THE IMP OF DARKNESS.

"God Bless the Theological Devil," Says J. C. Dryer.

He is our best friend. We owe him many thanks. Through his agency we had the rap that opened to the world the truth. That rap gave us the first message from our spirit friends—the

The theological devil holds the balance of power in this world. He is a better friend to mankind than all the religions combined. The churches hate him. He has removed the clouds of ignorance and brought joy to the world, He has eliminated superstition, and eradicated the teachings of a place of eternal torment.

He is not roaming the world seek ing whom he may devour, but whom he may save. He takes issue with the ministering spirits for our good. He has proved to us that our spirit friends often visit us, and join in our sorrows and pleasures, and through this evidence the churches are tottering on their foundations, their ministers are trembling in the pulpits, and there is war among the congregations which, instead of seeing an army of devils, behold an army of white-robed angels marching toward

Through his discovery the world is becoming more spiritualized; the human family is turning toward his benevolent teaching, and there learn the true philosophy of life. The devil's rap became the herald of glad tidings that the dead are alive, the lost found, and the Star of Knowledge will hence forth beam with no uncertain light.

His Satanic Majesty is being sought colleges. He is attracting the attention of the highest intellects of the present day. He is gaining followers by his noble work, and is destined become the god of the universe in the understanding of human life. He has incited an interest in all the channels of knowledge since the advent of man upon this planet. Spiritualists can congratulate themselves that they have no fear of him, if they cultivate peace - not war - within

This devil is following the footsteps of Jesus of Nazareth and curing all manner of disease by the laying on of hands and hypnotic power, that has baffled the most eminent physicians of the world, they having restored to a healthy condition the minds of many that became insane over the false teachings of the church. Professors of every branch of disease have sprung up to relieve the sufferers of pain by magnetic treatment.

There can be no greater crime than the so-called revival meetings, where many become hopeless lunatics. Such horrible teaching as the fol-

lowing lines display is enough to drive anyone insane.

> "Hell is crammed with infants Without a day of grace."

"There is a never-ending hell, And never-dying pains, Where children must with devils dwell

In darkness, fire and chains."

With the Spiritualists the Devil of Darkness is changed into an Angel of Light—a light that illuminates the through a labyrinth of false

If the Spiritualists' Devil had his ruling of the world it would be changed from a liquor-and-lust element into one of lasting peace and Then we would walk and talk the material body.

J. C. DRYER. with those that have passed out of

Methinks I hear an angel's voice Come whispering thro' the air; It bids me write and then rejoice, And to the world declare And if we wish to do our hest To Christianize the world, We might commence on Satan first.

If he was once an angel bright. And God so loved him then, To banish him like men. And keep him out so long a time To wander through the earth, And charge him up with every crime

From eternity to birth.

Who once from heaven was hurled

To God for his reprieve, And show him our good will to-day, That he no longer grieve. God might relent and think a while To Peter, with a pleasant smile, To unlock the golden gate.

Then order him a golden crown, And "kill the fatted calf, Then all good spirits of renown Could dance and sing and laugh For one poor sinner thus redeemed Should cause us to rejoice, And honor him as one esteemed-He'd hardly know our voice.

Then when we meet him over ther He'll greet us with a smile, And his best parlor we may share And stay with him a while. Perhaps he'll have some holy wine And let us drink our fill. And call us all his "Brother Mine," Which will be better still.

I don't think he is half so bad As some professors claim; He was never known to "sass" his dad Nor call him a bad name. He needs our pity very much For see what he's went through The Russians cuss him, and the Dutch Have cussed him till he's blue. J. W. BOYD.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

National Home, Milwaukee, Wis.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul .- In- says:-

Spiritualism

and Religion.

what it stands for."

That might have been said by one

who was still a good Spiritualist: for

phenomena from wrong hands, and so

Dr. Hidden knows that this is so

"With reference to ancient happen-

ings it may be said that Spiritualists.

as a rule, do not deny that the Bible

miracles may be true. They think that the prophets of old, by living

close to Nature and to Nature's God.

mastery of natural law that they were

possible by purely natural means. The

modern psychic, by complying with

natural conditions, is able to make

use of the art employed by ancients,

and this is the secret behind the Spir

itualistic marvels. Spiritualistic phe-

nomena, they hold, duplicate Bible

to be true, they say they have re-vitalized the Bible and won for it an

We are not sure whether our advo-

world's literature new interest in it

Comparative Religion would help us

to understand it and to correlate even

itualism,' he says, 'is undergoing a

process of sifting and separation':-

"Spiritualism's Under World is com-

cosed of the professional tricksters

among the wizards that peep and that

mutter in manner like unto the sorcer-

ess in the long ago.
"In Spiritualism's Upper World

they exalt the philosophy, and in phe-

nomena give the mental or higher

preference over the physical or lower

grades. Their leaders are trained in

manners. morals and books. Their

believe in all that makes manhoo

great and womanhood noble. They

verse: regard the Bible as the world's

greatest spiritual text-book; point to

esus, not as peculiarly divine, but as

We have called this 'generous,' but

no thanks are needed for the simple

telling of the truth. What makes the

truth noticeable and refreshing is that

it stands in such contrast to the too

frequent outpouring of undiscriminat-

Men are often capable of greater

things than they perform. They are

sent into the world with bills of credit,

and seldom draw to their full extent

The practice of self-restraint and

renunciation is not happiness, though

may be something much better .- T

A good Christian should never go

to law: rather should be give un his

law; they are the most docile and easy

creatures in the world on matters of

-Horace Walpole.

H. Huxley.

ing lies.-Light, London, England.

the peerless exemplar of the ages:'

ives are clean and wholesome. They

accomplish the seemingly im-

able to

Well, Scarcely Anybody Claims That Spiritualism is THE True Religion"-So says Light, of London, Eng., a Leading Spiritualist Paper.

light, of London, Eng., says: "No- that bears no special relation to the body — weil, scarcely anybody — spirit, there yet remain substantial claims that Spiritualism is THE phenomena that transcend normal ex-'true religion.' That would be absurdly narrow, and far too bigoted religion, or furnish a substantial basis for any enlightened Spiritualist. for one. On the contrary, it indicates Spiritualism may be one form of the wisdom of rescuing the genuine religion, one mode of its expression, them serve commercial ends, and givone field of its unfolding. That is ing them into the hands of men skilled the utmost we can claim for it, so in psychic lore, that we may know far as religion is concerned." far as religion is concerned."

The Progressive Thinker lately published an address given by a Dr. C. W. Hidden, of Newburyport, on does not every good Spiritualist most The True Religion: Is it Spiritual- earnestly desire to rescue the genuine ism?' That, by the way, is a misleading subject.

Nobody-well, scarcely anybody-just what Spiritualism stands for? claims that Spiritualism is THE 'true religion.' That would be absurdly and he seriously warns the opposition narrow, and far too bigoted for any to be careful-ministers in particular. enlightened Spiritualist. Spiritualism The greatest mistake a minister can nay be one form of religion, one mode make,' he says, 'is preaching a serof expression, one field of its unfold- mon against Spiritualism without a ing. That is the utmost we can claim full knowledge of the subject.' Why? for it, so far as religion is concerned. Because Spiritualism is based unon

This Dr. Hidden was for many years facts, and the preachers against it will identified with Spiritualism, but is be discredited when people find that now a lay-evangelist in the Congrega- out: and they ARE finding it out. tional Church, but he seems to be a Besides, Spiritualism, in so far as it remarkably just and fair-minded man. is based upon facts, is the very best The lecture before us was given in a corroboration the Bible can have. In Boston (U. S.) Baptist Church. Spir- fact, it is its only corroboration. Dr. itualism he defined as 'a religio-philo- Hidden sees this and gives his new sophical movement resting upon the evangelical friends some good advice. central claim of proven immortality, He says:and this claim he indorses as valid though he seems to have been exclu ded from the Spiritualist camp by contact with fraud and the misuse of Spiritualism for commercial ends. 'Darkness,' he says, 'is the bane of attained unto such a knowledge and Spiritualism: it is the open doorway through which knavery has crept. The dark circle for pay represents in large measure cold-blooded, unblushing, open-handed deception; while professional full-form materialization is the most contemptible fraud ever perpetrated at the expense of a phenomena, and by proving the latter sorrowing heart.' To say the least of it, that is surely far too sweeping ever-increasing respect among critical thinkers both in and out of the

Dr. Hidden thinks he sees the church." eak-up of organized Spiritualism The one-time desire to build up a cacy has won 'ever-increasing respect' Spiritualist Church is not regarded as for the Bible in the church, but we a wise step to take by the bright are very confident that our advocacy minds of Spiritualism.' 'They say has made the Bible credible in some that Spiritualism has accomplished its respects to critical thinkers out of it. mission in toning down harsh theol- One of the reasons why multitudes ogy, making creeds elastic, re-awaken- are losing respect for the Bible is ing in the churches a recognition of the attempt that its adorers are althe spirit; that there is now no good ways making to keep it and all that reason for another church organiza- relates to it outside of the ordinary tion. The division of Spiritualists into history and life of the world. If we classes, and the growing disinclina- put it into the common stock to take tion to form a new church, is produc- its chance with other portions of the ing an unlooked-for yet natural result. viz.: Disintegration has begun, and would be excited and the science of close observers predict that modern Spiritualism will soon go to pieces.'

He speculates as to what will happen its wonders with other marvelous legwhen this occurs. He thinks it is a ends or happenings possibly to their mistake to conclude that Spiritualists elucidation and possibly, also, to an will go to the liberal churches. Not increase of faith in occult things that many of them came from those take us, for their credentials, behind churches, he says. The majority of the veil. them went out from the evangelical Dr. Hidden has a generous word churches, and as these churches in for the main body of Spiritualists. He his opinion, have more spiritual vital- says, 'They may be found in every ity than 'the liberal churches,' he calling, every profession. In the busithinks that the break-up will find ness world, in art, science, literature, many Spiritualists going back to the they rank with their fellows.' 'Spirold home, and he says:-

"It is our opinion that if we meet them fairly and treat them kindly we shall be able to win over the bulk classes, best described as Spiritual-of the followers of Spiritualism's Up-ism's Upper and Under Worlds. World to the evangelical churches of this land. A little unbending here: the exercise of charity, of a prayerful and their followers, i. e., the phenomand forgiving spirit, and the church ena inebriates, the curious and the will be quickened and strengthened. careless, who find delight and satiety "God's holy cause will glow trium-phant: there will follow a spiritual awakening that will thrill the world with the power of Him who glorified

Calvary.'

We do not know how this is or might be in America, but we can speak for England, and we venture to say that the main body of Spiritualists show not the slightest signs of breaking up; and that if any breaking up occurred, the evangelical churches would profit very little by it. Spiritualism in this country is as much intellectual as emotional, probably more so, and as much rationalistic as Spiritualistic, and again probably more so. The organizations throughout the country are held together by very few and apparently very slender ties, but this is possibly an advantage, as it allows plenty of opportunity for adjustments, and gives the sense of

so greatly needs. But whatever Dr. Hidden may think about Spiritualist drawbacks and Spiritualist chances of life, he is deeply convinced of the reality of its testimony, and he bears manly witness to the virtues and abilities of the

freedom which intelligent Spiritualism

"While Spiritualism holds much business.-Voltairs."

TRENCHANT THOUGHTS.

Influence of the Invisible-Supreme Need of Man's Life.

Of all foolish conceptions [as set forth in the Chicago Tribune] that is the most stupid that associates breadth and freedom with a life of sensual delight. Some men refuse to become Christians lest they no longer be free to enjoy whatsoever good appeals to the appetite and passion. Well, if a sensualist claims the free-dom to eat blubber, I claim theedom not to eat it. Many an epicifean and a pleasure monger calls himself tree to choose, not knowing that he is in rut up to his stomach and that his pathway is as narrow' as a wagon

track. Our world holds only one universal man—the man who has found liberty by obeying laws. Every new law man earns, and lifts as a yoke to his shoulder, is a wing that lifts him into liberty. The promise is that all things shall be placed under man's feet; that everything in fire and water and air when man finds out its law and obeys

Just now we are hearing much about the return to nature. For some reason there is a jevival of interest in Rousseau and his communistic ideas. Reporters through the public press, and his stadents in the class-room, not to mention his public writings, represent one of the men in Columbia as teaching socialistic basis of property, marriage as a contract that should terminate with love, even if children are in the home as host-

Cannot Return to Nature. The sum of the professor's teaching s that Christianity pours the soul into certain molds, cramps the faculties: that there should be a return to nature, with spontaneous and free living. But what is nature? The man who gave us the Concord grape took yard, cramped it by a garden wall, and gave juicy clusters to the world. This man wants us to go back to sour grapes and bitter acid. Return back to an orb of gall; and bitterness from golden wheat return to wild From a steel plow back to a forked stick; from a house back to

a hut and a cave; from the American family back to the herd. Under the sublime impulse toward progress everything begins to climb. The crust of the earth ascends into flowers; rude animal men become intelligent and spiritual. The stars become pilots to guide man in his upward march. Nature is not a scrub oak; nature is a forest grown oak, covering half an acre. Nature is not the poor, starved; malformed Shetland pony: it is the Kentucky horse, brought by care and cultivation to the utmost excellence. Nature is not the average man, nor the half-witted: nature is the human intellect at its best, in Bacon: the imagination at its best in some Wordsworth or Tennyson; eloquence at its best in some Webster or John Bright; patriotism at its supreme point in some Phocion or Lincoln.

Science of Man Building. nary man. Not what man is in this noor, unfriendly world, but man as he time and events in another life shall have wrought their full ministry upon this bundle of roots named the hu-man soul. Not a return to nature and the savage from which our fathers climbed, but the watchword should be forward, toward intelligence, genius, beauty, health, happiness, and uni-versal culture and character. For For that reason Christianity is the science of man building. It is the art of right living. It teaches the youth how to make the most possible of himself. It shows us how to subordinate things that are low to faculties that are high. How to lend symmetry and harmony to the whole man. Man needs many things.

needs better tools, better medicine, better laws, but his supreme need is of moral life. The greatest influence that man knows is the influence of the invisible on the hidden springs of be ing. Great is the power of the invisible. The mightlest forces that touch our earth come silently and secretly over the battlements of heaven.

Loss of a Great Orchard.

A few weeks ago out near Grand had sold for a thousand dollars acre. The man who bought it had fled from the great city to escape his appetites. Now, in the fervid days "Its followers are dividing into two forth his heat to ripen the fruit, the the tree has transformed the liquor into san for the leaves. the sun rises

in drunkenness and his nights in stu-The days came and went again. The flerce sun shone on, and still the nights passed. The earth was doing its part, the sun was doing his, the tree was working against heavy odds; the mountains yonder, snowclad, were sending down their life-giving streams from a heart of crystal, but the man would not bring life to the dving roots and boughs. Teh days passed But when the prodigal, returned it was too late.

Patient with your trees, you do not offer you ripe fruit the next. Be patient with yourself as you are with a plum and peach.

Show Creation of Beauty. The soldier who wins his cross from the Legion of Honor buys it by herolam and bravery in the face of flery perils. And you must buy the of that immortal company of martyrs and heroes into whose presence death will introduce you. See to it that when you come in you are not unknown, obscure, or upon as a guerilla! Be a leader of some heroic band, and fight even for a lost cause. If troubles break you down for a time, even as some storm beats the bulrush into the ground, lift up your head again when the sun shines out and take up your task Upper World' Spiritualists. As to coat and his pants, and everything anew. It is a great moment for so-the reality of our testimony, he that he hath. Churchmen never so to

side. WELL DWIGHT HILES.

SUGGESTIVE THERAPEUTICS.

The Wonderful Potency of Suggestion in Curing Disease and Correcting Bad Habits.

That psychological treatment by

suggestive therapeutics successfully cures many ailments that have failed to respond to other methods of healng is now a well recognized fact, and that, too, by the most ethical and conservative members of the medical cal therapeutics is the most profound science to which the human mind has been called; it is founded upon a thorough knowledge of physiological and psychological facts not untenable theories—and in its practical application patients who are suffering from genuine diseases and bad habits can be successfully restored to perfect health; this, too, after all other means of cure have failed, even to give relief In the treatment of diseases by suggestion there is positively no guess work, no religion, mysticism, spooks, ghosts or hob-goblins, but the whole treatment is founded upon strictly for years studied the physiology and anatomy of the brain, but have failed study its functions and the natural force of recuperation and resistance against disease which is inherent in every man. To-day, however, all this is changed and we find the science and practice of psychological therapeutics endorsed by such eminent men and scientists as Daniel Hark Tuke, of England; Albert Moll of Germany; Liebeault, Luys, Bernheim, Ribot, and Dubois, of France; and in America by Osgood Mason, Robert Sheerin, J. Duncan Quackenbos, the late Thomson Jay Hudson and by hundreds of other thinking men of this country and of Europe Among the many allments that have been and are daily being cured by suggestion, we will mention only a few: Chronic constipation, dyspeprheumatism, insomnia, asthma paralysis, aphonia, hysteria, nervous prostration, bad habits in young and old, liquor, morphine, cocaine, to-bacco habits—in fact, nearly all nervous diseases and functional disorder can be successfully treated.

Prof. Alexander Wilder, A. M., M in an issue of the American Medical Journal says of suggestion: the diseases. Like the first ministry of the Christian religion, it pertains to the moral life itself. "We should never forget," says Wood, "to send pure thoughts to the lustful, a powerful thought to the revengeful, a thought of strength and self-respect to the slave of appetites, and each thought will return to us sooner or later with ten-fold its former burden. It is a matter beyond the stage of argument; it has already occupied the field of actual demonstration; it is based upon a sound philosophy; it is all the more real that it pertains to the psychological domain-'For soul is form and doth the body

Herbert A. Parkyn, M. D., A. M.,

an editorial of his magazine.

editor of the magazine "Suggestion,"

February, 1902, calls particular attention to the general misunderstanding of the terms used by qualified prac-Psychology," or Doctor of Suggestive therapeutics." He says that very He says that very few people understand the methods of such practitioners, while nearly everyone is acquainted, to a greater or less extent, with the means employed by those practicing osteopathy, magnetic healing, and Christian Science. persons are aware that physical and mental ailments can be successfully treated by those practicing under the title of "Doctor of Psychology," 'Doctor of Suggestive Therapeutics, and only a limited number of patients can be made to recognize the wonderful value of this system of healing and to take a treatment from one who practices psychological treatment only. "The fault does not lie in the system of practice, for it is a demonstrable success when intelli gently given, and is slowly but surely gaining recognition for itself on the strength of the success it is meeting with in relieving mental physical troubles. Suggestive therapeutics is not materialistic enough to suit the masses who have not realized vet that the mind exerts great control over the functions of the organs of the body, and that it should be given an opportunity to aid in restoring health to the sick. On the other hand Junction, Colo., I saw an orchard that I there is too much science and common sense, and too little religion in the practice of suggestive therapeutics to appeal to that class of persons who flock to be treated by such absurd of August when the sun is pouring and unscientific methods as Christian trees and the roots must be watered intelligent practitioners of suggestive as soon as the sun sets. Then when therapeutics will be held in high esteem; for the time is surely coming when the masses will be aroused to and turns the water into the spiced juices for the fruit.

But one August night this husbandBut one August night nigh man deserted his orchard, and with methods of treatment in vogue at riotous companions passed his days the present time. It is the one agent employed by every practitioner of the healing art, be he regular, homeo path, osteopath, or Christian Scientist. From the moment a practitioner of any method of treatment begins to employ suggestion intelligently and designedly, his percentage of successes cures without a knowledge of sugger tion, but an analysis of the results he has obtained will demonstrate that the majority of the cures can be traced directly to the use of suggestion, although he may not have realexpect them to blossom one day and ized the fact at the time the cures were made. But when he begins to employ his suggestions intelligently, not only can he duplicate any of his previous cures, but he can increase the number of his successes by relieving many ailments on which his previous methods failed."

In this brief article the writer has merely endeavored to call the attention of the readers to the value of thoroughly understanding the science and practice of suggestive therapeu-"Only fools scoff at something with which they are not familiar; the

wise ever seek more wisdom."
DR. C. B. LYMAN. Rockford, III.

Sacred are the lips from which has issued only truth. Over all wealth. above all station, above the nobleanew. It is a great moment for so- the robed and crowned rises the sincere man. Happy is the man who be sure that you are on the light neither paints nor patches, veils not side.

WELL DWIGHT HILES. TRENCHANT THOUGHTS.

As They Come From the Pen of J. L. Foster,

Let truth come from any quarter, and the truth-seeker will readily accept it, whether it comes from Catholi cism, infidelity or atheism. Truth is all that will stand the test. It is as a house built upon a solid foundation

We have heard much about the weight of the soul, but we cannot trust to any scientist for such information. We must know and think for ourselves. Others have given us messages and descriptions of those who have passed on to a more refined life. This has caused us to rejoice and be exceedingly glad; but when we can see and describe for ourselves, then nothing can turn us from the fact till our reason has been de-

throned.

Tam a Spiritualist, and I want all the again, we must be out of who may reed this to know that I touch with God because of our unwho may reed this to know that I touch with God because of our unwho may reed this to know that I touch with God because of our unwho may reed this to know that I touch with God because of our unwho may reed this touch was righteousness in living. asked if he were a Christian. His son

:bina "Y-e-ss; but I don't work much at the trade." I want all my energies and powers

to be vested in this great and noble cause. Bro. Spinney expressed himself just to my liking in last week's paper. The idea is to help others, instead of others helping us. Now, while I am doing all in my power at the present time for the good of the cause and for the sake of humanity, I am striving with all the energy within me to earn a competency, that I may in the near future be able to go out and visit all the bowed-down and broken-hearted, and that I may be able, if possible, to banish some of the clouds of ignorance and superstition (the curse of the universe), and I feel that in a short time, in some way or manner, that such conditions will be brought

I have had glimpses of the unseen on several occasions, but last evening, when my wife and I were in a stranger's house on business, I became so so sleepy and drowsy that I could scarcely hold my eyes open. I saw a daughter of the lady, who had passed out when about twenty years old. I and what disease had called her hence, and I am sure I could pick out her gave the description of eyes and hair,

I feel that this is a reward that I have for being an earnest searcher after truth.

Through me it was made possible for people in this community to listen to two of the best lectures ever delivered in this city, by that gifted inspirational speaker, Sister Sarah A. Crossfield, of Muncie, Ind., who is well known in many States. She is a lady whose character is without reproach, and the cause is perfectly safe in her hands. She held her audiences spellbound from first to last

There is a fine field for work here. will try to get as many as possible here to subscribe for our Bible, The Progressive Thinker. There are many who go to camps, scances, etc., who philosophy of Spiritualism. Some are so filled with old theology, and claiming to be Spiritualists, that when they pass to the higher life they will be looking for God and the throne. The two things that do not exist, and oh! what will be their disappointment. It is the philosophy that furnishes food for our minds every moment.

New Castle, Ind. J. L. FOSTER.

The Quartet of Heaven.

Apart from earth and mortal form My soul was wafted far away, Upon the buoyant fairy wings Of music's soft immortal lay, Beyond the soul-encumb'ring sphere Of sorrow, pain and mortal woe, into the joyous realm of light,

Where heaven's choicest flowers

e grow. Bedecked with garlands purest white Beneath the vault of azure blue.

Were happy children caroling The beauties of all nature true: While from the flower-strewn bowers near.

And mingling with the joyous throng, Came one grand chorus in accord.

From bright-hued birds of sweetest song. Sweet music, children, birds and

flowers My heavenly quartet e'er shall be; Enshrined within my heart for time To guide me through elernity. that when my spirit's free, And music calls me from afar.

My soul shall pass the flower-strewn To where sweet birds and children Gas City, Ind.

PREDICTED BY HINDOO SAGE.

Pundit Ram N. Yogshastri Says Five Nations Will Engage in Battle and Includes Japan and America. London, June 15 .- Pundit Ram Na-

rain Yogshastri of Cawnpore, says a cable dispatch to the Inter Ocean, has issued a forecast of events for the next twelve months, drawn up, he states, in accordance with the rules of astrology and the science of Yogi. The Pundit predicts, among other things, that "Honorable Mr. Campbel Bannerman will be pleased to submit

his resignation," and will be "succeeded by an equally good and popu-Lord Curzon, we are assured will rise in position this year and the next; he will reap the benefit of his harvest

of good deeds. A six-year war, says the Pundit, will begin in Europe, in which France, Germany, Turkey, the United States. and Japan will take part, and England

will suffer a heavy pecuniary loss.

The names of the "leading men of eminence" who are to "leave this un stable world during the current year' are not given;; and there is a disquiet ing vagueness in the prophecy that some planets will leave their places and fall to the ground; consequentia results likely to be famine, pestilence, epidemic diseases, and so on."

When any one of the prouder sions are burt. It is much better phil temper than to attack him in a bad

one.-Thomas Paine, in Crisis. Let none of you treat his brother in a way he himself would dislike to be IMPORTANT QUESTION.

What Is the Matter With Us?

Christ said that those who believed him should be able to do the things

that he did, and greater things. Then what is the matter with us, that there cannot one of us-no, not one-do anything worth while manifest the power of the spirit world over this material existence of ours? We are tired; dreadfully tired, of heorizing. If we can not put these

theories into practice, then of what avail are they? The God that ruled in Moses' time is fust the same to-day. Then the trouble must be traced directly to ourselves. And what is the matter with us? Evidently God or the spirit

world cannot handle us because we are too tangled up with the affairs of this world.

"Ye cannot serve two Christ said: masters," and the majority of us are trying to do this very thing, seeking everything in a worldly way, and get disappointed because we cannot come so closely in touch with the spirit world as to receive special gifts from

on high. The Christian Scientists claim that sin, sickness, poverty and death should be unknown, yet the Christian Scientist has never demonstrated pow-er to subdue these evils.

The so-called "Latter Day Saints" claim the power of divine healing through the elders of their church, and yet I have known members of that cult, and devoted members, to be ailing all their lives, enfeebled in body, and wearing glasses all the best years of their lives that they might be able to see clearly.

Dowie claimed also to heal the sick, yet he, his wife, son and daughter all wore glasses. He commanded others to lay aside their crutches and walk, yet his whole family was helpless without crutches for their eyes.

I heard "David," the Hindoo preacher speaking in "Willard Hall," some years ago, declare that no Christian who was right with God should suffer any physical affliction, and yet while speaking he took off his nose glasses, wiped off the lens with his silk pocket-handkerchief, and replaced the glasses over his nose.

'Consistency thou art a jewel.' Charles Broadway Rouss, a multimiliionaire of New York, offered a cool million a few years ago to anyone who could restore his eyesight, for he was totally blind. He even employed a substitute, who was also blind, for manipulation, and yet Charles Broadway Rouss passed away a few years ago, and was still totally blind, and his substitute did not re-

Some claim the world would not accept a miracle if it was wrought. This is not true. The world was never, perhaps, so alert and so closely awaiting and watching the manifestation of Supreme power in the lives of

men as now. We are tired of life's miseries, so tired of its tragedies and sufferings, that we even drift into the way of evil doing because the evil-doer seems to flourish.

a terrible thing to lose faith, faith in ourselves, faith in our fellowmen, but most of all, faith in God, the Supreme Intelligences.

And so we need, yes, absolutely need, some one to come so close in touch with God that through such an one the blind can be made to see, the deaf to hear, and the lame to walk and even the dead raised from the

tomb. And the world will not be slow to recognize such a one, and new life and hope will spring up in the hearts of men, and they will turn their faces toward the unseen realms whence this great power comes, and all the world will be made better because of its recognition of the power of God and his ministering spirits toward mankind.

We need a new revelation. Who will bring it to us?

KATHERINE A. DRISCOLL.

Chicago, 111.

Taxation of Church Property. To the Editor: - Harrison D. Bar-

rett, the able, indefatigable and beloved president of the N. S. A., evidently believes that justice should rule the world, hence, in a recent letter to The Progressive Thinker, he declares there is no ranker injustice than

ly that of exempting from taxation ecclesiastical properties. He also bravely protests against such exemption, as not only being unjust, but unconstitutional.

that of unequal taxation, and especial-

For this protest, I, as a citizen and non-church-goer, am glad, knowing that if such protest could win glory in France, the same efficiency in the same direction could also win glory in

It is not the living, however, who are to blame for this injustice; it is the fault of the dead, who, in their ancient, child-like simplicity, and in their zeal for the church, made it unwarranted concessions, which concesprosperity, were infamous and crimi-

But now, in this twentieth century, let us, a more enlightened humanity. and leave to posterity what our prede-cessors failed to leave us—a heritage of equal taxation.

President Barrett will in all probability, be the chosen leader in this new political campaign, and if he is he will have the financial and moral support of all the Spiritualist public and nonchurchgoers, in our beloved America: in Congress, Altruists, as, in France, will be there, and will, too, as in France, give the friends of progress happy surprises.

Maywood. Ill. DR. R. GREER.

Some impose upon the world that they believe that which they do not; others more in number, make thembeing able to penetrate into what it is to believe.—Montaigne. I have lived to know that the great

secret of human happiness is this: Never suffer your energies to stagnate.

A fool in revolt is infinitely wiser. than the philosopher forging a learned apology for his chains.—Ressitter. Drinking water neither makes a

man sick nor in debt nor his wife a widow.-John Neal.

An Interesting Book.

"Broken Beams From the Summerland," by Many Authors—Published by Hon. A. Gaston, of Meadville, Pa., in Devoted Memory of Her who for Forty Years was his Companion, Counselor and Friend— A Book Beaming with Refined Spirituality.

We come not from ethereal homes Which fancy shapeless rears; But from the near unfading domes In wisdom's shining spheres.

We come not from the silent mound Beneath the marble urn; But with immortal being crowned, From realms of light return.

We come not at the trumpet note, Nor deep-toned organ's high refrain But near the loving soul we float Drawn by attraction's golden chain We come not 'neath the stately spire,

which they labor to confer New life to truth's grown dull with

But inspiration's child we seek And whisper truths unknown be And kindle up the glowing cheek
With sparks from wisdom's un-

taught lore. -Imogene Gaston.

There is a deep, unfathomable fountain of inspiration within every soul, whose pure and effulgent waters attract and reflect the divine rays of light .--- Imogene.

Love and good will toward all men sweeten every bitter drop in the cup Query: Do not the surroundings

have an influence upon the spirit? Answer: In some degree, but the conditions, just as each sun forms the gives light and coloring to the planets that revolve around it.-Imogene.

"Charity suffereth long and kind." By this is meant that broad, universal Love which looks with pityof inharmonious man. Remembering a few noble ones, and is not their then how much suffering must be work a glorious one? then how much suffering must be borne before the wrong is overcome, strive to subdue all rebellious feel-

is a balm for all human weakness. The world is bright and beautiful. Jewels of love and kindness are scattered all around you. If you will open your spirits to the benign influence, all may be well with each and

meet in the social circle to enjoy the dear intercourse of kindred, remember a struggle, there is another invisible circle boverer the realm of spirit, where we may all be united-an unbroken family in the beautiful home above .--- Imo-

There is no period of time when the spirit of man is so inaccessible spiritual influx, as during the first bitterness of grief at the loss (by death) of a dearly loved friend. The Spirit seems to sink, stulbified for a season, within a gloomy void, where its own divine character in sacred, silent communion with the indwelling God of the universe, is forced to seek consolation from its own interior Being. It finally emerges from the darkness of surrow, purified and resigned; thus fully prepared to receive knew immediately to be Aunt Lucinintelligence from the higher world.

which succeeds the night of darkness, from the dear spirit so recently re-leased from the shores of Time. She is as happy a new-born spirit as ever I knew. Many of her little fol-bles sprang from a weak physical condition from which she is now entirely released. She has no regrets for her departure. Simply says had she been warned of the change that occurred. she would have visited you all. You soon hear from her personally. good night .--- Imogene.

My dear friends, the pleasure of the spirit are subtle and fill the entire hand and a shy smile on her face being. In man's transitory life, easily thrown off the balance, a false ner of her eyes, just as she used to do.
word, thought, or idea, often mars
She is a beautiful child and I could the spirit's harmony. I would fain but wish that I had such a one to meet give you a precious pearl from the me here. store-house of wisdom; but I can only store house of wisdom; but I can only lit was a number of days, nearly a point them out. It is for you to sow week before I was permitted, or even

borer and the most ignorant, if honest

Live more for the spiritual and less for the external and future genera- forted and happy within his influence tions will reward you .- Imogene.

Believe on! we will help you in evwersal ruin, but simply from many of love and joy in their presence

Heaven is not a haven of rest. Neither is it a place fitted up for pure I am with you much and derive much spirits. It is simply a condition of comfort guarding your footsteps. I harmonious love: of perfect trust in know of your sorrow and loneliness the Supreme Power that governs the and sympathize earnestly with you universe; and a well grounded Princi- but brighter days will dawn for you ple that is entirely impervious to every even while on earth. Will you reartifice with which temptation may member me in joy the same as in society to stain the spotiess robe of the row? Our love is now the only spirit. This condition may be at-which binds us, and let us help it tained as well on earth as in spirit pure, unsullied and contrains.

We Come Not From Ethereal Homes. life. Strive for it, it is more precious than are earthly treasures. Yours in

The shifting scenes of time and circumstances bring me here again, to speak in behalf of your whilom little daughter now grown to full and com-plete stature—a tall, fair maiden with yellow curly hair, that winter winds or summer sun has never deepened to a darker shade. She sees many other bright-eyed maidens around you and is attracted here much by their songs and merry laughter and wishes very much to be one among you. At least she wants to be remembered. May her memory be a living, unfailing Where earth taught clergy con the source of peace and joy to your trusting, believing souls; and make you tender and kind to the young and undeveloped around you. She retains only the color of the eyes; the fair, unsullied complexion and tint of hair. All else is changed. You would scarcely know her, unless aided by spiritual perception, which will certainly be ours, when released from the physial.—Imogene.

The happy meeting of friends long separated is a pure and fitting emblem of that higher and holier reunion of kindred spirits in the eternal home. Knowledge is the key that unlocks Truth and Wisdom and will, ultimate-the human soul and fills it with the lv. flood the spirit in a halo of holy genial light of a warm and living H. Gaston, still live and enjoy a real individualized existence, entirely distinct from all earthly form. I can, and do visit and love you; still join motes health, spiritually and physic-ally. Smiles are the sunlight of more than my former interest: almore than my former interest; al-Heaven. Heaven is not a place but a condition. It may be here as well outward senses, yet my presence is as elsewhere. If not within your own H. Gaston.

Dear Brother, I am anxious to impart some thoughts to you and through your means, to the rest of the dear loved ones on earth. I feel conditions, just as each sus that the dear to the control of its own solar system and appreciate your great desire to hear from me, and will respond as far as lies in my power, but I find this is more dificult than I anticipated. There are few mediums pure and unselfish enough to be reliable messengers for intercommunion; but thanks ing eye o'er all the unhappy passions to the kind Father of Light, there are

Do you desire to know how I feel and am employed? I am much hap-pier and better satisfied than when I you home again, yet do not forget to pity each sorrow and style to soothe each soparate sadness. There is a balm for all human markets. if we keep our affections warm and bright. Love is the only bond be-tween spirit and spirit. All others are mortal and perish with the body; thsi alone is deathless. I realized the whole process of dy-

ing as I had ever desired to do. It was without spiritual suffering, and On the happy festal days when you the old body was so worn out by previous pain, that it gave way without

When I found myself actually free ing around rejoicing in your every and looking down silently upon my joy, and sorrowing over every cloud now deserted body, and saw my dear that darken your spiritual horizon. friends sorrowing so tenderly around That band is composed of the dear de- it, oh, how I longed to speak to them, parted ones. A father, a mother, a that they might know I was still near! daughter and sister would unite on But while I had reached the muchthis holy day and greet you with a re- desired haven of repose, I found I newal of love, thus drawing you near-could no longer speak to, or even be seen by, those dearest to me. It seemed so strangely unnatural to be so close to them and yet be wholiy powerless and unable to communicate with them. There, before me, lay the silent form through which I had so lately spoken and acted considering it a part of myself almost For a moment I felt a strong desire to return to it, with all its pains, for the sake of speaking to those I loved.

"This is the bitterness of death; Take me away, I cannot bear the scene!' I cried. In a moment the familiar room with its loved occupants had vanished, and for the first time I realized the presence of spiritual beings like myself. One near me Thus, my friends, would I bring you joyful tidings in the morning seemed so good and loving. Then Grandmother Gaston met me with smile of welcome that I seemed a child again, so fresh did the memory of my early days come back to me in

her dear face. Many others also came to welcome me. Among them our spirit sister

Imogene. At last a bright intelligent spirit whom I felt at once to be a superior being, came forward and said: there no one else you desire to see? Then I thought of Alma, and there she stood sure enough, looking so natural, her head leaning on her little She was looking at me from the cor-

and garner and reap the reward of desired to visit the scenes of my home your own labor and diligence.

Do not get discouraged and faint by the wayside. The journey of life is often toilsome, but it is only attempted that the crown of through mortal life that the crown of seeing them in sorrow, without the partial way where I could no longer associate with them; and the thought of seeing them in sorrow, without the partial way treadful. I immortality is attained—that boon to which all fiature is aspiring. There is a rich reward for the lowliest laable to draw nearer to him than to in the bright scenes of immortal life. the others. Not that I loved him I speak of what I know by actual expore, but the view he took of my "Straight is the gate and death coincided with mine and there narrow the way, that leads to eternal is spiritual harmony between us. life" and all mankind must walk Then, too, he felt my death to be good, rather than evil. My spirit derived

strength from him and I felt com-When at last I visited my dear wife and mother-those two so closely united to my affections-I felt a real glow ery season of trial. We strive to of tender emotion. When I saw their strengthen the bonds of fraternal af- spirits clothed in the shining Hight of fection, that united you may assist resignation, and yet their love as pure and save each other. Not from uni- and deep as before, I felt a glow of the little, petty ills that destroy so I cannot describe. Gustle, not even much of human happiness. I cannot describe. Gustle, not even death can separate us, so long as you remain true to my love and memory

Dear father and mother, I know you will remain unchanged. Though Though you love your other children ever so dearly, they will not occupy my place in your affections; and I am glad it is so. Trust me. I shall not forget to give you a warm return; and when you are done with the scenes of earth, I will meet you with joy, beyond the Valley of Death.—Ephraim.

Father, Mother, Arthur, Grover and all, I am here, just across the narrow way. So near that my impalpable touch may rest upon your unconscious brows; happy in your presence, yet not without alloy, for you see me not.

I have been learning many of those coveted lessons in wisdom, which my brief, broken, earthly life denied me. The spirit here revels in an infinite variety of means of improvement .-- all he or she is capable of enjoying. You must know I am delighted with such a life. It exceeds my wildest flights

of fancy.

Aunt Lucinda is one of my dearest friends and teachers of the Christian virtues, of which she is a shining example. Good night.—Ephraim.

Life has been called a vapor. would say Physical Life is indeed dark vapor swept away, vanquished by Death, leaving the real life free and untrammelled. Death is not entirely like the unfolding of a door to an interior compartment. To me it was more like the exit from a misera ble, rayless old tenement into the free pure air of a fair spring morning, yet strange to say, I longed for a time to return to it, shattered as it was, for the sake of those I loved

Time and broader Light however have purified my earthly loves, and freed me from all the shackles of the world, where my body was born, suffered and died without my volition or consent. All that is worthy in me and in my love. lives purified-immortalized! The rest is swept away with the vapor.

Now do you believe this is Ephraim?? If so, it is well. If not it is no matter. I have but made a beginning, yet it must be my ending for this time. Immortal love to all.

I love to communicate, yet what can I say that will profit you, beyond words of love and remembrance? You know such words grow stale and pointless. I have seen Alvin, he is not yet quite reconciled to the change. He clings to earthly things, but will soon be O. K.

Arthur, I am nearer and more dependent upon you for strength and Fathers and mothers are here, sis-discovered Uranus, 9144,000,000 ence. The entire social struct comfort than any other earthly ters, brothers and children, all smiling miles beyond Saturn. Then entirely the United States is in turmoil. Don't become entirely ab-

I am here brother, still rejoicing in your joys, and sorrowing in your sorrows, unless enabled by a broader faith to see real good in seeming evil. All wrong is right, not understood. The spiritual view is not a material one. The mind when free to act untrammelled, will work itself clear of all impurities. Be not absorbed in any temporal pursuit or pleasure Strive at all times to follow your high est conceptions of Duty and Right and you will finally rise above all the shafts of malice and the clouds of Material Sense.

Welcome, good mother. night.--Ephraim Gaston.

My Brothers: As one I loved you. Love and appreciate each other while you may. Counsel and strengthen should be something more than a grasping after worldly emolument. It should be the birthplace of noble unselfish aspirations and struggle for spiritual growth.-Ephraim.

I am glad you seek me. Brother. Arthur. It helps to make me stronger to associate with my earthly I may be more advanced spiritually than you are, yet you are attaining a strength, by your physical life, that my short, blighted earth life can never hope to bring. Strength and wisdom combined form powerful concomitant levers for pushing us upward and onward. So you ee I am not so much ahead as you thought. If I can give you spiritual knowledge you may give back strength of character by longer contact and battling with the forces of the physical world .-- E. H. G.

The river rolls rapidly onward toward the sea and the swift current of your earthly lives will soon bring you all with me into the free, open

expanse of spirit life.

I await you still. Though I do not hover around my earthly idols much as formerly, yet I love to visit and mark the progress of my old-time companions and earthly loves, none more earnest and steadfast than those ormed in boyhood days. And I love to watch you pass the milestones that bear you nearer home to Heaven and

I see father and mother much and often.-E. H. G.

My children, I am here. A mother's presence still! Though the form used to wear is yours (or mine), no longer, yet I am among you. Love one another as when you were my little children playing around my knee. Live worthily. Deal justly and kindly by each and all. Be pleasant and friendly to all your neighbors. Try to be happy yourselves and you will be sure to impart happiness to

If I can never manifest my presence satisfactorily during your natural life, it is a consolation that I may man you all at the dawning of spiritua life, just as I met you all at the birth of physical life, with love and tender-

My language was broken and Imperfect. I meant that my spirit was with you often, though my body is gone-Phylinda Gaston.

Yes, I am with you all and bless you with a mother's blessing. But my words are few; my words are weak; and incredulity is strong. False sophistry weaves its web of doubt and unbelief around nearly all I would reach. What can I do but watch and wait for the uplifting of the vell, thin though it is, da Gaston.

all is clear and plain to me now. As oy here with all my old-time friends. want to give you all the evidence am able to cheer you along for we are together-your mother and Iparents to you all. -Edmund W. Gas-

Theiston, we come to give you a Price is come

little word of igreeting, your father and I. Our home is now here, and our interests in life and its changes centers here in our new and broader sphere; yet we shall never forget the little nest of yoys and the one girl we left in the life behind us—left to fulfill the duties and responsibilities of their first estate, then to join us in this higher, holier life, the glory of which is beyond comparison in earthly scenes or human language. So you see that While Earth is fair to you, it is dark and uncomely to us, and love alone can attract us back over the thorny sufface." Yet we do visit you often, I assure you, and love and care for you still.-- Phylinda and Edmund

My Daughter, my Children: I cannot express to you how happy we are to see you all together again. It will do you all good to meet on the yourney of mortal life and renew childish affections. Be united as children even when your hair is white with age. Try to unite the simple love and faith of a child with the wisdom of riper years. Be harmoninious and loving; live faithful and true, and, when you are done with time, you may meet death in peace, and be happy in the light of Eternity. -Phylinda Gaston.

We come—a shining band from the approaching borders of the spirit land. We do not change except as all "good folks" should change—and that is from good to better. (Now your mother smiles and says, "They think we are growing self-satisfied!")
I do feel well satisfied with this side of life. When an old man wakes and

finds himself suddenly made over-young again he has good cause for praise. Don't you think so?

Love and kind remembrance for all.—Edmund and Phylinda.

The light of a beautiful faith, founded on a knowledge of continued, unbroken life beyond the dark Valley, gilds even the most painful scenes of earth life with a golden halo of hope and praise. As the brown earth contains within its dark, clammy ing, certain reality; the mingling of the upper and lower life in one.

Do not be discouraged for we are with you alway, and never tire. Our presence is unseen, our joy hidden from the physical sense, yet are our spirits filled with joy and love unspeakable.

Fathers and that the seventh is beginning to dawn. It is a mighty book of prophecy, and the prophetic warnings are being fulfilled to the letter. Chaos is approaching. I hear extended the physical sense, yet are our spirits filled with joy and love unspeakable.

Fathers and that the seventh is beginning to dawn. It is a mighty book of prophecy, and the prophetic warnings are being fulfilled to the letter. Chaos is approaching. I hear expense of the speakable and finally Euler, in 1756, made a table of perturbations. Things went be of prophecy and the prophetic warnings are being fulfilled to the letter.

Trouble was met with, and new and more accurate tables were made and finally Euler, in 1756, made a table warnings are being fulfilled to the letter.

Chaos is approaching. I hear expense of the warnings are being fulfilled to the letter.

Trouble was met with, and new and more accurate tables were made and more accurate tables were made and more accurate tables were made and the prophetic warnings are being fulfilled to the letter.

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Chaos is approaching to dawn. It is a mighty book of prophecy, and the prophetic warnings are being fulfilled to the letter.

Chaos is approaching to dawn. It is a mighty book of prophecy, and the prophetic warnings are being fulfilled to the letter.

Fathers and mothers are here, sisa happy welcome on some loved, earthborbed in business or family affections and fail your spirit brother, thus losing your influence in the upper world. Influence is what man strives for, you know.—Ephraim.

I am here brother still relocing

> MRS. GEORGIA' GLADYS COOLEY CLOSES LOCAL ENGAGEMENT.

> Large Audience Heard Her Splendid Lecture and Spirit Messages were Satisfactorily Received.

Mrs. Georgia Gladys Cooley on Sunday evening delfvered the last lec-ture of her engagement with the Spiritual society of Meadville. The Odd Fellows temple was filled to overflow ing, the spirit messages were satisfactorily received; and all things considered it was one of the most successful meetings the society has held

In the lecture for the evening the speaker showed the relation that the one another for the conflict. Life new conceptions of Spiritualism hold to the old notions of heaven, hell and mere pleasant holiday, or a feverish purgatory. She said, in part, that no man was so wicked that he deserved to be tormented eternally, nor no person could be so exalted as to be ready at once for a transition into a state of heavenly bliss. No true mother, how-ever great might be her spirituality, could become reconciled to thought of her boy being consigned to eternal suffering. A mother who would thus dare to abandon her own son in his life would at once be called inhuman. Would she be any the less inhuman to thus harden her heart toward him while she enjoyed a state of heavenly bliss?

Spiritualists think of the future state more as a condition than as a location, and recognize three different states, which in some manner cor respond to the old idea of hell, purga tory and heaven.

The lowest state is the hell of con science-a state of unhappiness and remorse for wrongdoing. The sec ond sphere is one of congeniality where kindred souls meet and pre pare themselves for entrance in third or wisdom sphere. Here in the highest sphere selfishness is thrown aside and others in the lower spheres are visited, instructed and raised un. instead of the old idea of a devil

we believe that each one has a devil and an angel within. This devil within, instead of the one outside, is the cause of evil acting, and one of the greatest of evils is intemperance There is not only the intemperance of drinking or eating to excess, there is an intemperate speech which manifests as gossip.

If there was a Carrie Nation to break into places of intemperate speech, there would be many of our fine homes which would be broken into. We cannot love our neighbors as ourselves and at the same time gossip about them; unless the respec we have fornburselves is very small. Angels come to bid us be kind and charitable tooone another, to live and let live, and thus dearn to know the meaning of true haspiness.

Mrs. Cooley deaves in October for six-months engagement in New Zealand .- The Messenger, Mendville, Pa.

HAECKEI'S LAST WORDS ON EVOLUTION.

A populariretrospect and summary. By Ernst Haeckel Professor at Jens University. Translated from the second edition by Joseph McCabo. With three plates and Haeckel's latest por-

trait. Price; cloth; \$1.00 net. CONTENTS:—Introduction. face. Chapters I. H-The Controversy about Creation; Evolution and Dog-Chapters I. H-The Controversy ma: Plate I; Genealogical Tree of the Vertebrates. Chapter 11.—The Struggle over our Genealogical Tree: Our Ane Relatives and the Vertebrateand Stem; Plate II.; Skeletons of Five Anbreathe a silent blessing?-Phylin- thropoid Apes. Chapter III.-The Controversy over the Soul; The Ideos of Immortality and God; Plate III.;
The shady side of life is past and Embryos of Three Mammals. Appendix.—Evolutionary Tables; Geological I was satisfied with you there so am Ages and Periods; Man's Genealogical Detter satisfied now—more full of Tree—First Half; Man's Genealogical Tree-Second Half; Classification of the Primates; Genesiosical Tree of the Primates; Explanation of Genealogical Table L. Postscript.-Evolu-

tion and Jesuitism. Frayer; its Uncleasurem and United the Assumption. By Henry M. Tabes.

Intensely Interesting.

Prof. Edgar Larkin of Lowe Observatory, Echo Mountain, Cal., Has Something Intensely Interesting to Say about "The Corpuscular Base of Nature."

is up out of Viola, Cal., on page one 595 pages of long columns of figures, ot The Progressive Thinker, No. 907, but these give places for only 3 years in the vain hope of overthrowing my in advance. article of March 9, '07 in The Progressive Thinker, No. 902. Speaking of planetary positions at the winter solstice at the beginning of the Chriscogers who never heard of the book, tian era, he says: "I have computed and would not know how to take out the planetary positions for the date myself, the date handed down to us bers, have a hard—no easy—time of by the early fathers of the Church as computing "accurate horoscopes for being the real birth day of our Savior, life," and how to find gold mines and and this is one of the leading features "buck the Board of Trade" up in Chi of my book.

I am simply amazed that Brother Loomis has computed these ancient believe that the "earth is now in the positions of the planets. He is the fourth, or kamic, or desire round. know more about mathematics than all in my huge library, except one-

new tables were computed for the future, and everything was thought to be settled.

But Uranus did not behave very well; he became cranky, and left the came solution of one of the greatest of all problems, finding the direction night to place my mind and body into

the problem unknown to each other; of body, soul and spirit, but knew it.

but neither owned a telescope, so they

Grant this to be true, then all three wrote to one who did and told him are made of corpuscles, the chief dis-where to look. He obeyed, and found covery of all time. the distant Neptune very near the

Now, can Mr. Loomis perform a

a track which the moon will follow. scientist's point of view. Astronomers are wondering what force is making the moon deviate.

as yet found out what it is. Worse other force, power, entity or whatnot yet, the deviation is increasing rapid- exists. But this is the tendency and in August 1905, were surprised to ern science. find that it began 20 seconds before the predicted time. The mathematic has not heard of mathematical abcal problems involved are of such com- structions. If he should suddenly seplexity that it is only now and then that a mathematician turns up anvwhere in the world who is both able words, he would rise to his feet in and bold enough to attack them." sheer astonishment. Is Brother Carand bold enough to attack them.' Side-Lights, p. 118.) Now will Brother Loomis be good? And see this: "He computed the positions from the date handed down by the early Fathers of the Church!"

But they were a set of men sunk in superstition and dense ignorance. They thought that Greece was larger than the sun; did not know that the

human misery and death than any other set of men that ever lived. They act and where to go to build up every distorted the true teachings of the phase of matter. occult Masters to suit their own su-Loomis asks: "Why should not man and planets? Every astronomer believes in their influence, for they draw each other off their orbits con-I have received, perhaps as many as

hundred letters from astrologers. some implore me to believe, and some consign me to regions below, while others seek to elevate my form to airy and their English is worse than mine. How can these know anything about

I have asked four astrologers if they had studied astronomy, and they had not. For centuries astrologers cast ore Uranus and Neptune were heard of. Nautical Almanacs, giving positions of the planets and moon are so very elaborate, costly and complex, in general? that private astronomers who usually have trouble in getting new suits of clothes, could not think of publishing them. So governments so far as the closest scrutiny of sci his came to an end for lack of data. Finally, England began again in 1834. France and Germany kept up publicaion, and then the United States made publication in 1854. These books the calculus, to their limit. Twenty skilled mathematicians beginning now, might be able to compute positions of planets at the beginning of the Christian era, if they could find out when that occurred, in three years' work. And then they would sign their names, saying these are approx-remainder is 0; but if you add 0 to 0 imate positions. So the computer in the sum is 0—not two 0's, and there

"I have computed and would not know how to take out cago.

And the man of Viola wants me to

only man living that could perform But over there are books saying that this impossible-to-others-feat. There it is in the fifth. But here in a little are perhaps fifty men now living who drawer alone is a book greater than the entire human race combined the New Testament—and it equals They are astronomers of the highest that in many respects. It is one of rank, and devote their entire lives to the most wonderful books in existence, mathematical computation. None of these is able to compute the position centration of mind required by mathematical compute the position centration of mind required by mathematical compute the position centration of mind required by mathematical compute the position centration of mind required by mathematical compute the position centration of mind required by mathematical compute the position centration of mind required by mathematical computers and the computer of the compu of the planets 1900 years ago. All ematical science. The name of the such problems are based on perturbations of all the planets on each other. Two Planets," by Phylos, the Thibe-Thus the mean distance of the earth tan," through the hand of Frederick from the sun is 92,882,000 miles; S. Oliver, as Amanuensis, a young man but it is rarely if ever at that exact now on the other side. This stupend-distance. It is "off the track" nearly ous book is on sale by the boy's all the time, and all the other planets mother, whose name is Mary E. Manlikewise. This disturbance through-out the solar system is caused by the Los Angeles, Cal.; price \$2.00, postmutual attraction of gravitation ex-paid. All students of modern science, tended by all the planets and moons. whether physical, mental, spiritual To compute the amount of these perturbations has for 300 years, been the without the work. It says the earth mold, the promise of the every varying most perplexing problem encountered, and man is in the closing hours of the Many observations are made with in- sixth age, and that the seventh is be-

> The entire social structure of How do I know?

I hear 5,000 people from every state and city in the Nation say so, per year. The book tells why it is so. Even now, in the closing of the computed pathway. Every astronomer a once knew that there must be still another planet beyond. Then into tune with the Infinite." I strive all day and part of the

from the earth of the unknown world, harmonic oscillation with the flux and its distance from Uranus and from the flow of Corpuscles, the only real obsun, and the quantity of matter it jects in existence. They are made of contains. Leverrier and Adams, one in taining news one day. It was from a France and the other in England, man who said that "he did not believe began the giant work, and both solved himself to be a triune being made up Grant this to be true, then all three

If the people only would get books computed place, on September 23, and study corpuscies, they would be all right.

Just then came a voice crying in work like this? If he can he ought to the wilderness, up near Washington, leave Viola, and go to the U. S. Naval Cal., the voice of Brother C. M. Car-bations is the incessant task of mod- on this impregnable granite peak. ern astronomers, armed with the most He goes on dreadfully, saying: "He delicate micrometers and telescopes has a positive knowledge of the exdelicate micrometers and telescopes has a positive knowledge of the exthat human hands can make. With istence of an energizing activity that this equipment, they cannot compute scientists know nothing about from a

So have I, and the mighty energizing force, power, entity or whatnot, is Simon Newcomb, the chief astrono- MADE OF CORPUSCLES. This is mer of the United States says: "Small strange language indeed to say that as these deviations are, they show that force is made of corpuscles, and they something is wrong, and no one has are made of electricity, and that no The observers of the total eclipse trend with the heavy tread of mod-

I fear that the Washington cure even one glimpse of the tremendous meaning of these two amazing ter's mind made of finer stuff than corpuscles when it requires 100,000,-000,000,000,000,000,000,000,to weigh drug store grain? Has the good brother watched day after day the World's Congress of Science, handle corpuscies, radium and emanations? None knew a solitary law of nature. Has he observed these carefully selected scientific men make matter vanish from human scrutiny and pass into earth is round, nor that it turns on its the state of electrical corpuscles -- into a state of FORCE, into MIND, if you These same "fathers" caused more please. For, to repeat, corpuscies seem to know what to do, when to

Now, I suppose that "mine adversapreme ignorance and bigotry. Mr. ry," seeking to hurl me off the peak into the canyons, will not be able to believe in the influence of the stars see the word "know" in the above sentence. To a mathematician a "mathematical abstraction" is known to be the limit. But the title of Brother Carter's essay is: "Corpuscles Not the Limit." I wonder how he found out "that electrons are many million times grosser substance that

the soul."
Positively, we have no knowledge egions as by dynamite; but many of of the true or ultimate nature of eiththese letters contain small i for 1, er soul or mind, if they be separate, or unlike, or one.

Has the brother made experiments with radiation, with radium? Has be even a Crooke's spinthariscope. which he can see corpuscles bombard a screen for many years, an unknown horoscopes with "great accuracy" be number and vanish from the sense of man? Has he read the great vol umes treating of rays, waves, corpus cls, emanations and radiant energy

True, "electrons did not come into store existence four years ago; they have al-ink of ways existed." That is what I say; ook the vast work in hand. France ence is able to say, they are eternal began in 1679, England in 1767; but and uncreated, and possess all the wis dom in existence. Carter's new word, Thoughtons. is a good one. I will erase an obso lete theological word from my diction ary, and put that in. But how is he daxed the mathematician, armed with going to divide a mathematical ab straction "many thousand times? This is a stunner, and evidently the good friend has not heard of that for-midable entity. For mathematicians have smashed their heads against the terrific thing for centuries. This is because if you subtract 0 from 0 th Viola had not better begin the co- you are, and will not Brother Carter All astronomers take their positions of planets from the great gov- June '07.

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A Strange Story.

"Like a Thief in the Night."

As Set Forth by Marguerite Linton Glentworth, in the New York Herald, Illustrating the Great Interest People are taking in Occult Matters.

Note from the Author. To the Editor of the Herald:have been much interested in

your True Ghost Stories, and I should like to submit a story which in eyery particular is strictly true. I have called it "Like a Thief in the Night" for want of a better name. The ex-

No. 77 Parkhurst St., Newark, N. J.

of the insane asylum at B—, near New York. Among our several hundred patients we, of course, hear and dred patients we, of course, hear and true and my hand was so steady.

"Had I found my nerves?" I asked give it to you for what it is worth. Nowadays there is such an interest in the supernatural, such a yearning for a word from the unseen and unnot be unwelcome.

She was a very beautiful girl, well known in Boston and Washington soclety, as well as abroad. 'According to Dr. Ward's report of her, she had suddenly become stricken with mel-

She refused to eat or speak, had gone to bed in perfect health and was found in that condition in the morning. "Would one of us come down?" he wrote. I quote these items from my records of that time. Dr. Clark, of the hospital staff, went "Would one of us come

to Maine and brought Miss Foraker back with him. Her appearance and quiet demeanor touched me greatly and at once aroused my sympathy and interest. She had long white hair, hair which the doctors told me had she had undergone some terrible

Soon after her arrival at the hospital word was received from Washington that Robert Foraker, her twin

Of course, the question naturally occurs to me, by some mysterious the immortal, do not; our days are law, of which we know nothing, did to them as ages, and the ages to them his dying cry reach her ears? She remained with us nearly two years, a sad, sweet young woman, not recognizing her own mother, and rarely months ago she died.

was an intensely cold night, and at

went to her.
"Doctor," she cried at seeing me, "I am almost home. Give my love to in the material world. mother." Then she asked the nurse The house that had si ad and I give

The Patient's Story.

We were passing the winter of 1899 at my grandfather's old homestead, Oldfields, just out of South Berwick,

It was the first winter we had ever passed in the country, but my twin and only brother, Robert, was in the Philippines, captain in a Massachusetts regiment, and my mother and I had no place in our hearts for the gayety of Washington.

My brother-in-law, Commander Rod gers, of the navy, was also attached frighten?" to the Pacific squadron, and my sister, Mary, and her baby, were expected to pay us a long-promised visit.

We were in the habit of sitting up very late that winter, 'round the large open fire in the library, and on this All Halloween of 1899 it was later, erhaps, than usual when we retired. Mother had not been well all that autumn. One cause-in fact, the sole cause, I am sure-of her illness was was her constant anxiety about my

He had been wounded that spring in a skirmish, and later had been in the hospital with a low fever. We sound, but although I had heard so pover knew what news the mails would bring us. Then, too, Robert was a poor correspondent. He rarely wrote, and when he did his letters were most vague and unsatisfactory. One is ant to fancy so much when

one hears so little.

Mother loved Mary and me dearly, but Rob was loved, if not better, with suddenly looking down, I saw on the a different love from that which steps of the porch below me a—what she gave Mary and me. He was the was it, who can tell? son of his mother and she was a widow, and he was precious beyond fore, but the figure on those steps all price to her. But perhaps I wan-

To return to that dreadful night. then, and although it was so very long ago, I have not forgotten any-

Mary's visit, and as I lay there I beto realize how dark, how very my hand before me, a child's test of

Suddenly I was aware of hearing yet it was about the head although nonch—but whether it was voices or cold, white face, with eyes like lights octsteps I could not tell. I was only in the night. coascious of feeling, of knowing rath-

of it, and the only house which might scarce knowing what I said or did, have been called near was above ours "If you do not go away at once I on the other side of the road-Deacon will kill you!" Yeaton's, who considered it part of Just why I said this I do not know, his religious duty to go to bed at nine for the figure I felt was clothed, either o'clock by the meeting house clock, for good or ill, in his immortality.

so I felt sure that it was none of his family, unless there was sickness. Still the consciousness of presence emained near, so that it seemed to take shape and come toward me in

the blackness of the night I had never been called nervous. I did not know then what nerves were, perience related was that of a cousin save as I learned of them at school as organs of sensation running from MARGUERITE L. GLENTWORTH. the brain to all parts of the body. Nor was I timid. From a little child The Physician's Story.

I am Dr. McLean, physician-in-chief I never remember to have been fright-

nature of things that we should. But myself. Those nerves I had never the story that I am about to tell you known I seemed to feel. Then I heard is so different from the ordinary that that indescribable noise again; that noise that was not a noise—rather a voice that had neither speech nor language, and I am now convinced that for a word from the unseen and un-known, that this stray testimony may me, from the road. Still I did not spring to my feet, as would have Two years ago I received word from Dr. Ward, of South Berwick, Me., in regard to a Miss Dorothy Foraker.

"Perhaps some animal is wandering around the house to-night," I thought, or rather tried to think, but that instinct which God has given us to witness to the truth, and which never errs, told me that it was not an animal, but rather something a human form, and which I felt had come on some mysterious errand.

No thought of robbers entered m mind. In a small place like Berwick there were no robbers. But still the consciousness of presence remained near, and the presence grew upon me, as pain becomes more and more intense as the tide creeps slowly but

surely up on the beach.
I could bear it no longer. I sprang to my feet. You wonder, no doubt, changed color in a night. Certainly although it has taken me some little time to write this. I lived it in the least time that it is possible to imagine. How many experiences we have had in dreams, how much we have seen, heard and felt in our sleep in ington that Robert Foraker, her twill seen, heard and felt in our sleep in brother, had died the same night at the Government Hospital in the Philippines, crying, "Dolly, Dolly, you have killed me!" Dolly was this not been asleep five minutes. We measure time, we poor mortals, by days and weeks and years, but they,

are as days. My room was over the front hall and my window directly over the front door-I note down every particular. speaking. Her only interest seemed As I stood at that window, my hand to be writing and music. About two on the curtains to thrust them aside, there came a sound at the door. Again I was always a great favorite with and again it was repeated—not a rap, her, and the night she died she sent nor even a knock that a man in haste a nurse to ask me to come to her. It might make nor even like blows to might make, nor even like blows to break open a door. I cannot describe first I refused to be disturbed, but these sounds other than by saying when the nurse assured me that she they were not unlike claps of thunder was quite rational and was dying, I when a fierce storm it at its height and yet it was not like that, but more because they were unlike any noise

The house that had stood for a cento give me this story which she had tury rocked like an infant's cradle every time those knocks were reit to you in her own words, not chang- peated. But why, perhaps you will ask, did not my mother and the servants hear them, and see and feel as I did? Ah, that I cannot answer, save by saying the summons was not

for them, but for me. I do not know why this terrible terror was sent to me, but perhaps sometime, somewhere, I shall be told. After the last knock had died away there was a long silence, in which I regained something of my usual courage and presence of mind, and the thought occurred to me, "What if it is a tramp, whom a pistol shot will

The thought nerved me. I had been out shooting at a mark that morning and had left my revolver loaded on the table. I felt for it and found it in the darkness. also lighted a candle, but it was instantly extinguished by a cold breath close to my ear, while a voice whispered in the silence, "What! do you frighten spirits of the air with pow-der and shot? Ha! ha! ha!"

Scarcely knowing what I did, but feeling that I must do something, I threw up the window and leaned far out of it and listened, straining my ears that I might catch the faintest much that was terrible the momen before, I was now mocked by the silence deep as the darkness was intense. Every moment brought fresh courage. I wondered at myself. I longed to see something and hear more. I felt that I was willing to face anything dead or alive when,

All nature lay in blackness as beprice to her. But perhaps I wan-from my story; my mind has not light, or rather in a cloudlike mist been quite strong lately. I have been that appeared to radiate from itself.

I have been that appeared to radiate from itself.

At first my senses seemed to have taken flight, then I stood with my Strange that as I write I seem to live pistol grasped in my hand, holding it again in the past. I see, I hear, I feel the closer because it was something that I could feel, touch and cling to I could not move or cry for help. My voice, too, was for the moment gone

Now that I had ventured to look After I retired I remained awake a out I was compelled to remain in long time thinking over our plans for that position whether I would or not. It is always the case, I believe, that gan to realize how dark, how very as the eye becomes accustomed to dark, it was; darkness that could althe darkness up to a certain point it most be felt. I remember I held out can see more and more distinctly my hand before me, a child's test of darkness, and I could not see it, nor at first was a cloak of darkness, now darkness, and I could not see It, not could I see where the window was, although I could feel it with my hand plainer I could see him—and I see without rising. It was very, very in what appeared to be a cloak

to asclous of feeling, of knowing rather, that persons were near me; perthough the figure did not move or lans passing the house, which at that turn its eyes from mine. I cannot Mour of the night on our great road tell how long this continued, but at was very unusual. The road was not length, together with the loud knocks open far above us, and we had only at the door, there came to my ears two or three near neighbors, with the sound of voices, apparently in large grounds separating the houses. angry disputation. Frightened be-Our house had an acre on each side your measure, I cried in a loud voice

A loud, derisive laugh and sneer were raised at my words, but not by the figure. "It" did not move or turn away. Stirred by the laugh in the darkness, I raised my revolver and lived and as the flesh foot the picto. fired, and as the flash from the pisto dled away the figure vanished, and my brother Rob's voice came to me, as if from a great distance, "Dolly, Dolly, you have killed me!"

"Dolly" was Rob's pet name for me; "his darling Dolly," he used to call me. Was it possible that I had mistaken the voice? Was my imagination so wrought upon as to deceive me? Were my ears no longer true to me? I summoned reason to my aid. My brother was thousands of miles away from me. How could I have heard him speak at all, yet he had said I had killed him!

It was just one o'clock. I wrapped myself in a shawl and went down stairs and opened the library door. The open fire was still burning, makmaking the room bright and cheerful. threw some more wood on it and seated myself in a chair before it and waited-waited for what I do not know, unless it was to hear Rob's voice again, for if the figure was Rob's, whether in the body or out of it, I did not fear him. Loving me in life, he would surely not harm me in death.

And I stayed there until daylight no further sound of voices coming to break the fearful silence, and when I heard mother's step overhead I went up stairs and to my room again, and presently mother came in to say good morning.

I told her that I was ill and that I could not go down to breakfast-nor do I ever remember going over those stairs again, but lay there wasting away until I was ghastly to look upon. Our physician could not tell what was the matter with me, nor could the Boston specialist who came to see me. How could they? They did not know I had killed my brother. In the morning Mary arrived with her baby, but I was too ill to greet her. I remem-ber she came into my room, but when she saw me she did not speak, but went softly out again.

Mother seemed to have become all at once stronger and better and to have laid aside and cast from her all needless anxiety and nerved herself to help me in my fight for life and reason. They said no word of Rob, nor did I ever mention his name or ask for letters or news of him. Did they think-they must have-that something had happened that had peen revealed to me and to me alone?

In the spring, or late winter, came here. How long ago it was I do not know. My hair, which was then brown, is now white and thin, and my face is pinched, wasted and lined like an old woman's. Perhaps, who knows, I am old! I was twenty when they brought me here, fresh as a rose in June. I pass my days in a sort of dream; nothing interests pleases me; nothing troubles me either.

I am like one who has put all things aside-all joy, all hope, all fear-and am only waiting for death; this lethargy is death of mind and body. Sin is death—what holds us when we would go to God is death.

I am waiting for life-eternal life, full of immortal hope, and yet they say I am crazy-I, who am willing for death to open to me the door of knowledge and of peace. What became of my mother and sister I know not. People come here sometimes and ask to see me. Among them is a woman who says she is my mother She is younger than I, and yet she would call me her daughter. I dislike deception and fraud, and I never notice her. There are others, too, who come, whom I do not know, and they also go away.

They are very kind to me here and patient. I try to give them no trouble, I rarely speak and I never read. play and occasionally write, as I am doing now. I have often thought of writing this confession-no, you would scarcely call it a confession-rather my testimony to the unseen and unknown. There are so many questions I would like to

There is one physician here whom love. He was here yesterday. now it was yesterday, for they said t was Monday, and to-day they say s Tuesday, and I asked the doctor how much longer I was to stay here, and I noticed he looked surprised. never ask questions; in fact, I say little to anyone. And the doctor said in answer to my question, "Not long;

ou are going away very soon." "To heaven, doctor," I said, "where shall know and be known?" He He told me "yes," after some hesitation, as if afraid to speak the truth, and that one solitary "yes" has been the only word of comfort or of cheer that the years have brought to me

"How long have I been in the house doctor?" I asked him. "Over a year,' he replied. "And mother?" "She "She often comes here," he said.

So I have grown old, and have lived as it were, my three score and ten years in a few months' time; and nother remains as when I last saw her. No wonder I did not know her. All these thoughts confuse and puz

I am going to give the doctor this story of my life, and ask him, "Did I kill my brother—is his blood on my head?" I could not tell him all We were not allowed to talk much; we became excited. If I should begin to tell him this he would say, "Yes, yes, another time." But he can read what I have written, and may perhaps be able to answer the questions, the two questions I ask myself night and day, day and night:-"Did I kill my brother, and if not, who was it that came like a thief in

-Marguerite Linton Glentworth.

A GRAVEYARD.

We walked beneath the autumn-col ored shade, Where tinted leaves lay scattered on the ground: In all the golden silence was no sound Save that among the leaves our pas-

Before a low stone wall our steps we stayed. And gazed at many an ivy-covered

sing made.

mound Where those who learned of life. their rest had found, And as a dear reward in peace were

It slept 'neath mem'ry's all-embracing Silent, serene, untouched by passing time:

the and the court of

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TRRENCHANT TEMARKS.

Made in Reference to the Equal Rights of Woman, by Paul McArthur, President of the Missourl State Spir-

itualist Association,

To the Editor: -There hag appeared from time to time in The Progressive Thinker articles on that old, yet ever new theme, "The Eggal Rights of Women." The subject has been well "cused and discussed." Many able articles having been written both for and against. I felt tempted several times (being of a reckless disposition) to butt in and take issue with some of the writers—not because of their laudable efforts in fayor of justice for our unjustly-treated sisters, but because of some of their radical assertions. For instance, I deny that that which some of them define as equal rights is either equitable, just or desirable. Again, I deny that women's suffrage is or ever will be under existing conditions THE remedy for all political ills such as boodling, ballotbox stuffing, bribery, etc. I am going to hazard the rash assertion (even at the risk of getting my hair pulled) that the male or female who speaks or writes us if he or she believed that the whole political problem would miraculously be solved by and through the ballot being placed in female hands, is talking through his or her chapeau, and in nine cases out of ten is making a grand-stand play for applause to the galleries.

Pacts, stubborn facts that we cannot close our eyes to, especially if we really believe in equal rights, dispute

As for myself I am in favor of wo men's suffrage—not because of what might be accomplished as a result, but because it is their heaven-born right. The government that taxes the property of women should give her also a voice in its local and national affairs. "No taxation without repreof the men and women that cry the the loudest for their so-called rights, really want release from duties that no true man or woman can shirk or evade. I do not believe in the right of woman or man to neglect either the home or business duties or the children for the church, the club, the lodge or society. I believe in that passage of scripture which reads: 'He (and I would add to that "she" who neglects the home is worse than an infidel and the truth is not in

kind of reform that Carrie Nation would give us with a hatchet while her husband lays helpless from dis-ease at home, cared for by strangers. Neither do I believe in the anarchy etc., of Emma Goldman, or in her right to teach such degradation. I have yet to find the woman or man that has no duties to perform, the neglect of which shows that they are lacking in the qualities that go to make up a true man or woman. Man has his duties, one of the principal of which is to provide by daily toil food, clothing and shefter for his loved ones. But with the true man it is a labor of love. Can the most radical advocate of some of the so-called rights of women deny the fact that woman has her duties also, the evasion and neglect of which shows her

true wife, the true mother, it is equally a labor of love, I believe that the man or woman who enters into the marriage, relationship understanding all that it implies duties for each that are necessary for the maintenance of the home, pay the price willingly and count it light com-

lack of true womanhood: for with the

pared with its joys. The men or women that have lost that feeling that nature-nay, Godhas implanted in the hearts of all, I truly pity; they have the right to for her work and got the appoint-choose for themselves; they may for-ment solely on merit, having no politiswear the bonds (as they term it) of matrimony, they may scoff at the joys of motherhood and fatherhood and the sacredness of home ties; they may regard as worthless the love and respect of the opposite sex, but will the compensation be worth the price? doubt it. I confess I cannot see how the world political is going to be redeemed by the class of women that tear the clothes of one another in the mad struggle to witness (unin vited) the daughter of a multi-millionaire sell her body for life to a broken-down roue for a title. old lady, the newspapers called her respectable looking old female, actually crawled up into the church to see the private wedding ceremony through the coal hole. I frankly confess I see no hope for the world morally from the women that can do things like this and then say to the fallen sister that is trying to redeem herself: "Back to the hell from whence you came; there is no hope for such as you."

Justice would not be any safer in the hands of women jurors that could do thus, or could fill the cell of a murderer, and the murderer of one of their own sex at that with flowers and love letters. Morality, purity, justice!-do you believe we women, single and married, that at the St. Louis World's Fair so shamefully and persistently thrust their love (?) on the black and yellow-

faced Philippino? I know that you can continually hear the howl going up that woman is the slave of map, and I admit that in some cases that is true. Will you, howlers, as freely admit what is equally true, that many men are slaves to women? I do not believe that true manhood has ever deprived true womanhood knowingly of what his fine personality, his logical reasonshe felt was her just due or right. In the old days one of the mincipal duties of a knight errant was the relief | ter speaker, Dr. Althea M. Briggs, of distressed femaless Nothing today so quickly arouses the anger and indignation of man as therabuse of woman. Brutes have been burned at the stake for having wolated woman's honor. In some states a law has been enacted and is being enforced that the brute that raises his hand toja woman is lashed at the wholning post. Her influence has and is regulating the affairs of the world to such an extent that it is a common saying that "woman is at the bottom of everything. Her very strength has hald in her weakness, and the port spoke truly that said: "The handsthat rocks the cradle is the hand? that rules the world."

Equal rights!—I believe in them in the strictest sense of the word. Women's place?

Why, everywhere a true woman or man can do good: most certanly not at man's feet, nor behind him, but at his side—his companion, sharing together their joys and sorrows. I am not in favor of a separate code

of laws or morals for woman or man. Oblivion, calm and peaceful, was The morality that is held up for wo-Perhaps a tombstone, green with age, might fall,

manhood is good enough for me. The place that is not fit for my wife is not fit for me. If it is not right A slender sapling grow up to its for my wife to commit adultery, it is not right for me, and if it is not But by the world, the graveyard lies right for me, how poor the logic of the women that say (as I have

fight for my husband, it's right for Who said it was right for him and who said that two wrongs ever made one right, or ever will? I have heard more excuses for man's immorality come from the lips of women than I ever heard come from the line of man, and while women assist in lowering the moral standard by making excuses for the immorality that exists, and by the giving of her child to the wealthy or titled libertine, permit me to doubt the efficacy (not the justice) of women's suffrage. Reform, like charity, begins at home. If there can be a higher purity taught than that of the home, I have yet to hear it. If there can be a sweeter, holier theme that can arouse and inspire the poet 'Home, Sweet Home" was written, 1 have never heard it. If there can be a greater happiness than that of the couple knit together in the bond of love, I have yet to experience it. If there can be greater love than that of the mother for her child, I have yet to see it: the love that the poet so truly depicts in the song:-

Go to my wandering boy to-night, But bring him to me With all his blight,

And tell him I love him still.

Thank God for the companionship of true women! Our comfort in troubles, sickness and distress—our panacea for all human ills. The manaish woman and crusty bachelor may loudly demand their emancipation; the greatest evil I can wish them is that they get it; they won't find it worth the price they pay. As for myself, I am old-fashioned enough (if you will) to believe that if you sever and break up the home ties, you destroy the very foundation of all that is good, pure and holy in life; you have done away with all that makes the living.
PAUL McARTHUR.

St. Louis, Mo.

Woman The Sphere of Her Influence

In a recent editorial the Louisville Courier-Journal advocates the ap pointment of women factory inspect of the sphere of woman's influence would undoubtedly tend to the correction of certain evils in schools, hospitals, insane asylums and other elemosynary institutions." This is an important admission from so conser vative a paper, and shows the drift of Lexington Herald goes still farther and declares for woman suffrage.

Two women, at least, are in public office in Texas, both having been put there by men's votes. Miss Zena Dalrymple was elected county and dis-trict clerk for Uvalde County, and Mrs. Mary C. Cope for Fannin County Undoubtedly public sentiment, and

sons as George Meredith, Bernard Shaw, Mrs. Despard, the philanthro pist, and Elizabeth Robins, celebrated equally as author and actress, are re sponsible for the release from jail of the English suffragettes.

Women were permitted to vote a Glen Ridge, N. J., the other day, the proposition being to retain the post office at that fashionable suburb, or to have mail delivery from the Bloom field office. 369 men and 360 women voting when they had a chance. A separate ballot box was provided for he women's vote.

The Vermont Senate voted down the municipal woman suffrage bill,

Nora Stanton Blatch, grand-daughter of the pioneer woman suffragist, Elizabeth Cady Stanton, has been appointed on New York's staff of civil engineers. The girl is well equipped

Baroness Alexandria Grippenberg, of Finland, in commenting on the political entranchisement of the women of her country is reported as "The gratitude that we, the it a regret, that we are less worthy the women of England and America, who are so much better qualified and have struggled so much longer, and with so much more energy, ability and perseverance than we.

Looking at the walls of her cell in the London fail, Mrs. Monteflore read such inscriptions as these--mementoes of former occupants: "Keep away from drink, or you'll come back nere again;" "Fannie Lee, six month for stabbing;" and she left a record of her visit in the enamel of the "Dora Monteflore, two months bricks: for asking for votes for women.

The Cause at Los Angeles, California

To the Editor: - The many friends of Mr. I. C. Craig, formerly of Clyde, Ohio, now of Los Angeles, Cal., will be pained to hear of his severe illness caused from ptomaine poisoning. His life was despaired of for days. Physicians, both this side of Time's River and the arisen ones, have carried him safely over the crisis. His faithful and devoted wife watched over him unceasingly until the light came back into eyes grown dim with agony, and looked into her own, where unshed tears spoke of joy that knows no misunderstanding.
It is a case where the soul stood

upon the very brink, and Love caught it in the folds of Life and bore i back to the work unfinished. · Each Sunday we have missed Mr Craig's presence from the rostruming, and sublime oration. He is slowly convalescing, as is also his sigwho has been ill with fever from overwork. Our Guiding Stars, both being ill at the same time, has caused our hearts to be troubled. I am requested to write to The

Progressive Thinker, whose kindly face visits so many homes, that their friends east of the "Rockies" may know that they have been tenderly cared for here, and are on the way of recovery.

The free Spiritualist meetings are growing in popularity. Every Sun-day new faces grace our hall. They come to listen to the able speakers

who feed the weary and down-trodden the bread of life. There are souls that come to listen, to catch the beauty and meaning of the full fru-

Hion of life in its sweet effulgence. as the truths fall from lips that angels inspire with messages to their beloved ones. "Heaven is not gained at a single hound." How sweet to feel and know that life always was, and ever will be and all knowledge necessary for the growth of the soul is not gained in one earth existence. Ah! how sweet is life ,bow grand and beautiful is

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply Ethel deKoven, in Harper's Bazaar heard some of them), "well, if it's important subject. Price, cloth, \$1.

where at expending now this of ever-

death! Rose L. Bushnell DonnElly.

A SERMON OF DAY.

When the Captain of All the Forces Calls the Troops Before Him the Scars Upon Which He Will Look With Greatest Love May Not Be Those That Remain to Remind Us of Sword Wounds; They May Be the Scars of Hearts Bruised and Faces Tear-Stained, of Backs Bent and hands made horny in loving, Lowly Service of Our Fellows.

The reminder of the days when men laid down their lives for their land thrills our hearts with a new appreciation of our privileges and a larger deeper love of country. No land is worth much until it has cost much Without the shedding of blood no pat riotism is born, and by no other means can a soil be consecrated to a people The man in whom there awakens no response to the call of natriotism, who does not love one land above all others because it is his own land, cannot

love any land at all, cannot enter into full living, for love for one's country and service for her welfare are part of the soul and substance of every true life,

Living for a city or a nation is religious service. It is moonshine for men to talk of loving heaven unless they can love this earth and labor to make it is suffering, after doctors and baths and medicines had failed. Send us the coupon to-day. When the Drafts come, try them. If you are satisfied with the benefit received true life. can love this earth and labor to make it heavenly. Such sentimentalism send us One Dollar. If not, we known duty to the present by deferring them to an indefinite future. The important thing is not that you should be backton not have the present they are not they a

go up to the city of God, but that it absolutely nothing. Aren't they worth should come down to us. should come down to us.

Patriotism, after all, simply is living strong that they will cure you, so cut for and working for others, those who out and send the coupon to day to constitute the state or nation. It enlarges the love from the self center Bldg., Jackson, Mich. Send no money to the full social circumference. It -just the coupon. teaches to love the neighbor as one's self. It is altogether imperfect and often perilous until it includes those high religious motives of altruism, service and reverence for noble ideals

and inheritances. It always has seemed so easy to pray-"Thy kingdom come," and then to wait for it to drop full-orbed from the skies that we have forgotten that every such prayer waits for the in-dorsement of our endeavor to bring all that that kingdom means to us within reach of all our fellows near, that no man really believes in that ideal king- Prelude; The Supreme Fact of the Unidom who does not seek to make it immediately real.

The best memorial that can be offered for the sacrifice and service of days long past is sacrifice and service vice for some worthy purpose to-day. Religion and patriotism become one Plenty of All Things—The Law of Pros. motive, compelling us to willingness perity; How Men Have Become Prophto pay the full price of citizenship. ets, Seers, Sages and Saviors; The Basic There is no better way to honor the Principle of All Religions—The Univerdead than honorably to live for the sal Religion; Entering Now Into the things for which they died.

Realization of the Highest Riches.

things for which they died.
We hear no thrilling call to arms; we feel no tidal wave of martial enthusiasm. There is no call for those ready to die. But there is a call for those who live. It is all the same, dying on the field or fighting for the right in the ward or city; the patriot is giving his life to his land. The dy-

Vain are all our dreams of glory past unless we are making the present goodly and the future's promise yet more glorious. Too many evaporate their patriotism in pride of yesterday's mighty works or in to-days full- or later, you will find objectified in your dress parade. The puppets of passing life."—From title page. Price 35 cents. enthusiasms, they mistake emotional memories for enduring memorials.

When the captain of all the forces calls the troops before him, the scars upon which he will look with greatest love may not be those that remain to remind us of sword wounds: they may be the scars of hearts bruised and faces tear-stained, of backs bent and ment solely on merit, having no politi- hands made horny in loving, lowly

service for our fellows Whoever loves his neighbor glorifles the State; whoever helps his fellowcitizen honors his city. The battlefield of to-day is the slum and the highway: the foes are greed and lust; women of Finland feel, carries with the patriotic motives will be many, including love for men, high aspirations for our land, confidence in the coming of the glorious city of God. To fight against the things that keep us down, within and without; to lay down our lives in daily living for men is to become part of the glorious army that follows the King.

HENRY F. COPE.

CURIOUS EXPERIENCE. The Writer Claims a Materialized Spirit Hailed a Car, Got on Board, and Rode Toward Milwaukee, but

Suddenly Vanished.

Bro. J. R.Francis: -The last of May took the surburban car Racine for Milwaukee, at 7:15 p. m. It was daylight and the sun was shining. I was seated in the middle of the car. The car stopped and a young man got on. He was dressed in a light summer suit He walked to the front vestibule and sat down behind the motorman. he passed me the impression came as to who he was. I watched the conductor going to collect his fare. There peing a partition between the materialized form and me I could not see him, but when the car got to Milwaukee there was a vacancy. The conductor searched the car twice for his

nassenger. The young man I did not know per sonally, but knew of him. He passed to spirit life last February. Here is proof that a materialized form hailed

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proof that a materialized form hailed a car, got on, and went the whole length of it in broad daylight. Of course the young man hadn't any coin of the realm with which to pay his fare, so he had to vanish.

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SATURDAY, JUNE 29, 1907.

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The Nottingham Guardian, an English journal, in reporting a murder trial, quotes Justice Ridley, in reviewing the case, as saving:

"If I remember rightly, the Bible by man shall his blood be This was the original decree table and animal." of the Almighty, and he had yet to learn that they were to have it called

thing. It was the Jehovah, the tribal vided, first into branches of animals God of the Jews, the fictitious Moses and plants, and these again in the as his mouthpiece, who gave utter- different subdivisions. This diagram ance to that declaration. That God is represented as extending up a box, was the "God of Israel." In ginning with the primitive rocks indi- are writhing in the flame of a burnchapter 4 and 5 of I Samuel we learn cates in what age the branches were ing hell. "God of Israel," the Jehovah of the Bible, when captured, was placed God. The next morning Dagon was gathered all their lords, who decided to send the "ark of the God of Israel" to Gath. But the God of Israel smote the people with hemorrhoids, and made it so unpleasant for the captors that they sent him to Ekron. Because of the "deadly destruction" which followed his arrival at Ekron it was determined to "let" this Jew God "go again to his own place." In chapter 6 we are told the Philistines procured a new cart on which they placed the "ark of God," with "jewels of gold as a trespass offering." They tied two milch cows to then the kine took the straight way to the camp of Israel, lowing as they went. On arrival in camp the men the lid and looked in. For doing this, says the sacred record, "The Lord, even he, smote of the people fifty thousand three score and ten

The Lord who knocked the God of the Philistines out in the first round. cut off his head and his hands, and the box in which he was kept was raised, and killed such a multitude of people, was a personage to be placated among the barbarian people; but a God who can be confined in a box, and drawn by lowing cows in a cart over the rocky wilds of Palestine, and was maddened because the lid was raised, causing such a slaughter, was good enough to make laws for the other foolish things from the Bible when that book is radically revised and fitted for these modern times.

The reader is again reminded that the Hebrew word four times translated Jehovah, and in all other places in the Old Testament is rendered Lord, in Hebrew appear- rance, or grieve over their personal ing as Yhvh, and correctly would sorrows, or sigh for more complete be rendered Yahveh. Wherever the word Lord is used in the Old Testament, always remember Yahveh opportunities for further activity. should be used, or else the old Saxon Y may be substituted by the mod- after the brief and unsatisfactory span ern J, giving us Jahveh. However of earthly life there exist other written or pronounced, a Lord dwelling in a box, or "ark," and hauled over the country by lowing cows, to the wisdom acquired through diswhatever he may have done for the appointment here, and thus atone for Jews, he never made laws for this earlier failures?" age and generation.

A "New Theory" Stolen From Spiritualism.

The celebrated scientist, Ray Lancaster, in his work "The Kingdom of Man," has announced as a new discovery that the primary cell which represents living beinge is the same in plants and animals. In other words, that in the beginning the two great kingdoms were united in the primordial cell. Hitherto biologists have regarded the vegetable cell as distinct from the animal, by being incased in a wall of cellulose, while the cell classed as animal is free to communicate with others. This disepoch making than the discovery of the circulation of the blood.

It appears that the most careful investigators have been misled in drawing distinctions between these microscopic organisms in which animal and vegetable life blend. They have transferred them from one kingdom to the other repeatedly. Now it is affirmed with demonstration that this primary cell-being has essentially the same factors of growth, and that the plant is a "form of animal, and

the animal is a moving plant." This may be new to "science," and seem to make the reputation of its promulgator, but simple justice demands a plain statement of the truth

Nearly fifty years ago this theory was clearly stated in the Arcana of Nature, a book claiming to have been written by spirit inspiration through Hudson Tuttle. The following brief quotations are in evidence:

"The lowest and universal archetype is the cell. The cell combines all forms. The great subdivisions of natural history arise from the difference in aggregation the cell assumes. In their wide divergence from the primitive type it is easy to draw the distinction of class; but in their point of contact, difficult, indeed, is it to define their characters. Great are the differences between the oak and the bird caroling in its branches: the bee and the flower from which it sips the nectar; but when we trace the widely separated chain of beingsvegetable and animal - downward. they meet and inseparably blend (in the cell-being). Naturalists have been unable to assign the proper position to the zoophites, and the lower members of this division have been repeatedly transferred from vegetable to animal, and shimal to vegetable. They have been confounded because it was thought they must belong to one kingdom or the other-a mistake, for 'Whosoever sheddeth man's their structure is strictly intermediate. They are the links which unite vege

There is an accompanying diagram of the Tree of Life, showing how with its roots in these primary cell-beings The Justice was mistaken; the or "amoeboids," as the authors desig-"Almighty" never said any such nate them, the trunk rises and is dikept concealed in the ark, otherwise through the strata and thus in be-

Now the choice is given to those by the side of Dagon, otherwise Fish who refuse to honor its spiritual source, to accept the statement that found prostrate on his face, with his it was written by the medium—then head and both hands cut off. The scarcely seventeen years of age—on a Philistines soon found they had an remote farm, uneducated, without human gore will experience the woe "elephant on their hands," so they books of reference, or any external he has pronounced on others. Worthy sources of instruction or information.

Had Hudson Tuttle been worldly wise and published this matter in scientific journals as conclusions of his personal research, he would have at once ranked with the most advanced leaders of science. Instead he has given its credit absolutely to the spiritual teachers whom he affirms are its authors.

Agnostic Spiritualism.

It is a pleasure to note that a goodly number of the correspondents the cart, keeping their calves at home; of the Truth Seeker-one of the ablest agnostic papers now published -in communications are expressing themselves as believers in the truths were curious to know if their God of Spiritualism. There would be was yet in the box, so they raised | many more were it not for the discredit the impostors, the fraud mediums, are imposing on us.

Mrs. Elizabeth E. Evans is one of the ablest and most forceful writers for the Truth Seeker. She is the mulgate any religion merit universal author of several pamphlets which we have read with profit, all from an agnostic standpoint. In a recent artiavenged himself because the lid of cle Mrs. Evans makes an important admission, from which we gladly make a brief extract, and regret space will not permit its entire publication. She commences by saving:-

"The older I grow the more I am inclined to believe in continued existence after death, notwithstanding the many scientific facts which seem to favor a materialistic view of the universe, and consequently to disprove savages of 5,000 years ago, but he the idea of immortality. To me the should be eliminated with a thousand strongest argument in support of this belief is the fact that in this life no one is entirely satisfied, while the greater majority fail to attain what would make them happy.

"Even lives which may be called successful do not satisfy their owners. who regret their mistakes of ignoachievements, or deplore the shortness and uncertainty of remaining May we not venture to hope that spheres of action wherein we may develop our better selves according

Passing her logic showing why a

no future life. It is more likely when one door is shut another will be opened before us, and 'our opportunities for knowing and doing will be endless. It is time most of the so-called messages from the Spiritworld are unsatisfactory, and we have the option of rejecting testimony which appears unworthy; but there may be difficulties in the way which we do not understand; at any rate, we can catch hold to the agnostic standpoint, and say, with regard to covery the author declares, is "no less all these questions, "I don't know." There is practical good sense.

Sorrow for the Distressed.

We grieve for the evident distress of churchmen who are conscious of the constant inroads of skepticism as regards pulpit teaching. In every large assemblage of the clergy the general lament is the apostasy of the age. "God help us." is their constant prayer. But is it not apparent he is helping the other fellow?

The age is too intelligent to admit of further fabrication of holy books. When education was almost wholly confined to the priesthood, and critics were subjected to inquisitorial fires, any controverted question could be met by adding a paragraph or two to the Gospel; but when education became more widely diffused, and the art of printing, aided by the Reformation, placed the Bible in nearly every home, then whole books were forged, and were claimed to have been found in some old monastery. Only those who have made a study of the subject can form any idea of the extent of such priestly vice. Large volumes are everywhere found on our library shelves, supposed to have been written in the early centuries of our era, which were forged during specimens of his handwork and proofs the first half of the 15th century. A magazine employing the best scholarship of the age is needed, to be devoted exclusively to the literary frauds of the Christian church. It would be in great demand. Who will any supernatural sphere, and that the undertake its publication?

A Hired Assassin. . No character of modern times has been presented to us in such obnoxious colors as that of Harry Orchard, and he, while on oath, in the trial of Haywood, at Bolse City, Idaho. tells of his own many crimes. His great forte was murder, and he seemed best pleased when he could destroy men in large groups, eighteen at a time. One hundred dollars, it seems, was about the fee required to kill any one. His victims were ushered into eternity without warningall unprepared. The assassin was arrested in his career of wholesale murder. He turned informer, hoping thereby to escape just punishment With plenty of leisure he "got religion;" is on friendly terms with God; is sure of eternal reward for believing, whilst his unfortunate victims

wrongs no one, whether he believes or doesn't believe Christian creeds, will gain the highest seat in glory; and he whose hands are dripping in lives win the crowns, and belief cuts no figure before a just judge.

Self-Convicted.

Some one-a confessed liar and fraud -- wrote the Chicago Daily News recently that he was "a full fledged Spiritual medium for seventeen years." He savs :---"There is no such thing, so far as

know, as spirit return or manifestation. All my experience goes to show the work is done by the mediums and their assistants."

The writer, who signed his name as his patronymic, to make his name and character harmonize. Seventeen years a liar, a cheat, a contemptible size and occupying the same distance at Prague, to which place there is a fraud, a base deceiver, during which long period his habits of life were oath to-day?

They who practice fraud to pro detestation and execuation.

It is said: "An open confession is good for the soul;" but what is a "soul" worth that would personate the sacred dead for fraudulent pur-

Bearing Fruit.

the present polite expression for beshooting the aggressor.

The Thaw trial for murder, with thousand fives.

nenalty, and should not escape bedefense. Hanging or electrocuting too soon forgotten, but a life sentence in a penitentiary will serve a good purpose in deterring other offenders.

Man alone is and shall be our god.

future life ought to be, Mrs. Evans Photographic Trickery. "We have no right to say there is

Again it is in Evidence. When will the deluded learn that no law or principle of Nature can be transformed or changed by mortals or spirits, hence the impossibility of a realm of the supernatural.

Having received from Mrs. Julia Coyle of Los Angeles, Cal., a communication lauding the work of the "Spirit" photographer Wyllie, we sent two specimens of his work which she furnished us, to the eminent scientist, Prof. Lockwood, for critical examination. One contained four faces, and the other a cluster of flowers with a face therein. The following communication shows the result of his examination.

To the Editor? - The two specimens ing the farthest away from the camof "TRICK PHOTOGRAPHY," some- eru. times called "spirit photographs" by This picture does not take on the the ignorant and over credulous, came semblance of a group, for if so, the duly to my hand for analysis and re- two clear spirits in the foreground view. These clumsy specimens of must have sat squat-flat on the floor, photographic fakirism were made or while the spirit lady in the center of

of Wyllie, of Los Angeles, Cal.

tors by placing before the public such a stool to be one of the quartet. of his duplicity as these specimens contain. And if the party for whom these pictures were made could be led to see that there can be no optical or chemical action and reaction in thought or human volition cannot change the tendency of chemical action in photographic process, or lengthen or shorten the real distance between the article photographed and the camera; it cannot change the curvature of the lens and their focal length; thought cannot make a flower larger than it really is by line measurement, or a "spirit head as small as a common rose—if this party could the group is put together indicates be induced to study these factors of the "printing-in process" from several the art of photography they would negatives, each of which had its own have a more valuable acquisition to polar attributes, the result of the their photographic laboratory than a chemical reactions taking place in the Kodak camera and a developing dish.

Now it happens that if these photos had been made in the way the accompanying letter from Los Angeles claims, every one of these principles of optics, chemistry and dynamical law, so-called, would have been transformed, from which it would appear that any so-called law of nature could be set aside or transformed by the silly thought of an over-credulous intellect.

sumption is on the part of the operanot taken at the same time, the artist rights of citizenship are denied. must confess to two separate negatives in the production of this picture. As the artist would not confess this much, we will follow up the presumption that the face seen in this bouquet was taken when the bouquet was photographed, and we will see how this man's art shows him capable of men-

tal perjury and culpable artifice. Applying our areometer to this phoof the law of optical dynamics. This then to The Hague. law is sometimes called the law of

graphic film. Since it would be difficult, even in California, to find a rose as large as passage for this time of the year. the average human face is, it follows It has been much like the winter that the face in this instance was a storms on the great lakes, and most copy made to suit the relative size of our Bohemian passengers have been of the bouquet, and it was printed sick, but most of them have got their on the photographic paper before the "sea legs" on now, and are a very jolly poses for seventeen years? It is not bouquet was. The seeming picture of crowd, singing and laughing all the worth hell room, and it would be a the rose over the lower part of the time. They are from all parts of the waste of brimstone to confine it lady's face covering her chin and country, a number from Chicago. neck, is not the picture of any flower, but a little penciling of a film put | both been very well and have enjoyed on to deceive those who have eyes the passage very much. Mrs. Rich-Nearly every paper we take up has glass used in sunlight will reveal friends. an account of a murder in which the THIS EVIDENCE OF TRICKERY. assassin justifies himself on the score Then, again, the great divergency in of "emotional insanity," that being the character of the high-lights between the bouquet and the face indiing very angry. A woman feels she cates negatives of separate chemical has been insulted, and retaliates by density, in which the greater density of the original film containing the picture of the face is found. It is quite represented in the report of the Directhe defense of "emotional insanity," evident that the face in the bouquet will result, before its pernicious in- is a copy of the photo of the central fluence is lost, in the sacrifice of a figure in the second specimen, which them long ago, by the Department. contains four faces of adult people, The murderer who knows enough each face varying in size from 100 to to kill, knows enough to suffer the 500 lines. The two faces in the foreground of the photo are smaller, and cause of the newly modeled American one of them considerably smaller than be counted? If so, send in the reports those in the background. This is the of your local societies.

HARRISON D. BARRETT. may not be the proper caper, for it is reverse of the law of inverse squares, since the faces in the foregroundas seen in this picture-should be larger, being nearer the camera. One

face, and the only one in the back-

ground, is the largest one of the lot.

exposed, it is claimed, in the dark, the plate must have knelt upon somein the studio of a man by the name thing to make her high enough so the heads of the two in the fore-If Mr. Wyllie knew anything about ground came up to the lower part the mathematical principles underly- of her bust, while the person in the ing optics, chemistry, and photo- background (I can't tell whether it graphic formula, he would not care was intended for a man or woman. to expose his ignorance of these fac- it is so dim) had to stand on air or

Three of these pictures or faces

were printed under isinglass, or a film of celluloid, to give the face that chalky whiteness which jingo photographers employ to simulate a photographic angel, and while it produces a peculiar effect, it invariably throws the picture out of focus during the time it is being printed. Nearly all photographic angels are out of sharp focus in the print, and whenever you see a spirit photo of this kind you may be sure that it is a fraud. We have not at hand the apparatus for indicating the various densities of the films from which this conglomeration was made, but the way film when each negative was made. That anyone can imagine that such a carcless mixture of chemical and optical physics is of value to the cause of Spiritualism is one of the greatest mental phenomenons of the age, and if there be such a state of mind as that indicated by the term "Dementia Americanis," it certainly will apply here. THAT SPIRIT PHOTOGRAPHY found in the realm of natural philosofound in the realm of natural philosoT. F. KEOGH. phy, we feel abundantly able to prove but this mental chicanery practiced by examine is the bouquet of flowers containing a female face. Now the pre- lous and unsophisticated ought to receive the condemnation of all honest tor that this face was taken at the men, and to consign those who pracsame time as the bouquet. If it was tice it for gain to the realm where the

Yours for demonstrated truths. W. M. LOCKWOOD.

GREETINGS!

They Come from the Hague Delegates On Board of the Steamship La Bretagne, June 9th.

Greetings, on this French line to we find the face of the lady to be steamship, 540 miles from Havre, smaller in diameter than the rose at which port we expect to reach early the right hand side of the face was. next Tuesday morning. From there we This is a violation or transformation go to Paris, for a day or two, and

The passenger list of this steam-Hiram True, should have used Liar inverse squares, or relative propor- ship this trip is made up almost entions. Applied to photographic optics tirely of members of an International it means that the areas of the same Bohemian Society, organized years ago from the lens of the camera would pilgrimage of members from all parts result in pictures of these areas, of of the world every five years, to take formed--who would believe him on the same relative size on the photo- part in their meetings and contest in their Olympian games.

We have had a very tempestuous

Mrs. Richmond and myself have and see prot vo A good magnifying mond joins in kindest regards to all WM. RICHMOND.

TAKE NOTICEL ..

Spiritualists Everywhere Be On the

Spiritualists of the United States. do you want Spiritualism properly tor of the Census? If so, urge the officers of your local and State accociation to fill and return the card sent Every opportunity has been given us to prove by figures how many we are and it will be our own fault if we are incorrectly reported. Spiritualists have you the courage to stand up and

600 Pennsylvania Ave., S. E., Washington, D. C.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous .- Froude. The idle man is the devil's cushion whereas it should be the smallest, be-1 -Bishop Hall.

How It Was Done.

NO END TO TRICKERY.

It Comes to Light Daily-How One of the "Rev. Dr." Moore's Tricks Was Done-It Was a Trick.

the "physical manifestation" seances 'Angeles the "Rev. Dr." had been in of "Rev. Dr." Moore, during the past business only a few weeks before he winter, while he and his wife were so got into serious trouble, and here he successfully DECEIVING a numerous following here in New York.

One of the star features at these had written the name of a departed passed out for that purpose. Card of mediumship, I remain very truly and envelope were returned with the yours,

M. P. ROPP, message, and the seal had not been Brooklyn, N. Y.

broken. I took the trouble, howeve er, to examine the card and envelope when I got home, and found that by pressing the envelope tightly against the card I could plainly read all that was written on it.

The Californians seem to be less To the Editor: -I attended one of guilible than New Yorkers, for at Los continued as a "HOWLING SUCCESS" for several years

Affairs of this nature are like a performances was the giving of type-milistone about the neck of true Spirwritten messages to the sitters, who itualism, and its sublime philosophy. Wishing The Progressive Thinker friend or relative upon a small card, unbounded success in its special work and then sealed the same in envelopes of weeding the fakes from the ranks

ard of Noble Perfection.

If there is any purpose in the plan

of the universe, in the multifarious

workings of nature, it certainly points

in the direction of growth, develop-

ment, unfoldment, and ultimate per-

on every side incessant, untiring activity. What does it all mean? Shall

we say "Nothing"? By so doing it

cannot alter one fact. No. it does not

fact that the rocks may be uncon-

scious of what is taking place within

themselves. Man has been pushed along from the ages of cannibalism,

and the sun would continue to move

Progression is the great law of cre

ation, and there is no thwarting the

There may be instances of seeming

the fall of man from the standard

of perfection when that standard has

been but once reached is as impossi-

ble as for ripeness to prove unripe-

ness, or perfection imperfection. In-deed, it never was possible for ripe-

ness to precede unripeness, but it

always follows as a natural outgrowth

The object of the creative intelli-

gence never has been accomplished.

The work of progression still goes on.

The planet has not reached its matu-

rity, as scientifically demonstrated

and man, the microcosm or little

planet who embodies within his own

personality all the properties of the

mother planet, is but in the very in-

Nevertheless the human race was

never so far advanced as to-day, and

each year brings new revelations of

steady progression. But we are far

from being perfect. The perfect man

or woman is not vain, not selfish or

deceitful as we are. We have still

to conquer ourselves, our passions

appetites, and the many little pet hob-

bles which confine us within the nar-row boundaries of self and keep us

from expanding in heart and head.

We have still to gain the balance-

ment of our moral as well as intel-

lectual faculties, a balancement of all

our functions, which alone can insure

Though we pay most, if not all

our attention to the bodily needs, still

we have not mastered the art of uni-

form development. But with the

tention to sanitary laws, coupled with

systematic exercise, pure air and sim-

plished in this direction towards fur-

nishing the requisite steam for higher

uniform balancement of all our facul-

harmony and consistency of

ties which constitute sanity, perfect

manifesting itself in wisdom, forhear-

ance, kindness, humility, temperance,

We ought to take an occasional

self-denial-in short, a perfect life

glance at ourselves, and set up in the mind's eye a standard of perfec-

tion worthy of imitation; an ideal of

It is the higher development and

development.

unison and harmony of action.

upon the human mnid.

of unfolded conditions.

AIM OF CREATION

PERFECTION THE

fection

MATERIALIZATION.

It Only Acts a Secondary Part in the Ranks of Spiritualism-An Interest- We Should "Set Up" in Mind a Stands ing Dream or Vision.

To the Editor:-In your issue of June 8, J. F. Baker makes the assertion, "Spiritualism must stand on the truth of materialization. If there is no materialization there is no Spirit-ualism."

I wish to state briefly that I cannot gree with him. While I believe materialization to be possible, I consider one of the phases of mediumship of east importance.

How many of us would reject all of the more ennobling, soul-southing ruth Spiritualism has given us, even if it were proved that all so-called materializations were fraudulent.

Would it not be beter if some of the money spent in materialization if even that truth had never dawned and other phenomena were used in efraying expenses of the more spiritual lecturers in the movement, and wider circulation of The Progressive plan of the Supreme Intelligence Thinker and other literature having an uplifting tendency?

Many of the lectures and articles ecently published in your valuable aper would do splendid work if pubished in pamphlet form and given wider circulation. I regret that there is no medium

here and but few Spiritualists, but I have found two persons who have promised me they would subscribe for your paper. I had given them cop I am a railroad man, employed at

night, and having some ability as a magnetic healer, have been kept busy night and day nearly. Last evening as I was resting for a few minutes I had a peculiar dream, or vision. I dreamed a great calamity had occurred resulting in many being suddenly called beyond. beyond, as I called them together and explained to them as best I could their new condition, and how to make the best of it. I seemed to grow suddenly cloquent, and I seemed to see them as well as many mortals listen-ing intently. I finished with a lengthy poem, the language of which was not my own. I was then not asleep, and sat up and tried to write it, but could not. I lay down again, and it continued. It equalled anything I ever heard or read. It was real, and I realize it was being given by some advanced spirit. I would give a great deal to be able to get it on paper; per

haps I may later. wish to endorse your editorial 'Well Meant Advice Not Accepted. IS A FACT, and its principles are in issue of June 8. Yours for a more

Shreveport, La.

THE PROGRESSIVE THINKER.

It Incites High Aspirations, and Pro motes Morality and Spirituality.

I do not believe that any person can carefully read this huge weekly with-out having his aspirations for right endeavors strengthened, and ability aided to put them in practice.

As to the morality of mediums, if the gifts of mediumship are inherited true and noble manhood and womanor acquired like music or mathemat- hood, of christian simplicity, not vanics, why should it change the natural tendencies any more than the former? intelligent understanding, not igno-Outsiders who know little of Spiritu-alism and less of mediumship, naturalism and less of mediumship, natur-ally think that the ability to converse but the question is, how much does with the spirits, the higher intelligences, must imply spirituality as well it make us grow, or develop us into

than those not thus constituted. Are musicians, artists, or eyen writers of verse more amiable and pleas- what it is called; but if it fails in ant or useful than the persons who are this particular, then it is worse than not devoted to some specific hobby? useless, inasmuch as it keeps us from Common sense, which is not very seeking that which might profit us. common, and tact, which is said to be

Strength—physical, intellectual. higher than talent at all times exer- moral-is the result of a gradual cised in the commonplace, every-day growth, and can never be acquired affairs, may unobtrusively do more by haphazard efforts, no more than to steady and balance the world than at the eleventh hour. It requires time

those making louder claims. continued in the life beyond, and there quires a much longer period to de-It is justly claimed that Spiritualism came to the earth to redeem the peo- theory that has ever been evolved to ple from ignorance, error, poverty and suppose that a man can carelessly go crime; that people live after the on his way through this life, making change called death is a fact that can no effort at improvement except in a be demonstrated. They are able to financial way, and then at the eleventh every spirit. Wicked men walk the cultured, refined, and radically streets here, and unless they reform changed, perhaps, from the natural to overcome their evil propensities a lifetime, as well as the depths of there. Some individuals are so obtheir previous beliefs, that it takes a mischievous doctrine, certainly this is long time. So you perceive how ad-vantageous it would be for all to "Be not deceived. God is not mocked." take The Progressive Thinker and whatsoever a man soweth, that shall learn about the country to which soon- he also reap." er or later they are destined to go.

Truths unapplied are practically miracles, of supernatural events, the useless. Preaching the truth and not suspension of the natural laws, and practicing the same is not convincing so forth, and try hard to make God

satisfying than orthodoxy gives, it must be promulgated and commended by persons embracing it. A sin day, we will most assuredly be overcommitted by them is more reprehen-sible than when committed by others. We have been blessed with funcwho are taught by the angels and con- Let us then see to it that we be not versing with them. People of the found like the man who buried his world do not consider that many who talent, but rather let us give them cross the portals of what is called immediate attention, so that when death leave behind saints of a higher called upon to render an account of grade than themselves, nor are the our stewardship we shall have some-people liberated from the flesh kept thing more to offer than good looks in idleness. The most erudite will and finely-made garments. find something to learn, and fellow beings to teach. Many pass on who have not learned the a. b. c. of Spiritualism. Other things they can teach and other persons must teach them Subscriber for The Progressive place and condition of the life after having left the body of flesh MRS. C. K. SMITH.

San Diego, Cal.

ity; of generosity, not selfishness; of

our creed profit us? How much does as morality on a more elevated plane true and noble specimens of men and women? If it does these things for

Strength-physical, intellectual, or

and a systematic course of training to Progress begun on earth will be develop the physical man, and it rewe recive just what we lived for here velop an intellectual and moral man, It is, indeed, the most lamentable "try the spirits" and do not believe hour expect to become immediately before entering the spirit world have effects of the most vicious habits of ignorance, and all for the mere askstinate by nature and so tenacious of ing. If there could be concocted a

We are very fond of talking of and his laws conform to our little pet If Spiritualism has something more ideas, but if we continue to ignore these immutable, impartial, and therefore just, laws, governing us day by We have been blessed with func-The world expects more from those tions capable of great possibilities.

> FRED K. DUGGAN. 993 Lexington Avenue,

New York City.

THE NATURE CURE.

A pamphlet replete with most excellent suggestions. Price 25 cents. Address Henry Lindlahr, M. D., 308 Ashland Boul., Chicago, Ill.

was hungry for a sensational career.

She was uneasy, fault-finding, indo-lent; a victim hunter; a parasite who would attach herself to whatever and

whoever would feed her -a "sponge"

which would absorb without benefit

whether filled with water, milk, or soup, but would spoil for all other use the nourishment at hand. But here

yours, where I could rest and be de-

veloped for my glorious mission. I

will say that I have been a lifelong

church member—am a Methodist still. But I am not satisfied. I trust, my

dear sir, you will answer at once,

bidding me come, although I am a stranger to you. If you cannot take

me, I will go into any family near

you. I will be subject to any dicta-

tions you may make to me. If this letter brings no answer I shall keep

on writing. Address Mrs. E. Blank, Lock Box 943. Blanktown, Ind.

This is not a fictitious letter. It is

the voice of a hungry woman. A woman who imagines she is magnetically starved, and I have no doubt

her husband is leached until he is as

thin as a ghost! I presume he longs

to die-and who can blame him? I

know, if he is a tender-hearted gentle-

man, he pities the lady he wooed and,

alas, won, and who has eaten him,

inch by inch, and is now ready for

But I hope you do, not. I hope you

have too much good sense to waste sympathy on anything so utterly fu-

might throw her the peace of your

home, the labor of your wife, the

fresh, sweet magnetism of your chil-

dren, your own soul, and still she

would be hungry. She begs to enter

constitution into that inviolable heav-

en-of home-peace—the family circle

She wishes the most cheerful apart-

ment, the easiest chair, the softest

couch and the sunniest window. The

most desirable food must be served to

her by the hands which, by prolonged

industry, have built the home, sacred

to love and purity. She even asks

the husband to become her spiritual

dictator, and after housing and feed-

ing her, send her off on a career of

sickly sensationalism. Such persons, whether men or women, remind one

of that contemptible bundle of feath-

ered meanness-the cuckoo-which

will not build for itself, but thieves

their devotion, driven out, loveless

and homeless, from their homes by

their united protection, and sent out

crying and lonesome into the world

from a ruined home and divided

hearts. Carnivorous human vampires

have no right to rob children of their

natural inheritances. They are rob-

bers of the darkest dye who despoil

Let them rave about the selfishness

of isolated homes, and the lack of

no fault of yours that they are can-

nibal in their constitutions. It does

not follow that you must stand still

and be eaten! The world would be

out another honest man, or woman,

But in the forest I see the little

carnivorous pitcher plant, holding up

its pretty cup, half filled with rain

tims, which, after crawling down in-

to its bearded neck, endeavor in vain

to get out, and after fruitless efforts

to do so, fall back into a watery

. In the blue sea above us I often

hear the cry of the little songster as

the horny spears of the hawk hush his

The beautiful antelope, drinking at

ome spring in the depths of an Asian

forest, moans in helpless pain as the

mighty lion pounces upon him to ap-

pease his hunger.

Kings hunger for conquest. They

marshal their armies; the fame-hun-

gry officers ride on glittering chargers

and cry their orders. The men fight

the wounded reel and are vanquished;

widows wall, children cry fatherless

and the power-loving despot's hunger

The religious fanatic hungers for

larger numbers and greater power. He writes his creeds, demands that

they be accepted, makes ready his in-

struments of torture sword, stake,

dungeon, wheel-seizes othe beretic

and with the shriek of a protesting

soul, and the cry of pain-bleached lips in concession, his hunger is sat-

The intolerant Rev. and his trained

soldiers of the cross, encounter a stal-

Thought. They hunger for the le-gions who rally around him; so they

hurl at him missiles of slander and

untruth; epithets which blight and anathemas which blacken, and if, in

weakness, one of his followers is over-

powered and falls, be it strong man or

defenseless woman, his hunger is qui-

hash of poisonous falsehoods-mouldy

blue blood produces men and women

who worship a carnivorous delty-

hungry for praise and abject obedi-

in the heart of the beavens, awaiting

the supreme moment in which to de-

stroy the major portion of his chil-

who sits enthroned somewhere

wart foe in the young giant of Free

and dew, for its innocent winged vic-

the weak and helpless!

music and tear his flesh.

homes!

grave.

is regaled.

eted.

and stagnant.

with her hungry eyes and ravenous

tile as trying to appease her.

another victim.

is the letter:

Mr. J. K. B-

Hungry People.

A Trenchant, Spiritualizing Lecture by the Poetess, Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio.

GENERAL AND MORE IMPERA- MOVES THE WORLD AHEAD.

THERE IS A HUNGER OF THE CAUSE OF ALL RELIGIOUS RE-SPIRIT WHICH IS EVEN MORE FORMS, AND THE POWER WHICH

HAVE BEEN SPEAKING, AND NEW GOSPEL INTO THE WORLD. nothing to see. WHICH IS NOT SO EASILY SATIS- THE MENTALLY STARVING SENT FIED. IT IS THE HUNGER OF THE UP CRIES TO HEAVEN FOR MORE SOUL AITER TRUTH, AND BEAU-DIGESTIBLE RELIGIOUS FOOD. speech to make to a woman almost HUNGER FOR THE FOOD UPON STARVED ON A POISONOUS DIET WHICH IT MAY GROW TO THE THEY COULD NOT ASSIMILATE, SO DIVINE PROPORTIONS OF ANGEL- THE ANGELS ANSWERED THE which will eat you all up alive!" HOOD. THIS HUNGER IS THE HUNGRY CRIES OF THE WORLD.

an earthly existence with the cry of the scantily-fed poor who are toiling hunger upon our lips. The first labor to fatten them, of life is to appease the demand of Anyone having eyes and using cries in imperative tones for the gaunt-faced women with hungry chil-wherewith to grow, and sets at once dren clinging to their skirts, who sew to work to appropriate the material at its command—to take the first step body together. In constant fear of forward in the shrouded labyrinth of of sickness, and eviction if the fingers a never-ending life. The ceaseless are palsied or stop for rest, they have struggle to gain maturity, and com- not even time to join in the chorus parative perfection, begins with cries singing the doleful "song of the shirt" and struggles, and so it continues which Tom Hood's sympathetic soul along the snow-frosted and bloom- gave to the world. laden years, until they are lost in the unmeasured life which is no longer

If we could only preserve the pure tastes of childhood how much more into heaven. I hope jobbers will have effective might be our lives. If we done all their scheming here in the were wise enough to guard them, to prevent their becoming vitiated and fangs from the flesh of my sisters.

As we commenced life needing food, our journey, and I doubt if ever in our journey, and I gount it was the future which stretches before us life worth living.

This hunger of soul and body somesupporting, needing nothing, asking we see the half-frenzied strikers rushnothing, receiving nothing. Sure it ing forth with torch and knife to is, if we ever do reach that Godlike self-sufficiency we shall never more feel the pangs of hunger. Our souls labor and silently hope for a good will femily he more for that which nourishes their holy longings, and bloodless! eyes which plead on earth will no longer pray in silence for something which is even more general and more more divine than earth can offer. I imperative than that of which we have know not what satisfy that strange, been speaking, and which is not so heavenly country may yield us, but easily satisfied. It is the hunger of I expect to enter it hungry-hungry hungry for their gentle welcomes and for the wisdom of the holy augelsloving words—hungry for the purest friendships and the holiest communion of souls—hungry for heaven's melting music and unpainted beauty hungry for the things of which I have dreamed but have failed to find on earth-hungry for the rest which cometh after the battle—and I know

I shall find it all!

And still I shall want until I know all there is to be learned in the universe of my Father. I shall be hungry while I am imperfect, and the one who want something ahead who make the swiftest and bravest sallors on the ocean of life.

This was indeed startling! But allof ages which lie before me until I reach the white heights of a perfect soul I cannot count, but of our needs the world. The mentally starving sent and the Divine Father's ways of an- up cries to heaven for more digestible swering them when we shall have passed on to the land of sunshine and and starved on a poisonous diet they eternal spring I will not now conjecture. I trust and bide my time, meanswered the hungry cries of the world. while reaching up for the guidance and assurance of the lily-handed angels, who have climbed up, treading, as we do, the thorny highways and byways of mortal existence to the country which lies in the blue distance

Let us think together of the hunger our present existence; not alone of that walling cry which comes from the physical demands of a starving body, but also of that spiritual hunger which is less discernible but not less demanding. It was the shrinking skeleton of starvation which caused and drove on the French Revolution, with its horrid retinue of terrors. Do you think a well-fed nation could have enacted that tragedy? It is the hunger of Russia's serfs—now technically liberated, but still taxed until with the most meager of diets they are obliged to mix chopped straw to eke it outwhose strongest food is black bread and onions, which is thundered in the desperation of the nihilists. The wrongs of the downtrodden subjects White choral bursts of symphony of the most indecent monarchy on the face of the earth are so great that they have almost driven to madness the would-be savior of the poor. We sometimes shudder at what would seem to an American remorseless atrocity, but we also stand aghast at the wrongs which nurture and feed The cold, unobserving selfishnes of a lineal aristocracy, with its bound less and bottomless wants, and the squalid poverty of the labor-chained millions to support it! If one word one thought, uttered or printed, is put out in remonstrance, the old tyrant growls and "Get thou off to my hellmy Siberian prisons-and after George Kennan's disclosures, aided by the entire press of our country, we all of us know what that means. And knowing. is it any wonder that we are disgustingly surprised that our freedomloving America should have a little squad of United States Senators mean enough to meet in secret session and pass an extradition treaty against Russia's political refugees! Must our country be made a hunting ground for the blood-hounds of Russia to chase down free thought? Must we hear her chains clank and her victims moan on American soil? A loud shout goes up to the ear of Columbia thundering "Noi" and a protest against the treaty and against the

ions and methods. Loose Ireland from the roke of opins singing the old songs, "Erin Mav-

ecrecy in which it was passed. It is

ad unworthy of American institu-

burneen" and "Erin go bragh."

IT WAS THE HUNGER OF HU-TIVE THAN THAT OF WHICH WE MAN SOULS WHICH BROUGHT OUR

We are ushered upon the career of at their own well-limbed bodies and

The little human organism them may see in all our cities pale,

These poor creatures are too often compelled to brace up their starving bodies to the sacrifice by the use of In the start hunger is generally narcotics, and then hope is indeed legitimate in its demands. The appetites are ratural and healthy. The I trust that the cry of these hungry child simply claims its right; it does not wish to rob others to feed itself; it does not cry for pernicious indulgencies; its hunger is only the dependency of the second control of the second contr mandfor healthy growth, and its labor our robes will not need be fashioned is solely and justly in its own behalf. by a class of hollow-eyed, white-lipped sewing angels who starved from earth

turned into agents for destruction instead of agents for development, we mines, buried from the sunlight, al-We do not forget the toilers in might indeed ornament this world, ways in more or less danger, crouch-and hungry people would cease to be beasts of prey, seeking whom they to day-close for scarcely enough to may devour. ing nothing of luxury, elegance or so we continue to need it all along beauty, little of the society of home or family, or of anything which makes

be absolutely self-contained and selfwill famish no more for that which time coming. May it come soon, and

There is a hunger of the spirit the soul after truth, and beauty, and all excellence. The hunger for the food upon which it may grow to the divine proportions of angelhood. hunger is the cause of all religious reforms, and the power which moves the world ahead.

So my friends you may know when you are wanting nothing you are not likely to advance much, but will float sweetly on the billows, dreaming of

It is the hunger of human souls which brought our new gospel into religious food. Souls were dwarfed culd not assimilate, so the angels an

White angels cleft the airy sea And said "O, Earth, we pity thee!"

The ceaseless moaning from the vales Has burdened all thy fragrant gales.

The dripping of so many tears Has saddened heaven these many

years. Then all the air grew strangely sweet With chiming of the angels' feet.

Homes full of mourning grew more light

With wavering clouds of raiment white.

And all the air was full of songs Of Earth's redemption for her wrongs

Jesus the crucified, the good,

Sang the grand song of brotherhood

Earth's fallen angels, sunk so low.

Peered up through smoky clouds of

And having rent their veils away

They ran to greet the songful day. Those who were slaves to blighting

wrong Cried: "Lo! of Freedom is the song." The toiler caught the melody And cried: "They sing equality!"

Woman who sat with bended brows, In the draped windows of her house

Arose, and felt the tides of strength Throb through her languid-heart at

And stepping forward, hand in hand, With man she murmured: "Life grows

The little children jumped in glee And cried: "The angels sing for me!" O, Earth was one grand music hall Bringing some melody for all.

And yet this heaven-sent beneficence shame to the United States Senate, made a great disturbance in theological circles, and one witty writer likened the church to the oldwoman who "didn't" live in a shoe. She who ression and starvation and we shall "didn't" live in a shoe lived in a gain hear her young men and maid-strange old house lighted only by a skylight, and having but one door. Nobody could open or shut the door Men can be brutalized by luxury as but herself, and she claimed she could well as bratalized by want. They will see through the door as if it were unrelentingly clutch at the meagerest glass. She had a great many children fruits of hungry toil. They may be- and grandchildren who troubled her come stunters and deadeners of their greatly to know what was beyond the flows who are stived and immured door. She threatened and scolded, but shows what cowards men will be when the bitterest destitution. They look it did little good. One day a knock- they are committing crime. People

'Nothing," said she, crustily. "But we hear it, Mother."
"Nonsense! I don't hear anything."

"But, Mother, are you not a little "I, deaf?. How dare you insult me?" I can hear anything there is to hear! Nobody ever knocked on the other

side of that door and never will."
"But, Mother, look! the door is opening now-now we can see beyond the door!"

The old lady looked daggers and told them to go away from the door and stop meddling with it. "But look, Mother, see!"
"I can't see anything and there is

"But, Mother, maybe your eyesight is bad."

"My eyesight bad! That's a pretty "I tell you," said she, "if you don't come away from that door, children,

The saucy things laughed and said: The monsters look like Mother, and sister Mary and baby Bess, and brother John, who died and went to heaven. The monsters are only heav-

enly visitors, Mother." The old lady went into a dizzy spell, but declared the door was not open, and never could be opened.

She crossed her feet and took a pinch of snuff, having placed her chair against the door.
"Mother! Move away! The door

is opening! You will be hurt!" "Hurt me? Nobody can hurt a woman two thousand years old!" But the door opened, upsetting the old woman and spilling her snuff. She had a stroke of paralysis, from which she never recovered, but the angels

marched in singing songs of joy! Thus it came with such power as argument, nor persuasion, nor threats, could master. And it has proved a healthy diet upon which souls have expanded into happy and healthful

Sometimes the hunger becomes abnormal, and there is a craving for impossible things, and things which are harmful and demoralizing. We can all recall instances where mortals have relied too much on the aid of immortals and done too little in their own behalf: But the few sad wrecks have taught the lesson of self-reliance to others, and advancement goes on.

The nobleness of life depends upon its consistency, clearness of purpose, quiet and ceaseless energy. All doubting and repenting, when we come down to the strict analysis, are vice as well as misery. You ask, "Must not one repent and hesitate when one can't see one's way?" I say, with emphasis, we have no business to get into any way we cannot see. Our intelligence should be in advance of our acts. Whenever we do not know, we are liable to do wrong. "But," you say, "not in the dread-

ful way.' Yes, many times in the most selfdestructive way. Think of those who have put aside reason and walked Do you not recall a ghostly blindly. train of ruined souls which it would almost require a crucified God to redeem!

It is not well to turn the angels into nurses to watch us grown-up babies! We need not burden them with what we shall eat, how we shall sleep, who is our affinity, will we die before or after our companion, should they marry again, etc., etc., etc. This brings to my mind a credulous old soul in New York State, who

formed the habit of consulting a certain medium on everything.

This was indeed startling! But allbelieving, he started home and with a wise look in his eye asked his wife of two cemeteries she would prefer to be buried in, in case she

should die. She looked up with big eyes. "Why, Asa!" she exclaimed, "what is up? don't think I shall die as long as I am doing the work of seven in the

family-washing and all!" "Wall, maybe you won't," said he, "but Mrs. Little-Brain had a vision and saw you with your hand on the latch of the gate of glory, and she says you said: "Tell Asa Widow Little-Brain's his spirit mate!

I am happy to inform you that the smart old wife had sufficient strength to root out all that nonsense and lived to attend Widow Little-Brain's

This age is one of unrest. Every day must have its sensation and its excitement. An appalling instance came under general observation within the last decade, and the two principal parties in this "pleasure exer-tion," as Samantha Allen would call it were the two monarchs. William II

of Germany and Franz Joseph of Austria. They wanted something sensa tional and so they planned a long distance ride from Berlin to Vienna, a distance of four hundred miles, and the conditions of this royal atrocity were that the horses were to be rid den without food or rest the whole four hundred miles, and the winners were to receive prizes from these mon

What was the result?

archs.

Nineteen splendid horses lay dead on the road, and as many more died in great agony after making the distance. Count Starhienberg's splendid bay gelding Athos won the first prize, but he died after intense suffering and one cannot help feeling it would have been better if the brutal count had died and the noble horse had A hunger for excitement and notoriety which would induce two 19th century monarchs to commit isfied. such an atrocity makes one cry to God for MEN and not BRUTES to sit in high places.

Another laughable instance of a perverted hunger for excitement mani-fested itself at Norwich, Conn., one Year's eve. One hundred sports of that place concluded they would open up the record for the new year by having a cock-fight in an old hotel three miles out of the city. They procured fifteen game cocks, went up into a third story chamber and, having muffled the windows, felt secure and in for a great time. There was also a Law and Order Society in Norwich. and when the show was well started the officers of said society went to the hotel. The proprietor showed them up, and with a loud rap on the locked door, they demanded admittance in the name of the law. Utter consternation seized the sports and every one of them jumped out of the third story windows—a lusty fellow of 210 pounds leading the procession He was killed by the fall; others had broken limbs, made bruises, and all of the M. D'.s of the city were kept busy to heal the law-breakers.

ing was heard on the other side of the door.

"What is that, Mother, a-knock-ing?"

"Nothing," said she, crustily.

"Nothing," said she, crustily.

"But we heard on the other side of always pay dear for satisfying abnormal and sinful hunger.

I do not know that iffese exibitions are worse than a lase of another kind which it yenture to give you, although the vaults of death and oblivion. But we may all be choosers of the viands which it is not a pleasant resident. I make an on which we grow and may we estimate the world labor and keeps us all movement ing. We tire of his orders, but we must obey, for he holds the keys of the vaults of death and oblivion. But we may all be choosers of the viands it is not a pleasant resident. I make an it is not a pleasant recital. I make an on which we grow, and may we esextract from a letter received—it is chew all that which is poisonous and only one of many-ifron a person who unclean, eating only the best, until we feast on the bread of divine love in company with the angels in our Father's house, which is eternal in the heavens.

THE NEW YORK CONVENTION.

Interesting Notes of Persons, Work and Incidents, by an Honored Participant.

Dear Sir:—I am auxious to spend some time in a healthy and cheerful To the Editor:-In the glow of enthusiasm produced by the success of family where I can gather strength he New York State Association Conand pleasure-I need this and must vention of Spiritualists, held at Rochfind it. I am impressed that I have ester the 7th, 8th and 9th insts., a mission to perform. I do not know what it is to be, but I must change feel impelled to ask the favor of your columns for some of the details and my surroundings. My duties burden incidents which cannot well find space me. I shall throw them off at once. in the official report by our worthy My domestic relations are not satissecretary. factory. I am magnetically starved, The weather was ideal--sunshine and would like to go into a family like

balmy air, without excessive heat. Nature had donned her beautiful dress of green, and deferred nutting on other colors, in blossoms, until our arrival. Plymouth Church, the newly acquired Spiritualist temple, of spacious elegance, was artistically decorated, and our welcome and enter and his Society was as hearty, as gracious, and as generous as the most exacting could wish, placing us under deep obligation and filling our hearts with grateful appreciation.

Not only were we continually waited upon, favored, and assisted but the church was at our command gratuitously. The fine choir accompanied by the excellent organist upon the magnificent organ, favored us afternoons and evenings and on Sunday all day with choice selections abundant in solo and quartet parts. All calculated to inspire the mediums and lecturers to their best and to produce in the minds of the listeners an attitude of receptivity most desirable; and all this for love, "without money and without price."

The attendance was large, the interest intense, and the work accomplished satisfactory. The new board of trustees is composed mostly of the old or former board, and the keynote of harmony so universal heretofore bids fair to lure and lead in the

We shall have the same missionary, Mrs. Tillie U. Reynolds, who has so faithfully and successfully conducted the work in past years.

It is hoped that the earnest Spiritualists interested in the advancement of our cause will follow the noble example of our colleague, Mrs. J. H. R Matteson, of Buffalo, who donates one hundred dollars this year, as she did last year, for the propaganda by the

The reports from societies and from the missionary field where, as yet, no organizations have been formed, were most encouraging. We were favored with masterly and

into a nest already made by some nobler specimen of the feathered creainteresting addresses by Rev. B. F. Austin, Prof. Lockwood, Mrs. T. U. Reynolds, Mrs. Clara Watson, Mrs. Gertrude Mudge, Mr. Charles Hurl-They are unworthy of the place they ask in your home, and you have no right to grant it; no more right than burt, Mrs. Adeline Cooper, Mrs. May right to grant it; no more right than A. Price, Mrs. Clark, Mr. Dell Her-you would have to let a starved wolf rick, and others. Sunday morning in among your rosy children to feed the service assumed the form of a upon their tender, flesh, and bright symposium where a number of speak-blood. I rejoice that the day for such were heard. Miss Sarah A. Woodsenseless desecration of rights is al- ruff, the State Secretary, recited the most past. I have seen homes, happy following original poem impressively, as the fabled Paradise destroyed by and it was well received: these hungry people. I have seen (Original poem by Sarah A. Wood-wives—true, saintly and divine in ruff.)

From over the river they beckon me these hungry women. I have seen I hear the sound of the crystal sea, children robbed of their parents, and My soul is a rhythm of ecstasy.

> leave behind all sorrow and care, The sigh of anguish, the cry of despair,
> All these I remember no more over

there. When I go to my own.

I am tired of toil, labor, and tears, sympathy in this cold world. It is Of sowing the seed through weary years; But the harvest will bear me no

doubts or fears, For I go to my own. I see in the west the waning light,

and nothing gained.

O, hungry world! I would you could be appeased without devouring The day is done, soon it will be night: see through the twilight the stars so bright As I go to my own.

The call will come over the crystal A bed of flowers, a dreamless sleep; For one you loved fondly you must

not weep When I go to my own. The world may not miss me, I shall

not care, When I reach that city so bright and fair, For angels will meet and greet me

there-I shall have found my own.

Mrs. Margaret Gaule Riedinger, the enowned test medium, was in attendance and her work was startling to skeptics and comforting to the sorrowing. She won all hearts, and her marvelous readings awakened such interest in the cause that the outcome cannot be calculated or estimated. Her popularity was great, and she will receive a warm welcome when we meet again in the same place to conduct the next Annual Convention, for the State Association was invited by the Rochester society to come again next year, and the invitation was quickly accepted.

Miss Floy Cottrell gave marvelous manifestations in spirit rappings, gratifying, electrifying, and mystifyng the large audiences. Among all these glad features of

the convention, we were saddened and disappointed by the physical inability of our sister, Mrs. Carrie R. S. Twing, to carry out her part in the program. Strong combined thought will, we trust, help to restore her to her usual attitude of keen perception, happy expression, and genial helpfulness: let us all join in sending to her our best thought.

At the Sunday afternoon session

But the carnivorous hunger which most impressive ordination ceremony kills to sustain life is not the kind took place when Mrs. Adeline Cooper and Mrs. May A. Price were ordained to preach the gospel of Spiritualism, ask is to thrive naturally and healthfully, preferring a diet of truth to a Memory adds to its store in noting the fruition of long-wished-for conand tainted-which would turn fresh ditions and the outcome of careful bright blood into that which is blue planning, culminating in successful results, as illustrated by this rambling Healthy hunger and bright blood build up angels on earth. Stagnant, comment on the convention so re-

MRS. MILTON RATHBUN. "New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts.. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, against their will. Hunger is the tyrant which makes \$1.00.

cently adjourned.

Married at the bride's parents, a

the noon hour, June 2, Miss Rena D. Chapman, former secretary of the Michigan State Spiritual Association, to Mr. George Meyers of Marcellus. Miss Manda Welker, the little niece of the bride acted as flower girl, and followed by the now Mr. and Mrs. Meyers, and Mr. and Mrs. H. G. Welker, sister and brother-in-law of the bride, and Mr. Archie Woods, the justice who performed the ceremony, all wearing their office regalia of the Rebecca Lodge, and Mr. and Mrs. Chapman, they marched to the parlor which had been decorated with flowers and ferns, and where the guests were assembled. The services, in a few wellchosen words, were preceded by a moment of silent prayer, Immediately following the ceremony, Mr. Chapman gave an inspirational poem, as follows:

We will try to tell you a story Of the days of long,long ago When the fields were all a wild wood-

Where grain and the grasses now grow. And the scene was an open

land, A woodland just north on the hill; From the hill-side out through the moor-land

Ran a beautiful sparkling rill; And down by the rill in the moorland Grew a rose-bush so tall and strong,

and the birds, that beautiful morning, Were chanting their sweetest love-And the sun was shining above us

... And the air was balmy and free-It was then that we found this treas-The roses were destined to be.

We waited and watched for the roses Till the buds began to expand, And to give out the rarest perfume To breezes that passed o'er the land. And as we went to them one evening

When the clouds were crimsoned o'erhead. The roses had caught of their splen-A blush of the deepest of red.

And this red, red rose is an emblem, Of a love that is holy and high, love that endureth forever, And never, no, never can die!

We looked at this beauty and won-If it could be there all alone For it seemed so strange that it should

Though others to us were unknown And we looked by the foot of the hill, And we found another one there, Its leaves were so green and buds so large. We knew that some beauties were

there. And the buds were ready to open When we left it just for the night.

Had painted the roses pure white. The white rose indeed was an emblem Of true purity, grand and high, We would that all world folks could

live it. As they will in the by and by. But once on the brightest June morn

These roses, the white and the red,

Were touched by a fair angel's fingers, And lo! the two roses were wed. and for year after year these roses

Lent their sweet perfume to the air, And lived out their beautiful message, Of their love and purity rare. When we found that another had

grown In the space just between these two. And its roses were wonderfully fair, As we saw them sparkling with

dew. and partaking of each of the two. By nature's eternal decree, And thus blending the love of the

With the white, as pure as can be. And it gave us an emblem so grand, So true and so lovely, we think, In this blending of white with the red Which gave us the beautiful pink. And so may your whole lives ever be,

As the red and the white of the rose, Nature's emblem given to you. May your thoughts be as pure, and your acts.

Just as full of love, and as true.

As high as your souls can e'er think May they blend like the red and white

In the rose of beautiful pink. May the work of your lives ever be The highest, the purest and best, So that all those who meet you may

know By harmony true you are blessed.

THE WORLD OVER.

It Is Interesting to Note the Interest Taken in Occult Subjects. Everywhere. The following from the Chicago Ex-

aminer affords an illustration of what is going on in the world: Naples, Italy.-Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritual istic phenomena, and have been meet ing in the physical laboratory of Naples University. The famous medium, Eusapia Palladino, has been called

been admitted to the five seances which have taken place. An official report is to be published by the committee and is awaited with the keenest interest in view of a declaration made by the members in the columns of the Tribuna to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior

n by them, and only scientists have

to any other force yet known. According to the unofficial statenents the results of the seances exceeded all expectations. The most striking phenomena were witnessed and in each case photographs were taken. These phenomena included: The materialization of some twenty

spirits. The transportation through the air of numerous articles. The lifting of the medium from the ground by some unexplained agency. The appearance of many strange

The passage of solid bodies through other solid bodies without leaving traces of their passage. The mysterious lifting into the air

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Following are a few of



let.
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weeks. He says he can now see as well and as far as anybody.

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General Survey.

The Spiritualistic Field-Its Workers, 125 Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT |

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

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

W. V. Nicum, prominent as lecturer, writes: "In this day of combines and through a culmination of circumstancexpect by the 1st of July, 1907, to withdraw from the commercial world. for a time, at least, in which I have engaged for years; therefore I shall be open for engagements as lec-turer, either for itinerant work or a permanent engagement of six months or a year. I hope the time will come ere long when associations will engage speakers or mediums of their choice. and keep them long enough to show which means in time a spiritual Spiritualism. Address me at my home, 631 River street, Dayton, Ohio."

Mrs. E. L. Nicholson, a cultured lady and a most excellent medium, late of San Diego, Cal. was in the city last week. She will visit Lily

George B. Warne lectured last week at Sturgis, Mich.

E. R. Fielding writes from Washington, D. C.: "Harrison D. Barrett remain in Washington most of the time during the summer. The home of Mr. and Mrs. Wm. Bakman was the scene of a very happy event, it being the birthday of Mr. Bakman; was surrounded by his children and grand-children. Beside his family, those who came to do him homage were, Mr. and Mrs. M. T. Longley Secretary N. S. A., who made some congratulatory remarks. Harrison D. Barrett, President N. S. A., spoke kindly words to the dear brother; followed. Mr. F. A. Wood, our genial president of the Joint Association, M. H. Steinburg, Mr. Allen Hodge of Lynn, Mass, and others, followed with remarks. After a few musical selections by Mrs. Blanch Bakman Brown of Baltimore, Md., and Bertha and Lloyd Bakman, and Beulah Emmerson, refreshments were served, and with god wishes to the host and hostess, we all departed to our homes. Mr. Keeler, the slatewriting medium will dpart for his summer home at Lily Dale, about July 1. He will be accompanied by his wife and son, Earl. Mrs. Holly, sister of Mr. Keeler, has departed to her home in Brooklyn, N. Y. Mrs. Mary Keeler of 1343 Euclid avenue, will spend a portion of the summer at Lily Dale, accompanied by her daughter, Maude. The Temple League meets every Wednesday evening, at the home of Mrs. Farrow, the President, No. 50 M. street, N. W."

Mrs. Laura G. Fixen delivered the opening address at the Paducah, Ky., Chautauqua. She has also lately lectured at the Kingfisher, Okla., Chautauqua. Last Sunday she lectured in Kansas City, Mo., and then on Atchison, Kansas.

A very pretty home wedding was celebrated June 12, at the residence of the bride's parents, Mr. and Mrs. Arthur Steggall of Owosso, Mich. The contracting parties were Thomas N. Veit of Indianapolis, Ind., and Miss Nellie May Steggall. Mrs. A. E. Sheets closed the meeting June 9, of the First Spiritualists' Society, of

Jackson, Mich. Samuel A. Huntington of Malden, Mass., writes: "Mrs. M. A. George, of Boston, was the speaker and message bearer on Sunday evening, June Mrs George chose for her theme 'The Cross," giving a fine address, filled with Spirituality, love and sympathy. After the conclusion of her address she devoted an hour to giving few well-chosen words of encouragemany fine messages. Mrs. George, although young in years, is a fine me-Oliver Thomas Newcomb of Boston, will be the speaker and mesbearer on the 23rd, and Mrs. Annie M. Coggeshall, of Lowell, Mass., on the 30th. Our Sunday evening meetings will be discontinued through July and August, but the Thursday evening and 11 a.m. and 3:30 p.m. Sunday circles, will continue through the summer."

Mrs. S. V. V. Booth writes: "Mrs Fannie Spalding of Norwich, Conn., has been speaking for the so-ciety of Hardwick, Vt., for three Sun-The meetings were held in S. V. Hall, both afternoon and evening. The charming personality of Mrs. Spalding, and the beautiful and instructive lectures given by her guides. have done much to deepen the inter est in our town in the Religion of the Angels. The tests given by her little Indian control "Ulla," were well received. We trust the time is not far distant when she can again serve our society.

Mrs. C. A. Thompson writes: "The Fraternal Daughters held their semiweekly meeting, Wednesday, June 19, at the home of Sister Jennie S. Adams. The afternoon meeting was taken up with readings, by the following mediums: Mrs. Dr. Caird, Mrs. H. Lichtig. Sisters J. S. Adams, Knapp, Minor, Bloom, Howes and Brother Traver, and Thompson. They served supper at 6:p. m. for 15 cents a plate, which was a credit to the society. In the evening we had a "snipping" party, was attended by a very nice crowd of friends, who showed their appreciation of the untiring efforts of Sister J. S. Adams, who had her home decorated very artistically with orange and green streamers, and every? one seemed to be very much interested in trying to see who could get the best "snip" when blindfolded. When our meeting came to close we were able to add another good round sum to the treasury of the Fraternal for The Thinker. I am lost without Daughters. Our next meeting will be it; it has woven itself into the web held July 3, at the home of Sister Roe, of my life so that the pattern is 1151 West Monroe street, at 2:30 p. not complete without it. It is a map m. On this occasion we are going to have what we call a "Black-Bird Pie," party. Come and bring your friends; and have a Fraternal Good Time, or as Brother Dr. T. Wilkins said a few weeks ago, "Let us all get Fraternal-

muummumi ka muummii ka muummii ka muumii ka mu BEAR IN MIND that the editor of The Progressive Thinker is in no wi responsible for the views expressed by contributors. He property, or may not, agree with their respective views.

> J. R. Bruer writes from Sterling, Kansas: "May I take the opportunity of speaking a word for your splendid paper? .It is eagerly waited for, and when it arrives our hearts are made glad, our minds enlightened, and our souls strengthened by the experiences and lessons therein portrayed. You are reaching the multitudes, and not only touching the great souls of humanity, but making conditions that these millions of unfolding souls may better manifest the philosophy of philosophies, the science of sciences, the religion of religions."

Georgia Gladys Cooley is home again for a short season of rest. She cannot rest long, however, for goes to fill an engagement in Michigan, on Sunday, June 30. She proposes to spend he giorious Fourth of July round about these parts, with friends. Good mediums do not find much time to rst; the people are so hungry for spiritual food. The people of Decatur, Mich., claim her promise to preside at a grove meeting on the their worth and give them a chance to above date, and the perfect success of build a Constructive Spiritual Church, the occasion hinges upon her and her corps of guides.

> A. F. Lee writes from Meadville, "Mrs. Georgia Gladys Cooley has just finished a very successful series of lectures here, followed by messages. Her work has been excellent, she holding the large audience that greeted her at each meeting so still you could hear the proverbial pin drop, showing she was greatly appreciated by all. Her messages were all recognized. She has, as on all previous occasions, added a number of new names to our society, and started many more to investigate the grand truth of Spiritual-It is with regret we learned of her intended trip to New Zealand, and thence onward around the world; but we must not be selfish, as others have a right to her time as well as us. as she will do a good work in whatever field she may choose to go. We wish ner a safe and prosperous journey. and await patiently the time for her return."

Mrs. Mand Lord Drake is in Chicago for a few weeks, stopping with her daughter, 16 St. James Place, and will shortly return to her home at Boulder Creek, Calif. Mrs. Drake has been doing a great work in New York City, speaking to crowded halls every Sunday.

A. F. Hill writes from Boston, Mass.: "Boston Sunday Newspapers often publish stories about spirit manifestations. One newspaper that is part of a two million circulation on Sunday, usually has one or more articles about Spiritualism There is no patent right on the manifestations called Spiritualism or Spiritism. Clergymen of several creeds in Boston, including some of the Roman Catholic and Episcopal churches, are teaching about spirit manifestations to great audiences. Truth has prevailed. We should proclaim about true spirit manifestations; by such, victories are

J. L. Mussena writes: "The First Church of Spiritualists in Williamsport, Pa., has been enjoying excellent treats in the lectures of Mrs. R. W. Barton of Rochester, N. Y. for the last six weeks. Her messages have

been recognized as true. Dr. T. Wilkins writes: "The Elgin Picnic was a grand success from start to finish. The early morning rain had laid the dust along the line of that splendid interurban electric line and cooled the atmosphere too a high degree of appreciation. About 200 people'were on hand at the dinner hour and partaking of the good things they each brought and spread upon improvised tables on Condon's lawn in the rear of his home, and which extends to the very banks of the grand old Fox River. Dinner served and the physical man replenished with tea, coffee and that pure spring water bubbling up at the foot of the hill, and the soul feast was spread before us. George B. Warne, as chairman, began in his pleasing manner with a ment and cheer for the outlook of the Cause in Illinois and in the nation. His address was well received, as were those which followed. As we kept no notes, and memory seems to be somewhat deficient regarding names, we should perhaps omit them entirely. but will say that Brothers MacDougal and Merritt, of Genoa, Georgia Gladys Cooley, Mrs. Isa Cleveland, Mrs. Weaver, "Mamma" Bloom, Mrs. Susie Thompson, Dr. Cross, Dr. Caird, and others gave either short talks, or messages, and your humble poetical servant, the writer, a poem appropriate to the occasion, which will appear next week. There were others who took part whom we will be pleased to mention when the names can be furnished. But suffice to say, everybody enjoyed the outing, the physical and spiritual feasts, with satisfaction only expressible in their smiles and silence. beautiful location and a beautiful vibration of soul force, mingled with the sweet songs of the native birds made the day one long to be remembered.

Mrs. Loie F. Prior, the eminent lecturer. after a wonderfully successful visit to Australia, writes to us from 1608 Fourteenth Ave., Seattle, Wash.: 'You will be surprised to hear from me in the West. I am back in Seattle, Wash., again, in charge of the First Society, which I served for two years before I went to New Zealand reached New York on the first of May. where I found letters which caused me to go at once to Logansport. Ind., where my oldest daughter was very Ill. Continued poor health confined me to the house, and as soon as she was better we started at once for the West. On the 21st of May, I was in Chicago, but remained only three hours, which was too short a time to call at the office of The Progressive Thinker. I was sorry to have been unable to do so.'

Mrs. M. A. Congdon writes from Hood River, Ore.: "Inclosed find the price of another year's subscription to me also, showing the topography of the spiritual-world to a rare degree, for by it we trace the rugged mountain ranges, the silvery streams, the full-breasted rivers, the restless oceans and outline the continents of bought. There are the trends up-

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain legible hand, and thus avoid the ne cessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings. The First Spiritualist Ladies' Aid Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.
The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street,

every Thursday.

The Illinois Sunflower Club will nave an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs, Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln avenue, on the North Side; Mrs. - Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side: Mrs. Peet. 874 W. Madison street, and Mrs. E. J. Bloom, 896 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat land-We expect a delightful time, ing. and invite everyone to come and join us. Remember the date, July 13, in the sultry summer time, for what is so healthful and invigorating as a day

spent on beautiful Lake Michigan,

ward and downward inward and outward-all making the history of the day, of the epoch in which it is our good fortune to take part. Success assured. We have banished fear."
Emma Ellis writes: "The social of the 'Band of Harmony' was held at the home of Mr. and Mrs. L'Homme-rieu on Thursday last. As usual the weather was fine and a very delightful time was had. The afternoon was given over to cards and beautiful prizes were awarded. In the evening a musical was given. Special menthe hostess, who sang some fine du-ets. A number of selections were read by members of the 'Band,' and altogether a perfect time was had. Too much cannot be said efforts of the hostess and family to make everyone have a delightful time. It was decided to hold the next social at the home of Mrs. Stone, 331 York Street, Elmhurst, on Wednesday, July 3, from 3 p. m. to 8 p. m. The card game will begin promptly at 3 o'clock. Prizes; supper at 5; return trip to city 8 o'clock. Everybody is invited to come for a good-time."

GROWING OLD.

We may follow all "directions" that that the Doctors give for health;; And may make the wise selections, in accordance with our wealth: We may hie to warmer climates to

escape the Winter's cold; Yet, with all of these protections, we will find we're growing old! We may eat the choicest viands that the markets can afford; And may drink the purest liquors that e'er graced the festive board!

Ve may wear the finest garments that were ever bought or sold; But with all of these provisions, we will still be growing old!

t..reet..at" h bm bm bmr We may guard our passions even, to keep us free from sin; We may pray to God in Heaven, that no devils enter in:

better far than gold; Yet, with all of these provisions, we still find we're growing old! We may try to keep in training with this moving world of ours; While we feel our progress waning

with decreasing strength and pow-We are loth to "put on glasses;" the tale is quickly told; As time so swiftly passes, and leaves us growing old!

They may say "old age is honored, but I fail to see it true: Except with favored geniuses, who Who bring the world great blessings by their labors strong and bold;

Yet fame and sweet caressing will not save from growing old! Yea, growing old!—I ponder, if "three score years and ten Is time enough to wander and gather earthly ken? soon must journey onward to the higher, better fold;

Where all the lambs are gathered and never more grow old? Will the angels note my query, and the spirit life unfold? As I am sad and weary with thoughts

A Spirit's Reply.

of growing old!

Since you desire an answer to your query at the last; come, a spirit, messenger, who hath the portal passed, To give you my opinion of existence farther on.

In Nature's grand dominion (as far as I have gone); The great eternal mansions of which you often hear, Are Nature's vast expansions, we enter

And as we gain the graces our developments unfold 1 We change our forms and faces, and thus discard the old!

Our progress here is measured by an inward true desire, And a corresponding effort to mount the ladder higher; A gradual ascension is assured by works of love. And each succeeding mansion that we enter is above The former lower station that for a

time we hold. And thus by transformation we are casting off the old! No graceful form is changeless in these angelic bowers; constant metamorphosis goes on among the flowers:

That which was first material; where

all forms must begin:

Auburn, N. T.

Becomes a form ethereal, to clothe the life within: With nature's law prevailing in all celestial spheres; And matter never failing through endless years and years; We're sure of a provision adapted to

And in the realms elysian have no fears of growing old! But what we may become through pro gression, sphere on sphere, As one of olden-time hath said, "It doth not yet appear! A. H. REYNOLDS!

The Grand Ledge Camp, Michigan. Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be really and the spiritualist platform.

be varied and interesting, consisting of mediums, meetings, conferences, etc. Mediums who are developing, as well as others, will have an oppor-tunity to participate. These exercises are a great aid to those expecting to take up the work

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful di-rection of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years. is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unre mitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of sav-ing souls to higher and brighter spirture of eternity will take care of itself, and none should miss hearing her. Mrs. A. Atcheson, of Buffalo, N. Y. with us last year for the first time, is

a very good and true message medium, has acted as pastor of a Buffalo Soclety for several years and is highly recommended by them. She will give messages during the greater part of They are always convincing and camp, to the point.
Geo. A. Letford, known from North

to South as the Drummer Medium. and one who has done some wonder ful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with mes-

Spiritualist, skentic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write J. W. EWING. Grand Ledge, Mich.

Letter From an Iowa Worker.

To the Editor: "I have just closed my long season of engagements in Iowa, and have again returned to this beautiful city, where I feel so at home. I have from time to time noticed in The Thinker columns articles from our worthy president, Harrison D. Barrett and others upon commercial Spiritualism, and I am sure I comprehend all these earnest writers refer to; but on the other hand, I don't quite agree with them in some respects, and for this reason: Supposing a gentleman or lady calls a mouthpiece for the immortals, and asks only business questions, and the spirit in reply answers those queries most accurately, and the recipients are benefited by advice previously given, and would this be commercialism? I fail to see it in that light.

Who are our friends, and what are they if they cannot guide us aright in all things pertaining to the material, for we certainly cannot live without the material necessities? I do not believe in any medium peddling his or her wares, merely for the almighty dollar, as do, I am sorry to say, the majority of so-called mediums; but there are few, very few, who are honorable, who can not earn a living on account of the floating and greatly advertised fakirs, who know how to bring the separated together, and sell charms to young ladies that they may catch a lovely young Adonis. And what are some of these charms

made of? Why, a piece of white wax sewed up in a rag; and these poor dupes pay from \$2 to \$5 for them.

Do you wonder, friends, that people hoot at us, and call us all kinds of vile names? Lidon't; and I think it would pay the N. S. A. body to send out one or two agents to travel and report all such as the above to the Chief of Police in every town, city or hamlet, and ask them to fix a set fine on all who practice this nefarious work under the name of Spiritualism. It would not take any great sum to do this, and in that way, while we as Spiritualists could not stop their sideposed upon all such people, of \$10 or \$15 per week, as Cedar Rapids, Iowa officials are going to do, or have done, I am sure there will be fewer of them. Then we, as Spiritualists, will be recognized as being what we try to represent ourselvesi to.

I was pleased to read the article written by Dr. Warne upon the imposing of fines amongall dishonorable

on the beautiful grounds of Mt. Pleasant Parks Clinton. I have not only heralded the Iglad spiritual tidings in my travels for the past nine months in this state, but shouted the joyous news that Mt. Pleasant Park is one of the most beautiful camping grounds on earth, and might be compared to some of greater worth in spirit life. Such beautiful and refreshing air! watern unexcelled, Elixir of life. Everyone wearing a smile that ris was one of those good true women, won't even come off long after we go

to our different homes. I am pleased to note the extra fine talent the Clinton Association has engaged for this season, and more leased to note that some of the city divines are to lend a helping hand on our platform. I wish all my home city friends all the joy and blessings that can come to them.
ELIZABETH JAQUET.

Cedar Rapids, Iowa.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y

THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Asso ciation Will Be Held in Masonic Temple, F and Ninth Streets, N W., Washington, D. C., October 14. 15. 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 m., will be devoted to business onl A cordial invitation is extended to the public to attend these business meetings, to which no admission fe is charged. Evening exercises wi consist of grand programs of varied and entertaining numbers, includin vocal and instrumental selections by talented artists; Lectures and Spir messages at each meeting by many o the most noted and gifted platform workers of the country.

Among those who have been in

vited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizal eth Havlow, Elizabeth Lowe Watson, Messrs,
Dr. Geo. A. Fuller, J. Clegg Wright,
Oscar, A. Edgerly, Albert, P. Blinn. Lillie, Zadia B. Kates, Elizal eth Har-Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexemith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write, to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. All are invited.
HARRISON D. BARRETT,

President. MARY T. LONGLEY, Secretary.

RITUAL for Spiritual Services. sued by the National Spiritualists' As-Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have Price, Leatherette Cover, 20

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little

book. Price 10 cents. MANUAL of Magnetic Healing. . Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculveloped. To which is added an Appendix on Vegetarianism. By Daniel Books you may order, price \$3.10.
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The Cultivation of Personal Magnetconserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation. Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals the like of it before. with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. Al in excess of ten lines will be charged at the rate of fifteen cents per line About 7 words constitute a line.]

Clarence Delote of Muskegon, Mich. passed to spirit life at the age of 37, June 17. Unmarried, therefore greatly missed by an aged mother. He was a kind-hearted man, and loved by all who knew him. The services were conducted by Mrs. Jennie Martin.

Mrs. Mary A. Ingram passed to spirit life June 14, at Springfield, Mo., aged 74. She was a Spiritualist from the early days of the movement, and alshow business, we could get them out ways had the courage of her convic-of the ranks, for when a license is imcharacter commanded the love and respect of all who knew her and her funeral was attended by a host of friends of all shades of belief. Services by the writer. W. F. PECK.

Passed to the higher life, Mr. Richard Blocker, on May 25, 1907, in his 60th year. He gave up this earth life by drowning, in trying to save the life The time for came life and work is of eleven-year-old Chauncey Moody, near, and we will all be glad to clasp who also lost his life. Mr. Blocker the hands of old friends and new ones was a life-long Spiritualist and one of the charter members of The Psychic Society of Apalachicola, Fla., organized last April. He leaves a wife and MRS. A. JETER. two sons.

Passed to spirit life. Mrs. Alice Morris, "Our Alice," wife of Geo. W. Morris, in Dalias, Texas, June 8th, 1907. Transition services were conducted jointly by Mrs. Isa Wilson Kayner, and Mrs. Carrie M. Hinsdale. Mrs. Morwhose life leaves a legacy of good to all who knew her. Many beautiful floral offerings attested the esteem of friends and acquaintances.

"Worry, Hurry, Scurry, Flurry dured." By the Blis ful Prophet and Cured." Wm. E. Towne. To is how to east away worry, anxieties needless cares,

taught by Adepts of Hermetic Pillos-"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies."

A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-reacher articles upon Spiritualism.—By

By J. S. Harrington. A pamphlet containing pages of racy reading. Price 25 cts.

"Harmonics of Evolution. The Philos-

The Unknown Life of Christ,

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all de-/ mands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable. attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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are substantially bound and neatly in printed, and those who purchase there are DELIGHTED WITH THEM.

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

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Books you may order, price \$2.65. Books you may order, price \$2.90. Any ten of the Thirteen Premium Books you may order, price \$3.40. Any twelve of the Thirteen Premium Books you may order, price \$3.85.

Lastly, all of these THIRTEEN P. mium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in

this country or Europe. Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is \$1. We repeat that the world has never seen

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dium.
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8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful

English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle,
10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11—The Great Debate Between Moses Hull and W. F. Jamieson.

12—Letters from the Spirit World,
the mediumship of Hull and W. F. Jamieson. written through the mediumship Carlyle Petersiles.

13—Gems of Thought, by SEVEN-

TEEN leading authors, is our last Premlum Book. Molecular Hupothesis of Nature The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualism By Prof W. M. Lockwood. Paper, 24 cents.

WOMAN: Pour Centuries 'Progress, thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

The Universe By L. M. Rose.
This booklet contains
Ti pages of explanation regarding force; the
beginning of creation; what matter is; what
life is; immortality; psychic science; the soul
of things, and ends with a poem entitled "Song
of Psyche," by Emma Nickerson-Warne. Price
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ligious liberty. It is intended to be an embodiment of facts and documentary etc. Price, 25 cents. evidence of the pernicious influence of the confessional; a trenchant showing and 2. An occult library in itself, a up of Romanism, based upon standard text-book of esoteric knowledge as Catholic authorities; an eye-opener contaught by Adepts of Hermetic Philos cerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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answer to a question, but a card of thanks. Not to myself, but the invisible authors of the book, I give the praise, yet the fraternal words of appropriate thanks. This is not of the strain development, which is not of easy definition to mortisle authors of the book, I give the praise, yet the fraternal words of appropriate. preciation are priceless, as showing markation is apparent, when we conthat my endeavors have not been in consider that without it there would vain. Often I have thought of the be no stopping place in the limitation writings cast on the wide tide of pub- of continued existence until the invisilication, that they were lost in the ble germ, which is the beginning of yash of floods, and found no resting being, is reached, and the absurdity blace, and bore no fruitage. When, and consequences of this supposition however, some glad soul writes that are its own refutation. he gathered up the fragments in some out-of-the-way place, and was spirit-ually nourished thereby, no greater reward, no greater joy, can come for

Hence I thank friend Holzemer for his kindness in writing to me: "I have read the Arcana of Spiritualism, and am reading it again. I find it the best an inspiring book for a new recruit as well as an old soldier.'

for your answers that they are mainly thinking that should the time come received from a spiritual source, and in the autumn of life, we would have them, but in the light of scientific a volume fitting the occasion of the evidence, and the communications closing years, of fruitage. A half cenit seems to me that the postiion taken 50th anniversary gives the occasion that the planet Mars is not inhabited is not warrantable. You or the spirit writer in answering a question on this we have entitled A GOLDEN SHEAF. subject ignore the almost demonstra- It will be made up of selections from

of speculation since the increased ten manuscripts; photogravures of power of the telescope presented them our home, birthplace, and brief autoto sight, and the speculations as to biographical sketches their origin have been as wild as erratic fancy could devise. Their regularity segmed to indicate a designing intelligence; and with this price, \$1.00, will permit. Every idea came the many fictions based on copy will be numbered and contain the belief that the planet was inhabited by beings like man, but, of course,

greatly superior. Our correspondent is mistaken in saying that it was said Mars is not inhabited. It was said that it could not be inhabited by beings like man, for the conditions would not allow the

Of the canals it was said if they were excavated for irrigation, they were made out of all proportion—too confer a favor by sending your name, large—in fact their size forbids arti- by card or letter, at once (the price ficial origin. The query of this cor- is not now wanted). respondent is quite opportune, for recently the question of the canals has been settled in a manner that brings Il the preceding theories and spirit fiction into ridicule. The existence of these canals has not been altogether a certainty with many astronomers and have been made most of by the imaginative professors, who, on the putskirts of the science, attempt to popularize it and captivate their read ers with stunning assertions. It has MODERN CHRISTIAN SYMBOLISM heen reserved, however, for Professor Douglass of the University of Arizona to show that the grand irrigation system,' so much exploited, is an "illusion of the vision." Of his conclusions it is said: "We see to-day astronomers of world-wide eminence basing a theory of habitibility of a remote planet upon a series of optical phantasmagoria, destitute of all objective reality, and resulting from so simple a thing as a fixed stare, or position of the head as the eye scrutinizes its own vain imaginings through a tube. In heavy white cover with cat-tail Not only are there no canals on Mars, decoration. but there are no markings on the planet of the sort made familiar by Force, Its Practical Evolution recent text-books." All these are appropriate as a Shield. The Human pearances caused by defective struc- Aura. For sale at this office. Price, ture of the eye, and the "halo" which 30 cents.

comes from steady gazing. The astronomer who thought he saw a snot on the sun, because of a speck of dust on the lens of his telescope, was not more deluded than these canal of 105 pages. Cloth, 75 cents.

Of course it does not follow that Mars is uninhabitable because there are no canals there; but it does follow-that all the fancies about the discontinuous that all the fancies about the discontinuous that has appeared to the literature of Modern Spiritualism that has appeared to the literature of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared to the literature of the most valuable acquisitions acquisition of the most valuable acquisitions acquisition of the most valuable acquisition a appearance of water, its gathering in peared of late years. It is scientific in ice caps on the poles, melting in the its method, profound in its logic, and long summer, necessitating vast irri-above all sympathetic to the truth gation ditches to bring it to the fields, whatever it may be and wherever it and the wonderful civilization said to may be found. Price, cloth, \$1.50. 10 be fostered by and around them, have no more reality than a dream.

"Materialization."

By Mme.

can be given the prophecies of Spangler, largely published in the New York

A. The same that is given the vaunt of ignorant and crazy persons. The dark and sad side of the picture is the fact that leading newspapers publish with stunning headlines such inane stuff. The editors know full well how absurd and untruthful the matter is, yet because of its sensational character it is given wide space, and the public led to believe that the rot has importance.

The publication of prophecies of terrible disasters, as earthquakes, tornadoes, pestilence, etc., which are simply fancies of those seeking notoriety thereby, is little short of a crime. spondents, that to give all equal hear- There are a multitude yet of ignorant, and hence superstitious, people, who the most condensed form, and often believe what they see in print, and are clearness is perhaps sacrificed to this forced brevity. Proofs have to be papers profess to be public teachers, and directors of public opinion. If so, they should exclude the whole race of Jeremiahs as charlatans, whose influence is only pernicious.

H. A. Varga.—Q. Do premature births and monstrosities retain exis-

A. To this question an answer is given by the following quotation from wait his time and place, and all are treated with equal favor.

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

A. To this decention an answers is given by the following quotation from a spirit-writer: "A spirit is not accessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of manking. They may exist after death; but with them there is no progress, no desire for the immortal state, and slowly they are absorbed into the bosom of the universal spirit essence, as the spirit of the animal is immediately after its of the animal is immediately after its death. * * If it be asked at what age the spirit of man retains its iden-H. E. Brown.—Q. How are movity, it might be replied that no cering pictures obtained of such scenes tain data can be given, for it varies as burning mines, bands of Indians with development. The answer depursuing scouts under a running fire, pends on circumstances—the degree a burning ship, or a battle? Evidently and cause of idiocy." To the premaone with a camera could be present ture born the same applies, it being at the critical moment.

A. The pictures are taken from advanced from the animal to the spir-fake representations, often necessarily itual plane. The line between the mortal and immortal-or better, the M. E. Holzemer.A. This is not an yet is of impassible strength. To pass

To Our Friends: - October next will bring the 50th anniversary of our soul-food I ever tasted. Truly it is marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a vol-J. C. Reed.—Q. I believe you claim ume, "Blossoms of Our Spring," from many alleged spiritual sources, tury has almost gone by, and this which, as great channels for irrigation, show unmistakably that they were planned and excavated by beings who think and act like ourselves.

A. The so-called "canals" on the surface of Mars have been a source of sealing automatically writsurface of Mars have been a source tions of fac simile automatically writ-

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MRS. ANNA GILLESPIE.

A Cordial Reception Extended Her in Cailifornia.

To the Editor: - A few lines from San Francisco to let your readers had before the great fire and quake. Hundreds of Spiritual homes were to our proper station, and in good

One of the first to rise out of the

Secord, secretary; Mrs. Nettle Riley, treasurer, and the remaining six mem-

meetings have been held by circle and gave way to other meetings. done good work. Membership is gain- pay expense of one delegate. ing and finances growing, and we Last October we were represented hope ere long to be compelled to move at the National Convention in Chicago

society are held each Wednesday at

Mrs. Anna Gillespie, formerly pastor of the People's Church, San Francisco, is now in California in consympathetic and instructive lecture good guides, who gave us many beautiful messages. We hope to have her State. again with us on June 23d, when we friends, far and near, may meet and greet her. As the guest of the "Ladies' Aid,"

Mrs. Gillespie was tendered a recep-

in fact, flowers of every variety were showered upon her, and their beauty and fragrance were admired by all. because the showered were admired by all. because the showered were admired by all. because the showered were admired by all. grand talk our dear sister gave us in reference to the work in the far East, and also listened with pleasure to the spirit guides "Alice" and "Buttercup," who were glad to meet with us, and seemed to enjoy it all as much as the audience did. It was a beautiful day and a beautiful time. Every little detail had been carefully attended to by the hostess, Mrs. Sexton, so that we all felt beautiful. Covers were laid for thirty, and all enjoyed a delightful repast, and when the highest and holiest in the thinkgrand talk our dear sister gave us in majesty of her magnificent powers reference to the work in the far East, Mrs. Bledsoe stood before us, with a cake was cut (which was made in ing realms of human and spiritual honor of Mrs. Gillespie), and each spheres. person presented with a piece, all

once of these children made the heart glad, and all felt it was indeed a day of rejoicing and gladness. With three cheers for Mrs. Gillespie and her guides we said, "au revoir." ELLA YORK.

San Francisco, Cal.

Rev. J. E. Roberts, of England, Versus a Class of Young Men in Columbia University.

Preacher Roberts says: "I would say that if I were convinced that the Bible was a myth, and that there wa no life hereafter, I would not think it worth while to restrain my lowest and most natural passions.

We sincerely hope he libelled himself on that occasion. We don't like to think of him as being as bad as he describes himself. But if he tells the truth about his own character It is easy to see what he would be at. He reminds of the title of an old play-'She Would if She Could'-which, as Dr. Johnson said, needs little explanation. Mr. Roberts would if he could. He is only restrained by the hope of future reward or the fear of future punishment. Without that restraint he would wallow in sensuali-

We venture to remind him, however, that there are other restraints. Human society, without troubling the lords of heaven and hell, will take care that he is kept under some control. His "lowest passions" might suggest an act that would lead to twelve years an act that would lead to twelve years' penal servitude. Surely it might be "worth while" to practice self-restraint if only to avoid that unpleasant experience. We hope the reverend gentleman's head (letting his heart alone) is equal to this simple selection.

calculation.—London Free Thinker. Now hear the young men speak for themselves. The faith of a class of students in the Columbia University, New York City, was put to the test not long ago, according to the newsnaners, by the propounding, among others, of the following question:

What difference would the non-existence of God make in our daily life? Thirteen of the young men said it would not make the least bit of difference in their daily lives if they had not heard of God

One bright young fellow was candid enough to say, while admitting there was probably such a being in existence, if God did not exist he should feel a greater responsibility for his acts, and have a greater fear of doing wrong.

The words of the young men are in

great contrast with the emotions and

moral make-up of the Rev. J. E. Roberts. I have heard clergymen in my own country say the same things. Surely, their religious education must have been descetive. Goodness should not depend on religion, but religion should be nourished by goodness. Historically, atheists are among the best people in the world-men and women. Adam Smith, author of the "Wealth of Nations," said: "Hume, the atheist, was as near perfect as the frailty of human nature would per-mit." John Stuart Mill was called the Saint Athelst. When a clergy-man blurts out, "Blank Athelsm," what do intelligent men, think of his ability and research. A. A. BELL,

STERLING, KANSAS.

Good Workers Appreciated and Successful Work Done.

On Sunday evening, June 16, we San Francisco to let your readers had the pleasure of having on our know what we are doing here. We are trying to regain the foothold we Topeka, Kan. Mr. Bledsge has been president of the Kansas State Spirit-Every Spiritual hall was destroyed. Hundreds of Spiritual homes were also destroyed, and families divided, but with it all we are slowly rising to our proper station, and in good working order.

The spiritual hall was destroyed. In this case of the mass state spiritualist Association the past six years, and is a man of great prower and ability. Etta S. Bledsoe, is the most gifted psychic it has yell been our pleasure to know. Four years ago Sterling Spiritualist Society was organized by Mrs. Bledsoe, and from there are many mediums in this ganized by Mrs. Bledsoe and from city, all busy and doing well; also this little band of raithful workers have issued good reports. did inspirational speakers have here unfolded their powers and have minashes was the "Ladies First Spiritual istered unto this society Sunday after Aid Society." They were gathered together by Mrs. T. Johnson, at compensation the friendship of the whose home they met, for nearly a members and the knowledge that good whose home they met, for nearly a year, with Mrs. A. Sexon as president; Mrs. T. Johnson, secretary and Mrs. Paul, treasurer. As the membership grew, interest became stronger, and this body of noble women set about this body of noble women set about the stronger of the stronger and the knowledge that good was being done. One other member has developed trumpet work in the light, and another has great healing powers. A number of others have been enabled to unfold clairyoyance

to secure a hall, and invite the general public to hear the phenomena and philosophy of modern Spiritualism.

With the election of the new officers, this move was carried out, with Mrs. Ella York, president; Mrs. Agnes until this year, when Wichita showed a little larger membership. During the four years we have rented a hall bers of the board. and held meetings EVERY SUNDAY
The past three months afternoon the YEAR AROUND, except twice we platform test mediums, and in the welcomed the workers who came evening lecturers have occupied the among us, and the compensation we rostrum. Let me say right here that all work done for the cause in this isfactory. We have had two delegates way has been done free of any charge and two other members at our State way has been done free of any charge and two other members at our State by our mediums, and each one has convention every year. We always

by a delegate who is an inspirational All the business meetings of this speaker. We have ordained one min-ociety are held each Wednesday at ister, christened two children, sent aid to those we felt needed our aid and were worthy. We have always been in line with organization and have done whatever we could for the good nection with the National Lyceum of the cause and labored always in work. She occupied the platform in harmony with those outside our own the evening of June 2d, and with her circle. We have had a speaker two years on the program at the State condrew us all nearer to her, and her vention. This same speaker has been employed at various camps over the

In a city of two thousand two propose to give her a rousing welcome hundred people, with some fifteen and an all-day meeting, so that her churches and religious organizations, we have toiled on patiently trying to sow the good seed, and while our members are few, and our growth slow, yet we feel sure the harvest tion and welcome home on Wednes- will be great by and by. We feel day, June 5th, at the residence of we owe much of our success to Mr. Mrs. Ann Sexton, vice-president of the society.

and Mrs. Bledsoe, as we have been constantly in close touch with them, Friends of the dear sister presented her with beautiful California roses; words of encouragement came and

Again we were delighted with the ing room was at a premium. In the a delightful repast, and when the big the highest and holiest in the think-The audience gave expressions of

erence for antiquated myths and unreasonable dogmas. He speaks the truth as it appeals to him, without fear or favor. His fearlessness often causes him to be criticised, misunderstood and misjudged.

We regret that we were unable to have them longer in our midst, yet are grateful that as they journeyed westward they tarried with us a little while and left a blessing for each soul. They go from our midst, but our good thoughts and wishes shall follow them. The souls they have fed shall not forget the good they have done, but shall follow in their pathway and gently nourish the seeds they have sown, that a rich, ripe harvest of truth may result. We hope to have Mrs. Bledsoe for a month or six weeks in the fall, to carry on the good work here while Mr. Bled-soe will be engaged elsewhere. Spiritualists should be proud of these splendid workers, and we who know them best send them on their way

with a prayer for Godspeed. We know the blessings of the angels will follow them. J. A. BRUER, Sec'y Kansas S. S. Assoc'n.

Interpenetrating Spheres.

The theory of the interpenetrating spheres is this: The infinite universes interpenetrate each other, and birth and death are but transition from one to the other. Within the cell is the nucleus; within the nucleus, the nucleolus; within the nucleolus, all latent powers of the cell which give birth to other cells, with all their powers of increase and reproduction. Quite a reservoir of energy in this microscopic universe. Death, then would simply mean the casting off of one of the old shells, or the adaptation to the next interspenetrating sphere. We can neither icomprehend the coming or going. In We can see no farther in the one direction than the All we know is, that life comes into and departadrom, our present sphere. It is no harder to believe

a beginning.

By a lift

We know that matter isocomposed of atoms in a state of indtion, the rates of vibration determining the forms of matter.

that it continues than to realize it had

Then we suppose Mhatij different spheres are simply forms; of matter with differing rapidity of evibration, inter-penetrating each otherwise light and sound, Hertzian waves, etc. It is no harder to believe in interpene trating spheres than to realize that the tones of the different instruments

blend into harmony of orchestra.

Lancaster. Ohio.

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boand, price \$1. Wm. George Jordan. It freats of the crimes of the tongue, the Red Tape duty, the nearway of the world, DEMONSTRATED FACTS,

They Prove the Continuity of Life of Conscious Entity.

Demonstrated facts, and what are they? To my mind they are that which applies so palpably to our senses as to be a reality; and in all ages, ancient and modern, there are and have been things transpiring which are steadily leading every thinking and investigating mind into broader fields of knowledge, and each fact having its bearing and worth helping humanity to a better understanding of those things pertaining to their material welfare; and also there are facts being demonstrated to our senses that interest us in that which is beyond the material, called the realms of spirit, for as all things that are visible here to our senses seemingly fade and pass away, where do they go? The materialist says that is the last; and upon what authority does he make such an assertion? For demonstrated facts have proven that what is called death does We are living, intelligent entities,

said there was the form of a young lady standing back of me with arms around my neck and gave the name of Nettle, which was the name of my daughter. The medium did not, to my knowledge, know her name, and the expression of arms around my neck was the last greeting and expression that she gave me while she was in the physical sphere of existence of earth life. The medium did not know, of himself, that this was the last expression my daughter gave me.

Another fact, demonstrating the intelligence of an individual who has passed to the realms of the great beyond, was at the instance, while ago when I was invited into a seance in an acquaintance's home. and when I entered the seance room the medium, a gentleman, was under the medium, a genteman, was under the entrancement of an intelligence, and when time was through, then my mother gave pression to me through the medium in of the gentleman, proven to me as my mother's indi-viduality by the demonstration presented to me, and was absolutely rect as given to me by my mother in her last farewell expression to me the last time I saw her in the physical form, no one in the room knowing the facts of the case but myself and my mother in spirit. Such are demonstrated facts to me; they may not be fully realized by others, yet each one in life may gain the fruitage of equally correct demonstratoins if they will but give the time and opportunity for the intelligences to manifest and make known their identity. There are many facts which I could relate, but time and space does not permit. These facts are conclusive to me, but not as real to others as their own individual experiences would be, but through honest investigation they can for themselves seek and find: knock and to you will be revealed the knowledge which cannot be gainsaid, if you will be honest in your investigation and seek for the truth, like attracting like. Open the window of your soul and let the eternal truths be demonstrated to you that continuity of life is a fact and a part of nature's law of universal force in the existence of each individual entity, and to each

one who grasps a realization of these great truths there will follow in due course of things results which will bring the possibilities of home, happiness and heaven. N. H. EDDY. 56 Whith y Place, Buffalo, N. Y. "The Spiritual Significance, or Death as an Event in Life." By Lilian Whit-

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Wanderings of the Hull Pilgrim

Progressive Thinker was written in the movement; she had few equals the same room and by the same win- among the defenders of our cause. dow where the arisen Hull Pilgrim sat when he reported for the same tarry so long ni San Jose on my remy great sorrow.

My good friend joined me the week previous to my departure from San velous experiences as a psychometrist Jose. On the morning of the last during the writing of the book. Sunday I spent in that city, Mrs. C. A. We left our Denver friends in the Sunday I spent in that city, Mrs. C. A.
Thompson, an old and dear friend,
formerly of San Francisco, now of
Berkley, went to San Jose to spend
Mary imes assured me that my homeward journey would not be as lonely

Street (where Mrs. Kelso and myself were made "at home"), urged Mrs.

Thompson to remain until the morn-the Hull Pilgrim" have for the greater She did so, and on Tuesday a. m., at last reached the home place. Can the 21st ult., accompanied by Mrs. you imagine just how it seems to Barker and Mrs. Ringlep, and little the one pilgrim who enters the home Opal, the trio took the train for Oakland

Would you think by this time the

To the Hull Pilgrim the hour of piligrims, full of hope and courage, the material world open before methad been greeted by Mrs. Barker, a tidal wave, bearing upon its crest than at present. Angels in the flesh, sorrowful memories, swept over the same the surfit have ministrated by the same than at present. soul of the one pilgrim turning homeward without the strong, helpful com-panion the mortal. In spite of all though alone she was not alone, the ful thoughts from my home. satchel and the typewriter on the seat before her, carried on the Western journey by hands now cold and dead, were sorrowful reminders of the loneliness that must meet her when she reached the home he left so reluctantly last November.

Dear reader, whoever you may be you may say such thoughts are inconsistent with our philosophy; that to the one who has the knowledge that "death does not end all." there should be no admission of sorrow; that an indulgence in grief because a dear one passes to the realm of souls is the weakness; be it so. I lay no claim to consistency. I know, how-ever, that I am in a material world; that since my advent upon this plane of existence I have found it necessary to adjust myself as a mortal to material conditions. I know I have loved the mortal presence of my loved ones, and have seen beauty in their eyes. I have imagined angels' voices were echoed through theirs. I have thrilled at the clasp of their hand, and when those dear ones who have made conditions in earth-life so beautiful have been suddenly removed from outward vision, I HAVE MOURNED THEIR apart from material conditions.

Notwithstanding the seasons of grief I have, and will in time to come experience, I am assured that in the same proportion that sorrow burts my heart in the breaking up of material conditions, it will THRILL with joy when I shall have moved out of the material world, the mortal, and If can enter into the soul realm and become, after a time, adjusted to those conditions amid which the landship or taken shack by the large number of the large number loved ones dwell.

We were exceedingly favored the day we tarried in Berkley. Through the kindness of Mrs. Thompson and a grandson, we were given a most delightful ride over the Berkeley University grounds, which are of world-wide fame. We had the privilege of leaving the auto when we reached the spot where by a little climb we could have a full view of the magnificent Greek theater. As I en, but concerning the recovery of stood on the eminence and looked at her health and eyesight they have no that immense, massive structure, and tried to imagine the effect of the thousands on thousands as an audience, gathered under that sky-roofed amphitheatre, the circling seats crowdand the wonderful stage aglow with art, and the actors unrivaled in grace and portraying in every movethe Grecian masters, and as I stood thrilled, and awed, it seemed to me every whisper of the wind brought to my ears the echoes of the immortal know, might at that moment be enever could interpret.

The hours were passing; we could not linger. After a few hours of rest and breaking bread with our Berkeley friend, we boarded the Overland train on the Santa Fe. As our section of the Tourist had been secured, we were soon enabled to retire, and when morning dawned the travelers were a long distance from the dear friends who had been so closely associated the pilgrim's work during the past four months and more.

Our objective point on this trip was We arrived on time (a strange occurrence, compared to late experiences), and after a short carriage ride, were left at the beautiful Health Home, at Sandstone Ranch The climate at this point in Colorado is wonderful in its healing and recu-It seemed though I could not get enough of the patients sleep in tents. Mrs. Kelso and Mrs. Coffin each have cosy quarters on an ample screen porch, where they spend their sleeping hours. They arise in the morning with the spirit and agility of girlhood. The inmates of the Sandstone Home do not count age by years.

So many pleasant yet unexpected things had been woven into my exhad thought that nothing could surprise me, but when I was informed, after a sojourn of a few days among these good people, that our daughter. Mrs. Niver, had been invited to visit the Home, that she might have a few days of visiting and sight-seeing. Of course the main reason for making it possible for the dear little woman take the trip was that the Hull Pilgrim might have company on her lonely homeward journey. Mrs. Niver arrived in due time. She remained

Tuesday a. m., the 11th inst., we bade our good friends at Sandstone tion. Ranch good-bye and started on our eastern journey. We spent a greater portion of the day in the hospitable home of Mrs. May, 2939 Gilpin Ave. I considered myself extremely fortunate on this occasion, as I had the privilege of spending the afternoon fect health. in company with Mrs. Emma Jay Bullene. This lady's name was familiar Springfield, Mo.

THE PROPERTY OF THE PARTY OF TH

My previous communication to The to Spiritualists in the early days of Although Mrs. Bullene's voice is seldom heard from the rostrum in

paper the last journey of his earthly these days, she is not an idle woman, wanderings. I had not thought to The hours spent in her society convinced me that she has been a growing turn trip, but owing to the fact that woman all these years. As a psythe Spiritualist Union had been dis- chometrist she is remarkable. I asked appointed in the lecturer they sup-posed they would have for May, I perience when she was writing her occupied their rostrum May 5, 12 and remarkable book "The Psychic History of the Cliff Dwellers." Mr. Hull the many friends who had grown near read every word of that book to me late hour the friends reluctantly said Calkins Orchestra, after which Miss and dear during the long sojourn in on our Western trip. I thrilled as I good-night, to meet on the work of E. E. McCarthy addressed the audithat city during the earlier weeks of listened to portions of the history. It was even more thrilling to listen to Mrs. Bullene as she related her mar-

a little time with the writer, and to bid her good bye before she left for her home.

My good friends at 230 North Sixth

Alfareta, was my companion from the

ing when Mrs. Kelso and myself part been made amid the shadows would start on our Eastern journey. She did so, and on Tuesday a. m.,

writer of these lines would feel disgoing was a sad one. As the long train pulled away from the station, where a few months before the two nilering full of hore and the world over the two nilering full of hore and the material world over head out the material world out the material the material world open before me. as well as in the spirit, have ministered unto me. These dear ones seem

To them all I would send my gratewritten language can express my appreciation and my love to those who were so helpful when the great sorrow came. May I continue faithful to the end. MATTIE E. HULL. Whitewater, Wis., June 16, 1907.

AN AUDIENCE OF 2,500.

They Assembled to Hear Eula Wilson Lecture-She Claims She Went to the Spirit World and Saw God to Hear Her Relate Rer Experience.

According to the Wichita (Kan.) Eagle, over 2,500 people were present at the Nazarene Mission the evening of June 11, to hear Eula Wilson, the 15-year-old girl who was so miraculously healed. People began to arrive before dark, and by the time the girl began to speak the street in front of the little mission on East Murdock avenue, Wichita, was crowded to the opposite curb and up and down the street for a block each way.

It was soon seen that it would be impossible to accommodate the mul-PHYSICAL ABSENCE, because I am spoke from the steps. She spoke of apart from material conditions. seems to be rapidly regaining her health. Her remarks relative to her death, ascension to Heaven, and conversation with the Lord [merely a spirit whom she regarded as the Lord] secured close attention from the crowd, which was awed by the strange

> er taken aback by the large number of interested listeners. Many who went to hear her talk were filled with doubt as to the manner in which she regained her health, but came away convinced that Dr. Burton spoke wise ly when he said the case was undoubt-

edly out of the ordinary. Local physicians who have been interviewed on the subject declare that the girl was in a sort of trance when she is said to have ascended to Heavher health and eyesight they have no

explanation to give. Miss Wilson is a frail but handsome girl and when she appeared before the awaiting crowd her face was very pale, naturally so, perhaps/ because of her long illness.

Here we have an illustration of grace and portraying in every move-ment "the poetry of motion," as did undoubtedly entranced, and was allowed to see some of the wonders of spirit life. She saw a spirit whom she would naturally recognize as God. She also saw angels with wings-the souls of invisibles who, for aught we drapery. Her experience only exhibits the kaleidoscopic character of what gaged in rehearsing "lines" no mortal different persons see on traversing DIVINE WRIGHT.

SELF-CONTROL.

Its Necessity In All the Walks of Life.

On account of the importance o this subject it needs careful study and clear analysis, for self-control neans far more than many think. In order to obtain it in its beauty, grandeur and fulness, it is necessary to have a clear insight into things generally, and to know not only self, but others; in fact, one should know hu-man nature. In order to attain to real self-control it is absolutely necessary to reach that individuality whereby we can prevent others from in fluencing us by either words, thoughts or actions, and at the same time have our own desires under absolute control.

One of the surest signs of selfcontrol is to be found in remember-ing and respecting the rights of others as being of equal importance with our own. If this just and natural law were always in force, fully under stood and practiced by every one, there would be no need for manmade laws, for everyone would be a law unto himself, and instead of laws being written upon the of a book, they would be indellibly written within the lives and hearts of humanity. If every individual's rights were held as being of equal importance with the rights of every other individual, there would be no necessity of so-called courts of justice. Neither would there be any occasion for judges or jurors, to blunder through trials of their fellowbeings. Everyone would seek justice by being just to every other person Everyone would admit the rights of every other person by simply attending to his own affairs and permitting

It is my honest opinion that the entire human race will yet attain to this glorious height of mental, moral physical and spiritual unfoldment; then, and not till then, will all have peace, harmony, happiness and per-

all to have their rights without ques-

MRS. MAGGIE NORTON.

Kansas State Convention.

Seventh Annual Convention of the Kansas State Spiritualist Association.

Hotel, at Topeka, Kan., June 6, there derson, W. P. Sailing, Ella Wingett assembled the officers, workers, dele-N. F. Shaw, H. F. Kranshur. gates and visitors, to renew old acquaintances and form new ones. A meeting adjourned to meet in Wichivery enjoyable evening was passed bethe convention.

Mrs. Grace Clark of Topeka, favored tention of her listeners, and drew unto us with a beautiful piano solo, which herself the praise and admiration of was appreciated by all. Owing to all. the absence of the Secretary, minutes of the previous meeting were not read. After the general conference and short talks by various workers and dele-gates, the following committees were always brings forth an audience of

of Hutchinson.

Committee on Amendments made the following report: Recommended that Article III, Sec. V, be amended to read: "That the convention may be removed from Topeka and be held in again in Security Hall to enjoy more any town or city that the Convention of the special feast. The subject for may decide upon from year to year."

The question was discussed, after Thought Done for the World?" which a motion was made and seconded and carried by unanimous vote. Meeting was then adjourned until Saturday, 3 p. m.

Friday evening at 8 o'clock, the meeting opned with Relections by Inspiration. A combination of splen-Calkins' Orchestra. The vibrations did spiritual power was manifest, cellent musicians filled each soul with ence bespoke of the power of the spirmelodies that echoed and re-echoed, it, that silences every soul save the and gave power and inspiration to one most inspired. The conclusion of

Human hearts touched and made tender; and as the ery, had been supplanted by the fra-eloquent words flamed from the lips grant flowers of wisdom, knowledge, the Spirit World and Saw God of this gifted orator, so the tears fell understanding, justice, truth and lib (Probably a Spirit Only) and from eyes that beheld "The vision erty of soul.

an Immense Audience Assembled splendid." To move the hearts of The services of the afternoon wa humanity to visible expression reveals indeed a lesson that each soul gratebut a little of the man's power. On fully received, and was completed by all sides were expressions of approba-the many excellent tests given by tion. The angel friends truly had Mary G, Shaw, after which occurred a drawn very near the President in his simple yet beautiful ordination of Dr. hour of ministration and co-operation with the angel world, and those to whom the words were addressed were purified, strengthened and uplifted. The address was followed by an exquisite piece of music by Calkins' Orchestra, which impressed more truth. leeply the truths just spoken.

which was well received.

Another splendid selection by the

by Mrs. Grace Clark, who is our faithful one, having served at each previous convention.

itual philosophy.

After a magnificent address, Miss ous convention.

tions was read and adopted as follows: Whereas, Modern Spiritualism has thy with messages that were equal in een with humanity for fifty-nine truth and nower to her lecture. years and Ancient Spiritualism throughout all time. It means a cers, and was a short, but impressive knowledge of the spirit world and service. A. Scott Bledsoe, in his us-

Its beginning made a deep impresthousands, therefore be it

Resolved, That the Kansas State Sppiritualist Association in Convention assembled urge every Spiritualist to use every righteous and honorable means to its promulgation and we ask every society and each individual The blessings of many hearts will folto co-operate in a plan of work to place this truth where all the world can see and understand it.

Resolved, That we stand for mediumship and we ask each individual to na of Modern Spiritualism.

Resolved. That we are forever opposed to fraudulent practices in mediumship, and urge that every society throughout the State employ no medium or worker unless they are standing with the State and National Associations.

Resolved, That we advise a state circulating library of spiritual books ginners as well as those for the Sage. er similar Institutions throughout the

United States.

Resolved, That we denounce aws tending to restrict or hinder the practice of mediumship and healing. Resolved. That we endorse the action of the Legislature in repealing the barbarous law of capital punish-

be treated the same as other diseases Resolved, That we thank the offcers of the State Association for their efficient work during the past year for the State Associaation and for the cause in general; we thank the pres of Topeka for the kindly interest it has taken in our work and especially the speakers of this convention.

ETTA S. BLEDSOE, MISS E. E. McCARTHY, Dr. JOSE MONTOYA. Committee.

of Winfield, that nxt convention be held in Wichita. Motion made by Mrs. Josephine Bruer of Sterling and seconded by W. J. Voss of Topeka that the next convention go to Sterling. The result of

the vote was a victory for Wichita

Sterling lost by 17 votes.

Following letters of congratulation and good cheer were read from Wm. E. Bonney, Bassingstoke, England, John F. Maxwell, Minneapolis, Minn., Harrison D. Barrett, Washington, D. C., Geo. W. Kates of Pennsylvania, and a telegram from Inez Wagner Kansas City, Mo. A letter from Geo W. Kates was read urging every Spir itualist to assist in the Temple Fund Ten members in convention respond with one dollar each for member

read and referred to the Board. Then came election of officers for the ensuing year. ...

Other letters of business were

In the parlor of the Fifth Avenue brook, Kan. Trustees, H. W. Hen-

There being no other business

ence. With the wisdom of a sage Friday afternoon, June 4, at 2:30, this speaker presented her philosophy the meeting was called to order by in a way that the simplest mind could President A. Scott Bledsoe of Topeka. easily understand, and held the at-

Following her came Mrs. Bessie Bellman, a sweet little soul, frail in physical strength but great in spiritappointed: Credentials, Resolutions, eager friends, and by her logic and Amendments, Ways and Means. eloquent appeal for truth she not only Report of committee on credentials endears herself to each, but creates was read and accepted, the following a spiritual vibration that is uplifting societies being represented: Winfield to all. Dr. Jose Montoya followed Camp; First Spiritualist Church of with psychic readings, which were Topeka; First Church of Winfield; eagerly received. The messages are First Society of Cedarvale; First Spir- as the water which we drink, as we itual Society of Wichita; First Society eat of the bread of life. A splendid of Sterling; First Spiritualist Society piece of music by Calkins Orchestra followed with a benediction, dismissed the evening session.

Sunday, 3. p. m. Although the was unfavorable a goodly weather number of interested friends gathered Mrs Josephine Bruer, Bessie Bell-

man, A. Scott Bledsoe and E. E. Mc-Carthy were the speakers on the sub-ject, and each in a forceful way gave forth thoughts of beauty and words of of sweet music sent forth by these ex- and the rapt attention of the audi each speaker was that Free Thought-The President's Annual Address by has created of a desert world a world A. Scott Bledsoe, was a masterpiece garden, where the weeds of superstition, error, wrong, injustice and slav-

> The services of the afternoon was Jose Montoya, by A. Scott Bledsoe. Sunday, 8 p. m. A heavy storm had gathered and burst upon us just at the hour of the evening session, yet brave hearts faced the elements of the air to eat again at the table of

After a number of musical selec Dr. Montoya, a new worker in the tions exquisitely rendered by Calking field, followed with a short address, Orchestra, Mrs. 1 Etta S. Bledsoe stepped forth in all the splendor of queen to wield her sceptre of truth Calkins Orchestra followed by the hendiction by A. Scott Bledsoe closed the evening session.

As, the sum that radiates its warmth benediction by A. Scott Bledsoe closed and light kisses to life and draws unto itself all of the good and beautiful and the good and good and beautiful and the good and Saturday, 3 p. m. Meeting was tifful in nature; so this splendid speak-called to order by the President, and er sends forth stintillating vibrations a soul-stirring piano solo rendered of the highest and holiest in the spir-

Report of Committee on Resolu- ber of tests that were recognized Mrs Bledsoe followed Miss McCar-

Next came the installation of offiual forceful and eloquent manner made a short address to the officers sion on the human mind which has and friends which was heartly ap-continued to grow until its propaga-plauded. Mrs. Bessie Bellman, the tors and defenders number many newly elected President, responded in words well chosen, paying high trib ute to the splendid work of President Bledsoe in years gone by, extending to efforts to unlift our glorious cause and uphold our excellent workers low him and his splendid wife in their

The attendance throughout the convention was not so large as usual. but the harmonious conditions existsift, strive and ever search for the ing were perfect. Every session moved best in the philosophy and phenome- along like clock work, and we are glad to report not only the best convention in one way, but in every sense it was a grand success. Financially we are in the best condition we yet have known. During the year three new societies were chartered, two minmembers of regular societies in isters ordained, and a number of new members added to the local and State Association. We have ten ordained ministers in good-standing who are working together in one purpose and and papers especially suited for be- with one spirit for the advancement of the most beautiful philosophy Resolved, That we endorse and will known to-day. We extend greetings nelp to sustain the Morris Pratt In- to all associations and societies and stitute of Whitewater, Wis., and oth- trust that we may strengthen and be strengthened by co-operation with mortals and spirit friends. Reluctantly we turned our footsteps home-ward at the close of one of the greatest spiritual feasts that yet has blessed J. A BRUER.

Secretary Kansas State Spiritualist Association.

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Following officers were elected: upon physical, physiological and psychiatric science. Demonstrator of the Mochia science. field; vice-president, Dr. Jose Mon-toya, Wichita; secretary, J. A. Bruer, ture. Scholarly, masterly, trenchant-Sterling; treasurer, Jacob Hey, Over-Prios 25 cents.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th,1907 GEO. E. LYON, Sec'y,

1974 % E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirtyfirst annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon. The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle president, Oregon City, or F. F. Dun-

ton, secretary, Liberal. Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp. Begins July 25 and ends Septem per 1. Mrs. Flora H. Millspaugh, sec retary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp. The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president North Manning street, Winfield, Kan.;

Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan. Lily Dale Assembly. The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen

Sunapee Lake Camp, N. H. SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to

Secretary, 1047 Carmen ave., Chicago,

John W. Clay, Sutton, N. H. Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., ever Sunday, beginning June 3, and closing September 30. B. H. Blaney, presi-dent, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Ca bot street, Salem.

Edgewood Camp, Wash. Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, racoma, Wash.

Delphos (Kansas) Camp. Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp. Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G.

Swarthout, Fowlerville, Mich. Brighton after July 1st.

Lake Brady, Ohio. The sixteenth annual session of this camp will commence June 30, and end | America. September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass. Opens on Suday, June 4, and continues every Sunday until the last of

Niantic Camp, Conn. TheConnecticut Spiritualist Campmeeting Association, at Niantic Camp

Ground, Niantic. Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, Windham, Ct. Haslett Park, Mich. Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich.

commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia. The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Program and information given to all who write to Mrs. M. B. Anderson, secre tary, Clarkesville, Mo.

Ocean Grove Camp. The camp is located at Harwichport Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass. Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal. The Summerland Spiritualist Asso ciation will hold its annual camp meeting the last week in June, beginning June 23 and closing June 30. Solon Smith Secretary, Summer

Wonewoc Camp-Meeting. The Western Wisconsin Camp As sociation holds its annual camp-mee ing in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis. Ottawa Camp.

Spiritualist Camp-meeting Associa tion. Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July and continue every Sunday until Elizabeth M. the last of August. Fish,, Secretary, Floral Heights, Parkland. Eden, Pa.

Queen City Park Camp, Vt. QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effic L. Chapman, Cam-bridge, Vt. After the camp opens address each of the above at Quean City

Temple Heights Camp. Temple Heights Spiritualist Camp

Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary Rockport, Me.

Harmony Grove Camp, Cal. Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp. Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

This camp, located at Mantua Station, Ohio, will open July 9, and con-tinue to August 27. For further par-

Mantua Camp, Ohio.

ticulars, address F. H. Sherwood, sec retary, Mantua Station, Ohio. Verona Park Camp. The Verona Park Camp-meeting, Me., will open August 25, and close

September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me. Lake Pleasant, Mass. This camp will open Sunday, July 28, and continue for 30 days. For

Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn. Snowflake Camp Meeting, Michigan It commences August 4 and close August 25. For programs and full

particulars address Mrs. Ruth East-

man, secretary, Mancelona, Mich., inclosing stamp. Central New York Camp.

Located at Freeville, commences July 20 and closes August 19. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland,

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Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of ob taining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our move ment that may be made by preachers. I re-pectfully request all Spiritualists to forward the same to me at their earliest convenience.

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