CHICAGO, ILL., SEPTEMBER 8, 1906.

A SPIRIT COMMUNICATION.

Read at the Aunual Harvey Reunion, at Little Valley, N. Y., Aug. 8, 1906 From Mrs. Emil Smith to her Hus-Rand, O. H. Smith.

At the annual Harvey Reunion, at Little Valley, on August 8, 1906, an instance transpired out of the ordinary routine of family reunions in receiving and being read by Mrs. Elbert Harvey a communication from Mrs. Emily Harvey Smith, O. H. Smith's companion, who departed from her earthly presence April 13, 1905. Mrs. Smith's request was for me to read the communication. I had to be excused from reading the message from lack of control which could not be overcome.
Thus the substitute. O. H. SMITH.
Relatives and friends, don't think

that I am reading this communication to proselyte in behalf of Spiritualism. No, far from it. I read it the same as a letter, a communication from an earthly relative for the Harvey reunion from Michigan, Chicago or Califor-

Now in connection with the Harvey reunion I wish to give what to me is a great reality; to others as they may

Mr. Hanson and Mr. Ridout, both Clairvoyants, say, "Emily came very plainly into their presence and said How do you do? and for Orlando to read these ideas as coming directly from her, Emily, in spirit life as fol-

lows: "Will you invite us to the Harvey reunion? We can come as unbidden guests and partake of the goodies, and you never will miss what we take any more than you miss the dew drops or the nectar from the flowers the busy e has extracted.
"It would be a holiday indeed, if

you could realize our presence and en-joy an interchange of past memories and experiences, both physical and spiritual. I speak for many of the relatives of the Harvey reunion. We shall be present an unbroken family and friends, and to you invisible personalities, though near, yet we are separated, but be assured that our life in the spirit world is as real and tangible to us as your life on earth, even more so, as here in spirit life our evthought is reflected so that all others can perceive it as well as ourselves; and this reflection we call ethereal sublimated and refined existence. That is the best illustration we can give of our surroundings to make it comprehensive to you.

"Now our spiritual bodies must be sustained just as your material bodies are on earth, so you see in order to live in the spiritual ethereal existence, we eat and drink just as you do, but our eating and drinking is of the ethe-real refinement, and of the most resubstances. We only eat and drink for sustenance, but we eat together as you do for sociality. We make a social pleasure of it far more even than you do with the Harvey reunions, for we have the advantage of you, we carry our reunions into the thereal and spiritual refinement. Do not believe that we eat just as we used to-on earth. We are not killing hogs and cattle, or peeling potatoes as in physical life. No, we call it an ad-

vance in the scale of being.
"When the spirit, the real self, leaves the body, the spirit form is precisely like the form that was left, every organ is intact and perfect. have eyes the same as we left. We comprehend material things; that is why we want an invitation to our Harvey reunion, and it are not invited with a material postal card, you can notify us with your mental desires and wishes and be accepted just the same, and be assured your mind is spirit clothed in earthly form, and is a spirit as soon as nature takes its course and frees it from the physical body.

'Now we can comprehend and see spiritual surroundings, that before we could not. Besides all this our sight and comprehension is unfolded many many times. Now we can see to a very long distance, and to you it would remote regions, beautiful to behold. So we have ears, we can hear material sounds. Our spiritual ear and visions are as if opened, and we hear a great many sounds recorded in the ether, the higher vibrations of the spiritual realm. We can hear spiritual personalities talk, sing, laugh. play on musical spiritual instruments, and we can hear grand orations and lectures long distances, and thus it is with every organ of our ethereal bod-It's all perfectly natural, a nat-

Now if we have all that you have and the ethereal added to our . surroundings, ought we not to be happy? We are blessed with the full sunlight of absolute knowledge

"Many relatives and friends in spirit life that claim relationship to the Harvey reunion will meet with you.

Though the veil is thin to our spir itual vision, to your physical eyes it is impenetrable, but when nature has done to you the same as to us, then

to you it will be the same,
"Now, members of the physical life of the Harvey reunion, whether these ideas are a reality to you or not, let us all live up to our highest conceptions of right: that is the best any of us can do, and if mistakes have been made in earth life, rectify as soon as possible in the spiritual life. That is the best we can advise.

"We are not able to say a tithe of what we would wish to our earthly friends. We would fill you to over flowing, if you could and would accept with thanks for the beauties of immortal life, the glory of individual

'And now, not to be selfish, but I must say that my desire is as soon as nature shall take its course to meet and greet my companions and all rela-tives and friends, for I am sure you will be pleased with the change from the suffering physical body to celestia life and meeting and greeting our children grown to beautiful individual personalities, also meeting father, mother, brother and sisters and friends, was a happy Harvey reunion. and my heartfelt wish from both sides of life, is please accept tokens of love

> Ever individually. "EMILY HARVEY SMITH."

August 4, 1906. This was given through the mediumship of Mrs. Ella Ridout to Orlando,

from Emily; written automatically. You are salling on life's ocean, But your voyage will soon be o'er;

We're waiting to give you a welcome Over on the other shore.

It will be one grand reunion, Where we shall part no more;

You will always and a greeting

SUSAN B. ANTHONY.

A Compounding Debt to Memory Due. An Open Letter to America and Other Lands.

God gives, at times; moral epochmakers to the world; and when these epoch-makers are permitted to come, the fruits of their lives not alone bless man, but also reach, mediately all other life—the lower as well as the high-er. The benevolent benedictions that through these advance agents are pressed into human history, before the race is ripe for them, almost always come only through the crucifixion and self-immolation of the mediumistic human sources. These seemingly premature saviors of man had always to bear the slings and arrows of outrageous fortune while in their bodily presence unfolding the light to their dark surroundings; and then usually had to die an early death, to gratify the vengeance of ignorance and hatred which became the assassins in

But, oh, if these many crucified saviors, who thus came to man to offer themselves in their habiliments of light before their day, and thus hasten the speed of the chariot wheels of progress, had been withheld, in how much longer and denser darkness would we have remained, and would still be in, instead of dwelling now in the hopeful dawn out of which we can now look forward to the more perfect

And we must remember that the commercial, industrial, political and general physical emancipation of man he hails and welcomes and appropriates the moral and spiritual light that is thus offered to him to disperse his darkness.

So far as history carries to us the facts, it is only comparatively few years—not more than half a century since woman had any legal rights which either a white or a black man was bound to respect. And we have so gradually advanced in this regard that this generation hardly realizes how degradedly woman lived alongside

her male companion in former ages. And while in monarchic countries it sometimes falls to the lot of a woman to become a nominal ruler, yet in our own beloved free America it were hardly possible as yet for a woman, and for that reason alone, however well qualified, to become the president of the nation, or to sit even in a congressman's seat, for these were made for men only.

But we are making progress, and are on safe and progressive grounds; the spell of dense darkness herein is proken, and the scales that are hiding the light are falling from year to year. And also the spirit of persecution toward anyone for standing for equal rights for woman, has been about all

Recently there passed away from this life, Miss Susan B. Anthony; a name familiar to and known of by all' citizens of this country old enough to vote, whether male or female, and she and her life-work are known of more or less throughout the civilized world. And to her memory we owe a debt that we can never pay in full; for we have allowed the principal to run at compound interest, and that at usurious rates, ever since her life work be-

The majority of the press of this ountry of nearly all parties: the public men, and both men and women in all walks of life have abused and ridiculed her heroic deeds and self-sacrificing life while she toiled and gave her tireless efforts of eloquent tongue and pen to free moman from the legal thralldom in which her sex was held when she came into womanhood. But now the personal bitterness and most of the sentimental prejudice that faced and maligned her in her lifetime have all passed to the grave. Her active foes are gone or silent; but the wrongs she suffered are not righted; and this nation ought to show enough noble souls to have carved into marble statue of this departed hero and have it placed in the temple of fame at the national capitol. There should be set up a memorial statue to Susan B. Anthony, as one of the greatest emanci-pators of her sex that lived in the last

Will citizens of New York and Chicago and elsewhere lead off to erect a monument to an imperishable name or shall we leave our uttered abuse and falsehoods stand unrecalled and unrebuked? Who will step out and begin to call the roll of honor?

AMOS STECKEL.

Bloomfield, Iowa.

Over on the other shore.

Emily's request was for me to read what was being accomplished in the Ridout and Hanson circles.

"Your powers are stronger as time advances, yet in strength there is uni-ty. This year should see where you have made advancements in the mysteries of unknown forces. Work must

win where patience is a partner. "Little will you reap in this world of tears, but the great hereafter is when the reward is given, -not trinkets made with mortal hands, but jewels that stay forever. Let us see what is being done; review the work of the past. Untutored and unknown, coming in a spirit of mirth when the soul craved for higher knowledge, time made inroads until after months of toil our mission is rejoicing over our success. Little is known what can be accomplished when the mind is pliable to better instincts. Not in the span of life you are living can perfection be attained, but improvement goes on

Standing on the rock of ages, Where your boat is anchored fast. Storms and tempests will not reach

forever and forever.

You will enter port at last. "Coming soon to the haven of rest where neither sailor nor craft has to be used, but where all is rowed with

oars of love, on the ocean of eterni-

Ministers who admit that witchcraft is a superstition will read the story of the Witch of Endor-will read it in a solemn, reverential voice—with a theplogical voice—and will have the impudence to say that they believe it.—

Wealth is to be used only as the instrument of action, not as the repre-sentative of civil honors and moral ex-

# 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.

There have been a long series of revivals in the state during the past year, and a wave of insanity has followed the religious excitement. Mr. Preserved by Every Spiritualist.

The next case, like many others, shows to what length contestants will go, even though they be collateral heirs, to overthrow the wills of respectable and intelligent people who leave their money for a good purpose of a public character, rather than give it to persons between whom and the testator there existed little, if any, sympathy or affection.

The General Convention of the New Jerusalem Church vs. Crocker, 7 Ohio, Circuit Court, 327, decided 1893. The state of the testatrix had passed to her by the will of her husband who

died twenty months before her. They had no children. The contestants were collateral heirs. She devised the property to a trustee, directing a porbrary and school where religious in-struction should be given according to the doctrine of Emanuel Swedenborg, and the residue for its support; and if after a fair trial this project was found impracticable, then the property was to go to the convention of the

gainst the will. Some of the evidence offered by the contestants tended to show that about twenty-five years before her death the testatrix had a in the family had attempted to poison her, and that about five years before her death she had a similar delusion concerning another person, and that she insanely believed that a poison exuded from her skin.

It was shown on behalf of the contestees, that through her life she had transacted business with the plaintiffs in the case and other persons, and that she was regarded by her neighbors as a person capable of taking care of her own affairs and of sound mind.

To show that the testatrix was a religious monomaniac, the attorney for contestants urged upon the jury the opinion of one who was introduced to them as "the highest authority in the world on mental alienation," and that the leader of her religious faith, in so far as it was peculiar, was himself in-

sane. But the court said:
"The insanity of Swedenborg was not in issue in the case. If it had the protest and objection of counsel for the proponents (contestees) and with the express sanction of the court. Considered in the light of the authorities cited, it was error, for which the judge ment should be reversed."

It was shown by the testimony of the officer who took the fact, was what in fact, was what in ore politics, and was informed on, and ready to discuss, the current events of the times."

It was shown by the testimony of the officer who took the fact, who took the fact, who take the current events of the times. ment should be reversed."

Another ground for reversal was

found in the instructions given by the court below to the jury, which instructions of the execution of the deed, that

to prove that the testatrix believed that the decomposition with the that she had communication with the spirit of her deceased husband. Such belief does not of itself prove that she was of unsound mind, but the fact that she had such belief is an item of evidence, which you can consider,"

The appellate court in commenting upon this instruction, draws a very fine distinction which is worthy of no-There seems to me to run through the opinion of the upper court a subdued indignation on account of the judgment of the court below. Says

the upper court in its comment:
"It was not proper for the court to assume that that was a fact which the evidence had only tended to establish: out the jury might have supplied the necessary condition, viz., if the evidence established the fact. But it is fatal to this instruction that there was no such evidence. In this direction the only testimony was that she believed that the spirit of her deceased nusband 'was present with her.' The law laid upon the trial judge no such hard duty as rehearsing the testimony which had occupied more than a month in its introduction; but when he undertook to do so, it was indispensable that he should do it with substantial accuracy. Who shall say that in the domain of spiritual belief. a misstatement of this character is not substantial? Those whose interpre-tation of the Scriptures lead them to believe that the spirits of the departed are among the living, are not to be confounded with those who believe in actual communication between the living and the spirits of the dead."

The fine distinction to which I alluded above is contained in the last entence, and seems to me to force one of two conclusions: either that the court was making fine distinctions in order to correct what it believed to be a fallacious or prejudiced finding of the court and jury below, or it believed that some jurors might conopinion that spirits of the dead could come among the living, but that the same jurors would consider a person insane who believed that it was possible for the living and the spirits of the dead to have inter-communication.

There is another statement in the opinion of the upper court which conains a sensible suggestion; it is as fol-

"The testimony shows affirmatively that the will in question was the nat ural product of the opinions, associations and affections of the testatrix. It was the result of a purpose long entertained by her and her husband. Nothing seems more reasonable tact, while the Kirkpatricks treated than that people should dispose of him kindly and perhaps shared his betheir property by will in conformity with their "opinons, associations and meaning and a comparison in the affections." And I might say right statement of Garrett, "They have been here that the great surprise is, that people who for many years have been the rich possessors of the knowledge of spirit communion, who have been com- and gratitude is one of the most beauwho have gone before, should feel content to die without leaving something of this world's goods for the support of the movement whose aim and purposes to put that knowledge and guidance and comfort within the sentative of civil honors and moral excellence.—Porter.

Where philosophy is ignorant it is morally obliged to say to others and to jiself: "I do not know; I don't. I don't.

would work wonders. If there be mistrust of local conditions, the National Spiritualists Association can be trusted to make a proper application of every dollar left to it for missionary purposes. "here your heart is, there will your treasure be also."

Number Eleven.

'A rather recent case, cited in the Encyclopedia of Evidence under the general head of "Insanity" and the sub-head of "Spiritualism," is the next I will take up. Curtis vs. Kirkpatrick, 75 Pac. Rep.

Decided by Supreme Court of Idaho, February 16, 1904.

This is an appeal from the District Court of Bingham county. Defendant had judgment in the lower court. Plaintiff, as the administrator of the estate of John Garrett, deceased, commenced this action to cancel and set aside a certain mortgage dated November 6. 1895, and a deed dated November 10, 1898, from Garrett to his grandson, Kirkpatrick. To the jury were submitted forty-three questions

to be answered and returned to the New Jerusalem Church.

In the court below the jury found to be answered and returned to the court. The court adopted the findings of the jury with certain amend-ments, which amendments counsel for appellant claim were not warranted by the evidence. The opinion gives in full the forty-three questions with an swers and amendments.

In regard to the belief of Garrett the maker of the mortgage and the deed, in Spiritualism, the Supreme Court has this to say:
"It is shown by the evidence, be-

yond controversy, that in the latter days of his life, he (Garrett) was addicted to the use of intoxicating liquors to excess; that he was a firm believer in Spiritualism; made many statements as to conversations, with spirits—prominent were Cleopatra and Socrates—and claimed that his company was from the spirit world; were frequently his visitors, and that he was never lonesome for this reason. This may be considered insanity by some, and by others as a high order of intelligence and advancement in religion or science. It is shown that he vas an educated man; and read other books than those treating on the sub-ject of Spiritualism—in fact, was what

derstanding the nature of the transaction was as follows:

"Evidence has been offered tending he believed he fully understood the ment to the power of attorney appointing Norman Jones, his attorney in fact. Mr. Wall said: "I explained to him what it was, and he said he knew what it was-a power of attorney firing J. S., and giving Norman Jones charge of his affairs, or words to that effect

Frank W. Beam testified to business transactions and conversations with leceased—some of them but a short time, about three weeks, before his death—and pronounced him sane. On the other hand, a number of witnesses, who had known deceased as long and as intimately as those who testified to his sanity, are of the opinion that he was incapable, by reason of his mental condition, of transacting business for himself, or of fully knowing and comprehending the nature and effect of the execution and delivery of the mortgage and deed.

The usual medical expert figured in this case for the plainting, but he fig-ured in vain. The court after referring to him in a complimentary manner, very sensibly says: "It will be observed that his answers were based upon the testimony of the witnesses and hypothetical questions; and not upon any knowledge or experience with the deceased."

In speaking of the clearness of mind and purpose with which the deceased Spiritualist, Garrett, had acted in making the deed to his grandson, Kirkpatrick, the court says: "It was not shown that the defendant (Kirkpat rick)-respondent-ever attempted to exert undue influence over the de ceased, Garrett, or asked him to make the deed. He says, and it is not con-tradicted, that he wanted his money due him on the mortgage, but that his grandfather insisted on giving him the deed. It is shown that Mr. M., who was attorney in fact for the deceased at the time of the execution of the deed, refused to make it when he was lieved that some jurors might con-sider a person sane who held the and on the next day deceased; came back and insisted that the deed should be made, and when asked for his reasons, said that they had been good to him—evidently meaning the Kirkpat-

rick family, I will venture the opinion, without finding anything in the opinion directly to the point, that this contest to set aside the mortgage and deed of the Spiritualist, Garrett, was inspired by relatives who had no sympathy with him or his beliefs, and probably never associated with him and most likely considered him and everything that belonged to him, except his money and property, unworthy of their pious contact, while the Kirkpatricks treated lief in Spiritualism. There is a good to me." However, Garrett acted with a sense of gratitude for the kindness shown him by the Kirkpatricks, forted and guided by the loved ones tiful embellishments of a moble naure. A reference is made in this case to

expert testimony which seems to me it would be well to insert here, in view of the fact that attempts are being so frequently made in these days to set

RELIGION AND INSANITY.

Some Data That Prove the Harmful Effects of Religious Revivals.

The State Board of Control of Charitable Institutions of Kansas has close connection between religion and insanity is very conclusively shown H. C. Bowman, a member of the board, says:

"Insanity seems to have followed the religious revivals like an epidemic. Reno county, where there was a protracted revival early last year, has sent 32 insane persons to the state asylum, Topeka, in twelve months. I find this epidemic of insanity has followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita, and other places. Mr. Bowman's observations are corroborated by those of every one who has watched the progress of the so-called "revivals." There can be no

called "revivals." There can be no doubt that the mental transformation termed "conversion" is closely akin to lunacy; and whether the predisposing cause be a radically weak intellect, sheer ignorance and lack of mental training, or the hypnotic power of the revivalist faker, the last-named cer-tainly appears to be the cause immediately responsible for most of the lu-In the absence of the howling revivalist the lunacy might remain undeveloped, like a charge of dynamite awaiting the firing of the fuse.

When the deacons of a church engage a revivalist to attract their people to the road to heaven, they are, in fact, only employing him to drive them to the lunatic asylum.—Secular Thought.

PITY FOR JESUS.

How I pity that poor Jesus, for I know And so weary with the burdens he is bearing evermore.

Just his own light-weighing burdens would be haught for him to bear, But the sins of other people he must bardle over there.

handle over there. He was followed by a rabble with the cross upon his back, And was handled with a flerceness by a mob of demons black,

But he bore it all contented, for it was "the Father's will," And the weaklings are imposing all their burdens on him still.

And because they say they love him they will load him down with care When his spirit should be resting from its earthly labors there;

And it makes me truly sorry for a brother who is kind, And is loaded down in spirit with the frailties of mankind. I don't think the Father loves him as

a father should just now.

Or such awful impositions He would never still allow: He would take him to his bosom in a kind, parental way, And let earthly sinning children bear their own sins for a day.

It is certainly unkind of folks to load a brother down smile instead of frown,
But there'll surely come a time some and obsessed people, but the importday when each must take his own,

In the grand and golden future all must reap what they have sown. And I think I see the Brother overseeing Christian squads Who have dumped their sinson saviors and are seeking for their Gods; And I see that Jesus smiling as he

takes each by the hand And proceeds to give him justice in that holy spirit land. DR. T. WILKINS.

THE FLIGHT OF THOUGHT. That which we call our secret thought Speeds to the earth's remotest spot,

And leaves its blessings, or its woes, Like tracks behind it as it goes. It is God's law. Remember it n your still chamber as you sit With thoughts you would not dare

have known, And yet make comrades when alone These thoughts have life, and they will fly, And leave their impress by and by, Like some marsh breeze, whose pois-

oned breath Breathes into home its fevered breath And after you have quite forgot,

Or all outgrown some vanished thought,
Back to your mind to make its home, A dove, or raven, it will come. Then let your secret thoughts be fair,

They have a vital part and share In shaping worlds and molding fate, -Ella Wheeler Wilcox.

## NO ENDLESS HELL.

cannot believe in endless hell And heaven side by side. How could I dwell Among the saved, for thinking of the With such a lot the best would suffer most. Sitting at feast, all in a Golden Home,

That towered over dungeon-gates of Doom, My heart would ache for all the lost To wail and weep in everlasting woe; Through all the music I must hear the moan, Too sharp for all the harps of heaven

to drown. —Gerald Massey.

an expert is not entitled to much weight, as against the testimony of persons who are familiar with party and the transaction, and who testify as to the facts from which the competency of a grantor is to be de-This termined. copied from the language of the opinion in Kelly vs. Perrault, and in support of this position, that opinion cites Rutherford vs. Morris, 77 111., 397, and Burley vs. McGough, 115 Ill., 11; 3 N. E. 738."

"These three cases are very instructive on the question under con-sideration. The language may be strong, but we do not think it was

# Witchcraft in Germany.

ern Germany are still sunk. A farm laborer nomed Hirmer was employed these slips over each opening in the by a woman named Koelbl to look stable and told him that soon after after her horse. Hirmer, however, neglected his duties, the horse became sick, and to excuse himself Hirmer asserted that the animal had been bewitched. Every morning he found it bathed in sweat, and with its mane and lantern, when she opened the stable tail plaited with unearthly hands. door something like a black animal of He advised Frau Koelbl to secure the

services of a neighboring witch doctor, a certain hartwig.

At the dead of night Hartwig entered the stable, fixed a crucifix with tered the stable, fixed a crucifix with two burning candles at the horse's about two years ago at Berehtesgaden head, wrote some mysterious letters (Bavaria). In this case the owner of on the wall with "consecrated" chalk, drew a magic circle around himself, bors of having bewitched his cows, but opened his book and began incanta- as he could not prove it he had to tions in some unknown jargon. He pay a fine for defamation of characteristics and the state of shivered with the violence of his emotions, and after three-quarters of an hour revealed that the witch who had 'possessed" the horse was a certain Frau Schaumberger. At the trial the judge at first was not inclined to convict Hartwig, as he regarded the witch doctor as perfectly sincere, but on reflection he condemned him to four weeks' imprisonment as an impostor

Such trials for witchcraft are no very rare in Bavaria and the Tyrol, and they occasionally take place in other countries likewise. In the year 1836 a woman was tried

for witchcraft at Hela (near Danzig) and thrown into the sea. As she did not sink immediately, her clothes keeping her affoat, they killed her with the oars. In Mothale (Palatinate) a young lady was arrested for witchcraft in a

stable while she was in the house.

In 1807 a beggar was burnt alive for witchcraft in Mayenne (France). for about two months, coming here In June 1825 a poor old woman was from the Buffalo plant of the Ameri-In June 1825 a poor old woman was thrown into the fire at Bournel (France), being accused of witchcraft. ournt to death by advice of the priest

who said she wa a witch. In April, 1826, an old woman suffered the same death at Mora (Belby that name while a resident at East glum) because it was claimed that she Douglas. gium) because it was claimed that was caused the death of several persons by means of witchcraft. In the county the factory settlement, and the former stated that he was a man of quiet discounty and minded his own affairs. (See London Times of September 24,

1863.)
In 1874 a supposed witch was burnt In 1874 a supposed witch was burnt workman, his speciality being die alive at Jekaterinoda (Russia), and sinking, and was jovial of disposition another at Comargo (Mexico), togeth and until recently had acted normally. Within the past week or two he has children to die by her touch.

there exists at present really such a and sorcery, whether consciously or the American Ax and Tool

(cheveaux-legers), and lives at present at S., after having retired from sickly, and the groom reported The Count, being a total unbeliever in things unnatural, made up his mind to investigate the matter, and so he spent the night in the stable watching the horse. Everything seemed all right, but at about 2 a. m., a sudden tremor shook the horse, and in a moment its mane and tail were plaited in a most intricate manner, and the

animal became covered with sweat. Concerning the bewitching of cattle and horses, the possibility of it is the steamer. Then he fought so furi-believed in, or (to express it more ously that in spite of his injuries he correctly) known to almost every peasant in Bavaria and Russia, especially in the mountainous districts, where the farmers will often refuse to permit a stranger to enter their stable | SEEMED PERFECTLY CALM AND unless he pronounces a blessing. If a SEEMED TO HAVE NO RECOLLEC-cow is "bewitched" the milk soon TION OF WHAT HAD TRANSPIRED. after the milking turns dark blue and He was said to be on his way to see emits a putrid odor, rendering it unfit his brother in Jersey City. for use. Such a case happened at the dairy of my sister at her residence at S., near Munich. The case has been described in my book on "Paracelsus." and I will repeat the particulars, At a farmhouse in the vicinity of the castle of S., where my sister lives,

the milk one day became "blue." After having been deposited in the usual place it began to darken, be-came light blue, and that color after a while deepened into an almost inky black while the layer of cream on the top exhibited zigzag lines. Soon the whole mass began to putrify and to emit a horrible odor. This occurred again and again every day, and the suppressed rumor among Pana Cathofarmer was in despair. Everything was tried to find out the cause of the trouble; the stable was thoroughly a most withering curse. cleaned and disinfected. the place where the milk was kept was changed, New pails were brought, a different kind of food given to the cows, samples of the milk were sent to the university professors to be examined by chemists, veterinary surgeons called in and everything was done without any effect. At last my sister, hearing of these

things, and being incredulous, went to the farm for the purpose of investigating the matter. She took with her a clean, new bottle and filled it win the milk directly from the caw. This she took home with her and deposited it in her pantry. On the following day her cows became bewitched and their milk became blue, while the trouble in the houseof the neighbor ceased.

The Daily Telegraph of March 7 about three months. Finally, my contains the following announcement: brother-in-law was advised to apply to an old woman reputed to be able to craft, which has just been held in the cure such things. She lived at K., Upper Palatinate, is attracting wide about 300 miles distant. The Count attention as a forcible illustration of the depths of ignorance and supersti-affair, whereupon she wrote certain tion in which large districts of South- signs upon slips of paper and gave them to him, asking him to put one of

> that something curious would happen. My brother-in-law followed her advice, and a couple of days afterwards, as the milkmaid went to the dairy in the morning before sunrise, carrying a the size of a big dog rushed out, knocking the milk-pail and lantern out of her hands and disappearing.
> After this event all was right again.

the cattle accused one of his neigh-Those who did not believe in magic and obsession, may consider these stories incredible; but for my part, I am satisfied that the said troubles had occult causes, and I know that there are still forces existing in pature whose qualities and activity and not yet recognized by world in general.—Franz Hartman in

PROBABLY OBSESSION.

His Hearing of Rappings in His Room, and a Total Loss of Consciousness, Indicates that Spirit Influences Have Been at Work.

The Boston Journal of August 13, has the following; Oscar Stronberg, who attempted to take his own life Friday night on the steamer City of Worcester, has only been a resident of East Douglas, Mass., can Ax and Tool Company to work in the local plant of that corporation. In Tarbos (France) a lady was While his name was given in some of the reports as J. Johnson, he is entered on the pay-rool at the office as Oscar Stronberg and has been known

He did not make any friends, but the superintendent says he was a fine

The most modern trial for witchcraft told of hearing rappings at his chamis perhaps the trial of Jeanne Veber, bei door at night, and upon investigawhich took place in Paris on January tion found nobody there. It is thought 30, 1906. In this case it seems that by people here that he might have exthis Jeanne Veber was actually posperienced some trouble that disarsessed by some evil power, unknown ranged his mind temporarily. It can-to herself, which caused a number of not be found that he ever mentioned having a brother in Jersey City until There is no doubt that the great malast Friday, when he was playing pool jority of those who were tried for in town, when he suddenly commenced witchcraft or sorcery were entirely in- talking about his brother and how he Just because he bears it ever with a nocent. Some of these may have been could reach him, as he had a premoni-

ant part of the question is whether Slashes Throat and Jumps Overboard. there exists at present really such a New York, Aug. 12.—Oscar Stronthing as "black magic," witcheraft berg, a young mechanic employed at unconsciously exercised, and this I am East Douglas, Mass., made a desperate ready to affirm; for not only have several cases of undoubted "black magic" Norwich line steamer City of Worcescome to my knowledge in Italy, but ter yesterday morning. A small boy such things as are mentioned in the on the promenade deck saw him draw article of the Daily Telegraph, have a pocket knife and slash repeatedly at happened in my own family.

his throat. Then, jumping upon the My brother-in-law, Count A. v S., port railing the man plunged overwas captain in the Bavarian cavalry board and before the life boat could be lowered he was a mile astern. As his rescuers drew near he shouted to service. Some years ago while on them to keep off, and holding his right duty he noticed that one of his horses hand out of the water he brandished the knife with which he had wounded that he found it every morning bathed himself. He was swimming hand over in sweat and with its mane and tail hand and seemed full of vitality, deplainted in a most unaccountable way. spite the fact that the water about him

was red with his blood. An oar was thrust toward him but he pushed it aside and swiming toward the boat tried to slash the man in the bow. It was necessary to strike him with an oar. His wrist was broken by the blow and he dropped the knife. However, when he was hauled into the boat he fought desperately and one of the crew had to sit on him to keep him quiet until they got him aboard was chained.

the Jefferson Market Police Court he was committed to Bellevue for examination. ON SHORE HE TION OF WHAT HAD TRANSPIRED.

CURSE ON PARISH.

Pastor at Pana Voices Fear That Has Held People for Ten Years.

"I sometimes think in my prayers and meditations that this parish is under a curse. No sooner is one thing completed than the elements destroy at another place."

These startling words from Rev. Father Weigand, pastor of St. Patrick's Church, in Pana, Ill., was the first public confirmation of the halflics for ten years.

Hundreds believe the parish under opposition to a former priest led him to quit his charge and leave a "priest's curse" upon the parish.

They recall the hasty departure of Father Hensy, his great eagerness to be relased from his charge, and now, since the resignation of Father Quatman, quite recently, they are more firm in their belief that each of them left-what? The beautiful steeple of St.

rick's was recently destroyed in a Breaks in the roof are numerous, fires are often discovered in the church, and the bursting of boilers in the heating plant is of frequent occurrence. The trees in the church yard have nearly all been destroyed by the elements, and even the church fence has been blown down and is missing.

# Letters From the Spirit World.

Written Through the Mediumship of Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea. What, ho! there-across the divide! How do you do, Brother Francis? ...

Why did you not ask me to take a hand in this warfare against the I do not think, my dear brother, that it was because you thought I was a spirit and could not know about it. No! I do not think so In fact, I know better. I can tell you that I knew something about the frauds before leaving my body, and I know a great deal more about them since leaving it. Now this I have to tell them, one and all; they had better stop right where they are now, or each will land in the penitentiary where there will be plenty of time to mourn over their past follies.

Now, Brother Francis, I am going

to tell you a little story, which if I had succeeded in inducing my wife to tell you a long time ago, it would have saved much trouble; but when I want her to write for me or for other spirits who would also like to write, she is so fearful that it may be her subconscious self, or reflex action of the mind, that we have hard work to get Well, we hope the her to write at all. great stream of Spiritualism will at length work itself clear. Many true mediums within the last ten years, have had to go to the wall on account of the frauds; but, never mind, you will all be cleaner and purer for the cleasing process-but to my story. About a year ago my wife received

a letter from a lady somewhere in the southwestern states, telling her a most pitiful story. My poor wife most pitiful story. My poor wife shed many bitter tears over the letter. It seems that this poor woman and her husband had by dint of hard work saved from their scant earnings about fifteen hundred dollars wherewith to purchase for themselves a little home. They were still young people, but it had cost them years of toil to save up this amount. A so-called medium who styles herself Mrs. -[name omitted by the editor for cerain reasons] visited the town where this couple resided, and started developing circles, also giving so-called ma-terializing seances. This man and his wife became deeply interested, forgetting that all is not gold that glitters, and after a while they were induced by this Mrs. —— to give her their little all; she promising them that if they would do so, she would cause them to become such wonderful mediums that they would never be obliged to do any more hard work; that they could earn, in a very short time more money without labor than they had been able to save in all those years.

The poor victims believed her, and were shortly left without a dollar, and not a trace of the wonderful mediumship promised.

The poor husband had to go to work with pickaxe and shovel in a mine, and the wife to do what drudgery she could find to do. Moreover this Mrs. —— told the woman that if she ever revealed what she had done, she would send upon her the evil eye -whatever that may be; but the poor woman believed in it, and that was

True mediumship is a great blessing to the world below as well as "the world above, and if heeded, and rightly used, would really become the savior of the lower world.

In one sense of the word, Brother Francis, you are the best and truest friend the frauds ever had; for, by exposing them before they get to the them from the penitentiary, providing hey heed the warning voice in season

How well I remember when the book "Oceandles" was first published: what a hue and cry was set up because, in that book my own revered father came to me as a spiritual intelligence and wrote an expose of a fraudulent seance that Oceanides attended, and the grief, dismay, and bitter tears of sorrow she shed when she discovered that everything done at that seance was accomplished by trickery; for the tricks were so palpable that they were scarcely worthy the ingenuity of a child; and the book, "Oceanides," was then ostraclsed by most Spiritualists, and but few who were not Spiritualists ever read it. Yes. I suffered much when in the mortal form, for truth's sweet sake, but now my grief is turned to joy, for I find nearly all that was given to the world through our mediumship-I say "our" for we were and are one and ever shall be through all eternity—is ever shall be through an etermination of strictly true. There may be some slight mistakes, in minor details of not much importance, but in the main and the husband and father, what every word that was ever written through us is true; and how careful we, together with the spirits who were influencing the writing were to call the book a romance or a novel, if it varied in the slightest detail from the

Every principle laid down in any of would like to be happy. If you find the books written through us, is strict-yourself without any means whatever, ly true; but in those that come under the head of novels, romances or stories, the details in the thread of the screen ground, work for someone stories or incidents did not always enough to pay for your board and take place just at the particular time they are given as occurring in the stories, yet all the incidents are true from first to last, but perhaps taking place at other times and places.

The books called "The Discovered Country," "Mary Anne Carew," "Ed-ward and Mary," "A Celestial Wanderer," "Solon and Mary"—these are all true in every detail just as they actually occurred. These, together with all the spirit letters, are the real actual experiences of those souls who

Now some may say: "Mr. Petersilea, as you are across the divide, you can tell us all about materialization."
Therein you are mistaken, my dear friends. I can tell you but little more about it now than I could before I left the mortal part of my body. My own precious wife has been crying for three years, day and night, that I show myself to her, either as an apparition, or in a materialized form, and I have not yet been able to do so. Still, it seems to me that I have searched the very heavens to discover some way of doing so. Her cries have been pitiful indeed, and I never left a cry of hers unfilled if it were possible for me to respond to it. Although I have tried to make myself tangible to her in many ways, yet it has been more by the force of my will, acting directly upon the sensitive organs of her brain, than that I actually materialized. But, dear friends, I have visited many scientific spirits here, and begged them to show me how to materialize, and not one, thus far, could do so. This re-fers to flesh, blood and bones, not to apparitions or etherealizations. It requires very delicate conditions in-deed for spirits to etherealize or draw to cover their spirit forms so that they when we go to the spirit life we shall mortal body once more, because they they do, they are taken by either their the time.

In the data many of your say:

We near many of your say:

When we go to the spirit life we shall mortal body once more, because they they do, they are taken by either their the time.

How often earthly children will see the search of his who loves them, or by the mortal eye of man, be supremely happy! Everything find themselves unfitted to tead a nearest of his who loves them, or by the mortal eye of man, be supremely happy! enough of the coarser matter to them to cover their spirit forms so that they

I cannot discover, so far as I have thus progressed, that it is possible for a spirit to again take on a form of flesh, blood and bones. When I was with you in the mortal body I thought all things were possible to a spirit; but I was mistaken. I was mistaken about many things. 'We here as spiritual beings are hedged in and about by natural laws just as you of earth arelaws that we cannot break, or things that are impossible to be done, but we are continually striving to 'penetrate these laws and understand

We hear a great cry coming up from many souls: "If spirits can write and talk through mediums, as they are us more about their lives there? Why, my dear friends, we have been telling you all along just as fast as you were able to understand it.

If thirty, forty, or fifty years ago we had told you that there existed here houses, buildings, schools, temples of wisdom, halls of learning, or colleges, chemical and scientific laboratories, and other buildings that the mortal eye could not look upon without being blinded; that there were hills, dales, meadows, mountains, lakes, streams, rivulets and ponds; that there were grass, trees, shrubs and flowers; that there were immense oceans, and so forth; that there were boats of all kinds, also balloons; that animals were also immortal, you would have sent your poor mediums to insane asylums. Ah! we have had to would have sent your poor meaturns to insane asylums. Ah! we have had to work very gradually indeed; and the very ones who now cry the loudest, would have been those to have incarcerated the poor mediums; but the chains of old superstition are loosening very rapidly, and it will not be long before you will get beautiful pictures and scenes from spirit life upon the photographic plate.

You have got air so that you can condense it; the next step is to capture some of the ether and put it through a crucible; and, then, shortly thereafter, you will have the pictures. Now, when we write of all these things, you may think, and some have said, such things are too mate-Not so; they are not material, as we have said a great many times, but wholly spiritual; yet, after all, they are more or less covered by a refined, subtile materiality or material substance. To us they are just as real as the coarser matter is to you of earth. If those who are practicing fraud would put their time and attention toward studying the real-that which really does exist—they would be of great benefit to themselves and the world in which they now reside.

The most of those who have made the great discoveries that have benefited the world past all telling, have, perhaps, confined themselves to one small apartment and lived in the most simple manner, eating very sparingly, in many cases but one meal a day, of the cheapest kind of food.

Let us give those who are practicing fraud a little advice. Earn what you must have in some honorable calling, whatever it may be, then put the rest of your time and attention toward finding out some way that you can benefit the world the most, and follow that way with all your might. Do not give yourself time to be sick and die

Now, Mr. Petersilea said that same thing to his beloved wife one day after she had exhausted herself thinking of his death; and her own that in the end of their chain, you really save nature of things must take place before long, and she asked him in astonhat he could possibly mean

by not taking time to die?
Well, first, then, there is no death. Then why allow the mind to rest on an obsolete superstition? Time and brain power are wasted thinking about that which does not exist. Don't throw away power and time so foolishly. Put your time and thoughts to better use. Be so busy in trying to do good to the world, that when you arrive at the door of the change, simply pass through; and, then, after meeting and greeting those in that other department of immortal life, go right on with your work; but, mind that it shall be a work worthy of an immortal being. Some may ask, what kind of work is worthy of an immortal being? Almost anything that can benefit humanity. The mother at home preparing her little ones for their immortal journey, contenting and comforting the heart of her husband, making that home pleasant, beautiful,

of him? Let him follow any calling or profession to which he is best adapted. But for an ordinary man nothing can be more pleasant than a little home in the country.

Let me tell some of you young men

what to do, and how to do it, if you

as many young men do, go straight into the country somewhere, hire an lodging, manage to get your polwing done by paying someone in work then go for your land; plant something that you know will pay you well; work steadily thus for a year, then try to make a good bargain to buy the land; pay for it as fast as you can; work your land to the very best advantage, put up a little home of two rooms, if you cannot do more, some chicken coops and a little stable; then go directly and propose to the girl you love; get married right away; then pull together evenly and lovingly; save every cent you can until you are out of debt, then go right on until you are comfortably well off. Be honest, industrious, loying and kind; es-chew all bad habits; be kind and helpful to every living thing, espe-cially to children, birds and animals; eat no meat: make your home as love ly and beautiful as you possibly can: cause no pain or unhappiness to the meanest or smallest of living creatures. If some poor child is left desplate and orphaned, take it in care for it and love it just as you do your own. Or, if you are acquainted with some poor widow, old and worn with sorrow, hardship, and poverty to struggle with, take her in and treat her as you'would a sister. In the meantime, add rooms to your home as they are needed. If you know of some poor old man, without a home, who, perhaps, can be a little help to you; take hm in and treat him like a father. If you know some poor, young man, who doesn't know just how to get along, show him how to do just as you did when you were in the same condition. Lease him an acro

and lodging; show him how to do and help him. We hear many of you say: "Oh!

of land; let him work for his board

# Religion and Civilization.

B. F. Underwood Proposes to Show in the Following Article the Reciprocal Influence They Have Upon Each Other-How Theologians of the Past and the Present Differ-The Difference Between Darkness and Light-Ignorance and Wisdom—Religion Has Beeff Forced to Advance.

COURTESY AND QUIET DIGNITY, FOR THEIR AVER- THE ADMIRATION OF MANKIND,"

The old methods of theologians was to maintain that | tory a glory that twenty-three centuries have not been able their religion was a finality in thought and the source of to dim, could flourish in pre-Christian ages, it is absurd to everything good in human action, and to see nothing good assert that any religious system which has since that pein other religions. Now there is a soul of truth in all re- riod appeared in the world, is the "cause of civilization." ligions. Now all thinkers recognize the fact that there is or that without that particular system, enlightened naa soul of truth in all religions and make less exclusive tions where it prevails, would relapse into barbarism. claims for any one of them.

In the light afforded by evolution and the study of comparative religions, all religious systems and cults are seen Pericles. But no nation in this century could be regarded to have served a purpose in human development. When as civilized, if the absence of great evils and wrongs were they have become so institutionalized and fixed in dogmas made an indispensable condition of civilization, and it as to become obstructive to progress, they have simply would be strange, if in more than 2.000 years, no nations been expressions of that mental rigidity which results from had arisen, able with the rich heritage which Greece and thinking in ruts, thinking in herds, generation after generation, whether on religious or other subjects. Obstruction and even destruction have been a part of the evolutionary order. Revolutions have often been necessary to make this later sequent order of progress, quiet and been infused into the life of the people is legitimate and.

has been the leading cause of all the great and good things forth in ancient Egypt, India, Greece, Rome and other nain the ninth and tenth centuries, when that country, un- Tarsus. der the Saracens, was the most enlightened portion of Europe. Such claims are now seen to be absurd.

These reflections have been suggested by remarks which the writer has heard from pulpits implying that it is Christianity that has civilized mankind and that only as the doctrines of this system are accepted can there be respect for morality, law and social order, or security of this and property...

Without undervaluing the Christian system in its good effects upon the world, we think that many of the assumptions put forth on this subject are arguments not to men's intelligence but to their ignorance.

Civilization is the product of so many and of such waried causes, of so many activities and movements, some of them apparently conflicting and opposed to progress, that in studying the subject, the mind is liable to be dost in the labyrinth of forces which have been factors in civilization The careful thinker who considers the influence of civilization upon religion as well as that of religion upon civilization, and who sees what a multitude of forces, have been in operation for centuries to produce present conditions, knows that it is impossible by ideal separation of one strand from the others which connect existing conditotal result is due to that particular strand.

co-operation, since none acts detached or independently of the most disregarded. all the others.

barism. Such claims repel well-informed thinkers, who, while recognizing Christianity as a great power in the other systems of religion. The Christian system, of course, was not a factor in the

wonderful impulse which was given to progress by "that inimitable Greece, " as Renan says, "that existed but once for the simultaneous delight and despair of all who love the beautiful." Five centuries before the Christian era Greece laid the foundation of intellectual culture of all the succeedings ages and carried some of the higher arts to a degree of perfection never surpassed. During the centuries which have followed literature in its most flourishing periods has rekindled her torch at the altars of Greece and art has gone back to the age of Pericles for her purest and noblest models. Homer's Iliad, the great epic poem, the heroic odes of Pindar, the orations of Demosthenes, the old Greek plays, are still read and admired by scholars. The works of Plato are still studied by the most philosophic minds. The histories of Herodotus, Xenophon and Thucydides are still prized for their-merit as compositions, as well as for the light they throw upon the past: The statues of Greece still stand forth after the lapse of ages in unrivalled beauty and modern architects have scarcely improved on the proportions of Athenian architecture ...

We go back to ancient Greece, not only for the begin nings of our intellectual culture, but for our ideas of personal liberty. No people ever had a more passionate love for freedom than the Greeks. They had, imperfect as it was, a democratic form of government, and in spite of faction and turbulence, they were steadfast in their love of liberty and love of country. They were remarkable for their boldness and independence in expressing their opinions, for their generous and humane spirit, for their courtesy and quiet dignity, for their aversion to ostenfation and display, for their temperance and frugality, and for their quickness of apprehension, fine perception and intuitive power combined with a natural sense of what was becom ing and appropriate. They had men in whom "greatness of mind seems but second to greatness of virtue." . The disinterestedness of Timoleon, the stern justice of Aristides, the self-sacrificing spirit of Leonidas and his immortal Three Hundred, the fortitude and moral courage of Socrates, will ever challenge the admiration of mankind.

If a people like the Greeks, with a language remarkable for its finish and flexibility, with a literature of wonderful wealth of thought and beauty of expression, with works of art unsurpassed, with great systems of philosophy, with great models of moral excellence, with a history replete with accounts of moral heroim and achievements of an in- trast to the sectarian intolerance of earlier times. tellectual character, which have left upon the page of his

of bliss. There we shall know no more sorrow. We shall meet all our loved ones, be again united to them,

and all will be perfectly harmonious

be happy in heaven. If you are not

are able to lead that life.

"WE GO BACK TO ANCIENT GREECE, NOT ONLY SION TO OSTENTATION AND DISPLAY, FOR THEIR FOR THE REGINNINGS OF OUR INTELLECTUAL CUL- TEMPERANCE AND FRUGALITY, AND FOR THEIR must know. True wisdom is slow of growth and must be looked upon TURE, BUT FOR OUR IDEAS OF PERSONAL LIBERTY. QUICKNESS OF APPREHENSION, FINE PERCEPTION NO PEOPLE EVER HAD A MORE PASSIONATE LOVE AND INTUITIVE POWER COMBINED WITH A NATU-FOR FREEDOM THAN THE GREEKS. THEY HAD, IN- RAL SENSE OF WHAT WAS BECOMING AND APPRO-PERFECT AS IT WAS, A DEMOCRATIC FORM OF GOV- PRIATE. THEY HAD MEN IN WHOM GREATNESS OF ERNMENT, AND IN SPITE OF FACTION AND TURBU- MIND SEEMS BUT SECOND TO GREATNESS OF VIR-LENCE, THEY WERE STEADEAST IN THEIR LOVE OF TUE. THE DISINTERESTEDNESS OF TIMOLEON. LIBERTY AND LOVE OF COUNTRY. THEY WERE RE- THE STERN JUSTICE-OF ARISTIDES, THE SELF-SAC-MARKABLE FOR THEIR BOLDNESS AND INDEPEND. RIFICING SPIRIT OF LEONIDAS AND HIS IMMORTAL spirit masters are attracted to him or ENCE IN EXPRESSING THEIR OPINION, FOR THEIR THREE HUNDRED, THE FORTITUDE AND MORAL ENCE IN EXPRESSING THEIR OPINION, FOR THEIR THREE HUNDRED, THE FORTITUDE AND MORAL ters are at the same time, teaching a GENEROUS AND HUMANE SPIRIT, FOR THEIR COURAGE OF SOCRATES, WILL EVER CHALLENGE band of invisible beings; that is, invis-

Ancient Greece had her full share of evils, and in many respects great progress has been made since the age of Rome left to the world, to add to the achievements of those nations and to advance beyond them,

A discriminating showing of the different ways in which Christianity has benefited mankind where its spirit has with large knowledge of existing and of past conditions A common mistake, until recent years, among religious of the world, of its various great religious systems, their leaders has been to assume, each that his own religion similarities and diversities, and of the scientific discoveries and inventions and the multitude of secular agencies and man has accomplished. The same assumption was put influences which have contributed to present conditions, the subject can be made one of profound interest and to tions of antiquity, and by Mohammedan teachers in Spain | the credit of the Carpenter's Son and to the tent maker of

> What is deprecated is the extravagant claims made in regard to the influence of a particular religion, claims which are contradicted by history and contrary to the principles of evolution.

The practice, too, of raking together all the crimes and vices of pagan nations and contrasting them with the virtues of Christian lands, in order to show the world's indebtedness to a particular system is no less open to criticism. It is as unfair as would be an effort to show the superiority of Pagan Rome over modern nations by drawing dark pictures of the latter without one bright spot and dwelling, in contrast, on the noble lives, sublime sayings and splendid achievements which have shed an undying lustre on the old pagan republic and empire.

Those who attempt to discuss the influence of their religion upon civilization should, where there are different conceptions and interpretations of this religion, define their religion. If they mean Christianity for an illustration, as it is established and prevails in Russia, there are many Christians who see in its prevalence an obstacle to progress rather than a factor of civilization. If they define it to include taking no thought of the morrow and no interest in the accumulation of wealth, in not resisting tions with the past, to estimate exactly to what extent the evil with force and submitting to wrong rather than resort to violence then many will say that progress has been the The forces of civilization can be studied only in their most marked as these doctrines or injunctions have been

If some of the doctrines held by the various sects are emphasized as Christianity, there are Christians who will to the effect that "our religion" has been the cause of civ- deny that they constitute any part of true Christianity or ilization and that without it men would relapse into bar- have any enlightening effect on the mind or ennobling effect on the heart. If those precepts of the New Testament which are accepted in common by Christians and nonworld, know that intellectual culture and moral goodness Christians as questionable, are defined as Christianity. and a high degree of civilization, have been reached under many will say, Yes, but these are not exclusively Christian. having been taught, in pre-Christian ages, and that the mere teaching of them, without some innovating, awakening forces, and without some discoveries and inventions increasing man's power to utilize the forces of nature, can result in little progress, as was illustrated in Egypt and India.

> The truthes Christianity, like an organism, has everywhere been modified by its environment and it exhibits a great variety of form and quality. In a soil and climate not suited to its development the best fruit deteriorates; so a religion, introduced among barbarians, is soon changed by them in accommodation to their mental and moral conditions. Christianity in many places, as in Abyssinia, where it was introduced many centuries ago, has become so modified as to have but little in common with its forms in enlightened communities.

> In Japan, where the people, in morals as well as in intelligence, rank high, where large numbers for a quarter of a century and more have been interested in the thought of the best writers of the Western world, writers like Mill, Darwin and Spencer, if accepted, would be much as it is here. Its Oriental features might be given more emphasis. Moozamdar of India once wrote a work. "The Oriental Christ" to prove that only an Oriental people can fully appreciate the teachings of Christ. -

> How different the Christianity of the Christian Scientists, who the other day dedicated in Boston a \$2,000,000 church, and the Christianity of the Salvation Army. How different the Christianity of the Protestants, generally, today from that taught when the writer was a boy, half a century ago. In his volume on "The Development of the North Since the Civil War," (the eighteenth volume of "The History of North America"), Prof Joseph Morgan Rogers says:

> "It was not until after the civil war that the doctrines of evolution and the higher criticism of the hible were of much import to this country. In succeeding years a great deal of interest was aroused in both these questions, and the adherence was rapid until, in Protestant churches, at least, it became general, though hardly radical among the educated classes."

Public sentiment has been-undergoing great changes and religious thought has, in spite of written creeds, had to adjust itself to these changes. This has made religious progress possible and has resulted in the liberal spirit which exists in the churches toward one another in con-

B. F. UNDERWOOD.

there will be so beautiful, so grand, truly spiritual life. Natural law has the higher angels, and placed within so perfect, that we shall be in a state placed the first rung of the ladder of schools or with some kindhearted of bliss. There we shall know no progression in the material life, that spirit who will properly instruct. one may the more easily mount into them; and they must be instructed in the spiritual and heavenly. It is im-possible to leap from the lower to the they continued within their material and heavenly."

higher heavens at one bound. The bodies: Many of these little ones are How do you know that you will? leap would be too prodigious. Some taken back to their parents on earth, If you are not fittled to be happy on earth, you surely will not be fitted to be happy in heaven. If you are not No! they do not. A little child who and put en rapport with their brothers and sisters, and practically reside with them for many years, that they capable of filling a lower position, you passes from earth into the heavenly may thus gain the experience and cannot fill a higher one. Do not spheres, is precisely the same little knowledge that they would have done

hurry to get to a higher life before you child that it was previous to its unnat had they remained within their mortal ural departure; for it is against na- bodies. We do not say that they re-Thousands of spirits here would do ture that little children should die or almost anything to get back into the leave their material bodies, but when main there all the time, but much of

dren for hours at a time. And there are many other things that you of earth are not as yet aware of: A fine music teacher, who is instructing pupils in the art of music, is often instructing pupils that he wots not of—pupils who are unseen by him and do not pay him money for their instruction. Thousands of children and youths are thus taught. We do not say all, but very many; and thus it is with every other branch of knowledge; yet there are thousands of schools within the spiritual realms as well. But all children return more or less to learn through the earthly exbeing stands alone, although they of-

A great painter, poet, musician or

artisan, nearly always feels the power

of inspiration—that is he feels with-out fully understanding it that he is filled by a power not his own, something higher than he himself is ca-pable of. And this is true. Great her as the case may be; but these masible to the one of earth, but not to the spirit master, and the poet or musi-cian is actually surrounded by a band of spirits, all receiving at the same time the inspiration, or in other words, the instruction that the earthly one is; and often times this becomes a school for spiritual beings as well as for the earthly one. I, myself, "Mr. Peter-silea," have found many here that resilea," have found many here that received their instruction in music within my earthly school, pupils that I knew nothing about until on arriving here they came to thank me with sweet smiles and glad hand-shakes.

The Living Decalogic From Sinat to Zion, By W. J. COLVILLE. A series of twelve leading the commandments in the spiritual aspect. Price, 50 cents. sweet smiles and glad hand-shakes saying that they would now repay me for the knowledge they had absorbed, or stolen from me, the theft being per

One cannot know how happy some of these very advanced ones have made me. And Abby Judson has likewise found here hundreds of young ladies, who passed to the spirit world as little children, that were thus instructed at her seminary for young

Mothers, try to realize that your dear little children you think died, are not really dead, only changed; and that when you sit at table with your remaining children, the supposed lost ones are often there partaking with you and your other little ones, if not the material part of the food, the spiritual aroma or essence of the Now, this brings me to where

want to say a few words personally.

My own wife for love of me, and from former habit, always sets the table for me and places a chair as of old. She, perhaps, did not, at first, know that it would be pleasing to me, but it has been an immense comfort, for grief is not entirely of earth, i reaches upward into the heavens. My own grief has been very great, for, of course, there is a separation in one sense of the word, and it pleases and comforts me immensely to find my plate and chair as of old, and I often sit in that chair looking intently at her, reading her mind and talking with her as much as I can. She always wafts me a heavenly kiss upon the napkin; and I want you all know that those kisses reach me, and I feel them as sweetly as though I were in the mortal body, and even more so, for they are the refined essence of

Some writers grieve the hearts of mothers beyond telling, by writing denker (Milwaukee). that only those with high spiritual attributes are immortal.

have life within them are immortal. the Bible, and surpasses in importance Mothers might well grieve over such all other works of the kind now puberrors, knowing that their little ones lished. It is up-to-date in every particular not live on earth long enough to ular. Price, \$1.25. did not live on earth long enough to know anything about earthly or natural things, to say nothing of the spir itual. Be comforted, mothers. life whatever is immortal, even to the tiniest blade of grass; and, if the ethereal germ was recognized, instead of Cloth Binding, 50c. Each, evolution straight, no one could ever doubt it, for the germs that form all things first reside within the ether; they simply develop and clothe themselves with matter, for awhile, for

Yours from the spirit side of life and for all that is good and true, CARLYLE PETERSILEA.

WHAT IS RELIGION?

The old grounds of belief are rapidly crumbling away."-Gerald Massey Not masses, nor crosses, nor Catholi

creeds. Not mumbling of aves, nor counting of beads. Not church-going, psalm-singing, pay

ing of priests, Attendance on sermons, prayer-meetings, or feasts; Not wearing a broad brim, and plain

Or straight-collared coat, from the world's fashion free. It is not to kneel with a long, pious

Or sing solemn anthems in some holy place. In sect to be cradled, or on a creed nursed.

Believing that every outsider

That God has ordained us in heaven to But left countless millions to drop into

Religion is Love, in the heart and the The soother of sorrow, destroyer of strife: The soul's best physician, relieves ev

ery pain, And in her dark caverns lights hope once again. It curses no one who has doubts of its

It hunts up no martyrs to burn or to It tells of no devil with tortures and

No hell of unending and horrible pains. It seeks not to bless men by force or

by fear. But draws them with love to a God very near.

It tells of the right, and it whispers Obev:

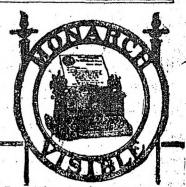
To happiness virtue alone is the way. This world it makes happy, and then beyond this. It points to another all sunny with bliss. Bright heaven of beauty, how fair are thy skies!

Thou home of the good, and thou

school of the wise.

-William Denton "Success and How To Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., times are as follows: Self Helps; Fi-nancial Success; Ideals; Economy; Planning, Attraction; Courtesy; Kind-ness and Tact; Angel Help. Price 25

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A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any it flammable descriptions, enthralls the mind to the exclusion of other thoughts, until reductantly the reader closes the last page.—Minneapolis Sunday Times.

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FROM DREAMLAND SENT Vorses of the Life to Come. New edition, with additional posms. \$1.00. Decorated cloth. \$1.34. Lilian Whiting's verse is like a bit of smill land-gaspe on a May morolog.—Boston Bereld.

KATE FIELD; A Record, with asterial portrains of Sizes Field, including one by Bilbu Vedder. Decembed cloth this A Study of Elizabeth Economic Browning. With Residual September 1988.

An Arraignment of Willard
J. Hull for Pronouncing
the Great Mass of Spiritualists "Shoddy."

Willard J. Hull says:

"The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him.

"In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things. The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally,

"This test will go on until the fiber of the goods is thoroughly known and understood.

"For the MOST PART THE STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING AND BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

"A FEW SMALL PACKAGES tied with the ordinary binding cord contain big value."

To the Editor: -- In a recent articleto your journal, relative to the concrete and pithy declaration of Willard J. Hull, editor of the Light of Truth, I did not at that time comprehend the full scope of the text. Doubtless W. J. H. will pardon me for this, seeing that I am a dweller in the "foglands" of what is left of Spiritualism, and among the mediums WHOSE END IS

"The Light of Truth is testing the Spiritualists of North America especially, and the Spiritualists of the world in general.'

Doubtless this will fill a LONG-FELT WANT. We may have been trading in a spurious article for a long time without discovering the quality of goods we were consuming. H. does not specify the kind of test applied, whether it is the vibratory action, or the pulsation, or the temperature, or the condition of the tongue; or the bulk of the package, or the quality of the binding twine which holds the package in place.

It may be a Crookes' tube, which the "Four" are-using on a royalty. It may be a more simple process. they "snivel?"

Perhaps W. J. H. has proposed some Altruistic problem, a kind of Spirit-ualistic Shibboleth, or perhaps he has led them to some stream, like Gideon of old time, and there found that they

The whole field of modern science is open, and well understood by W. J. H., who can use the unerring forces of nature to prove there are only FOUR REAL MESSAGE BEARERS OF SPIRITUAL TRUTH. It would seem easy for him to apply a test to the Spiritualists of "North America," who have awakened his special interests.

That is right! Perhaps his spirit-omiter has been right" to the tests made. If he has only filed an application for "letters patent" to protect his device, that will cut off all pretenders to the work of testing the amount of "shoddy" found in the package tied with "baby rib-Real genius should be protected by our free government.

On the other hand, our W. J. H. may be so far developed on the plane of "higher Spiritualism that he could detect shoddy by "ear," as one may learn music in that way. Again: It is not improbable that the chief factor ight of Truth may keen sense of olfactory penetration. By the aid of his nasal organ he may detect the shoddy, or the all-wool in any package, irrespective of the color or quality of the string that binds the package. We cannot in this stage of the case determine his modus operandi—but he knows! He says:
"This test will go on till the fibre of the goods is thoroughly known and understood."

'Known and understood," does not apply to W. J. H., but to the Spiritualists of North America, who dwell in the foglands of physical phenomena, and the patronage of mediums WHOSE END IS DEATH. "The fibre of the goods," is an original expression. It means the warp and woof of the whole article. "For the most part, the stuff so far tested is exceedingly shoddy." How discouraging it must be to this good brother to How discouragfind so little real wool.

There is not a doubt about his being an able examiner of the interior qualities of human kind, because he says he knows, and that should end all controversy. If there are only FOUR TRUE MESSAGE BEARERS ON EARTH, then the thousands of other-shoddy packages are useless

SIR WILLIAM CROOKES, SHOD-A. R. WALLACE, SHODDY! DOCTOR J. M. PEEBLES, SHOD-

HUDSON TUTTLE, SHODDY! PROF. LOVELAND, SHODDY!

A. J. DAVIS, SHODDY!
C. F. COLE, VERY SHODDY!
SPACE WILL ADMIT OF ONE
MORE—J. R. FRANCIS, SHODDY!
BUT THE FOUR THAT'S IN IT ARE ALL WOOL AND A YARD

Some packages tied with fancy string and baby ribbon, offered for inspection will not bear it at all."

This seems to be the crucial test of all packages.

"Offered for inspection."
It seems this inspector of spiritual gifts has a local office. The mediumistic gifts are presented to him, and he turns on the current, the indicator registers the per cent of SHODDY. This reduces the gifts to a small nutbell core to a Mall of the head.

thell, even to a Hull or the chaff.
"OFFERED FOR INSPECTION." Oh! ye shades of Swedenborg, Maria King and William Denton! Listen, ye hosts of emancipated mortals, who have enlightened the world by your unassuming and unremunerated service. Mediumship, which has blessed the world with its spiritual light and truth, offered for inspection at the office of Willard J. Hull; office hours from 9 a. m., till 12 noon; from 2 p. m., till 4 p. m. All work paid

for before leaving office. But why should a pelbeian, dwelling in the foglands, along the line of the swamps of lower Spiritualism, offer objection to the established rule of FOUR—the quartette of the quint-essence of higher Spiritualism. Willard J. Hull hath spoken—so mote it "A few small packages, tied with ordinary binding twine contain big

Spiritualism to overlook the startling | health. Price, 25 cents.

fact. FOUR SMALL PACKAGES, compactly bound with common twine, containing Kohinoors, moonstones, and the essence of spiritual truth and unerring wisdom.

Doubtless those unassuming packages have tumbled about at camp and convention, among the fautastic bales of shoddy without being recognized as the FOUR. The best things in the world!

"Big value"—gems of pure spirit-ual truth! The sparkling, scintillating, flashing fires of genuine mediumship held in the embrace of common binding twine-stupendous fact There are only FOUR such packages in captivity.

Let the dollar mediums rage, and the "test-hunter" imagine vain things. Willard J. Hull has set the four upon his holy hill of altruistic exclusiveness.

There is no shoddy there. The

light, unseen by the warring, sniveling factions, emanating from those animated moonstones, and Kohinoors, illumines the path along the craggy steeps of higher Spiritualism.

We on the lower planes of intellect-uality and undeveloped in our spirit-ual nature, fail to understand this fearless advocate of the "Brotherhood of Man and Fatherhood of God." declarations sound strangely out of order. But let us think a moment, dwell prayerfully on his clear-cut sentiments. He states his position clear-One who reads his words is struck with their orginality, though

failing to believe. Still it must be confessed that Willard and his three co-workers are in it; and not only so, he has inspected the large bundles and knows what he's talking about. He says they are "small packages." We do not question the size of the bundles of great value, but one is impressed with the thought-he will pardon the liberty -that small charity toward the brotherhood of man is manifest in his sweeping verdict. Small discretion, small sense of justice toward his fellow-men and women, small knowledge of human nature, and small spirituality characterizes his position as opposed to hundreds of thousands of honest, intelligent Spiritualists, and thousands of good and true spiritual

your mind:
"WARRING, SNIVELING FAC-TIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM.

mediums. Impress his words upon

C. F. COLE. Dowagiac, Mich.

SPECIAL NOTICE FROM N. S. A. HEADQUARTERS.

To Societies, Delegates and Visitors to the Convention in Chicago.

The N. S. A. Convention will open in Chicago, Oct. 16, 1906, at the Y. M. C. A. Building, large auditorium, 153 LaSalle street. N. S. A. Headquarters will be at the Palmer House, where the public reception will be held, free to all, on Monday, Oct. 15,

at 8 p. m. Special notice is hereby given to all travelers by railroad to this convention—secure your certificate tickets over your special line. If your railroad agent does not have the certificates, you can secure them at nearest town or city to your starting point. Bring certificates to the N. S. A. secretary at the convention for her signature. This will enable you to secure your return fare for one-third regular rate, provided you remain till Oct. 19. to have your certificate countersigned by the special railroad agent, for which you must pay 25 cents.

extension of return limit to October 30, by depositing your certificate with the special railroad agents on Oct. 19, and paying him fifty cents for extenthe convention of the New Thought

Special Notice to Pacific Coast Delegates:--Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to the N. S. A. Convention can purchase excursion tickets to Chicago and return, limited to October 30. Call for excursion rates from the Pacific coast,

MARY T. LONGLEY, N. S. A. Secretary.

The Ottawa Camp. ...

As August slowly passed on the routine of proceeding years, so passed one of the grandest camps ever held by the Spiritualists at Ottawa, Kans. The tried and true workers were at their post of duty at the opening of

Will J. Erwood in his masterly and impressive manner won the hearts of his hearers. Mrs. Lull and Mrs. Baldwin did good

and impressive work, each one excelling her former efforts.

Max Hoffmann was at his best, and did some splendid work in giving tests, convincing many of spirit return. for a day to get acquainted, and we were sorry he could not stay longer, as it is a credit to our cause to have

such bright minds to the front. On Thursday evening an entertain ment was given which was greatly en joyed. Will J. Erwood Hoffman are adepts in the cake walk and could easily win the prize. Della Grant was manager in the one act comedy of "A manager's act comedy of "A manager' Troubles." She had so many "stars" of radiant brightness, such as W. J. Erwood, Mrs. Dunikin and Mrs. Baldwin, everyone decided it was a brill-

Messrs Hoffmann, Erwood and Ring left on the midnight train for field, Kans., causing a shadow to fall over the camp, which was soon lifted when Mr. and Mrs. Stephens of Kansas City, Mo., came to help us. Mrs. Stephens captured her audience with her splendid psychic music and sing-

The camp closed with large attendance, and a deep interest was awakened in Ottawa as never before. The feeling of good fellowship was manifested as the crowds surrounded our workers to bid them good bye.

In Mrs. Lull's farewell address many eyes were wet with tears. Our many mediums did the best of work, and Mr. Dunikin gave splendid satis-

The election of officers resulted as follows: H. W. Henderson, Lawrence, Kans., president; Mrs. Della K. Grant of Larnard, vice-president; Mrs. May C. Pierson, Spring Hill, secretary and treasurer, and Miss Rose Henderson, Lawrence, corresponding secretary. This camp was never in a better condition, harmoniously and financially

than now. All debts were paid with a snug sum left in the treasury. MAY C. PIERSON, Sec'y. Spring Hill, Kans.

To know what you prefer, instead of humbly saying amen to what the fo have kept your soul alive.-Robert

Louis Stevenson. "Just How to Wake the Solar Plexus." How thoughtless of the world of By Elizabeth Towne. Valuable for

# TRUMPET SEANCE.

## Most Extraordinary Spirit Manifestations Under Real Test Conditions

The value of physical manifestations to the reader de- me at this time has no further connection with this narrapends largely upon the conditions surrounding their occurtive, but as to the exclamation, "I have kept my promise!" in trumpet speaking will be clearly stated.

had listened to at Mrs. Smith's seances, and brought an in-straight in the eyes, "I will come back." vitation to the writer to visit them, and she would give him a sitting. It was not convenient for me to go the thirty miles to Santa Maria until early in January, 1876, when my friend and I drove down one Saturday and attended a seance on the following Sunday night.

Securing the Medium. or fifteen people present. The room was about fourteen chairs for the guests with a clock on the mantel over the fireplace, ticking the hours away. I was called upon to before leaving home gone to a store and bought a lot of I also took a stick of sealing wax and carried my office scissors in my vest pocket. I selected the worsted braid because a knot could be tied in it impossible to be untied by ordinary means.

The medium being seated in a common chair, I took my braid and put it around her neck and tied it tight to the skin in a square hard knot. I then took the ends down to the back of the chair and tied them to the top, and then down to the bottom round where they were tied again. hands were-tied so that while they rested easily on her knees she could neither get them together nor further tion. apart than the length of the connecting tape. The ends were then tied to the bottom rounds of the chair on each above the ankle with a strip of muslin.

### The Trumpet.

The trumpet was a rude, simple affair, costing possibly half a dollar. It was made the length of two sheets of tin soldered together, making its length about two and a half feet. At the large end it was about four inches in diameter, with no flange on it. At the top end it was about It will thus be seen this was a very simple instrument, and one that no person in the flesh could manipulate to give articulate speech. The writer tried it, and afterwards saw many others only to make a failure.

The audience was seated around the walls of the room the medium on the south side and her husband on the opposite side. My seat was at her right hand and quite close to her chair. The trumpet was stood upon end in the center at a distance of several feet from the sitters. So much for the conditions, which I fancy would have satisfied a "trained observer" (!) if there had been any "fraud hunters" present.

### I Have Kept My Promise!

Such being the conditions the light was put out, and some singing took place to steady the nerves of those timid in the dark. Mrs. Smith joined in the singing and the conversation between songs. The clock ticked louder and more constant than I had ever known one to do before. When there was not singing or talking, the silence wassuch one could have heard a pin drop in any part of the

At last the trumpet was raised and then dropped back on the floor. Almost instantly it was greeting the audience from near the ceiling; next it was talking to someone the name. I knew who it was, but would not assist the on the opposite side of the room. It continued to move from one to another with a greeting until it came to a gentleman sitting at the medium's left, and announced itself efforts to talk. as his deceased wife. Their conversation, about family was most realistic and interesting.

Now I wish to state here most distinctly I had no one in my mind from whom I expected a communication. My whole thought and attention was centered on the strangeness of the phenomena I was listening to. I know absosealed to the floor, and no one in the room was walking expressed their pleasure at the meeting, after which the around manipulating the trumpet, which, as I have explained, was a physical impossibility.

and on the knees. I asked, "Who is it?" The answer man dead?" came distinct, "Walter." Continuing he said, "THORN-TON, I HAVE KEPT MY PROMISE." I answered, "Yes, Judge, and I am happy to meet you." After a little con- last night who it was, but I never interfere in other peoversation the control changed, and when I asked who it was, the answer came, "Your father Ygnacius." I said, to do a thing is bound to do it." That was my riend 'Yes, father, I'm glad to meet you." He replied as fol- Pepperman to a dot. lows: "We have not been with you much of late. Our

whole time has been taken up trying to prevent war." This was just prior to the declaration of war between Russia and Turkey. I said, "Do you think you will suc-

ceed?" He answered: "We do not know, but if we don't we will take a hand ourselves.

I said, "Will you help the Turks?" knowing of course he would not. The trumpet rang with his emphatic "Never!" writer will be satisfied. Who our Father Ygnacius is, and why he should visit Schell Station, Arizona.

rence. The following narrative of the writer's experience The Hon. Walter Murray was judge of the district court for the counties of San Luis Obispo, Santa Barbara and In the latter part of 1875 a friend of long years' stand- Ventura at the time the writer settled in San Luis Obispo ing returned to San Luis Obispo, Cal., from a visit to Santa in January, 1875, and up to the time of his death in Sep-Maria (now Central City), Santa Barbara county, Cal., tember of that year. We had become very warm friends, where he had made the acquaintance of Mr. and Mrs. Geo. and had had many talks on the subject of Spiritualism. C. Smith, the latter being a celebrated trumpet medium, of He was about a half convert to the sublime truth of spirit whose powers long accounts had been published in the communion. I was with him the last four days of his Cincinnati Enquirer prior to her coming to California: sickness, and was standing by his side as his spirit took its My friend told wonderful tales of the manifestations he flight. His last earthly words were to me, looking me Seeing that I did not comprehend what he said, he said:

"Do you not understand? I WILL COME BACK!" answered, "Yes, Judge, I understand." Those were his last words, and how he kept his promise I have already

There was not a person in that room outside the Judge and myself who knew of this promise, and I had not The seance was held at a private house with some twelve thought of it during the evening until he reminded me of

it. Unlike the Hodgson promise, which was bruited feet square, devoid of carpet and other furniture than throughout the world, I had never mentioned this to anyone. I considered it too sacred to talk about, let alone publishing it throughout an unbelieving, skeptical world. fasten the medium so as to secure test conditions. I had | The result was the Judge kept his promise. At the close of the seance I had to take my scissors and cut the tape worsted embroidery braid about a quarter of an inch wide. from Mrs. Smith and the chair, and pry the wax from the

### Max Pepperman.

One of my most intimate friends in San Luis Obispo was a jeweler by name of Max Pepperman, by geneology a German Jew, but by evolution an American citizen and radical iconoclast, having adopted the Boston Investigator as his weekly mentor. He was a man whom you always knew just what he meant, for he never used euphonisms to break The ends were then sealed with wax to the floor. Her the force of his commendations or condemnations, and when it came to things spiritual it was always condemna-

After my return from Santa Maria, many were the "confabs" we had over the subject of trumpet speaking. side and sealed to the floor. Her feet were tied together At last he said if Mrs. Smith would come up to San Luis, he would attend a seance, and if the trumpet would come to him and talk to him in German, giving the names of mother and sister, he would believe. In a few weeks thereafter Mr. and Mrs. Smith came to

our town, and at the first seance my friend, Pepperman, was there. The trumpet went to him among the first, and talked a long time in German, giving facts that no one but he and they (his mother and sister) knew. There was a half inch across with no mouthpiece as in a dinner horn. but one other person present who understood the language. This seance was the entering of the feather edge of the wedge that led to the conversion of my friend and afterwards to his development as a very wonderful medium.

### One More Test.

I jump from early in 1876 to the fall of 1878. In the meantime my friend Pepperman had removed to San Francisco where he died from inflammation of the brain, and our lodge of I. O. O. F. had his body sent back home where we received it from the steamer on the morning of the Fourth of July, 1878, and consigned it to the grave that evening. In the fall of that year the writer was sent to Santa Barbara as a delegate to a Grangers' convention. Mr. and Mrs. Smith were living there in rooms nearly opposite the hotel where I stopped. I called on them and had a pleasant visit, and was invited by them to go and spend the evening with them where she was to give a private sitting to a gentleman who was interested in Cocos Island, where the famous treasure -thirty millions or more of the pirates who once infested the west coast of Mexico, Central and South America, was said to be buried. went with them, and after the gentleman had finished his business the trumpet came to me and tried to speak,

control by calling it. I knew if it was the person 1 thought he would not thank me for my interference in his Going back to our rooms Mr. and Mrs. Smith said they vere deeply interested to know who it was who anxious to talk to me and that if I would come to their rooms the next night we would have a private seance and find out. It was so arranged, and I was there on time. The control of Mrs. Smith, Wilbur Thompson, soon greeted lutely that Mrs. Smith was sitting by my side securely us, and then their two children came to their parents. and

but failed to articulate so anyone present could make out

trumpet came to me and tried to talk, but I nor the Smiths could make out the name. After many attempts The trumpet next came to me, tapping me on the head Mr. Smith said: "It sounds like Pepperman. Is Pepper-"Yes, since last July."

Instantly Wilbur Thompson said, "I could have told you ples' business, and he's a man who, when he undertakes

This led to a long conversation between us concerning a memorable trip I had made with him and three other friends in the early part of 1877, into central Arizona, the details of which Mr. and Mrs. Smith knew nothing. To me these tests were then and still are most convincing and satisfying, but I do not imagine they will convert an incredulous world to the certainty of communion between the two spheres. If it leads to an honest investigation the O. F. THORNTON.

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the mediumship of Carlyle Petersilea.

IT "TICKLED" GOD.

An Expression That Should be Relegated to the Shades of Eternal Disuse.

In a country paper, The Medford, Oklahoma, Patriot, is found the ancient, stereotyped, bewhiskered ex-pression in the "Whereas" and "Re-solved" memorial lines from some brotherhood lodge of sympathy for the

loss of a beloved brother: "Whereas, it has pleased the Divine Ruler of the universe to remove from our midst our esteemed citizen and neighbor, (We omit the name,) in whose demise this camp has lost an earnest worker and his family a loving husband and kind father, and mankind a man among men," etc.

Doubtless "the Divine Ruler of the and mower combined (an up-to-date God would not use such an ancient implement as a scythe), cut this "loving husband and kind father" down. He must have been just "tickled all

through" to remove such a good man from that appreciative little village.
He must have laughed outright at the harvest of souls he garnered in

bloody revolution in Russia.
Oh! what a picture! It betrays the angry, hateful, revengeful and bloodthirsty disposition of the God of savagery in the dead past, and is in keeping with the inquisitorial days, the history of which should make even modern Christianity blush for shame and disown any relationship with the

But in heaven's name, how intelligent people to-day can put out to the reasoning, thinking public such a crude and inconceivably harsh accusation against a Divine Ruler, is unfathomable.

The expression was stereotyped in the dim past, and most secret and even social and insurance orders are using the same old plates, over and over, and they seem to forget that even the orthodox institutions of learning today are teaching a vastly different idea of the Divine Ruler.

Oklahoma is an up-to-date state, and should be progressive in religion paring and contains all that has been as it is in a commercial and social

Universal law is no respecter of our mortal view the good with the bad; the poor with the rich; the man with the monad; the giant tree with Price, \$1.25 postpaid. the little blade of grass. Nothing dies, but all things change, evolute.

The earth and air absorb the vitality of the beautiful flower and it changes. The fragrance goes out in one direction and the electro-vital in another; to be taken up and used by other plants, flowers, animals, etc., in its grand round of evolution-of life and apparent death.

These are some of the teachings of the theological seminaries to-day, and while they make infidels of men, to Christianity, they make thinkers, they make live souls love Nature in all its grandeur and impartial they make brave hearts out of God-fearing ones; they make this world worth living in, and give man higher aspirations, brighter hopes for the future, and greater comfort and happiness here and now. They link all peoples in one whole brotherhood, and subdue the old-time Christian passion for war and conquest. They palliate numan jealousy and soften the calous of hatred, that the belief in an angry revengeful God only fostered and de-

The earth can never become heaven it should be until these old landmarks of superstition, tyranny,

Admitting that Jesus was both man and God, would it have "pleased" him, think you, to have put forth his hand, struck this exemplary husband and father down in death, and caused the bitter suffering to come to those he left behind, that they must surely ex-

nerience from his departure? Would Jesus have smiled with infinite pleasure to have seen this little family robbed of its protector

provider?
Would he have enjoyed seeing the blinding tears course down the cheeks of his beloved and loving comand widow? Look at the picture for a moment

free from the fog of ignorance and superstition, and see how crude and ridiculous it appears. great sweep of the tidal wave at Galveston, must have been the means of producing great hilarity throughout Price 10 cents

the heavenly kingdom, according to such ideas. This twentieth century has found, or formulated a vastly superior "Divine Ruler" for Oklahoma, as well as

for the universe. Nature's laws take no notice of this little breach of etiquette, or display of carelessness, and will not be offended at the accusation, but in this age of reason it reads so sophisticated and

DR. T. WILKINS.

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The undersigned desire to make known their great appreciation of the efforts of Mr. and Mrs. Sullivan, respectively manager and matron of the Children's Fraternal Home, situated at La Crescenta, Cal., and by this, heartily endorse them to the kindly attention of those who have a practical philanthropic interest in humanity, and especially in that of children. The work of Mr. and Mrs. Sullivan, to which their lives are being devoted, is to adopt, raise and educate homeless and outcast children. They do not run an orphanage, but maintain a home in every feature and for the adopted children. The children are being cared for as tenderly as if they

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These people have proved their fidelity and devotion to the cause of children, and they are worthy the kindly consideration of those who have regard for the future of children. In the future of children lies the worldthe nations—the people. The saving to a good and useful life the young left in the world without proper care, is surely the noblest work one may engage in. (Signed) ARTHUR S. HOWE,

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### SATURDAY, SEPTEMBER 8, 1906.

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### Unreliability of History.

as corrupt as is that of Kansas, nearly all of which has been made during the last fifty-two years, its most important under the writer's personal observation, then it is true confidence cannot be placed in what has come to us from t a distant past. And the most fraudulent is that known as sacred history. This was written by a class of men, monks in their cloisters, whose motive was to glorify an organization from which they gained their subsistence. They were without sosial or moral standing, were beggars in fact, and were taught that lying for the glory of God insured special reward in another state of being. They were only responsible to a higher priesthood who were actuated by impulses peculiarly their own. They exercised their wit and education to conceal their vices, and those of their in-

. The most reliable records which have reached us from any source are doubtless the monuments, simply inscribed at the time the events occurred, and which have not been tampered with by human hands. There is an abundance of these relating the doings and teachings of Buddha, most of which have come to the knowledge of western civilization since Sir Wm. Jones, as a representative of the British government, located in India. about 1783. He was versed in Sanscrit, and in Oriental literature, and was the founder of the Asiatic Society, whose learning survives to our times in the several volumes of the Asiatic Researches.

feriors, and to magnify the importance

of their calling.

The rock-cut temples of the Buddhists, very ancient and numerous, were first made known in Europe about that time. Nine hundred of these temples still remain in the Bombay district. These, mostly, date back two centuries before our era. Rev. J. Freeman Clarke, in his "Ten Great Religions." says:

'In form they singularly resemble the earliest Roman Catholic churches. The Buddhist monks, then as now, took the same three vows of celibacy, poverty, and obedience, which are taken by the members of all the Catholic orders. \* \* If it is necessary to assume either religion copied from the other, the Buddhist may claim originality, on the ground of a greater

Topes, otherwise Buddhist monuments, erected of stone or brick in circular form, and dome-shaped at the top, built soon after the death of the great teacher, are still found in a good state of preservation scattered all over India. They were erected in which to store the shrines and sacred relics of that system of religion which took root in Palestine more than 200 years before our era, and are known to us as Essenes. The Sanchi tope is a solid dome of stone, one hundred and six feet in diameter, forty-two feet high, with a basement and terrace, having a colonnade, now fallen, sixty pillars, with richly carved stone railing and gateway. In these topes were stored by the immediate followers of Buddha sacred relics of the Master. One of these topes, heretofore unopened, and undisturbed for more than 2,300 years, was recently opened, and the relics were found preserved in perfect condition. The wealth of Christendom would be freely given to gain such unquestioned evi dence of the real existence of the al-

leged founder of Christianity.

The interest expressed on this subject since the commencement of the interesting articles by Dr. Brown, will justify another from his pen relating to Buddha and his history in our next.

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

Do not confine your children to your own learning. They were born in another time.—Talmud. Man has a right to think all things,

speak all things, write all things, but not to impose his opinions.—Ma-Passion is the drunkenness of the

# Stirring Up the Pulpiteers.

SOMETHING STARTLING.

Noted Woman Writer in Sensationa Attack on the Bible-Old Testament Called Book of Myths, Poetry and Puns-Louise Seymour Houghton Scores King James Translators for Ignoring Hebrews' Jawbone Joke.

All theological Chicago to-day-and, it is expected, all the pulpits of the country to-morrow similarly—is discussing with much heat the latest book product from the University of Ohicago Press—an attack by a noted woman biblical student on the truthfulness of the Bible [as set forth in a late Chicago American].

The author, Louise Seymour Houghton, has for years made exhaustive research into the Bible in the original text. The title, "Hebrew Life and Thought," hides her cextraordinary conclusions admirably.

### A Few Statements.

Although couched in the most conservative of language and without assailing the divine inspiration of the written work, Miss Houghton does not mince matters. In effect she says:

That the story of the creation of the

world is poetry—nothing more.

That the Old Testament is a storehouse of "Jack the Giant Killer" myths and fables.

That even Jehovah is made to speak

seriously of animals which never could have existed. That the "sun never stood still" since this earth began to revolve, the story of Joshua's battle to the

trary notwithstanding.
That the world-famous miracle of the jawbone of an ass, out of which gushed forth a fountain is simply a reflection of the dull wit of the translators of the King James version of the Bible-men so dense that they could not see the clever Hebrew pun includ-

ed in that tale. Passages from this latest of dis-sents from the "old fashioned" faith in the Bible follow:

### Genuine Myths.

"That there are genuine myths in the Old Testament is certain," she says, "though all of them are used in a spiritual way. Mythical animals play a larger part there than our English translators permit us to recognize, though not so large as in most mythological systems. The leviathan (Job xii:1; Ps. civ: 26;) the dragon (Amos A learned Kansas friend wrote us a few weeks ago that he placed little Himself who is speaking. So. Ps. confidence in history, whether ancient ixxiv: 13, 14; Isa. xxvii:1, etc), the or modern, sacred or profane. We phoenix (Job xxix:18, revised version thought as we read: If all history is | margin), the night hag (Isa. xii: 21), none of which ever existed out of mythology, are all there and all are

treated seriously.
"Even those birdlike or beastlike creatures, the cherub and the seraph, appear to be mythical—not angels, ut personifications of processes of nature; perhaps the protean cloud, the zigzag lightning—the word scraph appears to mean a flash of fire; what, precisely, the word 'cherub' means is

not known.
"In the book of Job (xii:1-5) Jehovah himself is described as making reference to these myths for purposes of instruction; we generally say He is describing the crocodile and the hippopotamus, though we know perfectly Printed Book in the World," and made well that the descriptions are not at an entire rearrangement of the scrip-all those of these creatures and that tures which he published.

## A Sensible Judge.

Avenue Theatre, Louisville, were arraigned before Judge McCann of the City Court, on August 24, for violan announcing his decision, said

were exempting other occupations as works of necessity, under an unwarrantedly broad construction of the uniform I shall discharge these defendants."

It is a fact worth knowing in this control, and religious plays consti- built, but was not yet in being. tuted the principal entertainment for the people. It is claimed by some god suffering for the wrongs of men is publican. powerfully depicted. Be that as it

vicious age than when first introduced. Then commenced the opposition of the church to theatricals; and then that church set in motion all its usually successful arts of calumny and prevent their personations of kings

ing in morals ever since it was vorced from church rule, and to-day as ennobling sentiments as ever came from any church pulpit are promul-

In laying the foundation and the erection of a new structure, founded on reason and a new revelation, it is as important to remove obstructions and consider the errors practiced by former builders, show how they arose from ignorance, defective material and unskilled workmaiship, as it is to build the new. Bogs and quicksands are treacherous foundations on which to construct a fabric which it is pro-

tions had an experience somewhat resembling what Spiritualism now encounters. It found a monarchy, claiming divine origin, and quoting the Bible, written by the finger of God, in its support. "The powers that be are ordained of God." "There is no power but God." "Whoso resistent the power resistent the ordinance of God, THE FOUR GREAT EPISTLES OF

Our revolutionary fathers exposed construct a Republic with its base and prosperous American nation, with promise of eternal duration, is the out-

So the old God-constructed religions

they precisely correspond to the dragon and other mythical animals."

Calls Creation Poetry. Perhaps the one statement of all the others which will create the greatest discussion is that in which Miss

Houghton dwells on the biblical version of the creation.
"If the first chapter of Genesis is

not mythology, neither is it science. and never really accomplish anything We have got beyond the time when it for the advancement of humanity is even thinkable that the world made in six days; and happily we have come to the time when we begin to see that to interpret the word 'day' figuratively as 'period,' or 'aeon,' or anything else than 'day,' so long as we in-terpret literally all the rest of the passage in which the word stands, by a dishonest juggling with words.

"There can be no question that the writer of this chapter meant by 'day' a period of twenty-four hours. fact of a Sabbath divinely ordained at this time is an irrefutable witness against any other interpretation, since it is based upon the assmption that the six days, as well as the seventh, were literal days.

"But if neither myth nor science," she goes on, "what is this description? It is poetry; an epic of creation, cast in the same mold as the great Assyrio-Babylonian epic, though conceived in so different a spirit."

### Just a Hebrew Pun.

"The miracle of the water gushing forth from the jawbone of the ass with which Samson slew the Philistines oc-curred at a place called Lehi.

"Now, lehi means jaw, and the rapture of Samson in ringing the changes upon the word is evident; even to his calling the place in the end Mount Jawbone (Ramath lehi).

Jawbone (tunnath 1211).

"The story tells how the hero thirsted, and God miraculously provided a fountain for him, which vided a fountain for him, which sprang up in a hollow—not of lehi the jawbone, but of Lehi the hill.

"The translators of King James' version, who with all their gifts, were entirely without the Hebrew sense of humor, and who seemed always to think that the more difficult a thing would be for them to do the greater ferred to give the grotesque picture of a fountain perennially gushing out of a jawbone, though even they had to leave it in Lehi the hill in the next verse.

The recognizing of certain passages as merely poetry or folklore she regards as of great importance, espe cially in doing away with difficulties. The story of the sun standing still un-til Joshua won his victory is classed as

"The intelligent mind," she says "absolutely cannot picture to itself such an event as the sun standing still -that is to say, the earth ceasing to rotate-for a single moment of time.'

Other U. of C. Critics. Others who have criticised the Bible at the University of Chicago are:

Professor George B. Foster, whose work, "The Finality of the Christian Religion," created a sensation. In this book Professor Foster denies the credibility of miracles, and declares the evidence of immortality is insufficient to make a basis for moral life.

Professor Richard Green Moulton who called the Bible the "Worst

The members of the Four Corners of the Earth Theatrical Co., of the tion of the Sunday laws. His honor,

and prelates on a public stage.

The histrionic art has been improvgated on the theatrical stage.

The Old Base Must Be Removed.

posed shall endure for all time. The founders of our free instituand they that resist shall receive to themselves damnation.

these false claims and showed they resting on the governed. This great is a subject for lasting discord, as Russia is now demonstrating.

the change. We can't get rid of the old until its falsities are known, are extinguished, and the better are substituted. Let the grumplers grumble the right will triumph in the end.

The First Churches Were Essenian. "I say unto thee, thou art Peter, and upon this rock I will build my "The arrests constitute discrimina-tion, as the state and city authorities prevail against it."—Matt 16:18.

These words are credited to Jesus. though evidently inserted by some party who wished to boost Catholicism into prominence, by showing it was built on a rock, petros, from which Peter, being the Greek for rock. But connection, that theatrical representa- observe specially, it was a promise for tions were originally under sacerdotal the future. The church was to be

Open now to Matt. 18:17, and read: "If he shall neglect to hear them scholars, that the passion plays, in [who complains of a brother for a which the crucifixion scene is enacted, grievance] tell it unto the church; but was an adaptation from the classics of if he neglects to hear the church, let Eschylus, wherein the spectacle of a him be unto thee as a heathen and a

This language implies "the church' may, it can be truthfully stated, those was already in being, yet none had passion plays became so vile they were been founded by Jesus on his apostles suppressed by legal authority in a less at that time, and not until after the reported crucifixion. Where, then, the church to take action in the premises?

It has been shown in these columns detraction to crush the actors, and that the Essenes had been in being for more than 200 years in Palestine when Jesus was born; that they had churches, preachers, deacons, bishops, and used baptism by immersion as a door or mode of entrance into that church. Who can doubt that these churches, to which complaints were to be made, were Essenian, and lesus was a member, as also was John the Baptist a member and had been a "fore-runner," that is had preceded him in membership, and he had baptized this orthodox God and made him a fellow-member?

### The Best Christian Authority Quoted. The Encyclopedia Britannica, article "Bible," Vol. 3, p. 643, says:

"Can we say of all the New Testament books that they are either directly apostolic, or at least stand in imme diate dependence on genuine apostolic teaching which they honestly represent? or must we hold, with an influential school of modern critics, that A LARGE PROPORTION OF THE BOOKS ARE FORGERIES, written in the interest of theological tendencies. to which they sacrifice without hesita-ST. PAUL, is at present more or less the subject of controversy, and interpolations are asserted even in these."

That article from which the above had no foundation, then set out to extract, came from the pen of Professor Wm. Robertson Smith, LL. D., a Scottish biblical scholar. His attention had not, probably, been directed growth. It has defects which time to the incontrovertible evidence that and wisdom will remove. The system Paul lived and wrote his Epistles of a hereditary ruler for a free people many years before the birth of our "Savior." And this is why those Epistles were filled with "interpolations," as the extract states, so as to Strife and contention are incident to adapt them to Christian needs.

## THE GOOD AND THE BAD AS FAC-TORS IN EXISTENCE,

To do good and be good should be the religion of humanity. Kindness is always a sublime virtue, one to be commended very highly. To exercise a forgiving spirit on all occasions is something that, should receive unbounded praise. Those who are hardhearted, who never yield to a kindly spirit in the various walks of life, and who on all occasions are unrelenting, always demanding their bound of flesh, are unspiritual, selfish, exacting, and never really accomplish anything they are too much like the granite rock-not susceptible to the higher vi-

brations. But while those who are truly spiritual are constantly seeking to do good in all the various walks of life, trying to elevate some one beneath them, at the same time they are continually peering into the dark hideous places of life in order to determine the character of the dismal evil lurking there, and the best method to eradicate it, or undermine it.

The one who never looks for evil in any of the various departments of life, is certainly not fit to be called a reformer IN ANY SENSE OF THAT GLORIOUS WORD, for he does not fully recognize the true status of soclety, and is in no condition of mind to grasp the great problems of life.

The one who knows nothing of evil. can not have a full appreciation of the good, for the FORMER IS CON-STANTLY TRYING TO UNDERMINE THE LATTER, and in consequence is an important factor to consider, a factor that can not possibly be dispensed with in the calculation for future progress and growth. Hence the stand assumed by some that YOU SHOULD ALWAYS LOOK FOR THE GOOD, AND NEVER FOR THE BAD, is one that never can in the least advance the world to a higher plane of existence. It is absolutely indispensable that one should be on the constant lookout for that factor in life which has a DESTRUCTIVE tendency towards everything that is CON-STRUCTIVE.

The one who is constantly looking for the good, constantly dwelling on that phase in fife, and will not consider the evil that is rampant, is not even half a reformer-he is a nondescript when considered as a factor in the world's progress; he does not count for anything.

There is no half-way house when one is working for the redemption of the world, for the two prominent factors in existence must be considered at every point of view, whether one is in the light or in the dark; whether in the dens of vice or in company with an angel-the same law holds good.

We are led to this line of thought by considering the dark places not only in the ranks of Spiritualism, inconnection with its phenomena, but in all other phases of life. For years a certain class of people have been fed on rotten food, just the same as Spiritualists have to a certain extent been fed on bogus tests, regarding the same at the time as true spiritual food. Just read the following and then you will see the absolute necessity of being constantly on the outlook for evil that is stealthily undermining the good. The Chicago Chronicle says of the 'Rotten Food Lair Found":

The king of Chicago's dealers in putrid meat and diseased food was caught in the toils of the law yester-day when "Fish" Murray, chief food inspector, ran to earth William Davidson, 124 Illinois street, on, whose trail he has camped for ten days. The extent of Davidson's business and the almost incredible conditions of filth under which it has been carried on amazed the indefatigable inspector who estimated that at least 50,000 persons must be feeding daily on the rank products of the Illinois street ca-

terer. The headquarters of the caterer in chief to Chicago's free lunch counters and cheap restaurants proved to be an old barn covered with fifth incide and out and with horse stalls adjoining the culinary department. Thirty aged stoves which had outlived their usefulness in hotels and restaurants were presided over by a staff of cooks whose appearance was in keeping with their surroundings. Davidson's method was to purchase along South Water street and elsewhere through the city all the rotten meat and fish which had turned bad through being kept too long or as a result of the heat. This stuff was quickly dispatched to the various cold storage concerns throughout the city. When it had been thoroughly chilled it was brought to the kitchen on Illinois street and hurriedly cooked before the frost had released its grip on the decaying flesh. The cooked product was sent out to the different saloons and cheap restaurants which patronized

The profits of this business are said to have been enormous and Inspector Murray estimates that Davidson worth at the present time at least \$200,000. The damaged meat was bought for a mere trifle and the expense of preparing and disposing of it was kept down to the lowest possible margin. As soon as the location and name of Davidson were ascertained Murray, proceeded to swear out six warrants against him under different sections of the health ordinance. Every availiable charge on which he could be prosecuted was preferred. The extreme penalty on each count is a fine of \$200, making a total on the six counts of \$1,200.

## -Not Wholly Inspired.

Wellonwell, the world does move. The Pontifical Commission, under the direction of Dr. Grannose, of the Catholic University of Washington, D. C., has announced the fact that the Pentateuch, otherwise the first five book of the Bible, credited to Moses, is not wholly inspired. This announcement practically confirms what Bishop Colenso taught 37 years ago. So writes our-Washington correspondent, W. H. Burr. Esc.

It is only a matter of time when this whole fabric, the warp and the woof of divine inspiration, will go by the board, and reason will be en-throned. What a singular bundle of wisdom and falsehood are compiled and published in that book, Ta Biblia, as written in Greek.

A lie that is half a truth is ever the blackest of lies. Tennyson. The way to gain a good reputation is to endeavor to be what you desire to appear. Socrates.

# NO PLACE FOR HER.

The Extreme Tribulations of a Woman Who Had No Congenial Place, Either in Heaven or Hell-A History of the Well Known Case of "The Woman the Lord Wouldn't Take, and the Devil Wouldn't Have Anyway,"

> An angel knocked at Hell's front door, In shining robes well dressed. The Devil donned his best dress suit And ushered in his guest.

"If you please, kind sir," the angel said, His face looked worn with care, "I've brought a woman down to you, She needs a change of air.

"The church in Dashville sent her up, Labelled her 'free from sin.' Saint Peter was away, you see, And Gabriel took her in.

"We cannot trust our churches now"-He sadly shook his head-"They're growing blind so very fast Since Mammon they have wed.

Your pardon, sir, I crave-But just between you, sir, and me, The saints did misbehave. "So tried and angry did they get

"This woman did the dickens raise-

. Through all the realm of light, Not one thing was she suited with-Some thing was not just right. "Her wings she would not wear at all,-'For fowls and birds,' she said.

Her crown, too heavy was by far,

And didn't fit her head. "The music was too loud, she said, And threw her harp right down, And called for thread and scissors, sir, To lengthen out her gown.

"The light, she said was much too strong, It really hurt her eyes; Her throne she guessed was well enough, All but its shape and size;

"She said it seemed like wasting time To shout and sing so long, For without praise she rather guessed The Lord could get along.'

The angel paused, the Devil twirled His black moustache with care. "Alem!" he said, "I rather guess I'll get her in somewhere."

The weeks flew by and months rolled on, Before the Devil stood Sinners and imps-a motley throng-Demanding that he should

"Go turn that woman out of Hell. We cannot stand," they said, Another day in such a row As she in Hell has made.

"The fires are either all to hot, Or else not hot enough, And as for coal and brimstone, sir, You're cheated in the stuff.

"She's got the women in a rage, The men all by the ears, By telling how old-fashioned, sir, Our clothing all appears.

"And you have not escaped her tongue: Your nose is much too long; Your ears stick up, your hair is coarse, You manage us all wrong."

The Devil wiped his spectacles That he might better see-"I will be blest if this is not Too big a hell for me.

"Of all the hells I've ever bossed, The meanest hell is this. I'll send her back, I swear I will, To realms of endless bliss."

The citizens of Heaven and Hell Arose with one accord, They signed a paper every one And sent it to the Lord.

"O please, dear Lord, you surely must Take pity on our woe. And make a place in realms of space Where nagging folks must go."

And now no more in flery flame Or on the streets of gold. Can there be found a nagging tongue-Or so I have been told.

Los Angeles, Cal. IDA LEWIS BENTLEY.

### FROM THE N. S. A. SECRETARY.

Onset Camp, Exceptionally Prosperous This Year, Leads in Contributions to the N. S. A., a Former Proprietor of the Banner of Light Contributing One Hundred Dollars.

To the Editor: -At the request of Onset friends of The Progressive Thinker—who are numerous—I sent you from that camp recently, report of our N. S. A. special day there, in which I stated that we had received one hundred and seven dollars as result of our work. I now have a further pleasant report to make. In response to suggestion from Mrs. C. L. Hatch I wrote a friendly personal letter to my old-time friend, Mr. I. B. Rich, once so prominently connected with the Banner of Light, stating my errand to Onset, and asking him for a donation with which to swell the collection of N. S. A. day at that camp, and I received from him a generous response of kindly words and one hun-dred dollars for the Mediums' Fund. I am also pleased to report ten dollars additional from Mrs. George Mostow of Onset. We are grateful to all our camps for their special aid at days they annually grant to this association; each one is heartily appreciated by our officers and societies. Of course to mide that Onget year, for it is the camp of my early years of work and I am always at home in that charming spot by the

blue, glad sea.

MARY T. LONGLEY,

## N. S. A. Secretary.

A Wild-Eyed Project. We learn an attempt has recently been made to organize in a neighboring city, what the projectors term an Independent Spiritual Society, under a charter from the state of Illinois, instead of becoming subordinate to the

State Spiritualist Association. Is there not a conflict in the expression, an "Independent society under a state charter?" Independent is defined: "Not subordinate or subject to, nor dependent upon another government, person or thing." How is it possible for a society to be independent, and yet dependent on a state government for existence? It would be a gross misnomer to so designate such a society.

A society can be incorporated under the state laws of Illinois, but it is difficult to see what good can be gained by such an organization. An act of incorporation for religious purposes can be gained by complying with the terms of the statutes, and paying into the state treasury \$10. Certain forms and procedure are required which usually needs the aid of a lawyer, whose ordinary fee in such cases is \$25. Then an annual report, with another fee is required, without which the charter is forfeited.

Such incorporated society cannot be recognized by the State Spiritualist Association. It would stand isolated and alone, a foreign body, without associates, sympathizers or assistants in case of calamity or distress.

The Spiritualist State Association is an incorporated body, with authority to charter subordinate societies. Its fees for such charter is \$5, one-half the fee for an act of incorporation by the state, and no attorney's fee needed to perfect the procedure. small annual per capita tax is levied on members, which goes into a general fund to advance the common interest.

Old, staunch Col. Benton well said: "Our troubles come from uneasy politicians; our safety from the tranquil masses." It is so in the case under review. No quiet, thoughtful, working Spiritualist would dream of so wild and impracticable a movement as an act of incorporation by the state, when a better charter, with equal privileges, can be gained with but a fraction of the expense from the State Spiritualist Association.

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

The only competition worthy a wise man is with himself.-Anna Jame-The sure, way to miss success is to

miss the opportunity.—Chasics.

# A New Organization.

It Is to Be Inaugurated Along Fraternal Lines, and It Is Claimed It Will Meet a Long Felt Demand in the Ranks of Spiritualism.

In a pervious article in The Pro- have the same code of ethics and gressive Thinker we spoke of organ- brotherly love to draw from that they ization on fraternal lines. So many have, and all the enlightenment that responses have been received expressing approval of the plan as briefly outlined, that we think the psychological to us by wise and advanced spirits, in moment has arrived when the effort addition. can be made with a reasonable assurance of success.

We believe that a large proportion of those, who, through investigation, ization and methods of conducting the become believers in spirit return, do work have been proposed that have not find in societies as at present organized, anything that appeals to them | present organized, and we expect to strongly enough to induce them to become members and supporters. There reached by the present methods. are nearly as many different beliefs taught as there are spiritual teachers, of fraternal work. The fraternal fac-We believe in time there will be as ulty is adhesiveness and is possessed many sects as there are in the Chrisby the great majority of mankind. tian church, and that finally they will People can be held together in a socome together under one national clety formed on a fraternal basis bet-

There should be, and we believe enough and broad enough that each individual may have room to grow acsatisfied by the study of the philoso-

As many suggestions have been received as to the form of ritual to be used in the initiation services, we thought it well to give all interested an opportunity to express their views, that from a multitude of advisers we may select and combine the best. Give us the whole or any part of five charges as follows: 1, Fraternity; 2, Phenomena; 3, Philosophy; 4, Religion;, Charge from the spirit world.

We want the strongest fraternal charge that can be written, and we hope that some of the friends that belong to the Masons. Odd Fellows. Red Men, Knights of Labor and other fraternal societies, will send us some thoughts on this line inspired by the forms and ceremonies of their respective societies, that we may, if possible, improve upon their work. should we not have the best?

We do not propose to interfere with any of the present work or workers.

We know that many forms of organ-

work have been proposed that have not been adopted by any society at We repeat, we want the best form

i ter than in any other way. There should be, and we believe Candidates for admission to this so-there is, some way by which all hold-ciety should be taught the nature of ing these different beliefs can be phenomena; that its faculties are spirbrought together and joined in one ituality, individuality, form, size, harmonious body. The pioneer work-weight, etc. They should be taught ers in our glorious cause have laid what is best to investigate and what the foundation; it is our work to build part of the results of their investigathe structure. Let us build large tion it is best to use in public. Philosophy, a knowledge of phenomena as explained by us, and resolved into cording fo his nature. If one brother causes and reasons, powers and laws, finds the spiritual food best suited to should be applied. The religious side his needs in phenomena, why should of the nature should not be neglected. We object? The spiritual and mental Religion does not necessarily mean the needs of another may be more fully worship of God. The religious faculties are veneration, benevolence, conscientiousness, hope, spirituality, all desirable qualities to be cultivated by Spiritualists as well as others. After a charge or form of initiation including all these, a charge should be given from the spirit world through some inspired speaker or writer to cover the

> Write to us, brothers and sisters and send us your most helpful thoughts on this matter. Let us take phenomena, philosophy and religion, bind them together by the golden band of fraternity in its fullest and deepest interpretation, and we can have an organization that will make the spiritual movement the leader and peer of all religious or fraternal organizations.

whole and conclude the initiatory ser-

Address all communications to ' ALEX CAIRD, M. D.

40 Loomis street, Chicago.

JUST LOOK OVER THE EIGHT IS ALSO THE OFFICIAL ORGAN OF LARGE PAGES OF THE PROGRESS- THE ILLINOIS STATE SPIRITUAL-IVE THINKER, AND YOU CAN RE. IST ASSOCIATION, AND ALSO THAT ALIZE AT A GLANCE THE VAST AMOUNT OF INTERESTING READ-ING MATTER THE PAPER CONTIONS ALSO.

OF MISSOURI, OVER WHICH MR. MCARTHUR ACTS AS PRESIDENT, AND OTHER STATE ORGANIZATIONS ALSO. TAINS, READING MATTER THAT EVERY PROMINENT LECTURER WILL INTEREST AND INSTRUCT, AND EVERY HONEST MEDIUM IS LEADING EACH ONE TO A HIGHER IN FULL SYMPATHY AND ACCORD PLANE OF THOUGHT.

GRESSIVE THINKER IS THE AC- DOES TO-DAY IN THE ESTIMATION KNOWLEDGED ORGAN OF GENU- OF THE RESPECTABLE ELEMENT INE MEDIUMSHIP, AND ONSET IN OUR RANKS, AND IT IS SURG-CAMP, RECOGNIZING THAT FACT, ING AHEAD-YES, HAS SELECTED IT AS ITS OFFI- AHEAD, THE LEADER IN THE CIAL ORGAN. LILY DALE HAS RANKS OF SPIRITUALISTIC JOUR-ALSO DONE THE SAME THING. IT NALISM IN THE UNITED STATES.

WITH OUR WORK, AND THE PA-TO-DAY ON ALL SIDES THE PRO- PER NEVER STOOD AS HIGH AS IT

## False as to God.

fathers."—Ezekiel 5: 8, 10.

ber of the heavenly firm, the "Lord"fathers and sons shall practice canni-

balism and eat each other. The

"Thus saith the Lord God \* \*the Lord, as related by Moses, was up to fathers shall eat the sons in the midst every variety of wickedness, even re-of thee, and the sons shall-eat their quiring the sacrifice of eight day old boys who chanced to be the first born. Ezekiel may have been a superior see Exodus 22:29 but God himself was prophet, but did he not lie outright not, previous to Ezekiel's time mixed when he declared God said—we have up with such infernal acts. Better benot a word to say of the other mem- lieve 'Zeke lied, and the Bible is errant, than that God decreed cannibalONSET CAMP.

It Seems to Have Been on a Tidal Wave of Success.

Monday was conference day, and as usual many of those present told of their experiences. These meetings are a source of pleasure to the people and we hope much good is received

Tuesday, the meeting opened with a selection by Miss Alice Holbrook, after which Mr. Harrison D. Barrett, speakthe day, read a poem. brought greetings from the western camps. He took for his subject, "Buddhism and Christianity." He compared Buddha and Jesus, and what they did for the children of men. He interpreted their work from a spiritual standpoint. Love was the basis of all their work. No nation will over rise higher than the ideal of

its citizens. The whole theme of the lecture was Divine Love, and if we could only enter in this state of serenity, life would, indeed, he worth livg, and we would reach a state of noble and divine life. He urged all to open their hearts to receive this Di-vine Love, in order to benefit all who come in contact with each other. The meeting closed with music and bene-

We lnesday was G. A. R. day, and a very large audience was present. Seventeen Posts, and 24 W. R. C. were represented. Mrs. C. Fannie Allyn then said: "We are proud to have Dr. G. A. Fuller with us, and proud he is to make the address of welcome." Dr. Fuller said that the Onset Bay Grove Association extended a hand of wel come to all the organized societies assembled, and why should not they welcome the G. A. R., men who have done so much for their country. We feel that we should do more than ever for them, and as we see that their ranks are thinning, our hearts are touched more than ever with the noble sacrifices of life and limb.

Miss Alice Holbrook sang "The Lit-tle Bronze Button," which was well received. The children then read their lesson on patriotism. A tribute the flag was given by the Misses Hoppe, Crossman, Bullock, Denney and Pick; Song, duet, by Miss Adaline

Valin and Miss Ritta Hoppe.

"Old Glory," written by C. F. Allyn, was next on the program. Recitations by Porter Allyn and Tilly Cohen. Comrade Young read a poem. Speeches were made by Commander Hagerty of Wareham, and Commander Wood of Middleboro. Mrs. Fairchild of Denver, Col., gave two readings, which were finely rendered. Rev. Mr. Macglathlin of Bridgewater, spoke eloquently on the topic of the day, Patriotism. H. D. Barrett spoke eloquently also, and told many interesting stories that had been told him while traveling through the South in regard to the cruel war. Mrs. C. F. Allyn closed the meeting with an original poem. This closed one of the faest meetings this year.

Thursday, Mr. H. D. Barrett was once more the speaker, and he took for his subject, "The Best of the Gift Is the Giving." Be ready to receive good, and always be ready to give out We can secure a great deal of good from all classes of people. If we only strive to do good we will receive The lecture was one of great eloquence. The argument was decided in favor of doing good. The ultimate result was, that we receive so much unconsciously when we are giving our life for others. The best of any gift is the giving. If we only give our best unselfishly, we will all gain a re-

ward unlooked for.
The meeting closed with congregational singing and benediction by Mr.

Thursday evening the children of the Onset Lyceum gave a very fine en-tertainment and the hall was well filled. Much credit was due Mrs. C. Fannia Allvn for the same. The ly-Fannie Allyn for the same. The lyceum closed on Friday afternoon amid "three cheers" and "good-byes." The children are all devoted to Mrs. C. Fannie Allyn, their conductor, and were very sorry that closing time had come; but if all goes well they will reassemble under her efficient management another year. Mrs. Allyn showed her appreciation to her leaders, musician and guardian in a gift to each, which was received and ap-

preciated by each one. Saturday, Miss Susie C. Clark was the speaker of the day. Dr. Fuller, in presenting Miss Clark, said that the platform this afternoon was decorated by Dr. Prentiss, in white, and truly it was a beautiful sight to see thirty white and green bouquets. The tribute was paid to the memory of Miss Clark's mother, who has just passed to the unseen world. Miss Alice Holbrook sang two beautiful selections, after which Miss Clark read Father Ryan's poem, "The Valley of Silence."
She then took for her subject for the afternoon lecture, "The Valley of Si-She gave a fine description of the Mountain of Prayer and also of the mystical Valley of Silence: The lecture was a masterpiece, and one of Miss Clark's best. closed with singing and benediction.

Sunday, Aug. 26, being the closing day of the meeting, there was a large concourse of people in attendance. The day opened with a beautiful sunrise, and continued fine and cool during the entire day. The steam and electric railroads brought hundreds of people to the camp. Saturday and Sunday there were fully ten thousand people here on the grounds.
The Bridgewater Band gave three

fine concerts in the auditorium. At 10:30 a. m., Mr. Harrison D. Barrett, president of the N. S. A., occupied the platform. After the singing by Miss Alice Holbrook, Dr. Fuller, the chairman, introduced Mr. Barrett, and he received a reception such as only a New England favorite could receive. It was an ovation. This is the first Sunday for three years that the people of Onset have had the privilege to listen to Mr. Barrett, and they enjoyed it very much if appreciative applause amounts to anything. Mr. Barrett preceded his address with a poem entitled "Comforted." After another song by Miss Holbrook, Mr. Barrett took for his subject, "Proofs of Immortality."

Another large audience was in attendance at 2 p. m., to listen to the last address of the season, given by Rev. F. A. Wiggin, of Boston. Miss Holbrook opened the meeting with singing, after which Mr. Wiggin fered a soulful invocation. He then took for his subject, "Home," by Spirit John McCullough, and gave an address that should have been heard by the thinking people of the country, Mr. Wiggin is one of the most popular speakers that come to Onset, and is always sure of a glad welcome. At the close of his address he held a seance, close of his address as held giving reading many ballots, and giving record of spirit return. In the evenproof of spirit return. In the even-ing he held a seance in the Arcade to the largest crowd of the season at a

This closed one of the most successful seasons at Onset. There has been more people here the past season than any of the seasons for 10 years, and the management is well pleased. The following mediums and musician have een engaged for the next season,

# Scintillations = As They Emanate From Henry, Morrison Tefft.

FAST ON THE ONE SIDE AS IT GAINS ON THE OTHER. the social order. ITS PROGRESS IS ONLY APPARENT LIKE THE WORK-ERS ON A TREADMILL."

It is right and proper to glorify and magnify the attributes of man, but there are certain elementary and primal truths that we must remember. The strongest intellectual men the world produces are often possessed of the most irratonal illusions—we call them irrational.

Moral and religious reformers do not always prove themselves exempt from the common frailties of life. No philosopher can explain the problem of good and evil. Neither can exist without the other. "In the very essence of the soul, pitched in the very core of it, is some extraordinary poison. How else could it be? Our knowledge of goodness is only possible because we have knowledge of evil. This is a terrible paradox which wrecks ethics and has shaken so many brains. Good exists and can be known only because evil exists."

Self-interest is at the bottom of all compacts, associations and relations existing between individuals and peoples. Friendship is a fliction, love an illusion, and natural affection rests on no surer basis than association. It would not do to publicly analyze the heart of the purest man. Many a person would refuse to appear in public if he knew how plainly the very bone and marrow of his life and character was carried upon his face. That every word, act and look told the secret of his heart.

cannot hear what you say." Adorn your soul with beautiful thoughts the same as you do your house with pictures, statuary and frescoes. It is more important to beautify your mind than it is your body for no brilliant man or woman was ever deemed ugly or common-place.

A large majority of people are monotonous and uninteresting. Their lives run in a narrow channel. They experience comes through pain and anguish.

"Strength is born in the deep silence of long suffering

Not amid joy."

The tree that grows alone where the elements have the fullest scope, and play their wildest parts, becomes the most firmly rooted in the ground, not the one that stands sheltered and protected by a thousand others. John Bunyan in prison, Dante in exile, Hugo in banishment, produced immortal works. People learn the value of liberty through oppression; -- great truths are impressed upon dation. As people become poorer they retypgrade in morthe soul through suffering.

There would be no beauty in the photographer's picture if there was no darkness to develop it. The finest fruit, the most beautiful flowers often grow in the deepest shade. Opposition, untoward circumstances develop men. The reason that the profession of law brings out stronger characters than either medicine or theology-is because and the preacher's word goes unchallenged from the pul- tality. pit. The man of positive convictions is always respected even though he is considered to be in error.

There are in some people's method of thought two currents; -that which runs on the surface, and the subcurrent. What they talk is one thing—what they really think or believe or intend to do is another. When any matter or subject is under consideration there is a class of individand never from conviction. Conversing with a person of believe or disbelieve anything.

"He wires in and wires out. Leaving the people still in doubt, Was going west or coming back."

To be successful a man must believe in himself, in his in his own ability and resources. Dr. Parkhurst says: "The great workmen of history have been men who believed in giants." Faith is one of the strongest elements found in the inner world—that is in man himself. of the human mind. Concentration of purpose is a lever that removes and overpowers all obstacles. The steady gaze of the lion tamer controls the action of the raging beast and makes him obedient to his master's will.

You cannot weigh thought, magnetism, electricity, or sound, yet they are all substance. We think in words, talk in symbols and walk in shadows. The invisible torces around us are more powerful and constant in their action than the visible. We are whirled along through life, partly according to our will, more often against it but always on an irresistible current over which we have had but little control. No great truth, reformation, or change was ever willingly accepted by mankind. It is claimed that every wide-spread movement is "the lengthened shadow of one man." Every reformer was once considered a fanatic, a crank. Every reform, invention or system of thought was at first believed to be irrational and unsound. Some of the greatest musicians, artists, reformers, and warriors the world has ever seen have been possessed of unbalanced minds.

Someone has quoted Aristotle as saying, "No great genius was ever born without some mixture of madness, nor can anything grand or superior to the voice of common. mortals be spoken except, by the agitated soul." If a man is abnormally developed and strong in one particular direction he is correspondingly weak in another. No one person possesses all the talents.

The universe exists only by the pefrect balance of opposing forces. Every element, principle and atom of matter has a purpose. The poet builds up and the critic tears down. The critics often make such a compound of a man, that it is difficult to determine what ingredients in his than sinner, more a true physician than quack.

reaction are equal." One condition of life balances an- For sale at the office of The Progressive Thinker. Price, other! This law follows along through all the lines of \$1.00.

HATCH.

when the meeting will commence July 21: Mr. Thos. Cross, Rev. Wilson Fritch, Mrs. Mary T. Longley, Rev. Cora L. V. Richmond, Harrison D.

Barrett, Rev. F. A. Wiggin, Miss Susie

C. Clark, Mrs. Katle M. Ham, Mrs. Carrie F. Loring, Mrs. Alice Whall, and Mr. A. J. Maxham. Mrs. C. Fannie Allyn will have charge of the ly-

course has been engaged as a speaker

FOR THIS CAMP.

"THE TRUE PILOT IS THE MARINER WHO NAVI- life, thought and action. Business, social and political in-GATES THE BOTTOM OF THE SEA EVEN MORE THAN stitutions all have to carry ballast, all have to be checked, antagonized and opposed. The organization of "SOCIETY NEVER ADVANCES, IT RECEDES AS labor unions was a necessary movement in order to offset the combination of capital and keep a perfect balance in

Give a man power and he will become arbitrary, sellish and unjust. The same is true of any body of men, and it makes no difference whether their interests are along secular or religious lines. The nearer political parties are balanced the better it is for the countrypand experience has shown that not even the church, itself, can be trusted with too much authority. It is said that lightning lurks in the dewdrop as well as in the thunder cloud. In the last analysis selfishness enters into all the acts and words of men. Who created man with all his contradictions and the world with its medley of beauty and ugliness, its joys and sorrows, its tears and laughter?

The funeral pageant and the bridal party pass each other on the same road. The song and the dirge mingle together and are borne along by the same breeze. But the discord of life is only apparent—not real. Upon a broader view nature and life are harmonious.

"Not chaos-like together crushed and bruis'd, But as the world, harmoniously confus'd, Where order in variety we see, And where, though all things differ, all agree."

The various parts of music, bass, soprano, tenor and alto when properly arranged produce harmony. Each individual, power and principle is playing a part. It needs the warrior with his sword, the statesman with his parch-Emerson says, "Your character speaks so loud that 1 ment, the theologian with his creed, and the philosopher with his logic and reason in the general chorus of voices. The electric storm cleanses the air, the revolution purifies society and government, and the reformation helps to

Good and evil seem to be co-ordinate forces; neither ever gains a lasting victory. Civilization dies out in one never add anything to their stock of ideas, vocabulary or corner of the earth but not until the seed is planted in anthoughts. What ever is studied, mechanical, uniform, other. What is accepted as articles of faith in one age benever pleases. The stagnant pool never sparkles. Man-comes fable in the next. All matter is continually returnners, habits, conversation that has no variety in time be-ing into the common crucible to be revivitied, remoulded comes tiresome. Man is a contradiction; life in all of its and again given form. So with the social fabric; -- there relations is a paradox, a mystery. The richest part of our is a natural tendency to return to primitive conditions,to barbarism.

> Truth oscillates. The pendulum swings backward and forward. "The truth that was a restless Problem has today grown a Belief burning to be uttered; on the morrow contradiction has exasperated it into mad Fanaticism; \* \* 10-day is not Yesterday, for man or thing. Yesterday there was the oath of Love; to-day has come the curse of Hate." The patriotic sentiment of a country in time dies out; hope fades. "Where there is no vision the people perish." There is a point where poverty becomes degraals, character and purpose.

The world moves. No objects, principles or morals are stationary. Everything is restless, moving, changing. First magic, then mythology, then religion, then science. Doubt comes with age and experience and a wider knowledge. When young we believe all we read and about all we hear,-but the trusting faith of childhood never rethe lawyer always speaks in the presence of his antagonist turns. Some claim that fear is at the bottom of all rewhile the doctor stands alone at the bedside of his patient ligions and that sorrow gave birth to the belief in immor-

When a person is well he can eastly believe in "Mental Science," "Christian Science," and "Metaphysical Healing" and "Homeopathic" pills, but when he is sick he sends for the doctor that gives the biggest dose. It is easy for those that are prosperous to be honest, upright, and chivalrous but want and misery change the character and lives of men. The drug that cures one individual kills and religious liberty, free eucation and uals that always speaks from prejudice, freak or fancy another. The famine that starves one nation feeds and fattens the one that has the food to sell. Heat melts certhis order, is like talking into empty space; -he doesn't tain articles and hardens others. Sorrow, disappointment and grief soften some hearts and harden others.

Religion broadens and expands the minds of some and narrows and contracts others. There is the reverse side on. Whatever advance society makes in greatest advance in progress during loses in another. As our civilization in- this period was made in England. The was an intelligent expression of life, to every question. Whatever advance society makes in creases, so does pauperism, insanity and crime. It has cause of constitutional liberty there harmony and beauty. been correctly stated that "Every good in the world is offcause and in the people. One must have an abiding faith set by an opposite, which is evil. Light is offset by darkness; heat by cold; virtue by vice. This antithesis runs through nature. It is found in the outer world: it is

Norwich, N. Y. HENRY MORRISON TEFFT.

## THE BOOK "AHRINZIMAN."

'Read It and Be Warned"-That Is the Advice of the Reviewer.

To thoughtful, even unreligious minds, the liability of a soul to a day of reckoning in another realm where either happiness or horror awaits them, has ever been a question of absorbing interest.

First and foremost, it is from the nature of things, so excessively personal. From ancient days we have had those among us who have declared their absolute knowledge of this future existence. Some have always scoffed, and some have always believed. I confess to be among the latter. I believe, and therefore, this so-called true account of the one earth-life and the one atonement for this one earth-life, was so fascinating that from the time I took up the book to read until the last page was turned, I immensity of the importance of his was utterly oblivious to time or place, so filled was I with great discovery. Since his time men was utterly oblivious to time or place, so filled was I with the vivid, living word-pictures of the adventurers of Ahrinziman, the unscrupulous, daring, passionate and yet noble soul. The story auternately horrifles and entrances. That the gifted authoress really saw what she so graphically describes will not be questioned for one

moment by those who know ever so little of this to us, as yet, future condition. To those who know nothing of the unseen realms that surround us, we would say, Read the book! Perchance the reading thereof may change the character predominates; -- whether he is more a genius whole of this future for them. That the story of Ahrinthan fool, more a knave than an honest man, more a saint ziman might deter others from much future suffering, seemingly for this alone was it written. Therefore, dear It has been truly said all nature is dual, that "action and fellow-soul, read and be warned, while out its yet day." -- A. B.

was being held at the house of Mr. Ha-

gerum, a former brime minister, and the guests were talking of the accident

at Akerhus. Some one said that evidently the Casino will needed repairing, when suddenly a life-sized marble bust of King Oscar, which stood be-

tween the windows of the room, fell to

Several other occurrences of a like na-

ture are reported, and there can be no

reason to doubt the good faith of the

"Science and the Future Life." By

James H. Hyslop, is one of the most

valuable acquisition to the literature of Modern Spiritualism that has ap-

peared of late years. It is scientific in its method, profound in its legic, and

above all sympathetic to tie truth

whatever it may be and wherever it

the floor and wase broken to

LOOKS LIKE A HOODOO.

Unhappy Portent in Startling Incidents at Time of Norway and Sweden's Separation.

Stockholm.-Those who take an innie Alijn will have charge of the last of their taste. In the Audantie lished fixture. The state association es Sciences Psychologiques," just published, in which are reported several lished, in which are reported several Geo. A. Fuller, president of the Massachusetts State Association, of Sweden.

On November 18 last, we are told. a and the chairman of the meeting for number of officers were assembled in 1907, also as treasurer and clerk of the hall of the Casino of Akerhus, the Onset Bay Grove association. It waiting for King Haakon to make his would not be Onset without Dr. Fuller, entry. Suddenly a cracking noise was and it is hoped he will be with us for heard, and before anyone could turn many years to come.

SUBSCRIBE FOR THE PRO- Oscar fell from the wall to the floor. GRESSIVE THINKER AND GET ALL The picture was picked up unhurt, but THE NEW ENGLAND NEWS. IT the crown on the top of the frame was WILL BE THE OFFICIAL PAPER smashed to atoms.

cents postage extra. "Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply A few days afterward a reception important subject. Price, cloth, \$1.

Columbus and His Hopes.

A Graphic Picture Drawn of the Influence of Hope, in a Lecture Delivered by Attorney William A. Hoffman, at the Unitarian Church, Sidney, N. Y.

the fact that at the close of the 15th century, 400 years ago, the world as known to Europeans, was confined to

Hope is the last to leave us. When Europe, a small part of Western Asia, and a narrow strip along the Northern hope stands by us to the last. It coast of Africa. Of the teeming mill-tempers present misfortunes by its ions and venerable civilization of Chi- faith in the future. na and India, the innumerable tribes of Africa and the two Americas and the islands of the sea, Europeansknew nothing.

very little knowledge of the earth they an extra rat is." inhabited, or the universe in which it moved. Europeans seemed to be ture to accomulish, a work to do, a bound up by their own ignorance and victory to achieve. We must have the superstition of the age offered lit-courageous hope to meet our disaptle encouragement to the pursuit of pointments and strive on with unditruth and investigation. The knowl- minished hope if we do our part in edge they possessed they were taught life's work. to believe was the sum of human to believe was the sum of human achievement, and to ask for more the disappointments of manhood sucknowledge was blasphemy to the ceed the delusions of youth. We must retain our hope amid this change

When we contrast the learning of our time with the learning of the time of have old age a heritage of dispair.

Fortunate is the man who passes wonderful progress made in the ascertainment of the truths of God's laws.

The old beliefs, born of ignorance and superstition, have given place to the enlightened facts of truth; yet in the religious world we find a large part of the Christian believers of the present time still supporting the superstitious doctrines and creeds produced by this age, that knew so little of actual truth. When Columbus landed upon the

bring the church back to its primitive glory and righteousshores of the then New World, the compass had been invented a short before, and the printing press had begun its work, and the great socalled Revival of Learning was in pro-

The printing press multiplied and disceminated the ideas that the advanced thinkers had produced, and the so-called Theological way of thinking was outgrown.

really the revival of the Greek type the theological type of heaven, saints made him reach them. and angels. The printing press sent the

ideas among the people and created the desire and aspiration for more trnth. The new thought led the mind from the world to come back to the world of life. The voyage of Columbus opened up

the new and larger world with all the possibilities that have been achieved, and really destroyed the old world of the 15th century.
It created a new heaven and a new

earth, and transformed the whole order of European thought.
Columbus deserves to be ranked as one of the greatest educators of the world's history, for he emancipated

mankind from the narrowness of its own ignorance and taught the great by his work that human destiny like divine mercy, embraces the whole dren so arranged as to form a circle world.

tion and paralyzed by theological acsertions that passed for learning. Before him lay the new world with

popular enlightenment. In the time of Columbus Spain was the greatest power in Europe; England was a petty State. But education and free thought and the liberty of the English people replaced the stagnant Spanish institutions and made the world what it is to-day. The oldest.

was persecuted by the established conventionalism of the times, but was not annihilated. The bravest of its champoins started out with thetic and poetic relation of the race, nothing but hope for the new land and brought out most demonstrative laid the foundation of a nation where encores. The dancing by a master of liberty and its consequent blessings might be established.

The predominating spirit of the age in which Columbus lived has hopefulness; hope for better conditions out of the new plane of thought; hope for the realization of the dreams of its philosophers; hope in the possibilities of the newly discovered lands; hope in the achievements of science, art and the misses of the lyceum, representing

Columbus was animated by hope; hope for the discovery of a Northwest passage to the east; the hope of discovering new lands whose people the finding of vast wealth for the ness, love and fame. Even death Spanish nation to use in a great Cru- would bring peace. sade for the recovery of the Holy His hope was for humanity, not for himself.

He traveled from one Court to another seeking aid for his enterprise, granting to her all the various experiand he did not give up hope after years of weary waiting, until age be gan to bend his form and whiten his hair. He died without realizing the ment of the soul leading to a full and aoped to discover the Northwest passage he sought to the East, but these hopes were not realized until the 1905 of our own time, when it was found to be worthless. In the attempt to best expression to a higher unfold-find it many new lands and peoples ment. Miss Marie C. Brehm of Chiwere made known.

This shows us that when men hope and seek to realize that hope, they actell them a story, and asked them complish things. Perhaps not what what they would like best to hear they sought, but more often what is greater benefit to humanity.

accomplished. The great Revival of Learning of the 15th century may also be called "The Revival of Hope."

We are to be congratulated that it is no longer possible to imprison and though the elements were against torture the world's master thinkers, large Sunday gatherings, owing to the who are hoping and striving for the first two being rainy, and we yet have good of humanity. But there is still to depend on the locust grove to hold prejudice and opposition to be met, meetings of any size. The last Suntious ignorance of the past, which so dusty, and it would seem no one long stood in the path of human pro

We find it in the creeds and dogmas of religions, that amid the progress each year we close our camp, and and enlightenment of the 20th centu-take a retrospective view of the days ry they still remain as they were in the 15th century.

Could we not expect better ethical and moral ideals in the religion of today, if more progress had been allowed in the ascertainment of truth?

Progress in religion has been opnosed by obsolete medieval creeds and ideas, so that the reformer who has and we come out victorious, ready to had hope for the betterment of manhad hope for the betterment of mankind, has been denied the aid of the we can catch a glimpse that our audigreat body of the Church.

Hope is universal. The hope of a watchword. We claim our platform life beyond the grave is so strong that workers were of the best, and hope may be found. Price, cloth, \$1.50. 10 it has been a belief of all mankind, past and present.

nst and present.

Hope is the motive power that successfully.

RUTH EASTMAN, Sec'y. makes continual endeavor possible.

It is rather difficult for us to realize | One can bear any condition in the pres-

disappointments come and all else fails

We live where our hopes are. When hope is gone, all is gone. Josh Billings says: "The man whose only hope is simply to live, is of no The civilized world at this time had more importance in this world than

> Life has a purpose and destiny, a fupointments and strive on with undi-Youth is always roseate with hope;

from hopes to realizations if we would from childhood with undiminished Courageous hope has accomplished much in this world.

Many men who have seemed to have so little prospect of hope's realization have yet given much of value to the

world When Milton Wrote "Paradise Lost," the light of the world had closed to him forever.

Beethoven, the master of music, was deaf and unable to hear his masterpieces of musical composition; Ste venson, the man whom all loved for his friendly qualities wrote words that charmed the world's readers when disease was sapping his strength; Grant hoping and striving to write the story of his life work before Death claimed all of the great warrior that was mortal are immortal examples of the mas-

tery of courageous hone. Hope and aspiration lie back of all The Revival of Learning, as it is human endeavor. Man was born disknow in the history of this age, was satisfied, or else he would have made no progress. He has always hoped of thought, whose ideals were earthly and concerning manhood, rather than moral conditions and his hoping has

The instinct of progress was not implanted or developed to be unrealized. To give up hope of a day when vice and crime shall cease and wrongs be righted; when sorrows shall be unknown, and joy be realized, would be to lessen the chances of the dawning of such a day. Let us hope for such a day, and inspired by that hope, strive earnestly for its realization.

The Lyceum at Lily Dale, and the Impressive Ceremonies Connected Therewith. One of the most beautiful and inter-

esting entertainments at Lily Dale was given by the children and teachers of the Lyceum Friday evening, Aug. 10. The rostrum of the large auditorium was beautifully decorated with ferns and flowers. The seats for the chil elevated in the rear which contained Behind him he had left medieval the larger pupils which gradually de-ignorance, encumbered with supersti-scended to the footlights where the smallest children sat, and in the center of this beautiful representation of the Sunflower sat one of the sons of man the promise of the notency of civil who directed the execution of program.

This Sunflower, the emblem of spir itual unfoldment, and the beautiful spiritual enlightened faces of the children in their various doings, recitations and dances, showing the indi-vidual expression of a higher state of development from the youngest to the

The rendition of some negro melo

dies by Aunty Hampton was a quaint and refined expression of the sympathe art, Mr. Keeler, was a deep lesson for all. It showed the power of the spirit over the physical in the keeping of perfect time and rhythm with the music. Last but not least was the drama of a mother's love portrayed most beautifully by Mrs. Cadwallader, representing the mother, and a little child. who were assisted by some of the spirits of Love, Truth, Ambition, Fame, Duty and Death. The mother in her intense love for her child called upon each spirit representing the several principles, requesting each to so e converted to Christianity and guide her darling as to bring it happi-

After each had presented their different petitions to become the guides of the child of love, the mother decided to place the child in the care of all, ences of love, truth, ambition, fame, sorrow and death, recognizing the truth of each as a necessary unfoldperfect life.

Friday morning, August 17, the

grand march through the park by the lyceum children and the exercises in the auditorium show the interesting efforts of the teachers to bring out the cago, addressed the children for a fer moments. She told them she would about, and at once in a chorus of voices they exclaimed "More about the Take hope out of the world and but little Swiss Republic," which in itself little remains, and but little will be denoted quick intuitive and progressive trend of the young friends. M. L. POPE.

The Forest Home Camp, Mich.

The camp closed August 19, alwhich is the outgrowth of supersti- day the heat was terrible, and, very would venture out unless they were very much interested; still people came through all difficulties, and as gone by, and have watched the general trend of interest manifested, we can but exclaim, we have gained, and are gaining each year, though slowly. The leaven works, and we feel repaid for all of our anxiety as to how our expenses would be met. Good true souls rise up and lend a helping hand, ences are learning. Patience is our

they were fully appreciated.

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Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co. Kansas City, Mo. writes: "liaving used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, Susan Cardwell, Lincoln, Kan, writes: "I am 23 years old.

of cataracts."

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

Rev. W. C. Goodwin, Moline, Kan, writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

ma," and of ofes, and cured my wite of asth-Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 392B,229 will nut St., Kansas City, Mo., you will receive ab-solutely free a valuable book, Professor Wil-son's Treatise on the Eyo and on Disease in General.

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

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

allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire

to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY—We would like to impress upon the minds of our correspondents that The Progressive Thinker appearance in the transfer of the progressive Thinker appearance in the transfer of the progressive that the transfer of the tra is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is executed that all soon to the and it is essential that all copy, to in sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on the state of the paper. one side of the paper. Please bear this

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to 'wo lines, as occasion may re-

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

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

AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT SPACE SUFFICIENT FOR THAT PURPOSE.

On account of being compelled to go to press earlier than usual on account Labor Day, many items will have to be omitted until next week.

Our Rockford, Ill., correspondent writes that Dr. Geo. B. Warne, president of the Illinois State Spiritualist Association, will lecture at the Odd Fellows' hall, South Main street, that city, on the evening of Sunday, September 9, to the Spiritualists of the city. It is possible a good medium will be in attendance. As this meeting will be the first for the coming lecture season, it is hoped a large attendance will be present from Belvidere, Pecatonica and Janesville, Wis.; as well as from the city.

"Now the H. L. Chapman writes: serve any society from South Bend to Battle Creek, on the Chicago and Grand Trunk road, at any point I can reach on Sunday morning train, and return Sunday evening. Charges for first lecture and poems will be rallroad expenses for self and wife. Ad- quiry." dress H. L. Chapman, Marcellus, Mich.

dress him as above.

Mrs. John Brown writes from Ft. Collins, Colo., speaking favorably of the good work being done there by dent of the association, did excellent Rev. E. E. McCarthy. Letters will work, being most ably assisted by his reach Mrs. McCarthy if directed to the wife and her mother, Mrs. Pratt. Mrs. General Delivery, Denver, Colo.

Vicksburg camps, and will be pleased to see her friends at her home, No. 891 Adams street, Chicago.

O. N. Unthank writes from Nebraska: "I can rejoice for the general advance of our cause the world round, and hope for better things here."

J. C. F. Grumbine opens his lecture season in Faelton Hall, Huntington Chambers, Boston, Sept. 9, at 11 a. There will be only the morning service during the entire season.

Mrs. C. Kirchner writes: "The cool weather has been the cause of the inincrease of attendance at our Sunday and week-night meetings. Noticeably last Sunday afternoon quite a large audience (particularly strangers looking for the truth) greeted our president who delivered a short but interesting talk. The experience meeting was a grand success, followed by very convincing tests by Sisters Hild and Kirchner. In the evening a very large audience greeted Sister Fravel. She has gained the hearts of a great many her able manner through her guides of convincing the skeptical. After her talk Sister Hanson gave some very beautiful demonstrations of spirit phenomena as well as did Mrs. Kirchner. Our Tuesday evening meetings are always well attended, as Mrs. Kirchner reads flowers. On Wednesday evening Sister Coombs reads articles. Thursday evening, developing class. Friday evening, popular lectures along psychic lines, by Orlando E. Miller. Ph. D. He will he our speaker for Sunday, September 9, evening. In the afternoon we will have an experience meeting, followed by tests. Miss Elizabeth Harlow, fresh from the camps, will be with us for a series of lectures, commencing Friday evening, Sept. 14, and on Sunday, Sept. 16, afternoon and evening, also on Friday evening, Sept. 21, and Sunday afternoon and evening, Sept. We have made special arrangements for seats so we can accommodate the numbers who will come and hear this gifted lady. Come early and Lake. They exclaimed, 'Sus-sa-quoget good seats.

ton, Canada: "I am sorry that the impression has gone abroad that the Hamilton Spiritualists do not pay their mediums. Now this does not their mediums. Now this does not my camp work at Snowflake, Mich., apply to the First Spiritual Society, I Aug. 19. I would like engagements am pleased to say, as we always pay for fall and winter months. Will make what we agree to, and sometimes terms to suit. Can be addressed at more; but of late when corresponding | Horton, Mich. with mediums for engagement, we have been told that they understand time, the Spiritualist Church of In-

we do not pay our mediums." B. C. Taber, M. D., writes from Dallas, Tex.: "In leading the article by Gladys Cooley, who will serve them as J. H. Mendenhall, I wish to state that lecturer and test medium for the it clearly confirms my views relating to month of September. Nearby places what the world calls matter, which wishing her services week-nights, can for a long time I have held. Profes- address her in care of General Delivsor Lockwood clearly elucidates that ery, Indianapolis, Ind.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor ANONYMOUS COMMUNICATIONS. allows this freedom of expression, be-WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

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

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

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

natter, so-called, is simply the conserved forces of a spiritual universe, as eternal as spirit itself. When Spiritualists fully understand this, some remarkable phenomena will not look so strange when limited spirit-ual power is brought into action, When this is fully understood as Prof, Lockwood explains it, Spiritualism will take the stand as based on the only true philosophy of all existence, The power of spirit over matter is illimitable, for matter is entirely under its control, being its fully conserved

Eva L. Stewart writes: "The Hyde Park Occult Society was highly entertained last Sunday evening by remarks from an ex-clergyman of the Methodist church, Dr. Geo. E. McNeil, who has only a few months been interested in Spiritualism. He told of instances of spirit return through the mediumship of Mrs. Medlicat who was pres THIS GENERAL SURVEY DEPART- ent, and made some fine remarks at MENT IS ONLY INTENDED TO the close of the services. Mrs. E. CHRONICLE THE ENGAGEMENTS Guckert, our medium, gave a message to everyone in the hall. All wonder how she has the strength and power of endurance to do so. Her little guide is very interesting, and all acknowl-NOT BE PUBLISHED, AS WE HAVE edge the messages. In going through the audience she came to a group and her guide told them that she sensed that there was another medium there, and Mrs. Medlicat had to acknowledge that she was the medium. Dr. Mc-Niel will speak for us again in the

near future."

Under date of Aug. 24, Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes as follows: "I have just returned from Hubbard City. The meeting was held in a beautiful grove, and Mills Bro's., who own the park, hope to establish a permanent camp ground at that place. We had a good meeting, and people were interested enough to come two miles to attend the services. Mrs. L. S. Gardner of Beaumont, whose inde-pendent slate-writing has convinced many skeptics in the thirty years she has been a medium, attended also She convinced some and gave - many camps of this vicinity are over, and more something to puzzle over. Mrs. our home meeting will not begin for Gardner has never been a public medisome weeks, I should be pleased to um, and this was the first time she um, and this was the first time she has used her mediumship publicly, but I sincerely hope it is not the last time. Two weeks from to-day (Friday) the state convention meets at Beaumont. I am sure we will have a good meeting for I have had many letters making in-

Jessie S. Pettit-Flint writes: "We Ann Arbor, Mich., would like to purter to you. He omitted to mention chase "The Discovered Country." Adhis own fine address given at New Res F M Dyer, 822 Oakland avenue, notice extracts from Mr. Dague's letcamp, as well as that of Mrs. A. S. Duniway of Portland. Mr. Barrett was at his best, and Mr. Love as presi-Irene Smith is an eloquent speaker as Mrs. Hamilton Gill has returned well as a fine medium. There were from her trip to Chesterfield and many good mediums present, Mrs. Ladd-Finnican, Mrs. Lapworth and Mrs. Noyes were message-bearers, and t seems to me that it was an exception to meet any one on the camp ground who did not possess unfolded psychic power, or else some phase of mediumship. It was my first Spiritualist camp-of ten days only-and was a revelation of kindness, sympa-

thy, harmony." A. A. P. writes of Vicksburg camp: "The elements seem to be all in tune for the most pleasant week of Vicksburg Spiritualist camp during the season. Seemingly perfect days and evenings have inspired the campers with social ideas and the speakers caught the inspiration and have been flooding the listeners with a world of good thoughts. Mrs. Belle Fuller of Grand Rapids has been the speaker of the week and is followed for the remainder of the season by Harrison D. Mr. Barrett is president of the National Spiritualst Association. and is one of the ablest speakers on our rostrum. Surely no one could listen to his lectures without being benefited thereby. Joseph King of Pipestone, Mich., came on the grounds early part of the week. His peculiar phase of mediumship makes him very popular that of transfiguration and materialization. We had with us two trumpet mediums, Mr. Finney and C. J. Barnes. Many trance readers were also on the grounds. Friday evening the campers enjoyed a masked ball and Saturday evening a musical and literary entertainment was given by the talent on the grounds. Mrs. Lora Holton, musical message medium, and psychometrist, has been with us and assisted us at the meetings and entertainments with satisfactory results. Miss Mattle Woodbury and Mrs. Hamilton Gill also did good work."

Titus Merritt writes: "A tribe of Indians two centuries ago, passing from came upon the east bank of Budd wanna," -placid, peaceful waters. Jane Goodman writes from Hamil- We have taken that name for our camp—Sussaquowanna Camp-meeting Assembly."

Mrs. L. V. Jackson-writes: "I finish

After having been closed for some dianapolis, Ind., will reopen the first Sunday of September. with Georgia

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, September 9. 1906: "The Kingdom of Nature."

Gem of Thought-"Brave Admiral, say but one good

word, What shall we do when Hope is The words leaped as a flaming "Sail on, sail on, sail on, and on." -Selected from Joaquin Miller's fa-

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritual-ists Association, address John W. Ring, Green Mountain Falls, Colorado.

mous poem, "Columbus."

Mary B. Hill writes: "The Band of Harmony social, held at the home of Mrs. Hattle Peet, was a most enjoyable affair. Everyone seemed to partake of the inspiration of the hour, and all joined in making the social a success in every sense. The next social will meet with Mrs. F. Koehler, 222 Irving avenue, near Jackson Boul., Sept. 6 There will be progressive euchre the afternoon, playing from 2 to 4 o'clock. Six prizes. There will be other entertainment for those who do not play, and Mrs. Koehler is arranging for a highly entertaining evening. Don't fail to be present, as this is the last of the summer socials in the homes. The following Band of Harmony will meet Sept. 20, in Masonic Temple, Room 512, and will be the home-coming and reception of Mr. and Mrs. Richmond."

Dr. Louis Schlesinger, the medium, lately passed to spirit life at Los An-Cal. Full particulars next week.

The many friends of Miss M. B. Hedrick will be pleased to know that she will hold a limited number of seances before she leaves for the South. She will leave Brooklyn, N. Y., Sept. 30, and until then she will hold a seance at her home, 55 Herkimer street every Tuesday and Friday at 8 p. m. to attend would do well to engage chairs in advance, as Miss Hedrick will accommodate only a limited num-ber at each scance. Chairs may be reserved by letter, or phone 2622 J Bedford.

Resolutions of Respect.

At a special meeting of the officers and trustees of the O. S. A., called by the president, F. D. Dunakin, and held at his home in Cecil, O., August 25, the following resolution was adopted: Whereas, our esteemed sister co-

ascended into a higher sphere of activity, therefore, be it
Resolved, That the Ohio Spiritualist Association through its officers and trustees do herewith express sincere appreciation of her excellent work in

and for the cause of Spiritualism and the general welfare of humanity; that a copy of this resolution be sent to her family and to the Spiritualist press for publication. F. D. DUNAKIN, Pres.

D. A. HERRICK, Trustee. ELIZABETH SCHAUSS, Secretary pro tem.

Re-Embodiment. Our esteemed friend, R. A. Dague does seem to be in deep water in his article entled "An Important Question" in the August 25th issue of The Progressive Thinker. Reincarnation or re-embodiment can be explained in a very few words. First, it is simply a natural law. Life, being causation of manifested formation, expresses itself through material that is subject to evolution, and the evolution or continuous change in matter compels life to re-clothe or re-embody, for the law of life is to express, and life must have matter to express through. The experience we have through this exssion has nothing whatever to do with the law of re-embodiment. It is not a moral law, but a natural law: and one coming is like unto another. As space is immeasurable, so time, as reckoned by eternity is endless. count not by formation or experience when dealing with this question, but with causation, which is without beginning and without end. JESSIE S. PETTIT-FLINT.

Corvallis, Oregon.

The Wentworth Meeting.

The Wentworth Association of Spiritualists held its 37th annual meetings on August 25 and 26 in the same old grove between Antwerp and Hicksville, Ohio, and although the rain poured in torrents on Saturday, the people did not allow it to damnen their enthusiasm, and all came back on Sunday, and many more, so that it was a good-sized audience that had assembled in the morning to listen to our brother. D. A. Herrick, of Akron, who in his address paid eloquent tribute to the workers of the past whose lives were dedicated to truth, equality and progression. During lunch another storm approached, and it became necessary to hurry the good things back into the baskets: this done everybody sought shelter in the many vehicles, also under a tent where ice cream and watermelon were being served. After the storm the afternoon-meeting was opened by the "Glee Quartette" from Sherwood. The first address of the afternoon was delivered by the writer. After another song Brother Herrick again gave beautiful expressions of truth to his most appreciative audience. Psychometric readings by the writer followed and the meeting was

closed with singing.

The rain at noon kept away many who had intended to be present; those who were there did not attempt to get away, but made the best of the situation and remained to the close.

The Wentworth Association is composed of farmers living in Defiance and Paulding counties. Their annual meetings are attended by people who come for thirty miles and more, and are always an inspiration to the speakers who address them. I would like to correspond with

Spiritualists who live where no societies exist, especially in Ohio; also with secretaries of societies.
ELIZABETH SCHAUSS.

Toledo, Ohio.

Unity Camp Bazaar, Saugus, Mass. The Lynn Spiritualists Association will hold a bazaar at Unity Camp, Saugus, Mass., on Sept. 11, 12 and 13 There will be the usual display of useful and fancy articles. Spiritual meetings, with first class mediums in attendance, will be held every afternoon. Private readings will be given to those desiring them. All mediums wishing to give readings on the profit sharing plan are invited to be present Refreshments can be procured at the restaurant. All friends of the Association are requested to assist in making the sale a success. Admission free.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

IT ACTUALLY APPEARED,

Confirms the Story of the Ghost of the Big Hollow.

To the Editor I was very much interested in the account of the Ghost of the Big Hollow, sent to your valued paper by Abbie A. Averill, of Lynn. I have passed through the road, mentioned and have heard the story which was in the main stated correctly by Mrs. Averili, with the exception of the very interestin fact that the courageous investigator whose name was Linscott, went, as soon as he had received the communication, to a Justice of the Peace and took oath regarding his conversation with the spirit of Mr. Bryant, and the affidavit was duly recorded by him.

CYRUS EMERY.
Prophetstown, III.

itualists will attend.

Mass-Meeting at Greenwich, Mass. The Massachusetts State Association will hold a mass meeting in the Spiritual Church at Greenwich, Mass., on Tuesday, September 25, afternoon and evening. Good talent has been engaged and it is hoped that all Spir-

CARRIE L. HATCH, Sec'y.

The meeting

The California State Spiritualist Association.

The eleventh annual convention of the California State Spiritualist Association will be held Sept. 7, 8 and 9, 1906, in Burbank Hall, 542 So Main street, Los Angeles, Cal. The state secretary can report an increase of 20 societies during the last year, and con-siderable interest is manifested by old societies as well as the new ones, to make this convention second to none. And while the San Francisco fire destroyed all the property of the state association, it did not burn away or destroy the courage of its directors, and the outlook financially is good the interest strong, the harmony excellent, and much is expected of the eleventh annual convention.

MRS. M. E. G. HOWE,

Secretary C. S. S. A.

PASSED TO SPIRIT LIFE.

[Obstuaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mary E. Blanchard passed to spirit life on August 16, at Calais, Me., at the age of 55. She was a believer in psychic phenomena, and has contrib-Whereas, our esteemed sister co-worker and ex-president of the O. S. ive Thinker. In Boston Public Libra-A., Mrs. Carrie F. Curran, recently ry may be found her books of fine ascended into a higher sphere of ac-Her last serial was lished in the Boston Banner of Light. It is a beautiful story in which she sought to portray the theory of reincarnation as taught by Theosophists. JOHN M. STOCKMAN.

> SPECIAL NOTICE TO: ALL TRUE MEDIUMS.

> A Prominent Spiritualist of Michigan Appeals to all Mediums to Assist Him in Getting Out an Important Work.

The undersigned having completed manuscript for a book of some three hundred pages, the title, "Donald Mc-Lane," the subject discussed, Spiritualism in Michigan fifty years ago, its struggles with orthodoxy, Rev. Donald McLane, its bitterest enemy, proves to be a criminal, and is under a false name. He is sent to Jackson prison for fifteen years. As an ex-convict and outcast, McLane is met by the man- a Spiritualist-whom he attempted to ruin in the years that had nast. This Spiritualist, a prominent character in the story, provides food, clothing and good employment in his own factory. The criminal, the exthe wise and humane treatment by the Spiritualist becomes a good citizen and a worthy man.

I appeal to the true manhood and womanhood of all true mediums-and their name is legion-to aid me in the publication of this work. I trust you will subscribe for a volume for yourselves, and solicit subscriptions by announcing my appeal from the rostrum. Five hundred subscriptions at one dollar each will be required to bring out the work. Address me at once at Dowagiac, Mich. C. F. COLE.

PRAYER.

Pray if you can, but prayer never can Produce one useful thought in mind of Kneel to the great unknown, but learn

That man is never raised by bending Ask God to give, but learn that useful hands Are ever valued more than God's com-

mands. That one poor cot on earth is valued Above the greatest mansion in the sky. Sing! sing, ye host! your God per-

chance may hear; Your long-sought Christ on earth may Your God may speak; Christ condescend to give

To ignorance the pow'r to think and Faith in a dream produces nothing good. Religions die when they are understood. As nations rise and fall, creeds come

and go— Each church is but a monument of woe.
The fear of God will damn the truest heart Which bends to think and play the manly part;
But love of truth will raise the living

Above the creeds and failures of the —Sylvanus in Agnostic Journal.

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

"A Conspiracy Agamst the Republic," By Charles B. Walte, A, M., author of "History of the Christian Religion to

200," etc. A condensed state ment of facts concerning the efforts of church leaders to get control of the government. An important work. Paper,

"Right Living," By Susan H. Wixon, The author shows a wise practicality in her method of leaching the principle of with many brief narratives and anecdotes, which render the book more in teresting and more easily comprehend ed. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, 31.

THOS. HARDING EXPLAINS.

He Addresses a Letter to the Truth Seeker, Presenting His Views on Various Subjects.

To the Editor of the Truth Seeker, New York:—I have received a copy of the Truth Seeker of August 11, which with interest and care, so I hope you will give me credit for good intentions if I offer a friendly remonstrance. Fearing you might misunderstand my position, howeer, I will say that I am not connected with any religious or Spiritualistic society. I simply "paddle my own cance," and no other person or set of persons is responsible for my opinions or expressions.

In your concluding editorial of the

above date, you refer to Spiritualism as a "religious denomination" by the name Spiritualism. I suppose you mean belief in the existence of spirits and their ability to communicate with this world's people. You say:
"The Spiritualists are a good people to meet with" (which of course

they are whether you joke or no); and at their religious meetings they give more for the money than any other

My dear sir, spirit communication belongs to the world at large, and not to a sect or set. It is common to the public, like the post office where don't. Mr. Henry K. Bearse, of Harwich, Mass., was the soloist for the week, and delighted his audiences with his belongs to the world at large, and not gives offense. one should be pious in order to enjoy It comes, conditions permitting, to all alike, whether priest or Levite, learned or ignorant, good or bad.

It is true that some who were ac-customed to emotional religion, may and doubtless do, desire to prolong and intensify their old-time pleasant feelings and try to establish a new church with Spiritualism on the cor-ner stone; but the world of thinking people refuse to endorse that, declaring "We have too many churches al-

old bottles. Why, sir, a certain lecturer told me that he wanted to see spiritual lecturers wear gowns like the priests of Catholic and Episcopal churches; it was plain to be seen that the man wished to get inside of one of the gowns himself. How true it is that "men are children but of larger growth." Mother Nature has furnished the laws by which mortals may communicate with each other and spiritual people of another condition may ural affair, not a religious one. Would-be ecclesiastics must fail when they try to associate it with priest-craft. The spirits are trying to advance the hope of an entire world by proving that there is a continued life, and, dear sir, without intending the least offence to you I will say that the smile of compassion sometimes bestowed upon those who believe in a future existence, is a melancholy evidence of the depth of stupidity into which a week mind may fall. Ah! sir, the bereaved heart needs

the consolation which the spirits bring; no priest or preacher can fill their office. They first satisfy the inthoughts of love to God and man. But the mere coming and going of spirit is a matter of law.

I have been relating in The Progressive Thinker occurring in my house, the work of invisible friends, guardian angels, but none of them ever referred to religion or moral obrain on the roof; we could do nothing to bring them; they simply came, and did the good work. I did not pray for them any more than for rain or sunshine, but they came all the same, and if you are hospitable, and present the good-natured side of your character, I see no reason why they should not come to you.

No, sir, belief in the existence of spirits doesn't save anyone; it is a plain, common-sense affair. It does none; but it loves realities and hates and Sister Blount are doing all their power for the cause in H the church or out. It leaves us to the Divine spirit within every soul, and reiterates that "God is in secret."

As for myself, while I heartily andorse the central idea of the Spiritualists, I decline to accept many of their platform utterances and expressed "confessions of faith" printed "creeds."

Sir, if I have said anything offensive to you in this paper, I apologize, for it was not intentional. Hoping that the Truth Seeker is de-serving of its noble name and "seeks" outside its own inclosure, and when it has found a new truth is brave enough to proclaim it, I remain, in the bonds

of universal brotherhood, THOS. HARDING. Sturgis, Mich.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before precepts have left a lasting impression upon all subsequent nations. Marcenus R. K. Wright. Price 25cts.

Temple Heights Spiritualist camp-meeting closed on August 19, and is universally regarded as one of the most successful meetings ever held in Maine. The weather was ideal, and the beautiful blue Penobscot bay with

you were kind enough to send me, and for which I thank you. I have read it with interest and ease as I have read it been unsurpassed in recent years. its ever changing panorama of passing Mr. Albert E. Tisdale, whose sudden transition has so shocked the Spiritualists everywhere, delivered six lectures filled with philosophical wisdom and grand spiritual truths. His lec ture of Sunday afternoon, August 19 closed a long life of activity and was

a fitting ending for such a brilliant career. Mrs. Effie Webster Chapman of Cambridge, Vt., lectured three times and gave tests each day. Mrs. Chapman is a great favorite at the Heights and her work this year as usual was very satisfactory.

Mrs. Minerva A. Barwise, of Bangor, Me., gave four very interesting lectures. She is one of the newer lecturers on the platform, but bids fair to enter the front rank, and at no distant date. Her style of speaking is simple and clear, but forceful. She is radical in thought, yet the presenta-

sweet renditions. Mr. Bearse's voice has that natural beauty of melody which added to advantages of culture make him an ideal soloist at a Spiritualist camp.

During the past year the grounds at Temple Heights have undergone many improvements, and many others are in contemplation. It is planned to build a new hotel to accommodate the many guests who were unable to be and to have this hotel opened by August, 1907. All indications point to Temple Heights becoming one of

the most prominent camps in the This new wine cannot be put into East. One distinctive feature of this camp is, that the cottagers and campers and transients are all Spiritualists with one purpose and one aim; and that is, to promulgate the truths of Spiritualism. MARK A. BARWISE.

Bangor, Maine.

Letter From W. D. and Cora B. Noyes, Lecturers and Message Bearers.

We left Helena, Mont., direct for New Era Camp, and found it well patronized under the able management of Rev. G. C. Love and his good wife. Harrison D. Barrett, president of the N. S. A., was the speaker of the season, and Sunday, July 22, he delivered the most forcible lecture of his engagement, for he was at his best, and all Progressive Thinker readers know what that means.

The message bearers were Mrs. Finnican, Mrs. Irene Smith, Mrs. Lapworth, and Mrs. Noyes.

From camp we went to Mosier, Ore., for a visit and rest at a cousin's on a fruit ranch. Ten years ago when we visited them they were staunch M. E. church members, and tried by all tellect and then impress the mind with means in their power to get us to join the M. E. Church, for in Spiritualism we would lose our souls. After our visit we ordered The Progressive Thinker sent to them months, and at this visit I find they do not attend church; they know that there is no death. They believe that as we are here, so we enter the spirit ligation. They had no more refer world. They believe spirits can and ence to religion than the shower of do return, and advised us to spread loaned The Progressive Thinker to neighbors, and now three other families are out of the church and thinking for themselves. I wish all Spiritualists who have relatives in the church would send The Progressive Thinker for a short time, for it is the

most powerful silent missionary in he world.

See that at least one orthodo
Our visit at Mosier was broken by neighbor of yours reads this lecture. the world. a call from Mrs. Ellen Blount of Hood not change the sinner into a saint, and River, Oregon, to come to that city, religious forms and church ceremonies and lecture, and at the Unitarian will not help it along. The soul world church we had a small but attentive is objective; we are subjective. It is audience. It was the first spiritual the friend of all and the enemy of meeting ever held there. Brother their power for the cause in Hood

> Portland friends are divided, and for that reason we will open Sunday, Sept. 9, afternoon and evening, at the Drew, 162 second street. Our address, 361 Yambill street.

W. D. AND CORA B. NOYES. Portland, Ore.

Queen City Park Camp, Burlington, Vermont. Among the noted speakers and test mediums who have been active here may be mentioned Mrs. Helen Russegue, Mrs. Clark of Freeville camp,

Mrs. Thomas of Brooklyn, Effie Chap-man, A. F. Hubbard, Lucius Colburn, Dr. Gould, John Jay Lewis and others. Among the writers are Mrs. Poole and Eva Ames the latter well known as a Vermont author and a Progressive Thinker contributor. Here the hammock is swung to the invigorating breeze and inhaled greedily by the consumptive lying therein.

The lame, the ill, the sad, the happy, the hopeful, the glad assemble to refresh their faith and gain new and blessed reality of the life awaiting us just beyond the veil, glimmering, not By far away. Camp closes Sept. 2.

# Two Excellent Spiritual Books

From the Pen of the Gifted Inspirational Author, CARLYLE PETERSILEA.

These books from the pen of the no ted musician, medium and author, Carlyle Petersiles, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

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sts, and interesting for everyone.

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All readers will be charmed with it.

It is a spiritual book for Spiritual- as well as spiritually aided and up-

lifted.

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endless hell torments. Price 10 cents. 7. Demonism of the Ages and Spir-it Obsessions. A large volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits

through all the historic ages. Price
\$1; postage 15 cents.

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God. A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

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Proofs of Immortality, the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents. don 10. The Pro and Con of Spiritual-sm. 24 pages. Price 10 cents; post-

11. Spiritualism in All Lands. 31' pages. Price 10 cents, postage 2 cents,

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Fourth Edition—Six Additional Chapters-260 Pages, Bound in Cloth, \$1.00.-Containing Likeness of the Author. "A New Catechism" has enjoyed a

emarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says:
"A New Catechism" is the boldest, the brightest, the most varied and in-

forming of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors. the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell.

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THE SOUL OF THINGS; OUL Of HillMO,

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is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale as

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Apogruphal New Testament, Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centu-ries to Jesus Christ, his apostles and their com-panions, and not included in the New Testament by its compilers. Price, cloth. \$1.50.

The Development of the Spirit After Transition. By the late M. Faraday. The crigin of religions, and their influence upon the mental development of the human race. Price The wrong way here beldw

The wrong was The over-arching skylino

Because the air was free; Because he loved, and she

"He toiled, and still was glad

That claimed his love and he

Shared all the joys they had.

Because the grasses grew, Because the sweet winds blow,

"Because he lived, he smiled,

Because that he could new

And did not look a head With bitterness or dread;

But nightly sought his bed

And people called him mad

And shook their heads; -and smiled.

The answers are very simple:

It is a possible thing to do all that

Any valuable personal development

Things can never satisfy the human

of the spirit cannot be satisfied with

any things, no matter how completely

we may seem to possess them. It is

only as we discover the Eternal and

Changeless Reality lying within and

back of all things, and give ourselves

to union with this, that we can be at

the triumph of Principles."

When we discover this, then we un-

derstand that things and circum-

stances are mere anstruments and

gymnastic apparatus for the develop-

ment of the soul, and our ambition is

no longer to obtain things, to do great

deeds, or even to (speak) words of power, but simply to live)

This is what we eall character, and when we have attained this settled at-

titude of the mind, then we welcome

all varieties of things and experiences

and come to realize that all things work together for good to them that love God, that is, to those

who are absolutely brustful and un-

"It is only by aiming, at blessedness

selfish in their daily lives.

chant the praises of the good.

world are continually talking about

their own infirmities, as though they

were causes for self-esteem, and they

do not seem to see that in this way

Ian Maclaren preached a sermon on

inexcusable injury inflicted upon our fellow-creatures." He adds:

"Cover it over, I beseech you, and

trouble be in your home and you tell

it to a stranger, unless he be a doctor

or a clergyman, I tell you plainly you

the blue sky for your neighbor by pub-

lic lamentations, either over your sins

or over your sorrows, is a downing in sin. The more deadly your wound, conceal it the more carefully with every honorable pretense. If you have wept in secret with tears of blood,

further that if we "smile before the world and show a good face," we will

not long continue to "weep in secret with tears of blood."

To quote again from the literary

As Fra Elbertus says, we need to

learn that night is as important as day

are no conditions in which we may not practically be victors, by the culti-

vation of the habit of happiness.

James Hopper writes of the San

Francisco earthquake for Everybody's Magazine and tells the following

story: "We were just pleaving the Southern Pacific Höspital when two

men came to the gate. They were pulling along the sivet a sheet of corrugated iron upon which lay an old woman with both 186t charred. We

bore in and she actually smiled as we laid her upon a cot. 29 10

age, determination rower and victory.

A young man who aiwirs cultivated a cheerful and confident is printed to the confident of the confident

one day rebuked by a pessimistic wise-acre who said to him, "You may feel cheerful enough now, but if you

keep on acting in this fashion, you will one day meet your Waterloo."
The young man replied, "If I can continue to live in the spirit of confidence

Waterloo, my name will be Welling-

and good cheer, when I

The Happiness Habits brings cour-

He might have said still

smile before the world and show good face." He might have said a

treasures of a little maid:

Is bright and shining;

To show the lining,'

"The inner side of every cloud

And so I turn my clouds about

And always wear them inside out

speak not of it to any man.

"Nothing can bring you peace but

we do in the spirit of joy, so that we

1. Make a business of it.

Aim at character,

As calmly as a child:

For being always glad



This department is under the man

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-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 dress must be given, or the letters will not be read. If the request be made, the name will not be read. If the request be made, much like name will not be read. the name will not be published. The publishing house. Writers who give correspondence of this department has correspondence of this department has well, that however worthy their manuters of inquiry requesting private an-awers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-pected.

David Kaplan: Q. I. What are we here for? 2. What power brings us here? 3. Where those who come from what people call God or Nature? Why does not that power have a better system so all could have equal rights and inspire us to do good only? These questions bring forward some of the obscure problems which lie at the foundation of things. Over them the greatest minds of the past have speculated in vain. Modern science has cut some of the strands of these gorgon knots, and Spiritualism has straightened many of the most tangled places. At least it has anand it would seem that all creative energy had been exerted for that re-

sult. Beyond the mortal man is the yet higher term—spirit. Then, according to the theory of evolution, man exists in this life, because through and by this means he comes into existence, is evolved and sustained; and he lives this life that he may enter through the portals of death another plane of existence. The other questions have been more forcibly stated by some inquiring mind, Why does not God kill the

devil? Why does not the infinitely good eliminate all evil? If there is an all-powerful God, why does he not order the universe along the lines of right and justice? All these questions arise from the

belief that there is an intelligent power outside of nature, directing and planning as a man would do. this belief, there is constant antago-nism, and a succession of fog-banks. To come to a full understanding of the would have to go out into space far enough to take in the general view, and let the details go out of sight. So, in reaching a correct view of the nature of things we must rise above true of things we must rise above the control of the christ-idea.

Publication by subscription of the christ-idea.

Publication by subscription of the christ-idea. them until the horizon broadens and the details are obscured. Then we

find that the power which pushes things forward in ceaseless activity resides within, and struggles against imperfect environments. The universe is not perfect-never was perfect, but is constantly attempting to gain perfection, and substitute harmony for discord. Whatever opposes our immediate desires, or oppresses us, we call evil, but the evil to us may be ultimate good; or good to some other form of life. We look on death as the culmination of all evil, yet without death there could not be a

We cannot answer why creation was not projected after some other plan. All we can know is that it is, as is, and that through infinite series their subscriptions. of imperfections, constant approach is made to perfection—or harmony. Instead of being all-powerful, this directing energy is limited by its environments of matter.

The answer to the last question is

answerable on the same line of thought. Wrong flourishes because man is imperfect. He has not his rights because of his ignorance. Generation after generation, he will arise to his own. The tiger and hyena are dying out of human nature, and human qualities are taking their place 'Equal rights' means the capability and deservingness of their possession. It would be of more advantage to the lion than the lamb, to turn them together with equal rights—the right of the lamb to devour grass, of the lion to devour the lamb. Absolute equality of rights the rows "to devour the lamb. The right of rights the rows "to devour the lamb. The right of rights the rows "to devour the lamb. The right of rights the rows "to devour the lamb. The right of rights the rows "to devour the lamb. The right of rights the rows "to devour the lamb. The right of the of rights, the power "to do good only." presupposes equality, moral and spirit-ual, and the elimination of the animal

desires and selfish propensities.

The evolutionary movement is slow. Some say in pessimistic mood, there is no progress, rather retrogression. A child looking at the hands on the dial of a clock says they stand still, yet they sweep over the hours, and the sun moves in the heavens. Nature is never hurried. A thousand years is as a day and if the end is ac complished, time is not an item to be

of morning; though the storm-clouds

The brute is perishing out of man. The age of pure spiritual thought is

Were I tortured by disease, or by the hands of brutal superstition; that If the shaking earth demolished my If the shaking earth demolished my practical handbook of reference, con-home, or the hurricane scattered my taining definitions of every used elec-

those most dear, yet would I say, these evils will cease to be in some beautiful day, when we know better how to live this earthly life, and in the light of knowledge it will be found that the only happiness is from doing the right, of being good for the greatness of the

John A. Rushfeldt: Q. I desire my children to learn the philosophy of Spiritualism. Is there books giving this instruction, and where can they be obtained?

A. No book has yet been pub-lished for instructing children in Spiritualism. The want has been deeply felt in the lyceum work. The beautiful teachings of Spiritualism can be made as interesting to children as fairy tales, and the fear of death obliterated from their minds by its Reigion of Joy.

The greatest demand for a publishing house which would meet the wants without the necessity of first counting the cost, has not been met in the progress of Spiritualism. Every religious and secular order except Spiritualism, have endowed funds for the publication of their literature and for propaganda work. Some of the largest printing establishments in the world are maintained by such endowments. There have been many wealthy Spiritualists who have left their fortunes to ungrateful heirs or secular chariscript, unless they can furnish the money for its publication, it will never appear in print. Take as an example the volumes of A. J. Davis—out of print and hopelessly awaiting some generous response. The cost of a new edition of these thirty-odd volumes is great, and the sales, though constant for this class of books, is slow. It is not for individual enterprise to undertake; but if there was a spiritual publishing house, a center of diffusion for its literature, the advantage to the cause and to the reading public would be incalculable.

### IMPORTANT WORK.

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strongest and highest endeavor. Man is the last term in the chain of beings which has been evolved on the case.

save man by a mediator. How came these ideas?

What is their meaning? What will be their final expression? To answer these questions is the oblect of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfoldment is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School. Early Christians, the Philosophers, the Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in

Nature; The Ultimate, Cosmic Mind. The Christ-Idea of a mediator to 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 state scarcely possible to attain. If one would see the earth as a revolving globe, or the solar system in its beautifully balanced revolutions, he would have to go out into green for

Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which, 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 number of subscribers to assure the under

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

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present and the future.' esent and the future. W. H. Terry, Editor Harbinger fo Australia: "Un-

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# REV. BENJAMIN FAY MILLS' MESSAGE.

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THE HAPPINESS HABIT,

A Spiritualizing Address Delivered Before the Los Angeles (Cal.) Fellowship,

I might well take as a text this morning some words that one of our little maids frequently quotes:

Just being happy is a fine thing to do, And hammer, he was glad. Looking on the bright side, rather than the blue;

Sad or sunny musing Is largely in the choosing, And just being happy is brave work and true."

It is possible [as set forth in Fellowship] to draw fine distinctions in definition between happiness, joy, And shook their heads;—and peace, contentment, satisfaction, and similar words; but to-day, by the word-Happiness I mean to include them all.

Every person knows what it is to be happy. I have met some individuals the answers are very who, either by inheritance or experience, had arrived at the place where they scarcely knew what it was to be mother one day, saying, "Oh, mamma, miserable, but I have never seen or I think I must be full of glory! I heard of one individual who did not have swallowed a sunbeam on the teaunderstand the meaning of happiness spoon. by personal experience.

But while this is true, there are few who know the secret of the habit of can swallow sunbeams and become happiness. One of man's greatest possessions is the habit of making habits. This tendency may work so that the man becomes the slave of harmful thoughts and deeds, but the same principle will produce inestimable treasures of character and satisfaction.

requires practice, and we can learn almost anything, and certainly the practical secret of good nature, by devoting ourselves to living in trust and Of all the desirable habits, none is better worth cultivating than happi-

If I were asked to give reasons for soul. All things are incomplete, imperfect and transient. The demands practicing good-cheer, I would say: 1. It is a rational habit. John Wesley used to say, "I dare no more fret than I dare curse and swear." Many of us know the beautiful words of Jean Ingelow:

"So take Joy home, And give her time to grow, and cherish her;

Then will she come and oft will sing to thee. When thou art working in the furrows, ave

weeding, in the sacred hour of dawn. It is a comely fashion to be glad-

Joy is the grace we say to God." 2. It is a health-producing habit. remember when I was a lad, I learned a roundelay that ran like this:

'Laugh and grow fat,' is a saying of old: Whether or not 'tis a couse of

obesity, This I believe, that the physical man Laughter demands as a kind of necessity."

This statement of the old song is proving to be good science. Some of our modern physiologists are telling us that a wholesome laugh actually fight us, but so that the most state of the control of the most service the service that service the service the service that serv produces an increase in vital activity.

We all know by experience the power of complete relaxation to reinvigorate the physical system. This we all know by experience the beautiful and desirable passits.

We all know by experience the beautiful and desirable passits.

We all know by experience the beautiful and desirable passits.

Make the beat of unpleasant things. I have heard of a man who said he would not grumble because aside for a time every burden, and abandon ourselves unconcernedly to thankful because thorns have roses. the beneficent, uncomprehended influences within us and surrounding us. A good laugh is like what our mothers used to call "a cat-nap." It surprises actly the extent that we criticise people things condition and appendix us out of our selfish concern and wor- ple, things, conditions and ourselves in rying, and sometimes when we are a hostile manner, are we unhappy. ery tired, seems to bear the weariness | Emerson gives us a great away on invisible wings.

It is a character-producing habit. It is of interest that we use the term, "good-natured," to mean genial and kindly, thus identifying the spirit of cheer with moral worth.

Nietsche well says, "Since man came into existence, he hath had too That alone, my brethren, little joy.

they are adding to their own misery is our original sin.

"And when we learn how to have and making life unpleasant for others. the text, "Finally, my brethren, rejoice in the Lord," in which he took occasion to say that "the public parade of our griefs or discomforts is an more joy, we best get disaccustomed to cause pain and to invent pain unto

4. It is a useful habit.

I have heard of a drunkard who was cured by his wife's smiling.

A newspaper reporter tells the fol

owing incident: A young girl boarded one of the Broadway cars one very rainy day. She seated herself in the middle of the car, paid her fare, and after a glance around at the various expressions of worry, ill-temper and care on the faces of those about her, she settled herself comfortably back in her seat and began to gaze smilingly or over your sorrows, is a downright out of the window. At first only one or two noticed her cheerful expression. and they turned unconsciously and followed her eyes to see what there was outside that amused and pleased her so much, but saw nothing but the gray skies and the downpour of rain. The curiosity on the part of these few, however, attracted the attention of the other passengers to the smilling, happy girl, and they seemed to be forced to smile, too, out of sympathy. As the car rolled along, the girl's smile per-ceptibly broadened into a silent laugh, as though at some extraordinary hap-py thought, and the pleased expression on the faces of her, small audience deepened also. Finally the girl signaled the conductor, arose and left the car. As she waded through the puddles in the street, stil smilling, the wind overheard her say: "Well, I Thus we come to learn that there wind overheard her say: "Well, I wondered if I could cheer them up,

I do not believe it is a good doctrine, taken literally, to say that we should weep with those that weep. To allow my brother's misery to make me unhappy is only to add to the weight of gloom that presses upon him. What needs from me is neither a tearful sharing in his grief, nor a light thoughtless treatment of his sorrow but a confident, though sympathetic attitude, as though I perfectly understood the causes of his trouble and yet knew that after all he was not really harmed, and that "no man ever spoke of his grief as lightly as he might,"

Mental gloom is apt to be catching and so also is good cheer, and one bright look bestowed upon a friend in time of sorrow may not only awaken gratitude, but chase the shades away.

Because the day was bright, Because he slept at night, Because God gave him sight. To gaze upon his child; Because the little one Could leap and laugh and run; Because the distant sun; Smiled on the earth, he smiled. "He smiled because the sky Was high above his head; Because the rose was red,

Because the past was dead.

He never wondered why
The Lord had blundered so
That all things have to go

There was a man who smiled ...

"How to Train Children and Pa-rents." Mrs. Elizabeth, Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty five cents could not be hetter spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

IMMORTAL VISITORS.

Float in, angel friends! I have called I need you the most of all things!

Heaven's joys have not utterly thralled And you know how the mortal love

clings.

I try to hush down my soul's calling,
And hunt in the old days for peace, But the far-call goes heavenward, appalling

In frenzy, and will not surcease. Embalmed in my love everlasting .
Are sheaves of old treasures I keep,

And Time goes on killing, and blast ing, And waking, and putting to sleep. Forever and ever the shifting Of idols, of burdens, of hopes;-

This moment I plead for uplifting To you, of Heaven's evergreen

I know what you used to be, clearly; Your hearts were wide open to me I loved you, and you loved me, dearly, No fact could be sweeter to see. But that does not wholly appease me I starve for the facts of the Now! Deep longings insatiable sieze me; You live!—tell me just where, and

how! But some one says, This may be all very good as pure philosophy, but how we can overcome our sadness and Float in! I am waiting to greet you; The old home is looking its best; The old pictures hang here to meet

'Twas here you oft welcomed the guest. Little Dorothy came running to her The work of your once busy fingers

Is visible yet, and will stay, For your psychical impress still lingers Although you were taken away.

How happy we have been together! Oh, let us be happy again! Come, bringing good cheer, and fair

weather, Explain me your land to my ken. may ask too much, but believe me, I would not exact, but I long For the where, and the flow you'll receive me,

When I rise to life's victory song. EMMA ROOD TUTTLE. Berlin Heights, Ohio.

The Evolution of the God and Christ Ideas.'

Many friends have inquired about the above-mentioned book, and if the desired number of subscribers been obtained.

A generous response has been made, even more than I anticipated. The cost of issuing the book will be much greater than was expected, and I shall be grateful to those who desire the book, if they will at once send their names. The number of the first edition will depend on the number of subscribers. Price to subscribers, \$1; after publication the price will be \$1.25. Even the latter is low. The concession is made to subscribers because they are helpers and partners in the publication. Your name on a postal card is suffi-cient, HUDSON TUTTLE.

Berlin Heights, Ohio.

UNIQUE SPIRITUALIST MEETINGS They Are Held in a Tent and Are Do-

ing a Good Work. Mr. and Mrs. C. O. Bethel of Win

field, Kansas, assisted by Mrs. Lula Jones of Sedalia, Mo., have been holding meetings in a large tent for the last ten days, in our home city of Blackwell, Okla., Mrs. C. O. Bethel giving lectures and tests, Mrs. Jones assisting with the tests. The lectures were exceedingly in

spiring, proving that the powerful We will never learn the happiness spiritual bands which accompany all such speakers are of the educational spheres. The attendance increased each night until at the last lecture the estimated number was over five hundred. Blackwell has never had the principles of Spiritualism so clearly tion for the happiness habit when he says, "Do not bark at the bad, but and forcibly expounded to her people as has been done by this talented lady Some of the greatest people in the

In order to help defray their expenses, these people gave moving picture entertainments (two in number) which included, among other representations, a Flower Parade, Skeleton Dance, Vesuvius in Action, the Shadow of the Cross, and scenes of the San

Francisco disaster.

The Bethels are the first who have traveled through this part of the country holding Spiritualist meetings in a tent. They go from place to place, assisting local societies and unorganized Spiritualists in spreading abroad the grand knowledge that our spirit friends still live and are striving to let us know that they are with us and are helping us in our earth life. May the good work continue.

MRS. J. D. COOK.

THEIR METHODS DETECTED.

Legerdemain Again Brought Into Requisition at a Seance.

Chattanooga, Tenn.-Two alleged Spiritualists-have been put to grief

Raymond Harkins, who has open ated in Atlanta, Knoxville, Nashville and all over the country, it is said, was the Spiritualistic medium in an alleged seance here and John Curl was his confederate. The seance was being held in a dark room with several spectators seated about. Voices of all sorts from the dark depths, trumpets or megaphones flew thick and fast about the room as if stirred by a spirit hand; breaths from the land of paradise fanned the cheeks of the visitors—all went solemnly on in which "Dr. Baker" lectured, a little infant supposedly talked to Chief Medium Harkins, Professor Graves appeared purporting to be a friend of the Littleton family of Winchester, and the awfulness of the suspense which per-vaded that room cannot be described, according to the statements made by a trio including a reporter. But the seance came to a sudden end. Chief Medium Harkins went down in a Waterloo of defeat and Curl, his "underfell broken-hearted at the study," feet of the three when they flashed two big calcium lights into the very faces of Harkins and Curl. Harkins was seen to be talking through a megaphone and Curl was turning a grand organ in one corner of the room The Spiritualistic couple had been

in the habit of charging each visitor 50 cents for each and every "sitting," almost every night for weeks until the thing became so palpable a fake that determination was reached to investigate the whole matter.-Atlanta (Ga.) Georgian.

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COMING BACK TO AMERICA.

The Notorious Medium, Ann O'Delia Diss Deber, Fresh From an English Prison, is Coming Back to This Country.

London, Aug. 13.—Ann O'Delia Diss Debar, notorious on three conti-nents for her swindles, is at last free, having been released on ticket of leave from Aylesbury prison. Under the name of Laura Jackson she was sentenced December 30, 1901, to seven years' penal servitude for connection with an immoral cult known as the "Theoretic Unity," of which her reputed husband, Theodore Jackson, was the head. By good behavior she obtained the maximum reduction of

Mme. Diss Debar has been known under many names in the United States and Great Britain, but her great notoriety was achieved as the perpetrator of a so-called spiritualistic decention by which Luther R. Marsh of New York, was in his old age stripped of the fortune he had accumulated in the practice of law.

### Claimed to Be King's Child.

Though claiming to be the daughter of King Louis I of Bavaria and Lola Montez, she was in fact the daughter of Professor John C. F. Saloman, once of Washington, and later of Kentucky. She became the wife of Gen. Joseph H. Diss Debar in the '70's, and later traveled about the United States representing herself as the personification of occult powers and the revealer of hidden truths, spiritualistic and other-wise, and in this way, while living in Washington square, New York, she met Marsh and by means of alleged spirit materializations and spirit-painted pictures so infatuated him that he gave her large sums of money, and deeded to her his home in Madison

About this time General Diss Debar left the adventuress, who went to live at the Marsh home, and also hired apartments where she officiated as a priestess of spiritualism and won greater notoriety.

### Sent to Prison in America.

Suit was brought to show her up as an impostor and she was charged with conspiring to defraud Marsh. Her trial resulted in her conviction and she was sentenced to a term of imprisonment On her release she went to Europe, then returned to America and, going to the west, got into more diffi-culties through her representations of

bogus Spiritualism. Under the name of Vera P. Ava she fell into the hands of the Chicago po-lice, who sent her to the penitentiary at Joliet for two years. Released from that institution, she married William J. McGowan in1895 at Chicago. McGowan, like Marsh, was a man of wealth, but this did not deter her from the practice of fraud.

In 1899 she was run out of New Orleans with Theodore Jackson, whose wife she then said she was. A year later they turned up in Cape Town, South Africa, where Mme. Diss Debar called herself Helena and Jackson called himself Horos. Occultism and hypnotic performances were the order there and one of her South African dupes, a wealthy contractor, gave his money to the woman to establish a colony of brotherly love.

## Evidence Is Loathsome.

Soon afterward the pair went to London, where they promoted the Theocratic Unity" organization, scandals in connection with which led to their arrest in September, 1901. The trial, which continued at intervals through three months developed facts of such a loathsome character that several of the London papers excluded from their columns all reports of the

Justice Bigham summed up strongly against the prisoners, saying it was difficult to conceive of more revolting and abominable conduct than that which had been attributed to them. The jury quickly returned a verdict of guilty; whereupon the justice sentenced Jackson to fifteen years nenal servitude and his reputed wife to seven years penal servitude.—Chicago Chronicle, Aug. 14, 1906.

### A Prominent Spiritualist Passed to Spirit Life.

Although a young man, being only 19 years old, Lloyd M. Cobb was well known among the Spiritualists of Nor-wich, Conn., and Worcester, Mass., and his able contributions to The Progressive Thinker have made him known to thousands of its readers.

On Friday evening, August 24, he

passed away at the summer home of his sister, Mrs. H. M. Taft, at Fisher's Island, N. Y., after three days of intense suffering. Mr. Cobb, better known as "Junior," was the only son of Mrs. Annie M. Cobb of Norwich, Conn., and his sunny, cheerful nature endeared him to all. For years he has been debarred from the pleasures enjoyed by other boys on account of a physical disability that would have crushed a less ambitious spirit but as Junior often remarked, his cross was "a blessing in disguise," as it led him to investigate religious systems of thought and as a result, he became an ardent Spiritualist; a writer upon its philosophy, an exponent of its phenomena and a follower of its princi-

Funeral services were held on Monday afternoon, August 2, at the home of his sister, Mrs. Carles A. Dowsett of Norwich, Conn., the writer officiating. Conspicuous among the numerous floral gifts that banked the room and rasket were pieces representing the "Gates Ajar," the "Cross," emblem-atic of the one so patiently borne by him, a "Pillow of Rest," and two

beautiful wreaths of roses. The body was taken to Grafton, Mass., on Tuesday and placed in the family lot, after a short service.

Mr. Cobb leaves a mother and two sisters, but they have the blessed assurance that he is not "a stranger in a strange land," but found a welcome home from loved ones gone before, and will be a ministering angel to those who so tenderly cared for him and who now so lovingly miss his thysical presence.

ALBERT P. BLINN. Lake Pleasant, Mass.

## LOVE OVER ALL.

There's never a rose in all the world But that makes some green spray sweeter:

There's never a wind in all the sky But makes some bird wing fleeter; There's never a star but brings to heaven

Some silver radiance tender; And never a rosy cloud but helps To crown the sunset splendor; No robin but may thrill some heart, His dawn-like gladness voicing; Love gives us all some small sweet

To set the world rejoicing.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as

AN OPEN SHOP.

Illustrating'a Dream on the Part of the Poet and the Philosopher.

The labor unions of Chicago have

purchased a cemetery, where members of the union may be burled. -News Item. All his life in a union shop

He earned his daily bread: They buried him in a union grave, When the union man was dead.

He had a union doctor. He had a union nurse; He had a union coffin And he had a union hearse.

They put him in a union grave, When he was good and dead; They put up a union monument Just above his head.

And then he went to heaven, But to stay he didn't care; He kicked because he said that som Non-union men were there.

He then went down to the other place And then produced his card; Then Satan threw an earnest face And studied good and hard.

And then he laughed, his hands did Till he thought he'd never stop; 'Lord bless your soul," said Beelze

bub. "Why, this is an open shop!" -Typographical Journal.

Moral:—Then back to heaven he went again And vowed to never more complain, But after this he'd take his chances compete with others for his finances. -The Alturist.

We re-publish the above verses, and and one of our own, not with any intention to make light of trade-unionism, but to show how inconsistent it is in trying to ignore all the rest of the world in order to secure its own selfish purposes. It teaches the lesson that selfishness toward others will always react against ourselves, and that can expect to live in harmony with others unless they grant others the same rights and privileges that they demand for themselves.

But while we disapprove of the exclusiveness and violent methods of trade-unionism, and acknowledge the great benefits they have secured in ameliorating the condition of the working people in many ways, we must also deplore some of the measures and conditions which employers sometimes impose on their workers. Yet the irrepressible conflict between them can never be settled so long as their conflicting interests are main-The strife between labor and capital will continue to grow from bad to worse until both parties can be made to understand that it will be a great deal more to their pecuniary benefit to combine their property and labor and carry on business together as equal partners. —The Altruist, St. Louis, Mo.

### THE MORNING BRINGS ITS BLESS-INGS.

When all things go wrong and you're so blue That you don't know what in the

world to do, Just sit you down in a quiet place, And visit your own self face to face; And you'll find the cause, and that

it's best To give yourself just a few days' rest And make up your mind such a small affair. Shouldn't bring wrinkles and silver

your hair, And 'twill all come right in the morning.

If you feel you were not in the least For the loss of your friends when mis-

fortune came, he turns his head to suppress smile

At your ragged clothes, just you wait awhile: Console yourself with the wholesome thought

That your good name was earned, not bought. That you have paid for the clothes you

wear, And for purchased friendship you do not care; And he'll change his mind in the

morning. When the winds moan loud, and skies are drear.

When the soul grows weary, and night Remember to-morrow will come your way,

That your gloom presages a brighter Though the raindrops beat 'gainst your window pane. And the blasts of grief cleave your

heart in twain. Just look up through your tears and For daylight is coming after a while,

And the sun will shine in the morning. When friends pass out and you mourn

them dead, They only have started on ahead To clear the brush and the stones away

So you can come along next day. They will grasp your hand in welcome sweet.

And brush the dust from your tired And say, "We love you. This hour is We're so glad'to see you! Sit down

And you'll all be glad in the morn-M. FRANCES BEETZ. Spokane, Wash.

## "HE CONFESSES." .

The Venerable Levi Wood, Now Eighty-two Years of Age, Confesses He Has Been Mistaken.

To the Editor:—We read in the "Word of God" that if we confess our sins before the world, Christ will confess them for us at the "throne of par don," to Him who "sits in judgment," and as delays may be dangerous, as my head is whitened over with 82 summers, I improve this opportunity, and assume the privilege of confessing to the world that I held some preju-dices against Harrison D. Barrett, judging from an article published in The Progressive Thinker - some time ago; but on meeting him at Vicksburg camp, and getting fully in touch with him instead of the article, and listening to his lectures, the same sweetened all the sour grapes that had set "my teeth on edge," and made them di-gestible, and I could assimilate them. And may the life forces necessary-to sustain the physical be lavished upon our worthy brother and earnest worker for many years to come, is the desire and prayer of LEVI WOOD.

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

## Spiritualist Meetings.

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

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

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

Isa Cleveland.
Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Ran-dall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Bou-

levard. All welcome. Temple Light and Truth, 370 Wabangia avenue, near Robey street and North avenue. Sunday-school 10:30 a. Lectures and spirit messages given

at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday; in German and English. The Hyde Park Occult Society holds regular Sunday eyening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

street.
The Rising Sun Mission holds serv ices every Sunday. Lyceum, lectures and tests at 3 p. m.; lectures and song service at 8 p. m., Advanced speakers, good test mediums and good singing. Temple, Oakley Boulevard, between Jackson Boulevard and Adams street. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scien tific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

ance. Prof. r. M. Stoffer. conductors.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between the services and Civiourn Also. tween Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. hv-

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

avenue. Mrs. Letzter, speaker and medium. All welcome. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All Services at 3 and 8 p. m.

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 attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

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

messages.

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

holds tent meetings every Sunday afternoon and evening at 3 and 8 p. m., at Reiger's Grove, DesPlaines River and West Madison street, conducted by Miss Sarah Thomas.

## LOOK OUT! LOOK OUT!

Look out for a supposed Spiritualist

medium who goes under the names of Madame Zelona, Mrs. J. Carl and Mrs. Frances Wedder. She secured a large amount of money from a lady who formerly lived in Des Moines, Iowa, claiming to have received messages from her father and mother in spirit life, instructing her to give the medium money to build a sanitarium in the Red Woods of California. She is about 42 years old, 5 feet, 6 inches tall, weight about 165 pounds; complexion clear, rosy cheeks, black hair, brown eyes. She carries on watch chain a gold band compass with gold stone back; sometimes wears an English sovereign on chain. In connection with her supposed mediumship, she sold face powders, lotions and some jewelry. She left Des Moines, Iowa, on January 16, 1900, presumably for Chicago, to see a sick daughter, and mailed a letter from there, but she left at the post office an order to forward her mail to Scattle, Wash. Any information from Spiritualists or others who desire these fraudulent mediums punished, will be gratefully received MRS. IDA JOHNSON. 22 Jackson Place, Chicago, Ill.

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# THE AGE OF REASON.

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VAGRANTS.

Rev. Mrs. Rice, Lecturer of the First Spiritualist Church of Seattle, Held to Be Guilty of Vagrancy.

Reverend Mrs. Rice, one of the lead-

ing Spiritualistic mediums of Seattle,

pastor of the Seattle Psychic Society and lecturer at the First Spiritualist Church of Seattle, was declared by Judge Albertson this morning to be a vagrant within the meaning of the law. The court held that medium-istic readings which the defendant urged were simply religious observ-ances, constituted fortune-telling, and that one who gave such readings was guilty of the crime of telling fortunes within the meaning of the statute defining vagrancy. A bond to keep the peace was exacted of the defendant.

The decision is one of great importance to the Spiritualists of Seattle as it gives the police unlimited authority to put an end to the public and private readings which form a large part of their religious services. Mrs. Rice amitted that for her private readings she had always accepted compensa-tion, and that it was the rule for the leaders in Spiritualistic work to do the same. The court did not pass upon the question as to whether had a right to give free readings, but his decision conveyed the inference that it was immaterial whether a fee vas exacted or not.

### Had Right to Accept Fee. Rev. Mrs. Rice and members of her

church testified that she held ordina tion papers from the National Spiritualists Association as a pastor, and was empowered as part of her religious duties to give readings. She de-clared that it was part of the teachings of her religion for her to transmit to private individuals communications hat she received from departed spirits. The acceptance of a fee for these readings she declared did not detract tent a factor by his thought, speech from the relgious aspect of her work and respirations. These vital truths any more than the acceptance of a fee will be brought to his understanding y a clergyman for performing a marriage ceremony did from his religious

the law did not recognize a religion that violates the law. If fortune tellng was a part of the ceremonies of the spiritualistic religion the law would not protect them in the practice of it where it was expressly forbidden by statute. The court held that mediumstic readings constituted fortune-telling, and that the State did not give them liberty to hold such readings.

Friends Condemn Decision. The court room was filled with Spiritualists who congregated in the corridors and condemned the decision as an infringement upon their religious

rights. An appeal will at once be

taken to the supreme court. Rev.

Mrs. Rice's case is a test case. All the spiritualistic mediums in the city are alding in her defense. Mrs. Rice was arrested as a result of the crusade of Chief Wappenstein able law and supreme decree.

MRS. M. KLEIN. to clean the city of fortune-tellers and mediums. Rev. Mrs. Rice had apartments in the Hotel Vendome and ad vertised herself as a medium. 24 she gave Police Stenographer Harry Ford a mediumistic reading. Her irrest followed. She was adjudged

court .- Seattle Times, Aug. 22, 1906 Copy of Resolution Adopted by Washington State Convention in the Mat-

guilty of vagrancy by Justice Davis

and took an appeal to the superior

ter of Miss Rice. Whereas, The recent arrest of Miss Rice (Mrs. Burleigh), the regular pastor and ordained minister of the Seattle Psychic Society, by the police charged under a state law with fortune-telling, was an outrage which

measures toward building up Spirit-ualistic societies is of little use until the ministers of such societies can be Georgia Gladys Cooley, Mrs. Margaret insured against the recurrence of such Gaule Ridinger, Mr. and Mrs. E. W.

outrage; therefore, Resolved, That we, in convention assembled, hereby pledge ourselves to vention. do all in our power to carry to a suc-cessful issue the appeal taken to the Superior Court of Seattle on Miss itors; it is a first-class hotel and will Rice's behalf, and in the event of an give reduced rates to all who write in adverse decision by said Superior advance, stating they are to attend the Court will aid in carrying the case to the Supreme Court and in repealing gage rooms. Secure your rooms early the Supreme Court and in repealing the law which makes it possible for by addressing W. C. Vier-Buchen, mediums to be prosecuted as vagrants. Manager, The Palmer House, Chicago, The above was introduced by Delegate Burton, recommended by the

### mously adopted. CROSSING THE LINE.

As when across the far horizon's rim The watcher sees the white sails slip from view wafts o'er gleaming waves a

fond adieu. bedim. He knows his loved one is not lost to

But safely guided by the good ship's

crew,
Her long and lonely way she doth
pursue

Compared

Aday, October 19, and pay 25 cents
each for such vising.
HARRISON D. BARRETT, To some fair clime beyond the waters grim; So when our loved ones cross the line

and go Far, far from sight, although we do not smile, And though our ardent tears fall soft and slow, Far, far beyond the reach of time

They wait for us in a fairer clime, we know—
Not lost, not lost, but parted for awhile!
—Silas X. Floyd.

gestive, intensely interesting, spiritual ty, the supreme charity of the world books. It is laden with rich, thought the revelation of reserve power, eto onPrice, 30 cents.

## COURT DECLARES MEDIUMS ARE DREAM PROVES TO BE REALITY Miss Hine of Bryan Street, Sees Vision

in Bleep. Do dreams come true? Miss Anna Hine of Bryan street, believes that they do as a result of a coincidence

which occurred yesterday, and she has

an interesting tale to relate to her During her hours of quiet and repose there came to the sleeping girl a vision of their family dog, tied up to a post on Glendale avenue. He was struggling and trying to break from his leash without avail. He had been captured by some man with a slouch hat, possibly a dog catcher or some person who wanted to secure a value able animal, and was imprisoned at the end of a rope in a yard. Some

compelling force forbade the girl to go to his rescue. Yesterday morning and following the visitation of the strange dream, a delivery boy, formerly employed by Chris Hoerr, the butcher on North Monroe street, called at the Hine residence and informed the family that their dog was tied to a post on Glen-

dale avenue. Haste was made to recover the animal and take him home. On the morning following her nocturnal vision and before the discovery of the dog, Miss Hine was unable to dispell the thought from her mind, and though never a believer in dreams was not surprised when she learned that the dog was in such a plight as had been described to her in her dream.—Peoria (III.) Journal.

## Nature's Principles and Forces.

At this present time, there is great force employed by the Heavenly Powers, to teach mankind to learn themselves and their relations to God and nature. A grand lesson for man to learn, is in regard to the vibratory, by actual demonstrations. Many mortal minds are worked upon by high spiritual intelligences to receive thoughts and ideas how to prepare for Judge Albertson, however, refused thoughts and ideas how to prepare for such demonstrations, and step by step these preparations are even now progressing on many associated lines of

vibratory activities. Gradually man learns positively, how the specific parts of nature's manifestations are governed under one law, head or genus, permitting the varied and necessary differentiations as beheld in all of nature's realms. Thus step by step he returns to nature, to God, and beholds how Divine Wisdom in accord with its differential calculas arranged all force and substance correspondences in crude and states, in accord with the scales of vibratory emissions, which are labeled in their order of nature's degrees in compliance with her statutes. order is preserved and all that is comprehended in such plan for world building, etc., is worked out in its own stated time, in keeping with immut-

FOURTEENTH ANNUAL

CONVENTION Of the National Spiritualists' Association of the United States, Will Be Held in the Large Auditorium of the Y. M. C. A. Building, 158 La Salle Street, Chicago, Illinois, Octo-

ber 16, 17, 18 and 19, 1906. Business sessions during the day. Special hours devoted to the Lyceum cause. Many of the foremost and brightest

workers in our ranks will be dele-

gates. It will be a rare treat to hear Evening meetings will be dethem. voted to lectures, spirit messages, mushould be condemned by all Spiritualsic and song.

Among those invited and expected

Sprague and a galaxy of others Come one and all to this great con-Ill. The hotel is conducted exclusively on the European plan; cafes and

committee on resolutions, and unani- 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 The round While soft and vagrant tears his eyes 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 railroad agent at Convention the last

MARY T. LONGLEY,

Secretary. "After Her Death. The Story of a Summer." Ev Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. Price, cloth,

\$1.00. "The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most sug-



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drawn principally from almosphere. Uses 305 barrels of air, while consuming one gallon of oil. Wood,
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Automatically generates gas from kerosene oil, mixing it with air. Burns like gas. Intense hot fire Combustion perfect.
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To operate—Turn hund—oil runs into burner—touch a match, it generates gas which passes through air mixer, drawing in about a barrel of air, to every large spoonful of oil consumed. That's sail. It is self-regulating, no more attention:
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'D. CARN, IND., writes: "The Harrison Oil-Gas for the control. As near perfection as anything in this world. No put fire out, turn knob, raising burner, oil runs back into can, fire's out. As near perfection as anything in this world. No mixe—not even a valve, yet heat is under perfect control.

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'D. CARN, IND., writes: "The Harrison Oil-Gas for the control of the contro Generators are wonderful savers of fuel, at least 50 % to 75 % over wood and coal." E. ARNOLD, NEB., writes: "Saved \$4.25 a month for fuel by using the Harrison Oil-fias Store. My range cost me \$5.50 per month, and the Harrison Oil-fias Store. My range cost me \$5.50 per month, and the Harrison Oil-fias Store. My range cost me \$5.50 per month, and the Harrison only \$1.25 per month." M. KING, VA., writes: "Using one Burnerand Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registored." REV. WM. TEARN, MEE., writes: "This morning 18 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-fias Store temp freezing point. Soon after lighting the Harrison Oil-f