discovered, however, that the sensitive could not at all times, and at a fixed hour, be influenced by our unseen friends. Being in dire need, however, of the sults, a new influence was permitted to try and control almighty dollar, it became necessary to say something which I think was not of the spirit, but very fallible.

The oracles of the temple were protected from the harsh, cruel world, and until we learn to do the same, such

unsatisfactory state of affairs will surely obtain. "TRY THE SPIRITS."

We have great cause to be thankful to the many contributors for the valuable lessons that come to hand each week. Surely it is the least we can do. Isn't it better to scatter a few more flowers along each other's pathway now, than to save them for the resting-place of the cast-off husks.

We take the paper, look it over, ready enough to critielse, but how many stop to consider the great amount of thought force and hard work necessary in order to prepare and deliver all this matter each week for our pleasures and instruction; and not the least wonderful at the cost to us of only about two cents. MANY COPIES WOULD BE CHEAP AT ONE DOLLAR EACH. It is no flattery to say that the paper is getting better all the time. Indeed it would be a public calamity should such a teacher as The Progressive Thinker, as now managed, ever-fail to make its weekly rounds.

The latest surpise is the pleasure of welcoming a new

contributor to its columns, Ole Bull, a grand soul. On behalf of our countrymen, and by one having had the pleasure of your personal acquaintance, permit me to express our sincere thanks for your blessing. That indefatigable worker, Carlyle Petersilea, has taken his professional brother out of the darkness of death, connected him with earth again by means of his own true sensitive, and thus has it become possible to record another resurrection from the so-called dead. Thanks, all ye unselfish workers, for thus is the darkness of ignorance dissolved by the light of true knowledge.

And now, Brother Francis, permit several of us here to thank you for the brave stand you are taking regarding trickery in the seance room, which is as far removed from pure mediumship and Spiritualism as heaven is from the other place.

A prominent business man began to complain the other day about the great amount of fraud prevalent in public places everywhere.

"Well, if there are local complaints, why don't you get together with an hundred or more of your business brothers, make a stir about it, and let it be plainly seen that you are very tired of the evils about which you complain? All evils must yield to public opinion, you know."

""Oh! no; I dare not say a word. It would hurt my business, you know." "You"coward, how long would your business last if you

were too cowardly to protect it from robbers?" We have mentally many times contrasted such a course

with yours. With you, to firmly stand for the PURITY OF THE TEACHINGS OF OUR GRAND PHILOSOPHY, seems to be placed far above the value of catering to material gain, and I feel to say that such a course will lead to no loss of business; it will be the other way, and should spur us all to the effort of doubling its circulation. According to the ever instructive lessons of natural law.

it requires, let us say, eighteen years to build up and fully materialize a human form of flesh, blood and bones. When anyone claims to be able to produce the same phenomena live the truth. in a few seconds, and when such forms find it necessary to Wear COARSE WIGS AND OTHER SOILED TOGGERY in order to make themselves presentable, it seems to me that way we might be justified in putting a few of them

To theEditor:--- I have read with care and great interest the article by Mr. C. R. Flanderka, Salt Lake City Utah, on Dr. A. J. Davis' "Harmonia Man." I have never read Dr. Davis works, and seeing in the article referred to so much that has been taught and shown to me clairvoyantly by my spirit teachers, is a cause o much pleasure to me. The only difference is that his treatise is on how to produce rain, and what is shown to me is for electrical purposes, but

**CLAIRVOYANT VIEWS.** 

As Set Forth and Described by Mrs. M. Klein.

somehow the preparations are so similar that with slight variations both purposes can be secured. The towers, batteries, wires, etc., are all necessary to evolve, unite and distribute earth's and the elemental electricities: but what the writer of the article referred to calls "depots." are not necessary in that form for electricity, but more in the form of batteries and dynamos.

I will write out soon the description given me years ago, for this is the first time I have seen anything in print that comes near enough to inspire courage "to speak out."

I have long since learned that we as mediums can receive the general ideas ahead of time, of what is to become a mortal realization, but we cannot figure in the construction of these wonderful works. We prepare the way, so to say, for other minds to be attracted to receive the thoughts and deas, whose scientific learning enables them to comprehend how to give physical form thereto, and make it a pleasing reality by and through experimentation. That there are many

minds worked upon by high spirit intelligences, is evident by what has been put forth from time to time. Here looms up before me the so-called "Spear Movement" in the early history of Modern Spiritualism, re-ferred to by Prof. Loveland. The motor they constructed and called "'The Mechanical Jesus," should have been

called simply a dynamo. It will yet have its completion and fill its mission in these wonderful works in the establishing of an electrical power system midway between earth and sky. The dynamo just mentioned is to resemble a human mechanism with all out-going wires therefrom directed to the top of a crown-shaped platform above, as a receiving and distributing station of the inflowing and generated electricities.

By this means these wise scientists from the upper worlds hope to give to mankind a scientific demonstration of the interrelativity of man's mechanism to that of nature, and how by its connection thereto man draws his vi-tal supplies, and also helps to operate nature's grand machinery by his own output of dynamic force. Verily, man is a living dynamo, is operated by nature's principles and forces, in drawing and transforming crude materials into refined and spiritual substance. Man is not a free agent to the extent that he supposes himself to be. His acts, in the main, are not a result of his own volition, but the result of conditional and circumstantial pressures relatively exerted upon him for the performance of those duties which fall to his lot. True, by intelligent effort along nature's lines of activity,

man comes closer to it, and does his part of service with delight, not feeling restraint nor compulsion. This is called being "at-one-ment with God,' but intellectual effort and will-power made use of by single persons or a united faction, to gain power for themselves or public facor, is rated as a digression and trespass on nature's established order and results for all such in being side-tracked and held long enough to give them time to behold their errors and gladly grasp and

In connection with the preparation for an electrical power system, as briefly herein touched, comes in the "Sign of the Son of Man in the Heavens." This has had a learned astrological explanation, but that has noth-

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ture. By Prof. Thaddeus B. Wakeman, With his portrait and life sketch.

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Homes and all kinds of buildings are erected by spiritual beings from refined chemical substances; but being attenuated and etherealized, could not be readily perceived by mortal sight, and yet even mortal sight has sometimes become cognizant of these spiritual things.

It has been asked: Do not people at death dissolve back into the first ele mentary state and thus mix with the If form was destructible this might be the case, but as form is indestructible it attracts and holds to itself all the refined essences that belong All this can be reasoned out from a material standpoint, but there are other things to be taken into consideration.

All these refined substances within the ether are spiritual or ethereal, corresponding to the ether, but there is something above all this, and that is soul. Soul is still more refined than ether—is still more refined than spir-itual etherealized substance.

And now, we shall tell that which will astonish you exceedingly: All forms whatsoever hold a soul within them, or they could not bear a form, We know that this will sound like insane talk to many, nevertheless, it is true; and souls are of all grades and from the minutest point to the grandest and largest world swingingwithin the ether, and no two souls are alike.

We will not at this time go on to tell of the souls of other things, but confine ourselves to the souls of the human race.

The soul is so refined and subtile that the mind can hardly conceive of it, nevertheless it is all-powerful, all-One does not think it strange that electricity and magnetism are invisible. They are extremely refined and subtile elements or substances. The soul is also a substance, but many degrees more refined than either magnetism or electricity. How potent and powerful are both magnetism and electricity. How much more powerful is the soul.

Soul is neither magnetism nor electricity, but something entirely distinct from either.

Is it more wonderful to believe in he soul than to believe in magnetism ir electricity? All are well aware of he power that resides in electricity No one at all acquainted with electricity and for a moment doubt its power then when one observes the manilestation of soul, can one doubt its power, or that it exists?

Many say: "Oh! we have never doubted the existence of the soul!" but many more say they do not believe in immortality—that the `life" of man ends with the death of the body—and it is to these we write.

Man could not have a body but for the existence of the soul; neither could anything else that lives, moves, and has a being.

Soul is the mainspring, the moving power. Soul clothes itself with refined spiritual essences, and with a coarser, more materail covering; then

it is the mainspring, the secret power' that moves the whole... Scientists call-Well, it is the force that tifle As it force. moves all things.

that there are also some spiritual beings who, for awhile, dwell in a partial state of enlightenment, we also admit; but these are the exception and not the rule. CARLYLE PETERSILEA.

the earth are befogged, we admit

(To be continued.)

#### Clinton Camp, Iowa.

This finds me in Clinton camp, where I have been for the past three weeks, and, too, where I have been treated most hospitably by officials of association, members of the camp, and our good, genial friend, Mrs. Frankie Cole, with whom I am stopping. Brother Peck has again been elected

president which speaks well for him. This is indeed a very busy camp and has a fine array of talent. Th music employed every Sunday from the city, a brass band, is the very best selection. Then the musicians and singers for every-day services, by the Zumbach family and Mrs. Cole is of the finest selection.

We have a fine lyceum conduced by Mrs. Emma R. Abbott, and who has rendered her services free to the as-sociation. Among the speakers since my arrival, and who have delivered some excellent food for thought, are Helen Stuart-Richings, Prof. W. F. Peck, Moses and Mattle Hull, and Mr. and Mrs. Sprague, who not only lec-tured, but followed their lectures by messages. For one Sunday we had Senator Tillman who filled our great auditorium to overflowing. Mrs. Georgia Cooley, employed as one of the message bearers, has done a good work, as have others along the same

line. Miss Elizabeth Harlow, too well known to eulogize upon, captivates her hearers every time. Mrs. Lichtig is also here as a message bearer, employed by association.

Frank Ripley, Mrs. DeWolf-Kiser are among the independent workers as

message bearers. Naure has been most kind in furnishing us with beautiful weather. A little\_warm, perhaps, during the day, but delightful evenings and nights for rest and sleep. Our camp closes Sunday. All seem to have enjoyed themselves and there will be many sad good-byes I presume. I almost forgot to mention that Juliette Severance and her daughter Lillian are here. This association has my best wishes for its future success.

ELIZABETH JAQUET.

#### AN IMPORTANT WORK.

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

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washing-

ton; D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretar Secretary.

Prayer; Its Uselessness and Unsciensumption. By Henry M. Taber. Price 10 centa 

mation which should be a most valuable lesson to us all through what might have to be called their second death. It is ever the duty of the stronger to extend a helping hand to the weaker. In this sense, we are indeed our Being a man of peace, however, and utterly opposed to capital punishment, I am happy to know that there is a brother's keeper."

I know that there are very intelligent teachers who claim that the spirit world needs no help in any way from mortals, but the above is a real happening, one of many, and utterly unexpected by us.

We know that a host of spirits have been forced out of the mortal form while in a very low state of unfoldment. We also know that the higher progressed can be of use to the lower whenever and wherever a proper channel can be found by which to reach them.

The truth is becoming more and more clearly understood, that the embodied and the disembodied have been intermingling ever since mortal life began, and to teach that such intermingling can have no influence upon-each other, is in all probability a sad mistake. When we learn to guard against all external influences until fully satisfied mercial pursuits. Perhaps our medium of exchange may as to the object aimed at, there will not be so many led astray in numberless ways to their undoing.

The present unholy business system (a lack of system, rather) is a fine school for the practice of hypnotic control testimony to the fact that they do, and for which I shall for the purpose of selfish gain, but we are in greater dan- ever be thankful. Indeed, "the world do move." Let us ger from selfish influences by which we are ever surrounded, against which we are not on guard because unseen and more light. unsuspected.

simple and sure remedy as soon as we shall have evoluted far enough to be willing to put it in force. Shun every dark circle, and those foul breeding-places of the faker will die! True soul unfoldment can never be promoted by that class of sensationalism.

All forms of useful mediumship can be manifested in the light, and remember, if you start in to develop your psychic forces in darkness, you will build up conditions that must be maintained even though you be honest in your efforts. Dark circles should be relegated to the past as having outlived their-usefulness, if they ever had any. As for etherealization, that is different and quite possible. Apparitions have been seen all down the ages of time, in all sorts of light. That class of beings, however, do not seem so willing to adapt themselves to aid in comnot be so attractive to them. This does not mean to say that ethereal forms refuse to manifest in a harmonious and well organized home circle. My eyes have borne move with it, by shunning the darkness for more, and ever LEWIS PETERSON.

Seattle, Washington.

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Firemen at the city hall station after the accident sincerly mourned the death of Dick, one of the most valuable, affectionate and intelligent

horses in the department. All the firemen say they knew that an accident was about to befall some fireman

at the city hall station because of a M. Taber. - Price 5 cents. dream the previous night by Capt. Al-The Republic in Danger. By Henry

Capt. Graber who is in charge of

to the accident of yesterday morning Germs of Mind in Plants. he dreamed that the truck had run over and killed a woman .--- Denver

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A cardinal point in the philosophi-cal systems favored by the ruling classes is that the mind of man is something unique in the universe, The Doctor, Drowned, Leaves Explicit

That Dr. E. M. Showman, one of governed by laws of its own that have the most prominent physicians of no particular connection with physi-cal laws. Modern science has proved that not only animals, but also plants North Baltimore, Ohio, who was drowned while swimming in the Maumee river, had a premonition that he receive impressions from the outside world and use data thus obtained to was about to die was ascertained beyond doubt to-day. His friends now recall his words: "I'll not be with you modify their movements for their own advantage, exactly as human beings long, boys," spoken less than two weeks before his death. do. These facts are told in this book

in so charming and entertaining a style that the reader is carried along The doctor acted on that premoni-When his wife went through and does not realize until later the revolutionary significance of the facts. his desk, she found neatly tucked away a list of friends the doctor de-

#### sired to act as pall bearers, the name of the place where he desired to be **Can Telepathy Explain?** buried, who should conduct the serv-When the doctor spoke the words that let his friends know he thought Results of Psychical Research.

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is our last Premium Book 57873 - 1 S.C. -10 -

truck walked about for an hour un-mindful of the fact that he himself had sustained painful injuries. After returning to the city hall station Allen began to suffer greatly from a sprained ankle and knee and had to be moved to his residence 1527 Clarkson, in the police ambulance. It may be weeks before he can again attend to

his duties. 🗠

bert Graeber.

tion.

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death was near, he was in the best of

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In his anxiety over the condition of his favorite horse, Dick, who was killed in a collision of truck No. 1 of the Denver (Col.) fire department and a tranway wire pole at Filteenth and Glenarm streets early yesterday morn-Glenarm streets early yesterday morning Harry Allen, the driver of the

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the station, it is said always has a dream foretelling any accident which hefalls the men on truck one. Prior

evangelists and apostles."

God: from Philo Judeus."

known as Ghristians."

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prise and Push, Headed by That Re-

markable Woman, Mrs. Laura G.

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Worker, Dr. Geo. B. Warne, Were

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To the Editor:-This has been the

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Clark, representing the Pettengill in-

terest, and the Association. He added

that Lily Dale would always be a wel-

come home for mediums and their

friends, and urged the people to stand by the management in their endeavor

Reply to an Inquirer.

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SATURDAY, SEPTEMBER 1, 1906.

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#### A Pointed Criticism.

The Progressive Thinker, time and again, has made the assertion that the English translations of the New Testament, like the rendering of the Old Testament, is full of errors, many of which were evidently purposely made divines have thrown doubt on the to mislead the reader in regard to doctrinal matters. The first translation at fault, all subsequent ones have dropped into the same rut, and have continued it down to the present. changed immediately following this The late Revisors were under instruc- incident, and he fied to Arabia, where tion from the body appointing them:

"We do not contemplate any new translation of the Bible, or any alteration of the langauge, except where, in the judgment of the most competent scholars, such change is necessary.

The consequence: few changes were which he did not relate. Kitto says made, though they directed attention of the vision; to numerous interpolations, and in a few instances eliminated them, leave ing enough in place to mislead the reader in the interest of the dominant

faith.• The American wing of the revisors' commission, called attention to numerous renderings which they thought it desirable to correct; but the European branch persisted in making as

Was Buddhism the Parent of Christianity? Has Taken Place at Idly Dale, and The Question Thoroughly Dissected and Analyzed by That Favorite Place of Resort Will Surge Ahead as Never Before-

G. W. Brown, M. D., Rockford, Ill,

either of our present Gospels was writ-Number Three,

As already related in this series of ten." articles the Thereapeuta of Egypt sionaries sent out by Asoka from In- Philo said of the Therapeuta, then, by were an ascetic sect, founded by misdia, about B. C. 244, to propagate | quotations, shows thirty-five parallels Buddhism, of which he had become a Jesus, and concludes:

Arrangements have been completed zealous convert. Philo, a Jew, resifor purchasing the entire Pettengill indent of Alexandria, in Egypt, writing terest so that the Assembly will revert probably about ten years before the BACK TO THE PEOPLE-and the alleged birth of Jesus, and full forty people, all the people, will work toyears before the latter entered on his gether and vote together, and rejoice ministry, decribed this people with great particularity in his "Contem-Be still, and know that once more INFINITE POWER has brought plative Life." Eusebius, the first ec-

clesiastical historian, quotes largely from Philo's account of this sect, who LAURA G. FIXEN. declared: "It is highly probable the ancient Mrs. M. E. Cadwallader, of Phila-

commentaries which he [Philo] says delphia, one of the leaders in all great movements to promote the cause they [the Therapeuta] have are the of Spiritualism, writes as follows from very Gospels and writings of the apostles and probably, some expositions of Lily Dale: To the Editor:-At the meeting tothe ancient prophets, such as are conday, August 25, after the close of Mrs.

tained in the epistle to the Hebrews Lillie's lecture, the announcement was and many others of St. Paul's Epistles. made that the official board on behalf They not only pass their time in mediof the people had secured the interest of Mrs. Pettengill for \$10,000. GREAT REJOICING AT LILY DALE! tation, but compose songs and hymns unto God, noting them of necessity Previous to the announcement, Mrs. Lillie gave an inspirational poem, enwith measure uncommonly serious, through every variety of meters and THE OLD AND THE NEW-A PROPHECY FOR LILY DALE," tunes." which was received with loud ap-plause. DR. GEORGE B. WARNE Quoting from Philo, Eusebius con-

then read the official statement continues: "Laying down temperance first as a cerning the transaction which had ust been completed between Mr. H. A.

kind of foundation in their minds, upon this they [the Therapeuta] them is to bring food or drink before inherited religious thought warp the the setting of the sun, since they judge mind and prevent it from seeing the philosophical exercises should be prosecuted in the light, but the neces-

to keep Lily Dale the FOREMOST CAMP IN THE COUNTRY FOR SPIRsities of the body in the dark. M. E. CADWALLADER. day, and to the other a small part of the night. Some of them do not re-In reply to J. L. M., we cannot find member their food for three days, any reason, Biblical or otherwise, for when influenced by an uncommon de-

changing the name Saul, in Acts sire for knowledge. And some are so 18:9, to Paul. Saul in Hebrew, signidelighted, and feast so luxuriously on fles asked, sought. Paul, Gr. Paulos, the doctrines so rich and profusely signifies little, dwarfish. We are furnished by wisdom, they forbear told his occupation was a tent-maker. even twice this time, and are scarcely In consulting "Kitto's Cyclopedia of induced to take food even for six Biblical Literature" we find orthodox

days." Then Euseblus: "These declarations character of Paul's vision. He reof Philo respecting THOSE OF OUR ported he heard a voice from heaven, COMMUNION, we deem obvious and saying, "Saul, Saul, why persecutest indisputable. \* \* Our author [Philo] thou me?" It seems his name was also says, there were females who met with those of whom we speak, of whom the most are aged maidens, he soujourned three years, probably changing his name. No one else preserving their purity, not by necesheard the words or felt the shock, and sity, like some of the priestesses he fied, making his home among among the Greeks, but rather voluntarily, in consequence of their desire for them: strangers. We have a right to infer he had some motive for such act wisdom to disregard the pleasures of the body, as they are not desirous of mortal progeny." Then Eusebius

"Some regard the whole narrative quotes again from Philo: as a myth. Others maintain the events may be explained on natural "They expound the sacred writings principles—such as a severe storm of thunder and lightning by which Saul by obscure, allegorical and figurative expressions. For the whole law apwas blinded and terrified, and which pears to these persons like an animal, he, according to the faith of the an-cients, viewed as an omen whereby he of which the literal expressions are was warned to desist from the persethe body, but the invisible sense that cuting design with which he had comlies enveloped is the soul." Then

community is daily renewed by new-Eusebius again: mers-persons who are weary of "Why should we add to these their meetings, and the separate abodes of the men and the women in these meet-

ers, as is Josephus who devotes more space to the subject than can be spared in these columns to give at length, so we shall greatly condense, following him very closely so far as we go. Quoting:

"The Essenes have no certain city, but many of them dwell in every city. If any of their sect come from other places, what they have lies open for them, just as if it was their own. They carry nothing with them when they travel into remote parts. In every city where they live one is ap-

sun-rising they speak not a word about profane matters, but put up room as into a holy temple, quietly close of Dr. Clark's Commentaries on

their sect he is admitted for one year. John, chap. 1, 3d division, "Testimo-Having given evidence during that nies concerning the Logos, or Word of

waters of purification [that is, baptism,] and is tried two years more, then, if worthy they admit him into their society. He is obliged to take tremendous oaths that he will exercise piety towards God; that he will ever show fidelity to all men; that he will be perpetually a lover of truth, and reprove those who tell lies; that he will keep his hands clear from theft, his soul from unlawful gains; that he will conceal nothing from those of his own sect, nor discover their doctrine to others, even at the hazard of life; that he will preserve the books of his sect and the names of

will be for their glory. They esteem But we must hasten to a close, as

the teachings of Jesus, and received the premium, well says, p. 431, note: "Philo is not mentioned in the Gospels, neither are the Gospels nor Christ mentioned by Philo; and neither is mentioned by Pliny the Elder, Seneca, Diogones, Pausanias, nor any profane writer of the first centúry." On p. 220 Meredith, in a note, says: "The Therapeuta and the Essenes are but variations in language for the same sect, both meaning doctors or healers," and he tells us elsebut we think every reader must be where "both sects were afterwards

all things in common were the sect first called Christians at Antioch; whose earlier name Essenes, disappeared when they accepted the new name and the old never heard of

ries sent out from India by Asoka; A. D. 79, in his figNatural History," and that it is owning to their identity vol. v. sec. 17. says:with Buddhism which makes them re-"The Essenes dwell'slong the Dend Sea, avoiding such proximity to its semble each other so nearly in character that Catholic missionaries visiting waters as would be hurtful. They them found such a close resemblance are a solitary people, and more wonin faith, manner and customs they derful than any other, as they are without females, emancipated from declared:

"There is not a piece of dress, nor sacerdotal function, not a ceremony has not copied in this country."

Dr. Andrew Jackson Davis.

The Most of His Books Are Practically and vitality to sustain it when it meets Lost to the World-An Earnest Ap- | with opposition, then it is that he peal to the Spiritualists of Massa should be highly honored.

Especially now is the time to honor. Andrew Jackson Davis. He has been

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There is no man that stands higher crowned with the fruitage of 80 years to-day in the estimation of Spiritual- standing forth as one of the greatest ists throughout the entire civilized men of the present age, or of any age world, than Andrew Jackson Davis, the for that matter; and now it is espeseer and philosopher now residing in clally opportune for Spiritualists to Boston, Mass. During the time of his take an account of stock, and see how eventful career he has made an ex- the world stands with reference to ceptionally deep impression on the him.

world, and that, too, for the better. Omit from the libraries of the world In Europe as well as this country his the works that have been published wonderful influence has been felt with over his name, and Spiritualism would equal potency. He is an author-add lose a large share of its prestige, and "ity" to that, and you have "authori- the cause of truth would suffer in like ty"-he is authority everywhere proportion, and a serious obstacle when Spirit Return is being discussed, would be encountered in our advance-

The ever-living present is the time During the latter years of his to take an onward step, if that be poseventful life, he has added to his ex- sible. Realizing, then, what a great tensive knowledge all that pertains loss to the world would arise if Dr. in studying the writings of the an- to medicine, and he now has a lucra- Davis's books should sink permanently cients, and choose out of them what is | tive practice-the crowning feature of | from our midst, we desire to state the of most advantage to their soul. If his remarkable career. As a seer he unpalatable truth, that many of them any one has a mind to come over to is greatly superior to Swedenborg-are now actually lost to the public, or superior even to those who add lus- in other words THEY ARE OUT OF ter to the various pages of the bible. PRINT, and cannot be obtained by Having lately devoted his entire those who are stepping into our ranks time to the treatment of the sick, he seeking for the truth, seeking for has in a measure passed out of public light on one of the most important view, yet he still lives in his remark- subjects that ever received the attenable books, and therein his life makes tion of the world. itself manifest in an exceedingly prom-

pictured in one of his works.

in the walks of life.

heart of Spiritualism than this venera-

ble man. However, he is like all dis-

tinguished characters, not as highly

Out of print and cannot be obtained inent degree; and therein he will at any price!

live when he shall have passed to the What does this portend? Summerland which he has so vividly What, in the name of truth, does it mean? No one stands nearer the great

What are the Spiritualists of Massachusetts doing?

Have they retrograded? Have they diminished in number?

esteemed now as he will be in the fu-Have they lost prestige? Have they ture, when he shall have passed through the change called death, and retreated to their holes, and dragged he is missed from his accustomed place the same in after them? It appears so to the casual observer. It does seem The world rarely, if ever to the full- that they have lost the spirit of enterest extent, honors while living their prise, and have concluded to let the prominent intellectual leaders-their cause drift-where, they know not. giant minds-those who have blessed The Spiritualists of Massachusetts humanity with new truths, and given boast of having three camp-meetings. them an insight into the spirit realms and particularly have they boasted of where they can, as it were, hear the having one of the oldest Spiritualist tread of angels, and feel their vibra- papers on this earth-a paper that in the past has done a great deal of good. tions as they approach the earth. The diamond in its rough state does They boast of their numerous medinot reveal its inward beauties, nor ums, of their gorgeous Temple, of the does the individual always present ful- number of their meetings, and the ly to the world his true character healthy influence they are exerting while contending with the material over the public; in fact, they claim a conditions of earth. It has been often great deal for themselves, yet they said that a prophet is not without hon- have allowed the works of Dr. Davis, or, save in his own country, and that to pass, as it were, out of existence, as is true the world over; yet there is if they were annihilated to all intents an exception at least even to this in and purposes, so far as the public is connection with Dr. Davis, who is concerned.

ful spectacle to see any agent for good

pass off the stage of activity, no longer

brilliant a light may be to-day, how-

ever potent for good, yet it cannot be

considered an immortal factor on the

earth plane. It has its LIMITATIONS

force that has sustained it gradually

These remarks are induced by the

so doing, it may be safely said that it

honored in his own country, but not as Now we appeal to the Spiritualists highly now as he will be in the future. of Massachusetts to awaken from It is well for humanity to honor their lethargy, the dormant condition those who add luster to the glorious they are in, and once more place be-Cause of Truth, for a Truth without fore the public a full set of Dr. Davis's luster is like a diamond without any books, thus removing the stigma that brilliancy, or a cloud without any rests on the state, on account of the background of sunshine. Dr. Davis lapse that has taken place in reference has not only added a divine glow to to their publication. BETTER BY Spiritualism, but he has also impreg- FAR THAT EVERY CAMP-MEETING nated therewith a healthy influence IN THE STATE SUSPEND FOR A that imparts to it an intellectual and TIME; BETTER BY FAR THAT of the court of Rome, which the Devil spiritual strength that is absolutely EVEN THE MAGNIFICENT TEMPLE necessary in order to successfully ERECTED BY MR. AYERS SHOULD carry it through adverse conditions, CLOSE ITS DOORS, THAN THAT which every cause is bound to encoun- THE WONDERFUL PRODUCTIONS ter during its career. When one not OF ANDREW JACKSON DAVIS'S only adds intrinsic worth to a cause, PEN SHOULD REMAIN OUT OF

chusetts.

Dr. Adam Clark, in his Commentaries on the New Testament, cites what between their teaching and that of pointed to care for strangers and provide them with garments. Before "These testimonies are truly as-

tonishing, and if we allow as some certain prayers received from their contend [as all have contended, he forefathers. They go into the diningcould truthfully have written,] that Philo was not acquainted either with sit down, the baker lays them loaves the disciples of our Lord, or the writin order, a priest says grace before ings of the New Testament, we shall meat. The same priest when they and he stands forth to-day a beacon ment. be obliged to grant there must have dined says grace again. They | light in Spiritualism. have been some measure of divine inspiration in that man's mind, who do nothing but as directed by their curator. Swearing they esteem worse could, in such a variety of cases, write so many words and sentences, so ex- than perjury. They take great pains actly corresponding to those of the. This quotation will be found at the

time, he is made a partaker of the And we, too, say "astonishing"

that so learned, an author as Dr. Clarke did not see that the Gospels were written in Alexandria, and that. the writers stole from Philo what he had written in regard to Jesus; instead of Philo having stolen from a person who was not in being, certainly had not entered on his ministry when he wrote. It would be amazing did we not know how early education and Meredith, a very learned biblical scholar, whose "Prophet of Nazareth"

its messengers. And as for death it was a prize essay, then in manuscript, other Christian essayists concerning it better than living always."

suring the reader that this Essenian sect of Palestine, as was its counterpart under another name in Egypt, were Buddhists. They had their churches scattered all over the then civilized world, established by Asoka's missionaries, and it was to those churches Paul wrote; and his Jesus, the anointed, he saw in his vision as he neared Damascus, whether the one described in the Gospels, we leave our readers to determine for themselves;

satisfied this Essenian sect who had Keeping well in mind what we have learned in regard to the Therapeuta. let us next turn our attention to the Essenes, and learn what we can of

Pliny the elder, born A. D. 23; died again, were founded by the missiona-

sexual communion, having no money. are dwellers amid palm groves. Their

good authority for our orthodox read-

few changes as possible, while the general public cling with great pertinacity to the King James' translation, which was, in fact, a close following of the Bishop's Bible.

A Swede, who is probably a welleducated Lutheran clergyman, in the Morning Star, of Rockford, Ill., in its issue of July 23, directs attention to Matthew 3:1 and 2:

"In those days came John the Baptist, preaching in the wilderness of Judea, saying: 'Repent ye, for kingdom of heaven is at hand.'" the

The writer then gives the Greek which was rendered "Repent ye," etc., then says the correct rendering is, "Arise, O man, for thy destiny is not in the slime. Behold thy King com-eth! Turn about and welcome him." Substitute the word Knowledge in place of Thy King usually rendered Christ then every Spiritualist will acwith joy the hailing proclamation of the forerunner, John.

Says this scholarly correspondent: "Every English version at my dis-

posal (and I have Wicliff's, Tyndal's Cranmer's, the Geneva, the Rhimes, the Authorized, the Revised, the American Standard and the Twentieth Century New Testament,) renders this glorious word by the inadequate Latin 'repent.' That we have to some extent rescued it from its etymological meaning and infused into it a little of the truer meaning I shall not deny, but it is pitifully little. And the harm done through the centuries by this unforunate mistranslation only God may know."

And a God is needed to correct the errors and the frauds scholars find, which were made by the translators to advance the interest of their creeds, their Jesus, and their book.

#### The Woman's Political Association of Australia.

The Woman's Political Association of Australia has transmitted to the Woman Suffrage Association of the United States, a copy of a resolution deploring the death of Miss Anthony, placing on record its loving appreciation of her life-long devotion to, and personal sacrifice for, the cause of woman suffrage and kindred reforms, tendering its sympathy to her sister Mary and to the American Association in their great loss, "with the assurance that to the inspiring influence exerted by Susan Anthony on the leaders of the suffrage movement in Australia is largely due its success in this land."

Miss Vida Goldstein, president of the Victoria Association, says in a let-ter to the American Headquarters: "I often feel that I should like to go off to help the women of England or you American women in your fights, for is not an argument urged there against woman suffrage that I can't answer from seeing it in actual operation amongst 4,000,000 people.'

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.

menced his journey to Damascus. And still others regard the whole as having been a mere vision which passed the inner consciousness of before Saul.'

That the Essenes were severely persecuted for their opinions we have the statement of Josephus, in his "Wars of the Jews," book 2, chap. 8, sec. 10,

wherein he says: "Our war with the Romans gave abundant evidence what great souls they [the Essenes] had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that theymight be forced either to blaspheme, or to eat what was forbidden them, yet they could not be made to do

either, nor to flatter their tormentors, or shed a tear." Churchmen represent such cruelties as above described, were practiced on the early Christians; but, save the stoning of Stephen, or the crucifixion of Jesus, where the evidence, save when inflicted on Paul, who, beyond the possibility of a doubt, was an Essenian, as was Silas who was impris-

oned with him? Many a difficult passage in Paul's Epistles can be reasonably explained, which has defied the learning and genius of the commentators, by viewing the author as an Essenian, who was writing in the interest of that twohundred-years-before-Jesus, and never-after-his-ministry, sect.

Figures Won't Lie.

The Louisville Courier-Journal re

lates the folloing startling facts: "In 1850 the ratio of prison popu lation to population was one in 3,443 inhabitants. In 1860 it was one in 1,647, in 1870 one in 1,171, in 1880 one in 853 and in 1890 one in 757. In other words, in the forty years from 1850 to 1890 the prison population increased nearly five times as

fast os population." No report was made as to the religious faith of the convicts in this case, but in reports from the penitentiaries of other states Spiritualists, Infidels, and members of non-orthodox churches were almost wholly absent and 70 of "Eusebius' Eccelsiastical from these penal institutions, while Catholics led in numbers, the Method- Episcopal Church, 1839. ists followed, and the criminal clergy of all denominations followed in the rear.

What is true in regard to the penitentiaries is also true relative to insane asylums as to the religious faith of their inmates.

Teach Them Science.

Bishop Chandler, Methodist, says: Ninety-five per cent of the Cubans do not habitually attend any church." Five per cent of church-goers in a nasupported." tion does not promise prosperity to any religious faith. Such a people, if educated, could be taught scientific facts with propriety; which would be better than any religion founded on myths.

Passion is the drunkenness of the mind.—South.

ings, and the exercises performed by them, which are still in vogue among us at the present day, and which, ES-PECLALLY AT THE FESTIVAL OF OUR SAVIOR'S PASSION, we are accustomed to pass in fasting and watching, and in the study of the divine

author [Philo] has accurately de- places a swiftly flowing river- with scribed and stated in his writings, and many cataracts and generally not ford-ARE THE SAME CUSTOMS THAT able, but the Essenes practiced their

THE PRESENT DAY." Observe, Eusebius is claimed by church men to have written his "Ecclesiastical History," A. D. 324. We quote again to the close of Chapter

xvii, xvi, in some editions of Eusebius: "Philo states whilst one sings gracefully with a certain measure, the others listen in silence, or join in singing the final clauses of the hymns.

They lie on straw spread on the ground, and abstain altogether from wine, and taste no flesh. Water is their only drink, and they relish their bread, salt and hyssop. Besides this Philo describes the grades of dignity among those who administer the ecclesiastical services committed to them, those of the DEACONS and the presidences --[Bishops--] of the episcopate as the highest, But whosoever desires to have a more accurate knowledge of these things, may learn them from the history [Philo's Contemplative Life] already cited. Philo, when he wrote these statements, had in view the first heralds of

the Gospel, and the original practices handed down from the Apostles as it must be obvious to all." • Our quotation is from pages 68, 69

History," published by the Methodist As to the period of Philo, Thomas Hartwell Horne, a learned English

author and divine, in the introduction to his well known and often cited publication, Vol. 2, p. 309, says: "Philo was certainly born before

the time of Jesus Christ, though the precise date has not been determined; some writers placing his birth twenty, and others THIRTY years before that event. The latter date appears best

Nazareth," p. 430, says: "Philo had written his 'Contemplative Life' apparently some twenty or

years before we have any proof that -Every quotation, herein made is in approval of the N.S.A.

life, and who fiee to their retreats from its stormy waves. Thus a people among whom a birth is never known

remains, incredible as it may appear, unimpaired through successive ages.' The home of these Essenes was in the wilderness northwest of the Dead Sea, on the Jordan.

It was and still remains a wild, desolate region. The Jordan is in most ARE OBSERVED BY US ALONE AT rite of baptism by immersion in its over the head of the faithful,-the waters. The third chapter of Matthew introduces us to a scene in these waters, John the Dipper, improperly rendered Baptist, acting as minister for the sect, and Jesus apourselves." pearing as a neophyte. Their general

poverty is correctly told in verse 4-"John had his raiment of camel's loins; and his meat." otherwise food, 'was locusts and wild honey." ... The whole fraternity were equally frugal knees.

The Buddhists, of which these Esenes on the Jordan were disciples, in mystery of Godliness." Hindustan, subsisted principally by beggary, and sought the forests away from the busy marts and haunts of the multitude.-

Arrian, in his account of Alexander's Conquest on the tributaries to the Indus, very correctly described them as also the yoluntary death of one of their number in camp to show how little hen regarded life. The reader will do well to re-peruse the chapter, and though much drapery is added by the writer, the baptizing of Jesus shows how members were ad-

mitted by paptism and probation into the sect, three years being required for full membership, the exact period before his alleged torucifixion.

That Jesus was of that sect is evilent from the fact he was ever dejouncing Phasisceroid and Sadducees, ne two otherisects among the Jews, nit he never referred by name to the Essenes, though as a worker among hem he adopted their habits in sendng converts, usually designated aposles, out on missionary trips without 'gold, nor silver, nor brass in your

purses, nor scrip for your journey, Meredith, in his "The Prophet of neither two coats, neither shoes, nor staves\* \* \* and if not received-[welcomed] shake off the dust from your feet and depart the clty." That thirty years before Jesus commenced was the Essenian way of proselyting. his ministry, and more than 200 See Matt. 10:10 to sequel, abridged.

Father Huc, in his "Recollections of Jounrney in Tartary, Thibet and China.," said:

"The cross, the mitre, the dalmatica, the cope which the Grand Lamas but at the same time gives it strength 'PRINT. wear on their journeys, or when they are performing some ceremony out of the temple,-the service with double choirs, the psalmody, the exorcisms, the censor suspended from five chains,

which can be opened or closed at pleasure-the benedictions given by the lamas by extending the right hand chaplet, ecclesiastical celibacy, religious retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water-all these are analogies between the Buddhists and

If all these parallelisms between Buddhism and Catholicism exist tohair, and a leathern girdle about his day; if their faith is the same; and if neither party has drawn upon the other-since the dawn of the Christian era, is it surprising that we suspicion from necessity, and their raiment was they were one in their beginning, Buda single sleeveless garment or tunic dhism being seemingly, and may we extending to a point a little above the not say in truth, the parent of Christianity?

With the good Paul, "Great is the

G. W. BROWN, M. D. Rockford, Illinois.

N. S. A. Greetings From Onset Camp.

To the Editor :--- A word from Onset, Mass., may not be unpleasing to your many readers. Prof. Longley and the secretary of the N. S. A. have been spending a few days at this delightful spot where the beauties of summer sky, -gleaming ocean and shore and vernal groves unite in making up a picture of rare harmony and

The management of Onset Bay Association has always given the most cordial welcome to the representatives of our National Association, generously granting each year a special day in its behalf, and doing all in its power to aid in the good work of our cause, and the NI S. A. acknowledges'its debt of gratitude to Onset and to all othe camps for able co-operation and assist-

On Saturday, August 18, we were favored with most delightful weather for our special N. S. A. day. Dr. Prentis, Mrs. C. L. Hatch and other ladies contributed to the floral decorations until the platform appeared as a Fritch and many others whose subbower of beauty for the occasion.

The music and singing finely ren-dered by Miss Alice Holbrook, Mr. C. P. Longley and Mrs. C. L. Hatch, gave charming effect to the exercises. Dr. Geo. A. Fuller, the efficient and beloved chairman at Onest, well known for his untiring work as lecturer and physician, opened the exer-

cises with appropriate remarks, and later in the section made an eloquent address in behalf of organisation and THE BANNER OF LIGHT.

it Ceases to Be a Weekly Publication an efficient worker in the promoting and Becomes a Monthly, an Indica- the world of progress. But however tion That Its Existence at No Distant Day Will Cease Altogethia:

Another light has been partially extinguished in the ranks of Spiritual- DURING THE WHOLE OF ITS CAism: now it burns with a dimmer ra- REER, and in the course of time the diance than ever before, with a corresponding lessening of its influence in departs; it grows dimmer and dimmer. the Cause to which it has been devoted and at last it is entirely extinguished. during its long and eventful career. It is a sad spectacle to see a spiritual fact that the oldest Spiritualist paluminary lose its radiance, especially per on earth to-day, the Banner of when for nearly a half century it has Light, ceases to be published weekly. been exceptionally prominent before and descends into a monthly, and in the world, exerting a benign influence in the cause of truth, and assisting to

becomes a very small factor in the raise humanity to a higher plane. ranks of Spiritualism. But earthly lights are not immortal; There are many pleasant reministhey may burn for a time with a dicences connected with the Banner of vine effulgence, doing a vast amount Light that linger in the mind like sweet of good, and then decline, lose their incense, and there arises in connection brilliancy, and become extinguishedtherewith a feeling of extreme sadness snuffed out of existence in the process that the sun of its prosperity has for-

of evolution. However, it is a sorrowever set, never to rise again. One and all will bid a sorrowful The claims, objects and report of adieu to the glorious old paper, which work accomplished by the N. S. A., work accomptished by the N. S. A., were fully presented by its secretary, who was ably supported in her state-ment and appeals by the eloquent rehas been such a potent agent for good in connection with Spiritualism. But ever bear in mind that what has marks of Mr. J. B. Hatch (whose been the fate of the Banner, will also forcible plea for funds drew contribuin the course of time BE THE FATE tions from every hand), Rev. Wilson OF EVERY OTHER SPIRITUALIST

Fritch, C. Fannie Allyn, Mrs. C. P. Pratt, Mrs. M. L. Mason and others, while the tests of spirit presence given by a well known medium, Mrs. Cogge-PAPER, for it is becoming more difficult each year to sustain one, as durshall, brought a fitting close to a well ing the last twenty-five years the status of periodicals, monthlies and weekspent afternoon. The financial results of N. S. A. day

lies, throughout the country has at Onset were most helpful and gratichanged in a most remarkable degree, fying, the sum of one hundred and six dollars being thus contributed and there are now a score of them, our treasury for the Mediums' Relief devoted wholly or nartially to popula devoted wholly or partially to occult and Spiritualistic subjects, whereas Fund. The thanks of the N. S. A. are here-

formerly there was only one. But with publicly extended to all who as sisted in this good work-Mr. and Spiritualists need not give themselves Mrs. J. B. Hatch, Mrs. A. F. Butter any uneasiness as to The Progressive field, Mrs. Palmer, Mrs. Mason, Dr. A. A. Kimball, Mrs. S. P. Billings, Dr. Thinker, as it will live for at least a quarter of a century yet in the full enjoyment of normal healthy condistantial aid as well as moral support enjoyment of normal heat have strengthened our hands for the tion, and perhaps longer.

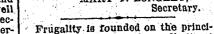
> And now two of the one-time leaders in the ranks of Spiritualism have passed off the stage of existence, The Weekly Banner of Light and the Religio Philosophical Journal. Both at times had large circulations and exerted a commanding influence for

Every man is a volume if you know good. how to read him.-Channing.

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ple that all riches have limits.-

good work of the N. S. A. Cordial greetings to you, Mr. Ed. itor and to all our friends. MARY T. LONGLEY,



Burke.

### THE PROGRESSIVE THINKER

## How Spirits Communicate With Mortals. A Lecture by Spirit John Pierpont, Through the Mediumship of Mary T. Longley, Before the First Association of Spiritualists of Washington, D. G.

#### (Reported by Walter P. Williams.)

(Rep: 8: 1908.

A spirit of inquiry is abroad. As man advances out of the conditions of ignorance he comes into the atmosphere of inquiry; he desires to know and to learn for himself. The knowledge which he would acquire must be gained personally. While he is, if fair-minded, ready and willing to accord honesty and attention to others who may express their experiences to him, and be desirous of imparting information from their own observation to his mind; yet he feels and realizes that the highest knowledge one can gain is through personal study, observation and experience, and this is according to progress for mankind.

Progress means enlargement. It means advancement. It means awakening. It does not mean sloth; it does not mean ignorance, limitation and contentment with the things that bind, and which are for to-day, but it means growth. It means stepping onward. It means constantly moving forward to enlarged conditions and fields of study, of observation and of effort, consequently the spirit of inguiry must of necessity he with those who are progressing. The child himself coming into this world, just as soon as he can take observation and notice his surroundings, begins to question; he wants to know something of those various objects and environments which he beholds and feels. He is an interrogation point all along the way, and It is nature through him, spirit itself, manifesting its powers for growth and development; This is natural, and as it should be, and mankind as a race ' reaching on through the years and experiences of struggle and of limitation desires to know, to learn, to grow, to comprehend more of the universe, more of nature and her conditions; more of law and its operations; more of self and its possibilities.

So we have come to the present age. We are here in a condition, an atmosphere of research. It is our business as well as our privilege to try to understand something of ourselves, to learn more of the natural universe and its operations. Let us pause here to say there is no unnatural universe. There is nothing in all the world, in all the conditions of life, of planetary being, of growth and of manifestation that can possibly be unnatural. Human beings sometimes pervert natural conditions, appetites, that which belongs to self-hood, and some into an abnor mal state, which we may call unnatural; but if it belongs to the human family, it is a condition that must be outgrown before man reaches the highest pinnacle of happiness, of self-noise.

In this present day mankind is seeking to know concerning the condition of humanity outside of the physical body. Man is coming to learn that he is spirit; that he is a centered being manifesting power or intelligence through the physical form of clay, which, as we have before shown you, is simply an instrument for his expression. He wishes to know if there is life beyond so-called death, if there is continuity of being and of intelligence, of consciousness and memory, of affection and opportunity, beyond the physical plane. Thousands, yea, millions, of intelligent minds have become convinced that there is a continuity of conscious life; that there is intelligent expression beyond the grave, and that under certain conditions those who pass on to the other life may return and communicate with friends on this side who are in the mortal form. The second states and a second state of a second

The question arises, how is this communication made? How do spirits commune with mortals so as to make themselves intelligently understood? Most of you, perhaps, have come in contact with mediums or psychicssensitives-time and again, witnessing the phenomena of spirit manifestations through their agency, recognizing the return and communication of your loved ones who have gone before by these testimonies which they bring to your consciousness of their identity, realizing that they are with you in your daily walks, to give ministrations of

to be spoken to you to-day. She listens to them consciously as you are doing at this time, but when this magnetic pulsation conveyed by the power of thought of the spirit intelligence reaches her consciousness this is inter preted in phraseology that you can understand.

Now, then, this is one method of communication by spirits. It is telepathy, pure and simple. It is the transference of thought from one mind to another, the unseen intelligence transferring his thought to her brain sensorium, and there it is transmuted into language for your comprehension, and every one of you may sometimes, under certain conditions in which you are passive, peaceful, undisturbed by the conditions of mortal life, receive telepathic communications from the other world. We have not the slightest doubt but what some of you, many possibly, have received telepathic communications from the spirit loved<sup>†</sup> one. perhaps not understanding or realizing whence it came. It is something to be cultivated. It is something that can be developed, and something that can prove a blessing to every individual plodding along the mortal path of life. To go on with our illustration, this psychic who stands before you frequently receives a mental communication from some special spirit intelligence. She does not hear the words spoken. If she did hear words spoken, it would be no proof that a spirit stood there speaking out loud to her, it would only be a proof that the mind is speaking, that the thought is expressing itself, that only, though it might seem to her-through the quickened vibration of sense-that she received these by sound or in mortal speech.

When she recognizes some particular personality who desires to communicate with her, it is through the mental operation of telepathy, but she can distinguish what spirit it is who announces himself, and the name does not have to be spoken.

You, friends, can be so sensitive at times that, sitting in your apartment, with your back to the doorway, you can know, by the entrance of one of your dear ones, who it is, though no word is spoken. Though you have not paid special attention you know that your mother, your sister, your child, your companion or friend who is very near to you, has come into the room, and without turning you can say something to that individual which denotes that you recognize the personality. So this is, in an enlarged degree in a developed form, the way that many mediums recognize the personality of their spirit attendants. If this happens to be some spirit they are familiar with, when that personality approaches the magnetic aura of the medium, the latter will know whether it is the mother, the friend, the particular teacher, or whoever it may be. If it is some stranger he or she may not recognize the personality, but may receive the name from the telepathy, and also the communication that is desirable." This is the regular form of communication through mental mediumship, the telepathy or the transference of thought the vibration from a spirit intelligence, and here in this apartment you may readily believe, friends, that THERE IS A LARGE CON-COURSE OF SPIRIT INTELLIGENCES; that each of you have some friend, or more, who come in order to gain some spiritual helpfulness, or to transmit some beautiful influence to you; to receive or to impart instruction, and to be mutually benefited by this occasion, or the blessings of the

hour. Well, then, suppose that every one of these spirit influences, or one-half of them, desire to communicate with mortals who are present and they learn that there is an instrument upon the rostrum that can be employed for that purpose, you can readily believe that the thought of each of these spirit intelligences becomes directed upon the instrument. The vibrations of spirit intelligences are sent forth with such rapidity it is impossible for mortal sense to comprehend them, it is impossible for you to divine a

rush of spirit vibratory force coming from will power, rom mentalities that are centered upon one single point or object; yet all these lines of magnetic aura and of mental vibration are directed upon the psychic, and this psychic or her immediate familiar spirits are expected to segregate these and to get some consciousness, some intelligence and some special expression and knowledge from them. You can then perceive that it is not easy for mediums to give these wonderful revelations that you desire in a promiscuous audience. You can perceive that it will be much more easy for your spirit friends to do their work in privacy with the psychic, because then only you would be present. With many others, strangers, present perhaps the magnetic currents would not be all assimilated in such a place as this where they are crossing and recrossing just as wires may become crossed and recrossed in an electric system, and confusion ensue. These are subtile forces with which we deal. and yet they are as palpable. They are as real and as natural as any forces with which you deal on this mundane sphere. The electrical force which man to-day is handling with much skill is such a subtile force that you have not begun to understand its nower and notency, yet in a measure-you can comprehend its uses. To a degree you can confine and handle it, making it your subject, and so you are blessed and benfited from the uses to which it is put. So with the spiritual vibratory forces of individualized life: they are utilitarian; they are natural; they belong to the universe and to mankind; they are utilized to an extent, and spirit intelligences coming into contact with matter and with their friends of life utilize these electrical forces of the universe and with their own magnetic environment and emanation they produce wonderful manifestations of intelligence and power. Now, then, spirits communicate in other ways besides through mental mediumship. Spirits frequently come and manifest in a physical way through some object that is built up of material atoms, independent of the operation | triclans; you are not all astronomers; you are not all of the mind; that is, we mean that the physical object in giving these manifestations seems to be independent of the operation of human mind, but it is not independent of human mind, though independent of mind encased in the physical flesh. Minds are present in spirit form. Spirit of which we have told you before, and are as natural as are the physical bodies we behold to-day, and these spirit these intelligences come from the world of soul-life to | that. manifest through physical means to mortal comprehension, and they study the law of vibratory force. They study the law of electrical impulse. . They study the law of natural the building up of objects that shall be tangible to your | are just adapted to the study or experimentation of which sight and touch, and when they have become masters of | we have spoken. They are training themselves to be masthis knowledge they are ready to operate with the aid of ters in this art by which they can give to mortals unsome sensitive mortal with whom they can come in contact. From that sensitive mortal they gather emanations of Many of them do not care at all about expressing their own magnetic life; they gather also certain electrical forces personality. from the surplus that is generated by those sensitives, and they make these powers or forces their vehicles of expression The spirit who raps upon the table to call your attention by physical sound, does not come and with his hand rap upon the table-not once in fifty times. Sometimes a spirit will desire for his own amusement or interest to so materialize a hand out of the substances at his command touched upon, the thought that he is conveying to you is as to produce this sound with it, but that is not the usual method which spirits employ in rapping upon the table or to him whether you ever remembered that Franklin was inmind, although she has no knowledge of any word that is the wall or making sounds that will demand attention; terested in this electrical display. He desires to have the ponent.---Wendell-Phillips.

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Sale?

but they gather these electriaci forces, these magnetic forces, and combine them with their own and utilize them by will power, directing these forces upon the table or the wall, or in some other direction, and explode them so that when the explosion takes place the vibration is carried to your ears, and you hear the sound which seems to be a rap of some hand upon your wall or table or chair. That is the way that spirits work, and scientifically it is all mastered by research and experiment by wise workers who have dropped their mantles of clay.

The spirit may move a table, and you see it vibrating back and forth. You place some heavy body upon itperhaps some person of heavy weight, or two or three of them will be seated upon the table trying to hold it down, or upon the plano, but in place of that the object continues to vacillate, to rise and fall, and perhaps be entirely lifted from the floor, showing a stupendous power of physical force, and you say: "Oh! there must be a dozen spirits lifting that object in order to clear it from the floor,"

Now perhaps one spirit alone may be directing a force upon that object, and the vibrations are so rapid, the electro-magnetic forces are so powerfully directed upon that object that, like the mighty hurricane that sweeps along with cyclonic power lifting houses and uprooting trees and sending them broadcast, the plano or the table or some other heavy object is lifted clear from its standing place, and sent to some other part of your room; or it may not be swept away with gigantic force, it may seemingly be gently lifted and carried down among you and to the farthest end of the apartment with all that is placed upon it carefully protected from harm, and it is not a dozen hands carrying that through the apartment, but it is the skillful and the intelligent direction of those electrical forces with which the universe is filled, that is under the domination of human will, and these wise ones, who have spent ages perhaps in experimenting upon these forces, with these bodies in space, are enabled to direct that gravitating power and to exhibit it wherever they desire. This is the way, largely and mostly, by which spirit intelligences make themselves felt and understood by mortals.

"But," you will say, "how is it a medium tells me that she sees hands placed upon the floor or upon the table, and that they are working with it?" Very true, that may be. The magnetic force frequently flows through the handsthe spirit hands, we mean, of that intelligence; the elec trical vibration often goes through the body of the spirit because that electrical vibration makes an instrument or battery of the spirit intelligence. You know what it is to look upon a dynamo and understand something of its work in the generation and distribution of electrical force that has been collected from the atmosphere and concentrated for your convenience.<sup>1</sup> Well, then, look upon a human spirit environed by its body in that higher life is a spiritual dynamo, as a center of electrical impulse and power through which flows and is distributed this wonderful force of stupendous strength, and you will understand something of the powerful workings of spirit, not only upon and through matter, but throughout this entire universe, through this ether which you feel and which you call atmosphere. This is the working of the spirit, and comprises this science, a science relating to you these wonderful things existing in the universe; science telling you that you are electrical machines, that you are vitalized by this stupendous force within having intelligent will that must be developed by and through which you will express and manifest in one way and another all this grand intelligence, which is yours because you are a part of the infinite life, which is pall intelligence, omnipotent and oternal.

It might take a long while, dear friends, to define to you the operations of spirit intelligences through its various ramifications even in<sup>g</sup> contact with mortals seeking for expression to them understättalingly. Just think of it, what a grand study this must have been for man outside of the mortal form! What a wonderful field for research, for humanitarian investigating intelligences to learn of these things! Man does not learn it all when he steps outside of the mortal. Oh! no, he has to study. He must go to school; he must experiment; he must investigate; he must try again and again.

Every one of your spirit intelligences, your fathers and hands and wives, your dear friends and comra those whom you have known, they do not understand, all of them, how to come and communicate with a medium. They do not all know how to make a table tip or a flower lift from that vase and appear to soar toward you. 'Why, to some of them it would be as impossible to perform such a feat as that, without the aid of some chemist in the spirit world or some familiar messenger of the medium, as it would for you to-day to gravitate outward toward the sun and hang suspended in 'mid-air. 'It is impossible for them as yet, for they have not operated with these laws; they have not come to a full understanding of them. They can glide along through the ether because they have these powers of motion within them that are more easily trained. They are trained just as a child is trained to walk through the hall, holding to the chairs for support and to the hand of the one who is guiding, but by and by the child steps along there fearlessly, conscious of its strength and power, so the spirit comes to glide instinctively as it passes from the body, for the way is upward. The appearance of this material magnetic form, the spirit ual body, is upward from the feet through the cranial structure, and when the spirit body is formed it floats back and forth, and finally is enabled to go out, borne by the ethereal atmosphere to other scenes. But it has to be led, trained and guided, even in these things, as the little child is guided in its early steps toward locomotion and so on. But as the little child or the youth who is advancing in school studies on earth cannot possibly overcome the 'law of gravitation and all these other operations in nature sufficiently to rise from the ground unaided by material vehicles and hang suspended in mid-air, so the new-born spirit, is unable to know how to master these wonderful laws, and to make these electrical forces his servants he must study and investigate, and it may take years. Many are not interested in doing that. You are not all elecchemists. Some of you who are here would like, if you have the opportunity and means, to study chemistry; you would like to understand the co-ordination of forces and all these affinitizing of elements forming compounds for various uses, but you do not all care to understand these bodies are built up of atoms, forces and various elements things and study them. Some of you would like, if you Then its fruits will be blessings, and curses no more could.' to devote your time to astronomical research, to study the heavens and those planetary bodies that appeal bodies are vitalized by the indwelling intelligences, and so grandly to your souls, But you would not all care to do ipt en n. F Some of you would like to study music, for you may nave grand and beautiful expressions of it. flowing out through your souls into rhythmic, melodious sound. All operation through the correlation of forces and atoms for of you are not attracted that way. So with spirilts; some doubted manifestations of spirit power and personality.

work accomplished, and if through this power of electricity manifested by spirit intelligence he can aid your child, Remarkable your parent or friend to give an intelligent communication through the rap or the movement of the table or some other vibration of physical force, he will be more than repaid for a century of study and experiment in the spirit world.

And so they are working grandly, they are working valiantly; they are working with conditions that bind, and are sweeping onward through the ages making their experiments, performing their labor, achieving the grandeur of their efforts for human advancement and growth. All the world is becoming happier; all the world is gaining knowledge, and all mankind is reaching upward to higher conditions because of this vast army of human souls as unseen by mortal eyes they are sweeping onward with their work for the blessing of mankind.

And so, dear friends, this telepathy of which we have spoken, may be cultivated by every one of you. Some of you may have the power of diffusing the special electrical force that is necessary for the manifestation of some physical power or exhibition of spirit presence. Some of you may be what we call materializing mediums in embryo. Some of you may be physical mediums, undeveloped. Some of you may be clairvoyants, with just a little more of the scale hanging to your sight. Some of you may have the power of mental mediumship that needs a little stimulation for its out-flowering. Some of you may be natural healers, with pent-up forces of natural strength stored within you, that with a little intelligent understanding could be distributed to ailing people on earth and bring them up to health and a condition of strength and vigor of mind and body. All of you have something of this spiritual power; because you are spirits, you must have. You are spirits this hour, only with outside bodies. Through these bodies you can see, hear, touch and feel, and when you withdraw from them they are nothing but empty shells. So you must have spirit power, spirit perception, and it is by the perception that spirits can see, that mediums sense and feel and know things that you do not consider yourselves mediums, cannot understand. It is just the spirit perception reaching out and coming in contact with something that expresses knowledge or intelligence, and so they give to you what they do sense and you recognize it as a vibration of thought, a message of love, a wave of healing, or some beautiful gift and power from the

spirit world. That is all. Sometime you will understand more fully; sometime you will respond mentally to these vibrations. You will know your loved children talk to you; you will know your dear parents are close with their blessing; you will receive a hint and the token within you of their helpfulness and strength; you will realize that you are not alone, that through the valleys and shadows of mortality you are attended by radiant souls who long to do you good, and as you do realize this by the inward acceptance of that transference of thought by which spirits speak to you, by which they communicate in love to you, you will rise above the shadows of despair, the grief and sense of loneliness, and the sorrow and pain of the physical loss of those who have gone out from your external sight will all pass away. You will know they are here, closer to your hearts than they have ever been before, blending their magnetic life with your own, giving you only peace and love, causing you no care and anxiety, no pain and grief because of wayward steps in mortal life, but showering upon you the glory and the love and the beautiful conditions of the angel world.

Then, dear friends, shall you become more and more conscious of the great over-arching love of the angels, and go singing on your way, minding not the little obstacles and struggles of daily life; minding not those conditions that hold you down, but determined within yourself to overcome all things that are of the earth, and to gain the victory of soul-power, knowing that you are immortal, and that love, reunion, and that which is glorious and sweet, awaits you by and by.

#### "LOVE IS LIFE-GOD IS LOVE."

"Nothing useless is or low. Each thing in its place is best, And what seems but idle show Strengthens and supports the rest." -Longfellow.

mothers, your sisters and brothers, your children, your With love cometh knowledge, oh! child of the earth, a of music and mirth She will lead thee where fountains of joy have their birth.

Invention.

#### AN INSTRUMENT THAT RE-STORES EYESIGHT.

SpectaelesCan Be Abandoncd,

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ease. Cataracts, pterygi, and other abnormal growths can be removed and weakened vision im-proved or restored by the new and more humano method. If this is a fact there will be no need to go blind or to wear spectacles.

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## 875

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## STARTLING FACTS, **Deeds of Darkness Disclosed**

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

comfort and peace and some kind of helpfulness, as the may while you are sojourning here in the mortal form. Many of you are convinced that death does not end all; that in reality it opens a larger consciousness, a grander life to the spirit, and you are aware that when the mortal life is closed and you can no longer make use of the physical form you shall arise in new forms of utility and become reunited with those loved ones who are near and dear to your souls. This has been a grand knowledge which you have obtained through research, because of the inquiring spirit within you, because you have wished to know where your loved ones are, whither they have gone, and if possible could they return and commune with you. Those of you who may not have received the message of peace, the token of consolation, the tender word of love from your dear ones, are hoping to so receive. We trust that you are receptive to this influx of light and affection from the angel world, for your loved ones are wat ing, anxious as you can be to give the token of their presence, the consciousness of their undying affection for you, and we believe that through the needs of the heart, through the aspirations and outreaching of the soul, there shall sometime and somewhere come to you, either in the silences of the heart life, or through the ministration of some sensitive one, that understanding of the néarness of your dear ones that will be a help and comfort to you through the hours of your earthly life.

The question of the hour is, how do spirits communicate with mortals so as to make themselves understood? It has been commonly supposed by many that when a medium comes into an atmosphere of spirit intelligences and transmits to mortals some communication or token of their presence, that this psychic has only to listen to words spoken audibly to him or her, and to repeat them to those who come into their presence for some token of comfort. Now, spirits seldom communicate in that way. A spirit intelligence who can come into the aura of a medium and communicate in such a manner is very rare indeed, and he must be a familiar spirit of the medium. By familiar spirit we mean one that is in frequent attendance upon that medium, one who understands completely the nature, moods and conditions of his instrument, one who can manifest or operate upon the auditory nerves of the medium and make them respond by vibratory force to his own consciousness, and then possibly the spirit may employ the terms of speech to reach the inner ear of the sensitive, and so convey these words to that sensitive as we are speaking to you to-day. Now, he who is addressing you this afternoon is not the lady whom you see before you: she is simply a passive instrument of the spirit who is sending a magnetic force upon her brain and causing it to respond in vibration to his thought. He is not speaking these words which you are listening to; he is simply manipulating her brain as the planist manipulates the keys of the instrument, drawing out those tones which you interpret as music.

Now your speaker of the morning is manipulating the brain of this instrument. She is attuned to his touch or thought, because he is perfectly familiar with her brain organism and her psychic powers. He has been in attendance upon her for a quarter of a century-not every day nor nerhaps every week during that time, but frequently, and for the purpose of training her, brain to respond to his magnetic inflow of thought, consequently your speaker is overshadowing the medium, and her brain power being transmitted into language through the operations of her

Franklin may come, and he may so understand the law of electrical impulse, vibration and manifestations, as to be able to give some wonderful exhibition of physical power before your eyes, and if by that he should demonstrate to you the power of spirit over material things, the conactousness of intelligent mind independent of a physical

human body, he would be satisfied. It would make no difference to him whether you knew Benjamin Franklin why the motor power of hot." It would make no difference

Oh! seek her then ever thro' labor and song, And end the rude conflict that hate would prolong, 'Tis love, and love only, can triumph o'er wrong.

Oh !the world knows not yet half the duty of love .---It never has tasted the sweetness of love, It dreams not, it feels not how holy is love.

"Love is life"----"God is love," and the infinite source Of all forms and impressions of beauty and force, What mortals may hope then to trammel its course?

Love lays the foundation of worlds, and her hands Form the billows of ocean to cradle the land,. And she buildeth her hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars, She makes the swift winds and lightning her cars, And the blossoming clouds of the morning are here.

Love nothing despiseth, or counteth as vain, What is, she improves, in her hand "loss is gain." E'en the smoke of a battle she turneth to rain.

Love "thinketh no evil," she "seeks not her own," From the peasant who reaps to the king on his throne, She exacts not her tithe till the harvest is grown.

Thro' ages unnumbred she reaps and she sows, Then patiently waits till the blossoming rose And the lilies of love all their beauty disclose.

The soil planted in each bosom is self, And its flowers are man's pleasures, its fruits are his pelf. While justice and truth live in books on the shelf.

But oh! 'twill be shown in the growth of each soul That the highest self-love seeks the good of the whole, And this heaven-born truth every act will control.

All hearts thus obeying her holy decree, Will sing in earth's temples the songs of the free. 'Tis Love, and Love only, can make the heart free.

Will sweep o'er the world with their pestilent lore; Every heart will plant in Love's garden the seeds That will show in her harvest increase of good deeds. And the blessings of life will then equal man's needs. Then prisons and chains, then the gallows and knife Will mar not the growth of this wonderful life, Or wake the dark fountain of hatred and strife,----But men, taught of angels, will cultivate flowers To bloom in life's garden as well as her bowers, And Love, and Love ever give wings to the hours,-Then "wars and rumors of wars will cease," Till Earth shall resound with the "Gospel of Peace." BELLE BUSH.

Wisdom is the talent of buying virtuous pleasures at the cheapest rates .--- Fielding.

A good-word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing .-- Tillot-Bon.

Perfect valor is to do unwitnessed what we should be capable of doing before all the world .- Rouchefoucauld. Let us always remember that he does not really believe his own opinions, who fears to give free scope to his op-

والمعادر واستقادهم والمعاج والأكار

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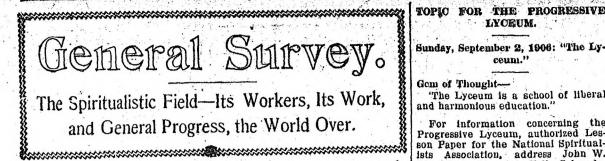
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## The progressive thinker



AS A GENERAL RULE, IN THIS is alone responsible for any assertions or statements he may make. The editor ANONYMOUS COMMUNICATIONS allows this freedom of expression to the statement of ex allows this freedom of expression, be-WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be 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 inade-quate to publish everything that comes to hand, however much we might desire

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to do so. That much we might cease 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 re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. one side of the paper. Please bear this

Item is cut down to-ten lines, and ten lines to two lines, as occasion may require

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Oprrespondent writes so and so, with-out giving the full name and address of the writer. The items of those who do not comply with this request will 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. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

A group of sixty or more "fresh air" children from crowded Chicago will be entertained in Clinton this summer if the plans of a number of Clyinton h the plans of a national strain the church people do not miscarry. The Mississippi Valley Spiritualists Association has donated the use of Mount Pleasant Park, where the annual reunion of the Mississippi Valley Spiritualists comes to a close the last of the month, to the children, and it is proposed to bring the girls and boys here on Aug. 29, and to entertain them for a week or ten days. A mass meeting will be held Thursday night to arrange for the entertainment of the boys and girls.

The Chicago American says: "Mrs. Marvel Miller, a clubwoman of Port-land, Ore., is the complainant in one of the most remarkable suits ever brought in Chicago. She came to this city to secure the services of trance mediums to improve her failing hearing. In vain she consulted trance mediums, clairvoyants, magnetic healers, inspirationists, impressionists, prophets, mental telepathists and sevimpressionists, seventh daughters, daughters of

When writing for this paper use a pen or typewriter.

KIND,

Pueblo, Colo.

and am often enlightened thereby."

arrived here the 18th inst., and was

greeted with a large audience, and by

PASSED TO SPIRIT LIFE.

resided in Hillsboro. He was a man

words constitute one line.]

Society last Sunday evening. She is to be our medium, and a good one she is. Her residence is at 3513 Went-We go to press early Monday morning, hence communications intended for that current issue should reach this worth avenue, where she gives readings during the week and Sunday af-ternoons at 2:30. We do not hesioffice not later than the previous Saturday morning. Bear this in mind.

tate to recommend her to those who want good honest work. We still hold our card parties in spite of the hot weather. We give beautiful hand-ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR painted china for prizes, painted by PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE Mrs. Bong.' Minnie Sharlow of 303 Lafayette WASTE BASKET.

in mind. ITEMS.—Bear in mind that items for the General Survey will in all cases be dime doing to place a great work you active worker. the General Survey will in all cases of adjusted to the space we have to occu-and in order to do that they will py, and in order to do that they will generally have to be abridged more or leas; otherwise many items would be crowded out. Sometimes a thirty-line in the library here. I am very much in the library here. I am very much interested in Mrs. Petersilea's letters, against Spiritualistic phenomena. However, I know spirit return to be a and the articles entitled "Guardian Let us give thanks wherever Angels." they are due."

Mary B. Hill writes: "The meeting of the Band of Harmony social, held at the delightful home of Mr. and Mrs. Fravel of Austin was another day to be remembered. The afternoon was given over to song, sociability, and to some of Chicago's noted mediums, who added to the pleasure by giving spirit messages until the hostess announced the hour for supper, when we found the tables most bountifully pread, and beautifully decorated. The evening session was filled in with solos by the Misses Vini and Celia Fravel. All were entertained by the sweet voice and song of Miss Luella

her sermon and great manifestation of Smith of Michigan, who we claim as one of our sweet songsters, after clairvoyance and clairaudlence, aswhich we listened to a very interesting talk by Dr. O. E. Miller, on 'Diet.' Our tonished her most ardent admirers. She goes from here to the camps in hostess in her happiest mood bade us Maine.' welcome, and the social was pro-nounced a grand success. The next Mrs. Maggie Henry writes: "At the

Spiritual Mission Chapel, Old 77, on last Sunday evening we were especisocial will be held August 30, at the home of Mrs. Hattie F. R. Peet, 874 ally favored by having a dramatic reader in the audience who kindly fa-West Madison street, east of Leavitt street. Progressive euchre in the afvored us with a selection. It was ternoon for those who wish, playing highly appreciated by the audience. to begin at 2 o'clock; six prizes; score Our speaker, as usual, took the subcards 25 cents. The evening holds a ject for his lecture from his audience and he certainly gave us some very surprise. Everybody come and join us in having a good time, and with all fine advice, and I trust all will profit try to advance a glorious cause." by it. The lecture was followed spirit messages and psychometric

Ferd C. Suhrer writes: "On Sunday fternoon, Aug. 19, the congregation readings by a number of mediums, of the Rising Sun Spiritualist Mission also readings by your correspondent The Professor answers a personal question for each person in the audiwas favored by a lecture from Mrs. M. Gage of Racine, who is a talented speaker, possessing a bright mind. 'The Seven Talents' was her subject ence.

and was much enjoyed.' Sisters Hild and Kirchner gave spirit messages. In the evening Bro. Chas. E. Hughes interested us in an intellectual discourse which was much liked. The guides of Sister Kirchner again demonstrated the return of those departed by giving a number of acknowledged tests. Mr. and Mrs. Lang of St. Louis favored us with a visit and were welcomed. For Sunday afternoon, Sept. 2, we will have Sister E. Briggs, and another opportunity to ask questions. These op-

TOPIC FOR THE PROGRESSIVE VIBITING THE VARIOUS CAMPS. The Good Work, That Is Being Accom-

LYCEUM.

ceuni."

To the Editor.-The writer is de-

sirous of saying a word or two relative to the camps he has been visiting this year, and thus let those who have not taken advantage of the camp-meetings

know what treats they have missed. After the opening of the Wonewoc Wis., camp, the writer journeyed to Chesterfield Ind., to make his initial visit there as a worker. Other pens than mine have buy described the beauty of this favored spot, so there Ring, Green Mountain Falls, Colorado. things told them that the mediums had no way of knowing except through is no need of me dwelling on that. will simply say that at Chesterfield their guides. One gentleman, a D. D. and M. D., who only a few months ago was convinced of the great truth, ofhad one of the most pleasant times of my life.

At the time of my visit there seemed to be the most perfect harmony pre-valing, and everybody made it a point fered to give his experience. So we accepted Dr. G. E. McNeil's offer, and he is to speak for us on the 26th, and more in future. Mrs. E. Guckert and to make the visit of myself and daughter a red letter event in out Mr. E. Moore, her brother, joined our lives. At least so it seemed to us, for one and all were kindness itself.

Mrs. Anna Gillespie was present, and had charge of the lyceum and entertainments, as well as lecturing as occasion demanded. This gifted lady was certainly the right one for the place, for the children were always happy in her company, and the young people of the camp were more than in love with their leader.

The music here was excellent, and was all furnished by young people of much ability; in fact these young people or ple were a revelation to me, for I have never seen so many talented young people assembled together on a avenue, Detroit, Mich., will be pleased to hear from any society in need of an camp ground, wherein there was so Will some of the readers of The Progressive Thinker send the address of Dr. Louis Schlessinger to C. J. Mclittle friction and jealousy. The mandolin club, composed of Miss Minnie Mendenhall, Miss Carrie and Miss Clelland, Room '10, Riverside Block, Adaline Meikle, and George Vonderheide and Earl Miller, was a source of great pleasure to all. Miss Jessie Mrs. Emma Smith writes from Salem, Oregon: "I read and hear much Marley is a most proficient planist and accompanied orchestra and singers in a delightfully satisfactory manner. Miss Hazel Wertz of Anderson is the fact, as I have evidence of its truth every day, being clairaudient and parpossessor of a wonderfully sweet voice, of which she makes excellent tially clairvoyant, and have had many experiences convincing to me, but of She has one great feature in little value to others; yet there are many things connected with the pheuse. her favor, and that is her enunciation when singing; she articulates so clear-ly that her auditors know what she names that puzzle me, one being why spirits cannot give me their names or dates. I know there is a reason for it. I often find subjects I says; this is a great treat because so different from the vocal gymnastics which sometimes passes off for singhave been thinking about brought into ing. I cannot say which of these discussion in The Progressive Thinker, young people is the most talented for they are each and every one the best in his or her own field. It was more Judge A. H. Dailey writes from Lake Pleasant, Mass.: "Mrs. Pepper

than a pleasure to have met them, Another worker who took part was Mrs. Marian Carpenter, who is surely a prime favorite; and Mrs. Murtha, of Toronto, Canada, with her soulful messages brought consolation to many hearts. Time and space forbids the mention of the many workers on the grounds; each one had his or her place which they filled to the best of

their ability. The mention of Chesterfield would not be complete without mention of a "young" man, the meeting with whom was a great, treat; I refer to our venerable brother, Dr. Mendenhall. Over eighty years of age, his mind seems touched with pegennial youth, yet, withal, with the wisdom of the sage. Several good hours were spent in con-versation with him-to the great profit of the writer. Brother Mendenhall is surely, a philosopher and I am very glad to acknowledge my indebtedness to him, for the pleasure his advanced thought gave to me while

by

was

From Chesterfield, Leone and went back to Wonewoc, there to spend a week at the home camp; everything was going smoothly there; the vice-[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate president, C. C. Pratt, proving him-self most efficient, and Bro. Frank T. of fifteen cents per line. About seven Ripley filling the chairmanship in a

highly satisfactory manner. Again I journeyed afar, this time, to Vicks-Passed to spirit life, from his home burg, Mich. At this place also the writer found genial people and was afin Hillsboro Bridge, N. H., August 3, Lorenzo Worthen. He was born in New London, N. H., Nov. 12, 1834, forded a delightful time. In the heart of a great grove of oak trees, this camy is held. The management

Haslett Park Camp. Since my last communication to your valuable paper we have had a spiritual fedst at Haslett Park. Mrs. R. S. Lillie came to us Aug. 11. We are richer for her visit here. Her

beautiful inspiration, at times woven into rare poems, have left an impress upon us that will not soon pass away. Sunday, August 12, was a busy

day with us, a day of which we can speak in old Methodist style. "It was good to be here." Mrs. Lillie proand played Annie Laurie. claimed the truths of Spiritualism in glowing terms contrasting them with decaying faiths and creedal systems. At noon we found we had a visitor-Thomas Grimshaw of St. Louis, Mo. After Mrs. Lillie's afternoon address, Mr. Grimshaw accepted an invitation to speak to the people. He was greeted with much applause and it was an

interested audience that listened to his ringing words for a clean and honest Spiritualism. Geo. A. Letford, the drummer me-

dium, was with us at this time, and followed the lectures with messages in the cake. Woman's Day has, however; always rom the loved ones in the Borderland. een the greatest day of the season. He fed the hungry and added knowl-edge to their faith. Then followed The grounds were turned over to wo-

men and daylight found everything in the christening of two little babesfull activity. Everything and everyone a child born upon these grounds. Mrs. Lillie took the infant in her arms, her mother's heart shining in her face, and spake beautiful words to the parents and to the child. It was the acting president rang the bell and presided over the morning symposium,

a poem in words, and to me the scene itself was filled with poetry. Mrs. Lillie asked Mr. Grimshaw to perform the ceremony for the next little one, which he did in an impressive manner. The babies both did their parts admirably, as well as the preachers.

On Tuesday, Aug. 14, the Michigan State Convention honored us by meet-ing upon these grounds. We set aside our afternoon session until even-ing, and gave them the floor. Many children. of the visiting delegation were with us in the evening, and it was our good pleasure to lisen not only to the fine address of our good sister, Mrs. R. S. Lillie, but Miss Elizabeth Harlow, Mr.

Grimshaw and Oscar A. - Edgerly fa-vored us with addresses that made us feel that the book of inspiraion was not closed, but that its immortal nower was upon the minds of men to-day. We feel indebted to these able work ers and exponents of our glorious cause for their assistance upon this occasion.

Mrs. Marian Carpenter came to us August 18. Her coming is always greeted with joy, and many hungry nearts are made glad by her presence Her fine inspiration is always an up lift and higher planes of being unfold before us. Truly the world is better when the reason of man and the heart for her sweet influence. We bade her of woman shall sit in council together and devise laws beneficial and wise, adieu August 23, when she left us for Lake Brady Ohio. Mr. Carpenter spent Sunday with us, and lent his gefor the best interests of humanity; when monopoly, greed, trusts and lobnial influence to the camp, much to byists shall stand aside and the greatour enjoyment. Mrs. Sharlow of Deest good to the greatest number shall troit assisted Mrs. Carpenter in the be embodied in our Constitution. message work Sunday afternoon Miss Brehm's rare personality was We are sorry to note that Harry J indeed the greatest argument in favor

Moore is unable to meet his engageof the equality of the sexes. ment with our camp. The manage ment, however, are fortunate in securdance of the season. It was "Ladies' ing Mrs. Abbie Sheets of Grand Ledge choice": they select their partner and to fill the place of Mr. Moore on our pay for both. Gray hair danced with program. Mrs. Sheets is one of Michcurly locks of youth, and two steps igan's foremost speakers, and is the three steps and stepping where it hurt most was the order of the night. Over 200 couples balanced to cor newly elected president of our state association. She arrived in camp this morning. Her lecture this afternoon was listened to with much attention circled round, ladies change, promeand the messages which is a new featnade all, and everybody had a splen ure of her camp work, were fine in deed. did time and renewed old acquaintance and their own youth, and at midnight On Thursday and Friday of

week. Eugene V. Debs will be with us. We expect many will come at this time to hear this noted orator. Sunday, Sept.-2, closes the camp for this season, D. M. King being the speaker Sep. 1 and 2.

Come and listen to our truth. It is the gateway to larger possibiliies. EMMA GIBBBS. Grand Rapids, Mich.

Vicksburg Camp.

The key to success at our Spiritual-

ALL HAIL TO BEAUTIFUL LILY DALE!

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

Lily Dale a new revelation, and the National W. C. T. U., decorated with and played Annie Laurie. white ribbons, loked down upon the Proceedings did not stop however. Oh, no. Lily Dale is in the height of her glory, her greatest glory and larg-est victory. As the beauty of the large bucket or the strength of the well was pictured by a moss-covered well and the time-hon-ored bucket on the aft end of the well Proceedings did not stop however. place charms all so the spiritual power sweep. Miss Brehm delivered the ora-is felt by all the children of men who come within the gates—orthodox, her-etics, Spiritualists, republicans and when the son or husband comes stag-

other sinners. We have had a great Woman's gering home for the first time it assumes a new interest and the outcome Week, including Woman's Day, Trav-el Day, Temperance Day and Peace means heaven or hell to that family at least. The speaker outlined Day; each one seemed like the raisin temperance question as a world issue,

showing how largely what is known as moderate drinking affects the prosperity and success of nations, and with what seriousness statesmen as well as Alturists are concerning the effect of the social glass and the cigarette upon body was decorated in the color of the the physical and mental stamina of day---'yellow''--from the house-dog the young. The hope of the nation to the chimney top. Mrs. Humphrey, lies in the industrial, economical, intelligent abstainer, the leaven of the whole lump.

and short addresses were made by Mrst M. A. Carpenter, Mrs. M. E. Cad-Miss Brehm's masterful effort was listened to with deepest interest and wallader, Miss Alice E. Bennett, Mrs. her audience received a broad view of the effect of the old-time social cus-Helen M. Gougar and Mrs. Laura G. tom of treating. Fixen, elucidating on the advance

Sunday was Peace Day. Miss Helen Gougar a regular volcano, erupted; she talked peace in a most march of woman from the subjection of the past to her rightful God-given place at the side of man, enlarging her views and her waist, and thus war-like manner and proyed her willingness to fight for it. President Roosevelt was criticised sharply for equipped herself better mentally and The afternoon meeting was the ships and the millions of dollars spent for battle-great event of the day. The audito- bear-killing executive.

In the afternoon Miss Brehm spoke rium was overflowing, everybody and his neighbor were there. The roson Peace, with that calm, peaceful. trum was beautifully decorated under masterly strength which is one of her the supervision of our tireless chair- chief attractions. She discussed the struggle between the North and the South, which in addition to its heartman of decorations, Mrs. E. Alger. The orator of the day was Miss Marie C. Brehm, State President of the ache and woe, its loss of human life 10 Inois W. C. T. U.; a Presbyterian, holding the highest official position accorded any woman in the General Assembly of that church. Miss Brehm address was masterly in thought, and eloquently delivered, and the presence fully met the expectations of her auof Miss Brehm and her co-laborer, dience and with her clear, well modu-Mrs. Gougar, among us was helpful in lated voice, logical arguments and womanly dignity, held them under her opening up special avenues in lines of magic spell until everyone could per- work helpful to humanity, and therefore along the lines of the work of our ceive a vision of the coming day when philosophy. Uncle Sam will really keep house;

On Tuesday, Hon. Noah Webster Cooper of Nashville, Tenn., was the speaker. He came the typical Southern gentleman, bringing with him the fire, the poetry and chivalric politeness of the real Southern man to the manor born. His address, "Back to manor born. His address, "Back to Eden" was full of children and birds, flowers and gentle breezes. He talked and he sang in a delightful Southern dialect and it was a refreshing change from the accustomed northern style of oratory. He placed Eden in its proper place in the heart of each mortal. Lonesome and homeless indeed is the mortal who has not reveled in its beauties or enjoyed its possession.

On Wednesday Oscar Edgerly gave way to his guides who advocated the ners, swung their partners, all hands abolition of the word Supernaturalism. as we cannot trancend the limits of the universe, whether in the laboratory of the scientist or in the seance. room of the Spiritualist, there is nothwe all felt that it was the greatest Woman's Day Lily Dale had ever had, ing supernatural. Take universal nature for your bible, and heaven and earth, skeptic and scientist will all that it measured up in full and Nature is true every time agree. slopped over of its great measure of happiness and good will. The next day was Travel Day. and her teachings transcribed on the tablets of the great cosmos can be relied upon. And so we are passing our days. We had expected mental dys-Mrs. Helen M. Gougar took us to New Zeland in the morning and in the af-ternoon we went to Switzerland with pepsia but everything agrees so well Miss Brehm, and while we enjoyed with everybody that we just have a delightful time. the the trip, the people and the sights,

Volumes could be written on the we felt America was, after all, good struggles in the individual human enough to live in, in fact a little the heart, of battles fought and victories itual-true platform was decorated in red, white cism and personality—so that not only

ironclad should feel it, and know that

there was something to be found at

above and beyond what the rush and

struggle of the world can bestow; a

and having spent a week and much rtunities are golden and should be taken advantage of. She will be fol-lowed by test mediums. Sister M. money, to-day she instructed her attorneys to take legal action against the persons who have failed to get Price of Austin will occupy the rostrum in the evening, and we will hear from the other world messages which something uplifting as usual. Spirit she could hear. She told Attorney messages will follow. Lowenthal to proceed especially Mrs. Dr. Dobson-Barker, corre-

against a Mrs. Dixon at 44 Thirtyfi 'st street."

sponding secretary, writes from San Jose, Cal.: "The First Spiritual Union

Dr. Beverly writes: "Dr. Hahn of San Jose, Cal., was favored August Lrooks of San Francisco, an ordained 19, with some good platform work by Mrs. M. E. G. Howe of Los Angeles, minister, has been rendering good service in his lectures Sunday evenings secretary of the California State Spirduring August. Madam Kuntz has itual Association. She gaye a short address on organization which aroused also favored us with fine solos. Harry Tobias continues his short lessons on the Spiritual Man, in the afternoons. much interest. After the lecture she gave many good tests in her beautiful Prof Hillis and many other mediums readings from flowers, to the large and attentive audieice. Our conferare constant in attendance, so that every one receives a test. Miss Violette ence meetings at 11 a.m., are well at-Beverly has charge of the music. The tended. Mrs. Nettie P. Fox will speak Doctor has returned from camp, and for our society, August 26." will introduce many new attractions in A. P. Smith writes from Milton.

the near future. Our people are very Mass.: "Eighteen years ago, in my much encouraged for there is always house at North Scituate, Mass., in a harmony in our midst, and all are dark circle there were four persons sitting at a small table, in the center willing to work for the good of the cause. We have the coolest hall in the city, northwest corner Thirty-first street and Indiana avenue. We hand. At one end of the table a geninvite the visiting public to come and tleman sat, and at the other end a enjoy these meetings, which last from 3 to 10 p. m., every Sunday." young lady, our hands touching each other so that one could not move with-Minnie Sharlow of Detroit, Mich. out my wife or myself knowing it. On Minnie Snarlow of Decroit, altern writes approvingly of the good work done at Haslett Park Camp. The meeting in Detroit will open again and they were all sounded at the with Rev. Sarah Crawford as speaker. same time so that we could distinguish

Mrs. M. A. Logue writes from each sound. After that two small Butte, Montana: "I am still in the bells were passed around and would Builte, Montana: 1 am schr in the peris were passed atound and would field doing all that my health will per-mit for Spiritualism. Mrs. Eva Mc-Coy has been holding meetings here, assisted by Mrs. Clara Ferris. Mrs. on our heads. Orders were given Estiro of Pocatello, Idaho, had a through a speaking trumpet (one of very interesting meeting last night, which I had on the table,) perfectly The cause is progressing in Butte, plain so we could understand every ow but sure." Hon, Charles R. Schirm writes from power or influence?" slow but sure.

Fortress Monroe, Va.: "I am spending a few days on the Maryland pilot boat, Mrs. A. Sexsmith writes: "Sunday, August 19, was another day of interest in behalf of the Christian Spiritualist Calvert, off Fortress Monroe. I came here after leaving Lily Dale, where I spent nearly three profitable weeks, and otherwise had a delightful time." short talk in the opening of the serv-Correspondent writes: "Mrs. Lora ices, and then we were favored by an Holton, the well known musical life inspirational address from Brother reader, message bearer and psychom Bloom, which every one greatly en-etrist, is at Vicksburg camp, meeting joyed. Messages were given by Miss old friends. She has been out of the Thomas and Mrs. Bloom, all recogmother passed to the 'Beyond' last able meeting was held, many coming She is contemplating a trip to Lake the suburban towns. Miss Thomas Helen, and would like to make en- gave a very beautiful lecture. gagements en route with societies on sages were given by her and also by easonable terms. Address her at No. our sister, Mrs. Addie Cluburn, which 4324 St. Lawrence avenue, Chicago. were greatly appreciated. Brother Ideal weather has favored the camp. Shurer was again with us and assisted ences have greeted Bro. H. D. Barrett, meetings will continue until further and his plen and statement in regard notice every Sunday afternoon and to the N. S. A. were responded to been gat 3 and 8 o'clock; also circles heartily. Much praise is due to The every Wednesday afternoon and even-Progressive Thinker for its efforts to ing, and Friday afternoon. Great inweed the frauds from our ranks and terest is being taken in these midplace Spiritualism pure and simple week services, many coming who can't upon its rightful basis before the get here on Sunday." world. Long may it live and the good Eva L. Stewart writes: "On August

19. the Hyde Park Occult Society had work go on. Mrs. S. E. Mackly writes from the pleasure of receiving message Ferndale. Cal.: "My premium book. from their spirit friends through the "Ghostland," was received, yesterday; | mediumship of Mrs. E. Guckert and and I want to tell you I was simply Mrs. Jennie Staner, Adams. Mrs. Ad-delighted with it; it is such a beauty, ams gave us a fine talk on Spiritualand from the little dip into its contents ism. We had many strangers in the which I have permitted myself, I audience who were surprised to have

of sterling honesty and integrity, having the confidence and respect of a large circle of friends. He member of the Order of the Golden Cross. He had been a Spiritualist for twenty-five years or more, and was a great worker for the cause, always ready to defend it. He has been sec retary of the Sunapee Camp-meeting

the la

Association, Sunapee Lake, N. H., for several years. Funeral services at his home, August,' conducted by the writer. EDGAR W. EMERSON.

Passed to spirit life, August 11, at the home of his son in Decatur. Mich. Julius A. Anderson, aged 80 years. His remains were taken to Helena Montana. He was a kind husband and father and a firm and consistent Spiritualist. He leaves a widow, four sons and a daughter to mourn his loss. 'He is not dead, but arisen.

MRS. M. E. ANDERSON.

Mrs. Alice James passed to higher life, August 16, 1906, at her home in Volinia, Cass county, Mich. She was a kind, loving, devoted wife and mother, respected by all for her noble qualities. She leaves a loving husband, daughter, four sons, three sisters and many friends, who are blessed with an assurance of a life be-yond. Services conducted by the yond. LAURA'L. CRAWFORD. vriter. Detroit. Mich.

Michigan State Spiritualist Associa-

tion. The thirteenth annual convention of the Michigan State Spiritualist Association was held at Haslett Park; Aug. 14. There was a large attendance of fficers and delegates and all took a lively interest in the proceedings of the meeting. The reports of the officers were very gratifying indeed, showing a slow but steady growth. Our financial condition is the best it has been for years, and this is almost entirely due to the noble-and efficient work of our retiring president, Dr. fulia M. Walton, of Jackson, Mich., and the secretary, Miss Rena D. Chapman of Marcellus.

Will the secretaries of the local so cieties throughout the state, whether chartered or not, kindly send to the state secretary a list of their present officers, as there will be important notices to be given from time to time. It will be impossible to reach you unless you kindly comply with this request. It will also aid in keeping in close touch with each other and bring progress in our work.

The officers for the ensuing year are s follows: President, Mrs. Abbie E. Sheets, Grand Ledge: vice-president. D. W. Sprague, Detroit; secretary, Miss Genevra Spaulding, Lansing; treasurer, Mr. C. A. Clement, Lansing; Trustees—O. E. Spaulding, Lansing; E. E. Carpenter, Detroit; C. J. Harris, etoskey.

These

Kindly address all communications to the president, Mrs. Abble E. Sheets, Grand Ledge, Mich, Lock Box 175, or to the secretary, Miss Genevra Spauld ing, 1230 Michigan avenue E., Lansing, Mich.

GENEVRA SPAULDING,

is in the hands of Miss Jeannette Fraser, who is most self-sacricing in her labors for the camp.

The music nere was turning, and the Axtell Sisters of Vicksburg, and ably handled. Whole-The music here was furnished by souled, genial people abounded here, and I was glad to have the pleasure of spending a week in their midst. Geo. Letford, the drummer medium, was present to give messages: also Mrs. Lichtig, of Chicago; the venerable Dr. Peebles came to Vicksburg Sunday, and gave a discourse which pleased his audience greatly.

Mediums of several phases were on the grounds, and as far as I could learn were giving much satisfaction to those who visited them. Take it all in all, Vicksburg is a beautiful spot; those who failed to attend this year had better take the hint now, and prepare for the visit next season. An outing there will be profitable men-tally, spiritually and physically.

From this point I again returned to Wonewoc for the closing week, after having been called to Warsaw, Ind., to say the words of comfort to sorrowing hearts. The ocsasion was the funeral of Frank Snyder, a most estimable young man of that city, who was severely injured while fulfilling his duties as mail clerk in the Railway Post Office Department. Mr. Snyder was less than twenty-two years of age; was the idolized, only child of Brother and Sister Snyder of Warsaw. Besides the parents and friends who mourn his departure, Frank left a sweet little wife, a bride of only five months, to mourn the absence of the one who

had but so lately brought into her life life's swetest joy, the boon of love. But each and all of these dear ones face the world with the strong conviction that Frank is still alive—that he is near them, and that sometime his love will place the intervening yell and make them know that "the dear ones he has left behind he never can forget." orget." .... The closing week at Wonewoc was

eventful, and the mamp closed Sunday night, Aug. 12, after the most suc cessful season wenhave ever had. Our auditorium, zhuilt last year, and our rooming house erected this summer gave entire antisfaction, and has given the public a confidence in us never before felt. anBrow G. H. Brooks, the worthy president of the State Associa-tion, paid us a visit, meeting his many old friends, and making' new 'ones; All in all Wohewod's one of the most healthful and delightful camp grounds I know of. ...

The aftermath of the camp was the wedding of Milss Gertrude Spooner, for many years the secretary of the camp, to Mr. C. B: Griswold. The writer said the words which ratified the union, and they departed on their honeymoon rejoicing in life and love.

From Wonewood the writer jour eyed to Ottawa, Kansas, from which beautiful spot I am writing, but of this more ation. WILL J. ERWOOD.

"Harmonics of Evolution. The Philosophy of Individual life. Based Upon Natural Science, as Taught by Modern an avenue E., Lan-Masters of the Juw." By Florence Huntley. A work of deep thought, car-rying the principles of evolution into Secretary M. S. S. A. now fields. Price, cloth, \$2.

ist camps consists of kindness. etiquette, and a welcome hand to all and Blue, and a large picture of Miss the spiritually minded but the world-honest mediums. The reverse drives Frances E. Willard and one of Mrs. L. ly, the scoffers, the orthodox and the them to other places, and the attrac-tion is gone, leaving the camp in a deadened condition.

just returned from Vicksburg camp. The beautiful lesson there was kindness, and indeed true etiquette was everywhere practiced. To me it was a foretaste of the higher plane of existence. Surely true harmony prevailed THIRTY THREE AUG 25 on the clean, pleasant, artistic ground on the clean, pleasant, artistic ground and saviors were all made on the where you could see mediums walking plane of the five finite animal senses, about in a brotherly and sisterly way. I saw no frowns exchanged by them,

neither did I hear of back-biting expressed by those loving instruments. fore the foundation of what is called Christian civilization was established As mediums are like looking-glasses, they revealed the beautiful life of the sweet woman who rules by the hand of the idolatry. All that wish to prove the idolatry of Christianity, can do it kindness. I shall never weary in by unfolding their own spiritual speaking of the good management of Miss Fraser who has been so faithful appear, for they will be above the

and independent in her camp work as plane of idolatry, where creeds will nevermore darken their spiritual vis-

Meeting Elizabeth Harlow on this ion. This is the mission of true Spircongenial camp-ground also added itualism; and it has come to stay and much to my life. She is truly great, revolutionize the human mind. All that wish a helping hand will yet so humble, making no distinction between people, feeling that all are find one in "The Historical Jesus and made of the same material. If all the Mythical Christ; or Natural Gene-Equinoctial workers were like her, the cause of sis and Typology of Spiritualism would never totter, for Christology," by Gerald Massey. Gerall would be united in one great ald Massey is a spiritually unfolded whole. Spiritualist. His book is A. C. DOANE.

MRS. JENNIE MARTIN. Grand Rapids, Mich.

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best on earth.

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In the evening we had the greatest

even unto perfect day; better than ment on the man-made gods, humanity must developed their spiritual or money, than popularity, than honor: infinite senses, and that is what Spiritthe true happiness and peace of the ualism has come to do; for the gods human soul; the coming out of the and saviors were all made on the twilight of gloom, and doubt, and unand on that plane are their worshipers who have prayed themselves into darkness worshiping images; there-

certainty into the sunlight of Knowl-edge. LAURA G. FIXEN. edge. A NEW GATEGHISM

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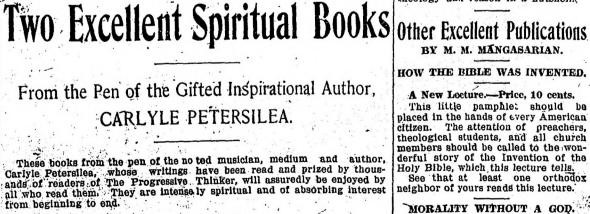
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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answere thave called forth such a host of re-spondents, that to give all equal hear-ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary 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

NOTICE .-... No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has liecome excessively large, especially letters of inquiry requesting private an-swers, and while I freely give what even information I am able, the ordi-nary courtesy of correspondents is ex-HUDSON TUTTLE. nected.

R. S. James: Q. What is the Jaina religion and its origin? A. The origin of this sect is a dis-

puted point and probably never can be settled authoritatively. The Jaines themselves, receiving their scriptures as inspired, claim to have originated 700 B. C., through the .teachings of Parsvanatha, and according to Buddhistic writers, through the influence of one of six false teachers, who were rivals of Buddha. Another theory is that it sprang from a union of Bud-dhism and Brahminism in the beginning of the sixth century, by Bud-dhistic leaders in an attempt to stay the tide of popular thought which was settling toward the old Brahminical faith. Aside from all theories and speculations the Jaines faith has ing, shrines and relics, and in a the marks of being a reform and measure by administered drugs, allo-

inlending of the two great existing pathic or homeopathic, the action of sects, the Buddhists and Brahmins. which depends more on the expecta-it accepted some of the rites of both tion excited in the patient by the asand rejected others. It rejected por- surance of the physicians than their tions of the Vedas and received por- intrinsic curative qualities.

victor," applying to one who has con-guered desires, passions, everything earthly and come to a state of "perfect ever, beyond the helpfulness of faith, There is surely a misunderstanding of the meaning of "apathy" as thus applied, for harmony, tran-quility, or likeness to Jina is intended. It is a peculiar thing that while the Jainas are divided into laymen and clerics, the latter do not act as priests that office being conferred on the Brahmins, and this custom has led to wildest corruption of the original the subject. n their power to teach any doctrine they pleased.

great sects, the Degambaras, the most ancient, and numerous, were, "sky-chd" or without clothing as their name implies. They, however, con-formed to custom except at meal-time. The Swetambaras were robed in The Swetambaras were robed in dred doctrinal points, and agree in so took for her subject, "The Things many more and innumerable customs That Are to Be." Mr. Richmond reand observances that the belief would ported the address in full, and it may be an intolerable burden to the west- appear in The Progressive Thinker Their reverence for ani- later. ern mind.

Reply to J. H. Mendenhall. thusiasm at Antioch, proclaimed his mission as from God (The Acts 18: 47.) He even appears to have con-verted Peter to his views. The doctrines of Paul, after centuries of fierce contention became strict ly orthodox, and Christianity, molded thereby, became Pauline, and far away

Gauiltes, and carried away with en-

from the teachings of Christ. It would be a burdensome task to give the texts which the various doc-trines depend on for support. Their hair-splitting interpretations and arbitrary application belong to the ver-bosity of scholasticism and obscurity of theology.

G. W. Ackerly: Q. We some-times read of wonderful cures being performed in the Catholic church by the bone of Saint Anne, or some other saint. But I don't know as I have ever read in any Spiritualist paper of any cures through magnetic healing, or mental healing, or spirit healing. It seems to me that if there are any known cases, of cure, remarkable or otherwise through spirit power, or through other magnetic powers, it would be wise, for the benfit of its readers, to have a true report of such cases placed in The Progressive Thinker.

A. There are many spiritual heal-ers who are constantly performing cures, in many instances bordering the miraculous. If all the remarkable cures performed by Dr. J. R. Newton had been recorded they would make a large volume. The account of cures by Mrs. Matteson of Buffalo, N. Y., would make several volumes. The treatment of the latter, however, is a blending of drugs. Of course there sound. are diseases which magnetic or spirit-ual forces cannot overcome. Where there has been organic changes, and structural impairment, magnetic or

spiritual treatment can be expected to do no more than alleviate. There is no doubt of the cures by

shrines and bones of saints. The doubt comes as to the cause. With the knowledge recently acquired of the power of mental impressions, of the mind over the body, all these "mir-acles" are fully accounted for. Many a person has limped on cane or crutch long after the cause for the lameness has passed; others need the simple stirring up from languor, or the awak-ening into activity of dormant organs. All such are curable by "faith," by reception of a strong suggestion that

they are "healed." This method of cure is held in common by Christian Science, mental heal-

tions as of divine authority. The name Jaina means "one who is that magnetic and spiritual cures, may ever, beyond the helpfulness of faith, the potent influence of vital mesmeric force, by which the direction and strength of the vital currents are changed, influenced and dominated. If those who have directly experi-enced magnetic or spiritual cures, would give the facts explicitly, it would not only be interesting reading but valuable material for the study of

Onset Camp.

The two differ in seven hun- Richmond occupied the platform and

surdity that they sweep the paths be-Braintree, clos ed the ing communications. Sunday, August 19, a large audifore them for fear of treading on some insect, and allow themselves to be anence was in attendance in the auditonoyed and bitten, nor will they destroy serpents and destructive anirium to listen to the band concert by Ferguson Band. At 10:30 Miss Alice Holbrook The moral code of this faith is almost identical with that of Chris-tianity, and the reward for a well-spent life, is the final liberation of the rietta L. Mason of New York City, as spirit from the bondage of matter. the speaker for the morning. Mrs. Mason has become very popular at By a misunderstanding of western stu-dents this state may be eternal and Onset, consequently there was a large audience present to listen to his dis boundless apathy," or annihilation. The real meaning, as has been previ-ously mentioned is harmony; the rest course. She took for her subject "The Science of Noble Living." and delivered a masterly discourse. which comes of perfect accord with In the difternoon the largest audi-Brahm, the Divine Spirit. The sacred ence of the season was in attendance writings of this sect are the Puranas to listen to that eloquent speaker, the and Kalpa Sutra. Rev. Wilson Fritch, who took for his

Hudson Tuttle Answers His Criticism, and Makes an Earnest Appeal, Saying: "Is it not the duty of all who have the welfare of the cause at heart to clear away the unsightly, and make a sharp and clear distinction between what is, and what is not Spiritualism?" d tis 'no dist.

Mendenhall, but so many correspondents have urged the necessity of my doing so, that I am almost compelled to meet his attack. For myself I sin perfectly content to wait and bide the decision of the future as to my position as to materialiation. After carefully reading Brother Mendenhall's lengthy article I confess

that I am at a loss as to what his ob-jections are to the statement made in Mediumship. It does not deny the possibility of materialiation. It says: Spirits materialize to the extent of being apparent objects reflecting light, but the materialization to the extent of formation of bones, muscles, etc. is impossible. Again: "There are higher forms of

materialization possible, even to the full visibility of the spirit form and use of voice, or power to produce Brother M. is jubilant over this sen-

tence. He objects to the meaning given to "materialization," and seemingly accepts that of "etherealization, which I suggest as a better term. He says, "Well, this is just the thing I have been contending for these thir ty years or more." If this is really what he has been contending for, there is not the least disagreement between us. Yet there is according to him, a very great difference, and he makes this appear by the changes he rings on the meaning of the word, "materialization", and because it is said in

mediumship that bone and muscle CAN NOT BE FORMED BY THIS PROCESS. He indignantly asks, "Whoever said materialized forms of returning spirits had bones? I never did and in my fifty-eight years of experience in

Spiritualism, /and association with Spiritualists have never heard anyone speak of such a thing except those who

cry down materialization." Well, Brother M., you cannot say this truthfully again. My associations have not been as extensive, perhaps. but I have heard many times the assertion of those who were zealous supporters of materialization, that the spirits took on a full development of organic structure; they breathe, and hence must have muscles to inhale and exhale; they walk and exhibit strength which only the support of bones can give. A noted researcher was particular in observing the pulsations of the heart of the spirit that came out and embraced him, with that of the medi-

um. This "spirit" walked around the room, danced, shock hands-well, could this be done without a bony framework for the muscles? Is it possible that such a spirit is, as Brother Mendenhall says, "boneless as a cut-worm?" I have witnessed "beautiful materializations" in the presence of two of the most noted mediums for

that phase. The "splitls" that came were fiesh and blood and had bones. One of them had indigestion, indicated by a bad breath which was odorous of anything but blossoms of paradise. She did not wait for Papa to get his fiddle, as Brother Mendenhall's daughter did, but seized a poor old lady she called "Mamma", in a child's voice,

Mrs. Carrie F. Loring of East mal life for instance reaches such ab-

REPLY TO J. H. MENDENHALL. etherealization. He weighed her but REPLY TO J. H. MENDENHALL. I did not intend to reply to Brother lendenhall, but so many correspond-ing to 200 pounds, and the scales could weigh no more! On his lap he estimated her weight from zero to seven pounds. She stood on the hand of "Brother Amos," and he thought her weight "four pounds." She said, "You can't weigh me." How much did she weigh? Do not these facts prove the contrary of his conclusions? I grant that spirits may attract matter around them so as to reflect light, and thus make themselves visible, and this matter may have weight. It is well understood that a spirit cannot be seen by the physical eye: What that eye sees is the material thus attracted. The density of this may greatly vary and with this difference, the clearness of the appearance. The wraith, the etherealization which is intangible, through which objects may be seen, and a dense form which even obscures light and casts a shadow, are the ex-

tremes. If Brother M. would understand the words as used and intended-take the meaning as can readily be done from the context, and not stop to cast dust by hypercriticism on 'definitions, he surely would see how wide the mark bis objections strike. Because one objects to certain phases of materialization, does not show that he disbelieves in all or is a traitor to Spiritualism. He fails to see where his position leads and absurdity of the conclusion. If a spirit can materialize to the tip end of a hair, have a pulsating heart, with blood to make it throb: breath with lungs to oxygenate the circulating fluid; sing and dance, would it not be possible for that materializa-

tion to remain permanently?

This is a self-evident conclusion. If Brother M. can produce his piece of cloth it would prove and disprove a great deal. It is deeply to be regretted that he did not retain that 64 feet of diaphanous cloth! Not only as evilence but the foundation of a fortune.

And the shawl, woven by spirit hands, without a loom! Nothing would be like it under the suff!

After all why 'do' we contend? Does not Brother Mendenhall say, "THIS IS JUST THE THING I HAVE CONTENDED FOR THISE THIRTY YEARS"? 9: 10 YEARS"?

Then he proceeds to BUILD A MAN OF STRAW and call it fily contention, and square off and<sup>12</sup> strike away as though it was a purching bag. Well, after all, is his three columns

word, and an his personal experience? I have perfect trust in his honesty, fidel-ity, and zeal-most in his konesty. The value of his argument<sup>(1)</sup> depends on these, and his ability to correctly observe. Mark well he does not present a vestige of collateral evidence. We may take it for good value knowing how: much of it coileflies with admitted phonomona, Wiff of Aself it must be admitted to rest/Bhiyodn ills uhsupported convictions 11 ma

To garry the discussion of this subject to-broader fields, beyond personal considerations, it is of little moment what Brother Mendenhall or I, or any one thinks or believes. What is search." known—what determined about mater rightaction, is the primal question. While this phase has been the most bizarre and astonishing, and the most and danced her around the room until bizarre and astonishing, and the most her mamma was ready to drop. After resting a brief time she seized her been a stumbling block and arouida

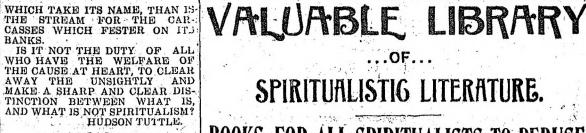
tives, written by unreliable or over-

who refuse to make such concessions should not be patronized.

method be treated justly, but I feel as-

ceive even more than their due.

They



IMPORTANT WORK.

What Spiritualism Teaches About God and Christ-Evolution of the God-Idea-Evolution of the Christ-Idea. The one greatest and most conse-juential question which has absorbed the hest 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.

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Nature; The Ultimate, Cosmic Mind. The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Geneal-ogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; Apostles Sent Forth; Death of Jesus: Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Ex-tension 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. I 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 de-livery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient numper of subscribers to assure the undertaking.

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

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subject, "The Jungle," and gave a dis-Geo. E. Sly: Q. Will you please answer the following questions in your course that should have a verbatim re-port, but space will not allow this. department in The Progressive Think-Nevertheless such a report would be er? 1. What is the Petrine doctrine of the New Testament? required to do justice to the speaker. You should hear this speaker. He is a great addition to our platform.

What is the Johnanine doctrine of the New Testament? 8 What is the Pauline doctrine of

the New Testament? What the texts supporting these doctrines?

very excellent medium, gave many communications. Mrs. Coggeshall A. The first great contention in the Christian churches was on the took the place on our program to have been filled by Mrs. Alice W. Lull

message the Savior had for the world. who was unable to fill the engagement on account of illness. The first converts were Jews and with the narrowness of their development On Sunday next the speaker will be

Mr. Harrison D. Barrett; president of the N. S. A., and Rev. F. A. Wiggin of they made the claim that it was exclusively for their nation. The Gentiles had no place in the scheme of salva-Boston. Mr. Wiggin will follow his address by giving readings, and will also hold a seance in the evening

Paul with his broad views, made Christianity a world-doctrine, and This will be the last Sunday of the thus rescued it from control of those season. who would have made it a part of the bigoted Jewish belief.

The New Testament is claimed by Ohristians to be a unity, yet by taking certain parts, widely divergent beliefs may be supported by its texts. 'Those who relied on the supposed sayings of Peter, found confirmation of exclusive Judaism. While those who relied or the supposed Pauline books, were confirmed in their contention that all peo ple were included. From the Pauline epistles various doctrines, as divine sovereignty, election, etc., find sup-

port. Paulinism and Petrinism were the for the coming fail and winter. Mr. names given these contending fac- Erwood's work will be arranged on

tions. the circuit plan, thus giving societies The Gospel of St. John is entirely and towns where there are no organ-different in spirit from the other gos ized societies an opportunity to have It is saturated with the mysti- one of our best speakers at a very cism of the East, and was written for small expense. Anyone desiring the the purpose of giving divine sanction services of this able worker please cor-to the fancies of mystical philosophers. respond with us at once regarding

to his gospel were Johnanites, and his route. heir doctrines Johnanine.

Paul was the great apostle to the

"HOW SHALL I BECOME A MEDIUM?"

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stumbling block and prolific again and whirled her around until cause of sneering criticism. It is a material means of proving spiritual from sheer exhaustion she fell into a chair. It was a strange greeting for a daughter to give a mother who had things.

Thousands have been self-satisfied. waited her coming many a weary year. but unfortunately their experience is The abundant tarletan which made not of a character to carry conviction her spirit robe, caught on the knees to others. Every seance must rest on of the members of the circle with the its own merit, and its value depends on the conditions which surround it. With phenomena so far away from ortenacity of the new fabric. That "spirit" had bones, and weighed at least eight score pounds if an ounce. dinary human experience, only condi-In the other case "me-big-Injun" came in full plumage of eagle feathers tions which make absolute certainty, give them value as evidence. (turkey's) and war paint. The light was fair and he did look terrific. may be genuine, but if not thus safe-One hesitated to shake hands with from the false. guarded. cannot be distinguished him. He talked in gutteral voice but Yet as long as physical means are him. He taked in gutteral voice but the trouble with him was that his lin-go was not "Injun," nor broken "In-jun." It was a mixed up jumble of words such as children indulge in. taken to demonstrate spiritual truth, this phase of manifestations will be

sought, and AS IT IS NOT POSSIBLE in. FOR THE GENUINE TO BECOME AS He had never heard and Indian talk. and jabbered as he thought an Indian would. He toed out as he strode in and criminal as are those who thus MATERIAL AS THE SPURIOUS, the attempted majesty. As Indians are sport with human affection for gain, straight steppers, the materialization their crime is somewhat lessened by must have been imperfect! He also had the eagerness of those who demand a bad breath, and one did not have to shake hands with him to become sensible that spirits were near.

mand has created the supply. Can Spiritualism SHAKE OFF I assure Brother Mendenhall that "press down the scales." Can Spiritualish 'SHAKE OFF THIS INCUBUS WHICH HAS BEEN Had I possessed scissors or knife

ITS DISGRACE AND SHAME BE-FORE THE WORLD? . EMPHATwhen the tarletan robe dragged before me, I should have been tempted to ICALLY IT CAN: The spiritual press has contributed largely to the exploitation of the un-desirable, by publishing florid narra-

have taken a piece for a keep-sake, but I had not, and moreover was an invited guest, and hence bribed to be on my good behavior. I did not think to ask for a fragment as Brother Mendenhall did. He was gratified by re-ceiveing a piece of cloth. What became of this piece? Has he preserved

If so it will be excellent evidence. "filmy" material, no doubt it was like a specimen a zealous believer showed me that he saw the spirit 'weave out of the air"-saw it do this with his own eyes and would die for his statement! It was a "filmy" stuff, a silken gauze. Where on this earth could it have been woven? Surely not on earthly loom! A lady, who was present, laughingly said "That is

to be found in most millinery shops, and the loom, I have no doubt is in Paris". Well, I think "sixty-four feet" could have readily been held in the palm of the hand. When Sir William Crookes related how the beautiful spirit submitting to his most exacting scientific test condi-tions, gave him a lock of her luxuriant

hair, which he keeps as a token, it did not "de-materialize." IT IS GENUnot "de-materialize." IT IS GENU-INE HAIR, PROVED SUCH UNDER THE MICROSCOPE. I am as certain

of this as I am of my existence, and if even to the smallest fibre, this was materialized by the spirit whose heart throbs the great electrician tested, she must have had "bones" equally well formed. As I mentioned at the time, in a criticism, which met with many a sneer, the "fact" proved too much-entirely too much. Many a case at law has been lost by too much

evidence. Brother Mendenhall proves too little. He contends for materializations which press down the scales and make

the floor squeak by their trampings, and attempts to prove it. Does he succeed?

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G. H. Brooks Actively in the Work, and Ayvakening a Great Interest.

The following is a list of places where there are to be held a series of meetings under the auspices of the Wisconsin State Spiritualist Society, the meetings to be conducted by G. H. Brooks, president of the State Society. He will be assisted by other talent as arrängements can be made.

LaCrosse, September 1, 2, 3 and 5, assisted by Mrs. C. McFarlin, vice-president of the society.

Leon, September 5 and 6. Ripon and vicinity, 8, 9, 10, 11, 12 and 13. There will not be meetings and are satisfied with nothing less on all of these dates, but I shall be than such manifestations. The dethere and work in the interest of the

State Society. Whitewater, 15, 16 and 17. will be assisted by Mr. and Mrs. Hull, Mrs. C. McFarlin and others. Miss Louise G. Loebel, secretary; of the society, will be present and assist. Mrs. Krider will also be present, and ren-

der valuable assistance. Janesville, 18, 19 and 20. Oshkosh, 22, 23 and 24.

credulous persons, or by those who were interested in giving publicity to Oakfield, 26, 27 and 28. Baraboo, 29, 30 and October 1. Milwaukee, October 6 and 7.

the medium. This ceaseless and Milwaukee we expect to be aided by Harrison D. Barrett and Mrs. Isa adroit advertising has brought a succession of fakes into inotoriety, each Cleveland will give tests. The meetsooner or later, reflecting disgrace on

ings in Milwaukee will be held in the cause by their exposure.' The pub-Severance Hall, 21 Milwaukee street lic has no means of alstinguishing the true from the false and in this manner. That completes the meetings ar-ranged thus far. They are subject to the spiritual press mas fed it astray. If these journals would benceforth slight changes as occasion demands publish no account of manifestations unless the conditions, were such as to We ask the friends near these points to take note of the same, and attend completely shut out allbopportunity and thus aid in the good work. Let for deception, frauditould be deprived us hear from all over the us hear from all over the state, so meetings can be put on, and an awak-ening take place among our people. of its main advertising and support. Investigators should thsist on conditions which safeguardauthem from Send all names and applications for meetings to the secretary, Miss Louise imposition. The medium has rights and of these is the fight stor demand Loebel, 189, Lloyd street, Milwaukee, that no conditions be imposed which Wis. Come, friends, let us awaken to the needs of the hour and show our strength. G. H. BROOKS. interfere with genuine unhnifestations. The circle also has rights and the first of these is that all opportunity for deception be sebaside. Mediums 114 President street, Wheaton, Ill.

"The Infidelity of Ecclesiasticism. Mennce to American Civilization." By Prof. Wm. M. Lockwood, lecturer And I hold as I have ever held, that mediumship as a<sub>9</sub>, prippless thing, should not be made a commercial proupon physical, phyiological and pay chic science. Demonstrator of the Mo-lecular or Spiritual Hypothesis of Nafession. - Here the element of greed is ruin. Not that mediums receive no ture. Scholarly, masterly, trenchant. reward, but recompense should be left to those who received it has been Price, 25 cents.

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sured by years of acquaintance with Spiritualists, that the true and genulecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., ine, who gave real value, would re-D. D. The titles of some of the lec-tures are as follows: Belf Helps; Fi-This would be the end of the fakirs, who have no purpose except the money they gain. TALK OF PURIFYING SPIRITnancial Success; Ideals; Economy; Planning, Attraction; Courtesy; Kind-ness and Fact; Angel Help, Price 25 UALISMI IT IS AS PURE AND Ress a ORVSTAL AS MOUNTAIN, conts.



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respond with us /at once regarding Hence those who gave prominence terms, etc., so he can include you in CARRIE H. MONG, Sec'y. 415 S. Franklin street, Muncle, Ind.

Will J. Erwood Engaged to Work in Indiana. The Indiana State Association of Spiritualists has again secured the ser-vices of Will J. Erwood as missionary

J. B. HATCH.

. Vice-President.

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Many reports have been circulated

that this is the last season at Onset. This is not true, as these meetings will be continued for a long time to come.

Speakers, musicians and mediums are

being engaged for 1907.

music for the afternoon.

# Spiritualism and the Law.

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

tion to testator's financial ability and

not in accordance with prudent busi-

ness management; that testator was

led on to gratify the ambition of Mrs.

the will in question was brought

capacity. Such beliefs, even of whims or delusions, are compatible with dis-

posing mind on the part of those hold-

but of poor or impaired memory, he

was of sound mind and memory, as

failure of memory is not sufficient to

quite total or extends to his immediate

family and property. As known in law, sound memory is something quite

different from god or unimpaired'

memory, in which sense the subscrib-

ing witnesses understood it. Failure

of memory does not constitute un-

"A person who is capable of trans-

Yoe vs. McCord. 74 Ill. 33.

soundness of memory."

the phrase is known in law.

create the incapacity, unless it

The

some purpose of their own."

business.'

Such are the salient facts as

about by the same means."

law to such a state of facts.

expenditure for the erection of which was, it is argued, out of all propor-Number Nine. Practically no attempt at classifica-tion has been made in these papers. I have elsewhere intimated that this must be left for some one to do at a must be left for some one to to at a led on to gratify the amount of mis. later date. The demands upon my story in this course, by conspiracy of time will not permit me to make a Mrs. Story and his sister and through careful arrangement under various that the headings. It seems urgent that the substance be given as quickly as possible, leaving details to be attended, to in the future, as I am convinced that we have reached a period of general interest in spirit phenomena and that every Spiritualist should be as thoroughly equipped as possible in a knowledge of his legal rights and the method of enforcing them, as well as the phenomena and philosophy.

The first case I shall take up in this paper is interesting from the fact that the opinion of the Appellate Court lays down a broad rule for deciding wherein the opinions of the testator are made the ground of contest. In the Matter of W. F. Story, 20

Ill. App. 183, decided 1886. Wilbur F. Story died October

27 1884, and on December 5, 1884, his widow, the executrix, presented his will, dated February 1, 1881, to the Probate Court of Cook county for probate. Objection thereto having been made, a hearing was had. Testimony of witnesses to the will was taken and upon that testimony the court refused to admit the will to probate. An appeal was taken to the Circuit Court, which court reversed the decision of the Probate Court and ordered the will to be probated. An appeal was

then taken to the Appellate Court. The grounds of the appeal were want of testamentary capacity, undue influence and other grounds based on legal The Appellate Court technicalities. affirmed the finding of the Circuit court. As we are interested in that phase of the case which bears on Spiritualism, 1 shall quote such portions of the opinion of the Appellate Court pertaining to that subject. "To support the contention that the

testator was not of sound mind, it was shown that in 1878 he suffered a paralytic stroke, which, it was claimed, affected his mind, and from the effects of which he never recovered; and an offer was made to show by the record of the Probate Court that on August 8; 1884, testator was declared by said court, by an order based on the verdict of a jury, to be a distracted person, but this record was ruled out by the court as being too remote. It was shown that for several years prior to his death, testator held the belief that communications could be had with the spirits of another world, and it is contended that advantage was taken of his credulity in the matter of such.

communications by Mrs. Story and his sister, one Mrs. Rose, to practice imposition upon him. Mrs. pable of making a valid will. It is not pable of making a valid will. It is not required that he shall possess a higher Rose pretended, it is said, to have re-ceived communications from the spirit of some indian, who took great inter-est in the weifare of Mr. Story. It is shown by references made by said Story in some of the letters written by him, that he thought himself in re-ceipt of advice, as to some of his mat-ters, from a spirit or individual, to whom he alluded as the 'little squaw'; that he is receiving treatment for his saie of a property and its disposition Rose pretended, it is said, to have re-ceived communications from the spirit that he is receiving treatment for his sale of a property and its disposition bodily ailments from the same source, by will, and the usual test is, that the which is greatly benefitting him. His party be capable of acting rationally faith in these 'little squaw' manifesta- in the ordinary affairs of life."

tions and communications, which they Meeker variations and the result of cided 1874.

## THE PROGRESSIVE THINKER



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

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

#### Spiritualist Meetings. munications, and that the signing of It is important when a meeting is

suspended, that notice be given us, so that inquirers may not be mislead. We hearsed by the court, and now I quote want new notices of all meetings being its opinion as to the application of the held hero in public halls at the present time.

"The fact that a man somewhat ad-vanced in years, and suffering from First German Spiritualist Society on disease, holds the opinion, whether founded on his own imagination or the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner the suggestion of others, that his ail-Ashland avenue and W. 13th street. ment is due to this or that cause, or that one who professes a belief in what is known as Spiritualism, may be in-

Agniand avenue and w. Isin Street. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer-ence at 3 p. m. Lecture at 7:45. Mes-sages at each service. Midweek meet-hor Muradar 2 m. Midweek Thur. fluenced by and led to give credence to alleged communications from spirits which are, in fact, no communicaing Thursday 3 p. m. Mrs. Jeffery Bur-land, pastor. tions, but impositions and delusions contrived by designing persons, is very far from sufficient to prove in such persons want of testamentary

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champiain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs.

ing them, but such facts are proper to Isa Cleveland. Golden Rule Spiritualist Society, be considered with reference to ques-Nora E. Hill, pastor; Dr. J. H. Ran-dall, assistant pastor. Holds services tions of mental weakness and the susceptibility of the testator to the arts of those who would mislead him for every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Bou-The court in commenting upon the

testimony of some of the witnesses, All welcome. levard. Temple Light and Truth, 870 Waban said: "There is much in the testimony of cia avenue, near Robey street and North avenue. Sunday-school 10:80 a. these witnesses to lead to the bellef m. Lectures and spirit nessages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds that they confused the term sound memory with defective memory, Sound mind and memory is equivalent to the term sanity, and the mind and The Hyde Park Occurt Society holds regular Sunday ovening services, 7:46 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the bisotic this available. memory which is sufficiently sound to constitute testamentary capacity, is the capacity to transact ordinary In support of the doctrines conmeetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th tained in the foregoing paragraph, I refer to five Illinois cases. "If the testator was of sound mind

Entrance to hall, 319 E. 55th street. street. The Rising Sun Mission holds services 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 lackson Boulevard and Adams street Spiritual Mission Chapel (Old 77) 7 East Thirty-first street. Bervices

every Sunday at 3 and 8 p. m. Scien ific and philosophical lectures; best psychic and message bearers in attend-ance. Prof. F. M. Stoller, conductor. ance.

The German-English Society, Bund der Wahrheit No. 18, holds services evder wanrneit No. 18, nolds services ev-ery Sunday evening at 8 o'clock in Brand's: Hall, 152 North, avenue, be-tween Halsted and Clybourn. Also every Thursday evening in Math. Jung's

Union, incorporated. Meetings Sun-8 p. m. sharp, at Perls Hall. days at 1546 Milwaukee avenue, near Western Mrs. Letzter, speaker and avenue. medium. All welcome.

Meeker vs. Meeker, 75 Ill., 266, de-Chicago Spiritual Alliance Church, in and (

PSYCHOMETRIC BEADINGS, 25 Cents Send age. MIR. FRANCES F. SPANGLER, 222 Highland St., Pittsburg, Itau. MERS. S. M. HITCHOOCH will enswer 8 Au questions for 25c. Send own handwriting and lock of hair. Full reading, 81. Fern Hill, Pierce Co., Wash. Madam Amelia will answer 3 questions for Sul 25c. Seni own handwriting and lock of hair. Full reading. 51.00. Madam Amelia, Box 818, Butte, Moutana. Clairvoyant and Antomatio Writing Medium.

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#### INFORMATION WANTED.

#### Important Letter From an Ex-Lecturer and Platform Medium.

Pinole, Cal., August 6, 1906.

esting articles in The Progressive Thinker, and by them I judge you understand the meaning and methods of intercommunication between the physical and the spirit world. I wish to ask if you will kindly give an opinion

ipon the death of my mother I became interested in Spiritualism. I attended circles and meetings, and became a very good sensitive, and developed rapidly into what was called by those who heard and saw me, a very good medium, giving excellent recognized tests. I could speak from the rostrum inspirationally or in trance. My pet phase was clairaudient readings, in a large ardience passing rapidly from one to another, giving fifteen or twenty words each. But there came a time, some three years ago, when I

brought myself to a stop, and asked these questions: "What are you do-ing? Is it Spiritualism?" I don't know. I have never re-

ceived a communication for myself that I could recognize as coming from a spirit whom I knew personally while on earth. Many of my relatives were Spiritualists. I have not heard a DR. CAIRD will be pleased to see atients requiring VITAL TREATsound or seen a sign from them. I stopped then and there. I cancelled all engagements. I refused all invitations. I declined to give readings for any consideration whatever,

and I have not uttered a word on the subject of Spiritualism since, and today I know as much about the reality of spirit return as I did ten years ago You might ask why I went on the rostrum under these conditions. Because I thought that Spiritualism was the most beautiful philosophy, and that its teachings were simply magnificent. and I greatly desired to learn more for myself, and to teach and assist others also. But there came that black wall of doubt: "Is this which

you are learning and teaching, a reality, or is it something else?" Could I become convinced of the

actuality and reality of spirit existence, I would to-morrow jump into the field, preach, teach, and show the peo ple the great beauties of this philosophy; but until that time shall come

my tongue and pen shall be as silent as the grave. If you choose to give an answer to

have one. Respectfully, The above letter is entitled to a re ply from some of the experienced and intelligent readers of your paper who are better posted on the modus operandi (so to speak) of spirit communication than I. I may remark, however, that there is a correspondence everywhere in nature, and that in all probability there was some quality in | Patriot.

There can be no civility without (



be

not easy

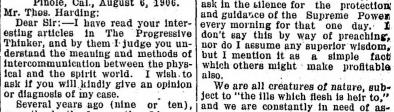
Of course we all possess conflicting

'know ourselves" sufficiently to dis-

cover them or how to eradicate them.

I have found the following exercise of my mind very beneficial; namely, to

endencies, and it is



sistance from that wisdom which is above all, through all, and in us all. "The New Century Path," for August (a magazine devoted to the brotherhood of man, and which a friend sent me) has an editorial which is quite suggestive, and might made useful to Spiritualists and thinkers in general. The heading of the article is, "The Jekyll and Hyde of an Idea." Part of the editorial is as follows: "Probably every great moral idea shades by imperceptible degrees into opposites \* \* That the sins of the body,

take origin in the mind is well known to every self observer. It is also true that if the mind be kept constantly,

pure and the control over the animan nature kept untiringly vigilant, the control, though never ceasing, will at last become an instructive attitude, while the animal nature slowly ceases from its impulses to transgress.' Of course this quotation may not

apply directly to the present case, yet the law is so universal, that its con-sideration would be useful in all departments of life.

I hope that those readers of The Progressive Thinker, who are well qualified to give advice on the direct question of spirit contradictions and

apparent antagonisms, will offer remarks on this important subject THOS. HARDING.

Sturgis, Mich.

Religious Fanatics Come to Grief in Oklahoma.

Criminal proceedings were started at Oklahoma City to prevent a religious sect calling themselves the "Holy Rollers," camped on the farm of Henry Comer, for the past two months, from practicing their religion. Warrants were sworn out for the av rest of Jack Sharp, Jack Pratt, Lewige. Pratt and Henry Comer, charging them with being leaders of a crowd of men, women and children, conducting

an alleged "Garden of Eden," this, I should be very much pleased to living in a state of immorality and disturbing the peace of the neighboring farmers. Jack Sharp is the loader.

ie, with his wife, son and a man by the name of Aitken formed a procession and marched nude through the principal streets a year ago, claiming they were the caretakers, game ward

den and all of the new Garden of Eden they had discovered. They have returned recently after bein away some months .--- Medford (Okla. the make-up of this gentleman which rendered possible the contradictions deep morality .--- Emerson

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B, F. POOLE-Dear Sir:-The spectacles yo tent are perfect, and if I ever want another pai Sent are perfect, and if I ever want unother pai I will surely apply to you. With many thanks MRS. M. L. SOUTHERLAND, Huron, S. Dak.

the imposition alleged, is one of the Rutherford vs. Morris, 77 Ill., 410, avenue. Mrs. May Elmo, pastor. All main facts stated in support of their opinion by the witnesses who testify decided 1875. that the testator was of non-disposing decided 1876.

mind. "This witness (Alfred S. Trude, the attorney who drew the will and signed it as a witness) also mentions a belief of the testator's that he was the victim of sewer-gas, which belief was based on information obtained from the spirit of 'Little'. Squaw' through Mrs. Rose; that testator was urged by Little Squaw' to hurry the completion, and at the same dictation change, in many ways, the plans of the building known as the Story Mansion, the

FOURTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Associa-

tion of the United States, Will Be Held in the Large Auditorium of Madame Zelona, Mrs. J. Carl and Mrs. the Y. M. C. A. Building, 158 La Frances Wedder. She secured a large Salle Street, Chicago, Illinois, Octo- amount of money from a lady who forber 16, 17, 18 and 19, 1906. Business sessions during the day.

claiming to have received messages Special hours devoted to the Lyceum from her father and mother in spirit-Many of the foremost and brightest life, instructing her to give the medi-

workers in our ranks will be dele-gutes. It will be a rare treat to hear Red Woods of California. She is about them. Evening meetings will be de- 42 years old, 5 feet, 6 inches tall, voted to lectures, spirit messages, mu- weight about 165 pounds; complexion Evening meetings will be de- 42 years old, 5 feet, 6 inches tall, clear, rosy cheeks, black hair, brown

Among those invited and expected, are Dr. J. M. Peebles, Oscar A, Edger-ly, W. J. Erwood, Mrs. H. P. Russe-gold band compass with gold store gue, Mrs. Esther T. Bosley, Mrs. back; sometimes wears an English Georgia Gladys Cooley, Mrs. Margaret sovereign on chain. In connection Georgia Gladys Cooley, and Mrs. E. W. with her supposed mediumship, she

Come one and all to this great convention.

vention. The Palmev House, in Chicago, will on January 16, 1906, presumably for be headquarters for delegates and vis: Chicago, to see a sick daughter, and siter reduced rates to all who write in the palmev House, in Chicago, to see a sick daughter, and it is a first-class hotel and will mailed a letter from there, but she left give reduced rates to all who write in. give reduced rates to all who write in advance, stating they are to attend the N. S. A. convention and wish to en her mail to Scattle, Wash. Any inforgage rooms. Secure your rooms early mation from Spiritualists or others by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, The hotel is conducted exclusive ly on the European plan; cafes. and restaurants are near by and furnish good meals at reasonable rates.

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 receive the benefits of this special rate must have their tickets vised by our railrond agent at Convention the last day, October 19, and pay 25 cents each for such vising, HARRISON D. BARRETT,

MARY T. LONGLEY, Secretary.

ophy. Price \$2 per volume. "The Kingship of Self-Control." By "Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Re-tiew of Rey. T. DeWitt and Rev. Frank Dewitt Talmage's oft-repeated attacks ty; the supreme charity of the world, Bland. Interesting, instructive and upon Spiritualism." By Moses Hull, the revelation of reserve power, etc. helpful; Spiritually uplifting. Cloth Price, 80 cents. Price, 10 cents.

welcome. Services at 3 and 8 p. m. Spiritual Science Society meets every Carpenter vs. Calvert, 83 Ill., 67, Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission, free. Mrs. Dixon will always be in attend-"The property owner, unless an id-iot or a lunatic, must be allowed to make his own distribution of his property; nor does the fact that a party is physically unable to look after his property, or that his mind is enfeebled ance. by age or disease, if not to the point of

Kimball vs. Cuddy, Supreme Court

ance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street. lunacy or absolute imbecility, take from him this power."

Ill. 6 N. E. Rep. 539.

## (To be continued.) LOOK OUT! LOOK OUT!

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sold face powders, lotions and some

jewelry. She left Des Moines, Iowa,

who desire these fraudulent mediums nunished, will be gratefully received

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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 af-Look out for a supposed Spiritualist ternoon and evening at 3 and 8 p. m., medium who goes under the names of at Reiger's Grove, DesPlaines River

and West Madison street, conducted by Miss Sarah Thomas.

#### ERWOOD TO LEAD.

W. J. Erwood Is Again Chosen as President by Spiritualists.

Will J. Erwood, of Black River Falls, received his fifth consecutive election to the presidency of the West-ern Wisconsin Spiritualist Association. Presient, Will J. Erwood, Black River Falls.

First vice-president, C. C. Pratt, Baraboo.

Second vice-president, Mrs. H. M. Root, Neillsville. Treasurer, A. Foster, Baraboo.

Secretary, Gertrude Sponer, Wone-Trustees: E. Heminway, Carter, Wis;; C. Spooner, Mrs. Eva Porter,

Wonewoc. In order to show the high appreciation of the campers for Mr. and Mrs. Erwood, they were presented with a well filled purse and sets of silver knives, forks and spoons. The popu-larity of this worthy couple in camp is very great. The Wonewoc Reporter says: "Sun-

day was the closing day of the fifth an-nual camp-meeting and marks an end

of the most successful epoch in the history of Wonewoc camp. "Never has things looked so bright before," "Never said President Erwood, "and I predict the 1907 camp-meeting, will, be as much better than the present as this is better than the last. Wonewood is the healthiest, most harmonious camp I have visited and its citizens could if they wished, make Unity Park the Mecca to be sought by many in search of health, happiness, and spiritual unfoldment. There is no reason why Wonewoc should not contain the largest camp held if the citizens will

work harmoniously with the manage-"The Light of. Egypt." Volumns 1 and 2. An occult library in itsuif, a ment." Wonewoc is glad to hear of the camp's success and trusts it may again have the pleasure of welcoming all the text-book of esoteric knowledge as taught by Adepts of Hermstic Philospresent and many new campers in 1907.

Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape du. "In the World Celestial," by Dr. T. A bound, price \$15

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"Spiritism and Mrs. Leonora E Piper and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents. "A Conspiracy, Agamst the Republic." By Charles B. Waite, A. M., author of History of the Christian Religion the Year 200," etc. A condensed state-ment of facts concerning the efforts of church leaders to get control of the gov-ernment. An impertant work. Paper, 25 cents.

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wife to keep up the old alavery on washday when the "EASY WAY" costs so little. **WHOW TO GET ONE**—It is not sold in stores. **HOW TO GET ONE**—It is not sold in stores. MANUFACTURING CO. **21** Harrison Bid's Clinch-natl, ohio, the only manuacturers of this great convincing evidence, or better still, order one. They ship prompily to any address and all over the world upon receipt of only 55.00, all com-plete, ready for anyone to use, then it's all over with washday. You won't be disappointed, your money if not as represented. They are re-liable, responsible, backed by capital of \$100,-100,00, and will do just as they agree—been in business many years, and their goods go to all marks of the world. Don't fail to send your ad-dress by letter or card anybow, and receive full description of this marvelous invention and much valuable information. Certainly none of our readers will fail to in-restigate at once this invention, which means the investigate. **EXCITING BUSINESS FOR AGENTS**