TO INVENTORS AND SCIENTISTS. lome Thoughts and Suggestions for

Them to Consider. I have been reading the very able and interesting article by Professor arkin in No. 902, wherein he makes

ihis remarkable forecast: "I believe that the time will come when matter will be moved by mind." This, sir, is the "missing link" that will prove the immortality of the soul. Science is getting very near it, even now. Electric, invisible waves are trasmitted through the ether and move matter at the other end even now; for what else is the receipt of an electric wireless message through an audible, visible signal, but the movement of matter through an invisible force? Of course, so is the electric current that runs along a wire and moves a street car, but the wireless more nearly approaches and suggests the thought force Professor Larkin expects to see. And I submit further that this is distinctly a proof. of mind moving matter, because it is easy to send an electric current that will convey NO intelligent message, and it is also easy to make said message move the matter at the other end in an INTELLIGENT manner, directed by the thought at the point of transmission. Even rays of light reflected for long distances

(heliographic signaling) can be used

to move-matter electrically at the re-

ceiving station, and can be either per-

feetly meaningless flashes or intelli-

gent mind messages. If I am not mistaken mediums claim to have moved matter by their own will power only; but any movement of matter at a seance, without physical contact, is a movement of matter by mind. Unseen human beings (of whose existence Professor Larkin says he has had no proof) are the agents for moving this matter, and although they possess spirit bodies, with hands and feet, they don't need. to use their hands to move matter, but accomplish this by will power, which is nothing but an electric force. That there is visible, tangible matter, and invisible, imponderable, intangi-ble matter (electric corpuscles) every scientist must admit. What else is a wireless message but corpuscles in motion? Even a powerful odor, a terrific sound, a flash of light, represents invisible matter (electric corpuscies) in motion.

Spiritualists claim to have proved

again and again that the human soul simply composed of this electric invisible-matter (corpuscles), and that we are surrounded by these souls, the lower, earthly ones composed of prosser forms of the same "matter." and the higher ones composed of more refined "matter."
Now all that is needed is for some

lentist to invent a telephone so delicately attuned that a spirit voice, which would be tantamount to our thought, can actuate it and produce an audible sound.

Can't this be done by means of a microphone attachment to an ordinary telephone specially constructed to magnify or enlarge the sounds or electric forces that are now far too ethereal to be heard, felt or seen by our

I am not a scientist, but perhaps the above suggestions may convey a hint to those who are. F. A. BINNEY.

San Diego, Cal.

AN ENCOURAGING OUTLOOK. Los Angeles Spiritualists Looking Forward to a Season of

Unusual Activity. To the Editor:-There is among our Spiritualists a class who are for-ever looking for trouble, holding the spinion that the Spiritualist movement will become absorbed by other cults; that we as an organization will have to follow this new anticipated

maginative leader or step out of the It seems to me we have but to read The Progressive Thinker to see that an optimistic view is far better; that we have every reason to believe this truth, which every earnest Spiritualist holds as a sacred thing, is becoming universally accepted; that the imperfectness, the undesirable, will play a very small part in this great movement later on, knowing that the process of transformation will not be accomplished by suppres sion, but by substitution. Thus by persistence in well doing we bring a

higher state of expression into all degrees of consciousness. The different societies here in Los, Angeles are looking forward to an unusual active season. The Ellendale camp ground is pro-

gressing most favorably, its location beautiful, many improvements under way that will make it one of note. and a great attraction in every way We have in this city superior workers in the different Spiritualistic movements, of which we are most proud. A few of our prominent work-

ers are engaged for the camp season both east and west. Dr. A. H. Waitt will have the pleasure of greeting old friends at Mt. Pleasant Park camp. Clinton, Iowa. Mr. and Mrs. Stanton of Pasadena, Cal., will also be of the party who will carry with them the great inspiration of our beautiful cities and loving people.

-May all paths grow brighter and brighter into a perfect day: There is so much here in Los Angeles conducive to a larger life, at all times inviting us to be good and do

The Spiritualist Relief Association, recently organized by our most Howell, who is well known th. Jughout the country, is a movement that has a most encouraging outlook. Their aim and object is to let the light of consideration and helpfulness shine here and now, lieving that only by so doing will the great future state be one of peace.

GEO. H. BROOKS.

Los Angeles, Cal.

Reason must be our last guide and judge in everything.—John Locke. In the court of his own conscience guilty man is acquitted.—Juvenal.

Give up to science entirely, for science is but one.-Seneca.

Honest error is to be pitied, not ridiculed.—Chesterfield,
With all the-consecration ceremo nies poured over a church it is not half so holy as the home.-L. K. WashWHAT WE ARE HERE FOR!

Earth Is a Training School for Successive Stages of Life's Expressions and Usefulness.

To the Editor -This was more for cibly realized by me than ever before after carefully reading your and other so-called spiritual journals. Strange how life's divine purpose

are crossed and re-crossed by mortal ambitions, and the power of will and voice employed to gain the attention wishes to labor for purposed results But when demonstrated facts prove that put-forth efforts are not in ac cord with Divine purpose for general improvements, then here and there, on different lines of mortal activities, a tals are variously indicted before higher than world's tribunals, by

those whom they have wronged. This because there is no redress for them on earth, viz.: those classes that are made the victims of cunning schemes for the Jurtherance of selfish aims and ends. This, then, causes conditional litigation, and through such processes close attention is paid by spirits in authority to the motives, thoughts and conduct of all concerned pro and con. The decisions when rendered are cast back on earth as conditional forces for just effects. To these modes of regulations it is due, mostly, that history repeats itself so often.

Truly, the present is a time when too often behind a garb of piety. It is well to remember here "that unless piety and a man's interests be in the same thing, plety cannot long be

Man in this age of the world is sun posed to positively know that he is an immortal as well as a mortal being. The greater part of mankind is supposed to have been graduated up in mental and moral, if not in spiritual degrees, so that their developed rational faculties can grasp the fact that man, no matter where born or under what circumstances, is a citizen of the world and a part of it which reason the universal brotherhood of man as well as the Father hood of God is above all things THE ONE that man should strive to make the practical realization.

We know there is a very large per cent of humans who have not, as yet, developed the rational faculties to see things in their true light and do not think and live according to the rules of right, and these are the weak links in the golden chain of able to make another such sign. human brotherhood that should be strengthened by those of superior development, and 'therefore greater strength of manhood, etc. But what do we see instead? We see so many, many able-minded ones use their su perior knowledge, not to aid and uplift their weaker brothers and sisters but to make tools of them to further their selfish ends as above indicated It will certainly require very much bitter experience until these wrong

pursuits of mortals are duly rectified, and every one active as they should be to aid one another. Only then the word "redemption" will have its true definition, when man is raised to a higher plane of thinking and living "Then the undertaker whistled as and is redeemed from his animal in- loudly as a steam engine for those stincts and crudities, and when those of acquired intelligence to be so-called leaders, are duly redeemed from their selfish selves, to realize that there are others in the world who need their assistance in a different way than it has been given.

Pardon me, I just had to write this. I know and see all the good that is being done by those who are in condition circumstantially to help the poorer ones and rescue truth from its pollution by foul pretenders of things sacred. The angels keep the records correctly and you will all be well rewarded for all the good you do, and truly all are helped by a kindly Providence, who help those in need

in whatever way they cap. MRS. M. KLEIN. Van Wert, Ohio.

WHAT IS COMING?

Says Luxury Ruins Church; Foresees Smoking Concerts-Bishop of Michigan Tells Chautauquans That if Tendencies Continue Preaching Will Be Done Away With.

Smoking concerts will be a feature of future church activities, if present tendencies continue, according to the Rt. Rev. Charles D. Williams, bishor of Michigan, who conducted the morning devotional hour at the Chautauquan assembly, Chautauqua, N. Y., July 2.

"At such a service people will have all the conveniences of their clubs, including the privilege of smoking, with concert music thrown in. Even sermons may be dispensed with if more convenient to the churchgoers

There was a time when we were satisfied to sit on hard benches in cold churches and listen to interminable discourses," said the bishop, "but now we must have plush pews and churches delicately comfortable, and ministers are not allowed merely to preach the gospel. They are called on for something particularly interesting, ar I the most sensational preach er is the one there is most demand

Love's Scepter.

If Love wholly reigned on this planet How happy earth's children might All wrongs to forever be righted,

Each mortal unfettered and free!

Love's scepter would make earth an Eden. Her inmates as Angels right here, Harmonious, holy and happy, Life never again to seem drear!

True Love is the Living Redeemer, Which saves from the evils of earth And one's to the eye happy visions Of the higher heavenly birth.

Oh! hasten the hour when her bright-In fullest effulgence may shiperom sea unto sea the world over, Be swaved by her scepter sublime!

JULIA H. JOHNSON. West Pittsfield, Mass.

Genius always gives its best first; prudence at last.—Lavater. Man alone is and shall be our god -Fenerbach.

COMES TO LIFE IN COFFIN.

Man Still Conscious, Prepared for Grave - Hours of Horror - Consumptive, About to Be Buried Alive, Escapes Awful Fate Through Habit of Undertaker, Who Measures All Corpses Twice-Manages to Move After Desperate Efforts and is Restored to Life-Describes Sensation as He Lay in Coffin.

James Fegan, of Rochdale, has the distinction of being the only man in. England who was ever measured for his coffin and regularly "laid out" for burial who lives to tell the tale and laugh at the undertaker. His grave had been dug, and for hours he laywith only a sheet covering him, and all the time conscious that he was going to be buried alive. His struggoles to escape the horror are best told in his own words. "It was like an eternity," he says,

"an eternity of unspeakable mental agony. I knew that I was alive the greater part of the time and made terrible inward struggles to manifest some outward sign of life,
It was a wonder that I did not

When the undertaker came thought I should have gone mad. Fancy a man supposed to be dead thinking all these things. How awful it seemed that I should be unable so much as to open my eyes or even wink, while I could plainly feel the

undertaker measuring me. I hoped for something to happen that might so startle me as to produce a sign, of His Struggles to Make a Sign.

"If the undertaker had not measared me a second time I suppose I might have given up the ghost. He told me afterward that he always measured bodies twice—not in order to make sure whether they were dead, but only to be correct in his measurements to make them comfortable.

"Imagine my despair when thought the undertaker had done with me, and imagine my joy, coupled with an awful dread, when I felt him lower my head from the pillow and repeat the process of measuring me. made desperate efforts to raise myself, and once actually succeeded in making a slight movement over my stomach, but no one observed it. My despair was heartbreaking. After all my ineffectual attempts to show a sign of life, was I to succeed unobe

"That was hard lines if you like, and, of course, my strength could not but be failing, because, if I was not dead, there is no mistake about it that I was certainly dying again, so to speak. - I pulled myself together for a final effort, as it seemed to me my last chance. Once more I could distingtly feel that I had moved, and this time the undertaker noticed it. I hear him shout: "He's not dead! He's Bring cold water! Bring brandy! Bring the doctor! Look! look! look! He's moving. Look at

his eyes, they're twitching."

Shrill Whistle Wakes Him. downstairs to come up. The whistle was my resurrection trumpet blast. It fairly woke me up. (The undertaker afterwards described how he whistled with his fingers.) And in a

few minutes I heard my own voice saying: 'I am cold, cold, so cold.' Of course, I must have been as cold as death, otherwise they would not have taken me for dead. "The undertaker soon had me wrapped in blankets, and then they brought

me brandy as quickly as was humanly possible, though it seemed to me they could not have taken longer if they tried. I am a total abstainer, but I suppose I should be bigoted if I did not acknowledge my lifelong indebtedness to brandy as a 'pick-me-up' for dead man." Fegan, who was suffering from

neumonia, had lain for three hours with no covering but a sheet. A grave n Rochdale cemetery had been se ected and dug, but the order was, of course, canceled as soon as the mistake was discovered. Southport, Eng.

One Night.

One night, in the infinite silence Of the infinite realms of Thought sat apart in the home of my hear And reverently asked to be taught

Silently, out of the fancies -That haunted my toiling brain. These questions, weighty and solemn, Arose in a voiceless train:

Oh! why, I inquired, should sorrow Inhabit a world so fair? Why should its shores be darkened

With shadows of grief and care? The sky bends lovingly o'er us And earth smiles lovingly back,

And everything seems to whisper:

"Oh, what do earth's children lack?" Hath not the all-merciful Father Placed every good gift at our door Why, then, is there sighing and anguish .-

And why are our hearts so poor? would know the sweetness of sorrow And the mystical missions of pain; would know of a truth—an en-

nobling truth: If we die shall we live again? Who can tell why the best and the wisest, Whose names are a radiant host, Have wept o'er the world and its sof-

And labored and suffered the most? Thus queried my soul in the silence.

And a soul to my soul replied:

"Child, look within for the truths you would win. With the pure in heart they abide.' Ask and your soul shall receive; Seek and you will find.

s Love's command, and its flat grand

Of the all-embracing Mind." Seek first, then, the Kingdom of Heaven, With the trust of a dutiful child, And know that living is loving and

And truth is the undefiled." BELLE BUSH. Weymouth, Mass,

Some Experiences in a New Town.

To the Editor: In brief I do not hesitate to say that I never take up one of your Progressive Thinkers without finding something very inter-esting, and although there is much in these last issues that I should like to comment on, I must, in order to be brief, come directly to what prompted this communication. I refer o a communication at the foot of the last column of No. 912, headed

In my early boyhood I began to notice the difference between the way the poor were treated by the so-called "clergy," and the elegant and sump-tuous manner in which the latter lived, and when I inquired why it was so when, according to what I was being taught in the "church school," that God regulated all these things, and that we must not question our condition, because it was sinful to do o. As I think of these things, as they crowd themselves upon me. I am at a loss to know where to begin, for I could fill a small book with the personal observations that I have made in my life's journey so far, but to come to modern incidents, will say that fifteen years ago I located with kill myself in these attempts to escape my family in a new town, and settling in a new town, ahead of railroads and all other advantages of modern life, there are not many luxuries to be necessities. At the timelhere referred to we were passing through the hard times of the last decade of the last

> as the Cleveland administration.
>
> I can never forget, that on a beautiful afternoon in July, 1894, a young man, of fine physical appearance and well dressed, came to our domicile and announced himself, as Mr. —

century, under what was then known

the Presbyterian minister, who had been sent to try to establish a church. We knew by common report that such a man was there, but we had never attended any of his meetings, which he also knew. He commenced very modestly to say that the people were all so poor that he could not collect enough money to pay his board. This I took as a gentle hint that he would like me to help in that particular line. I asked him why those who sent him (for I knew that he came uninvited, so far as the public were concerned) did not support him, and you can imagine his answed which was right in line with the principles of all aggressive invaders, WAYS QUARTER ON THE ENEMY." I then informed him that just at that particular time men were in demand and that if I were as big, strong, and healthy as he seemed to be. I would go and earn my board in the hay field.

He drew himself up very indignantly to his full height and asked me if I did not know that "it was very unbecoming of a minister of the

I told him that if the historical record of the beautiful character, "Jesus, of Nazareth," whom he pro-fessed to serve, was true, I was strongly impressed with the idea that he worked as a carpenter, and further, that another who stood very high in the estimation of the Presbyterian church, and whom they delighted to fact that he earned his living by the

labor of his own hands. These hot shots from his own gun were too much for his "reverence," so he quietly withdrew from our humble abode and never visited us again A year or two after that incident

man met me on the street and said:
'Mr. A.— how much will you agree o pay each month toward the suppor of a Methodist minister in this town?

I replied, "not one cent." He, with an astonished air, said,

What!' I replied again with a strong emhasis on each word: "NOT ONE hasis on each word: CENT! Do you now understand what

He said, "Yes, I understand what you say, but don't understand what you mean. Don't you believe in sup-porting a minister?" "No, not of such a faith, and if you or any one else does, under our great and grand principles of religious liberty, you can support

or worship a gate-post if you want to, but don't be offended with me. my brother, if I claim the same right He replied that he had no more to

say. I knew this man to be good, honest and sincere, but, to my mind, misguided in his ideas of liberty, and all that is implied in that much-abused word and sentiment. SUBSCRIBER.

CHRISTIAN SCIENCE.

It Wrecks the Home of a Pennsylvania Man-Wife of Prof. Edward Hart, of Lafayette College, Leaves Husband, Taking Children with Her.

Easton, Pa., July 2. [Special.]— Inability to agree on the subject of Christian Science led to the separation of Prof. Edward Hert, Head of the chemical department of Lafayette college, and his family, consisting of Mrs. Hart, two sons one recently graduated from the college—and a daughter. The trouble was of long standing, but culminated this afternoon, when Mrs. Hart and her younger son, Francis, left the home to join her other children, Richard and

Miss Marion. The differences reached an acute tage about five years ago, when the eldest son of Dr. and Mrs. Hart died. just as he was about to complete his college career. He was unusually bright, and the blow was a hard one for Dr. Hart. The young man had been impressed with the teachings of Christian Science, and, finding he was not in good health, obtained treatment from a Christian Science healer

Dr. Hart was in ignorance of this and of his son's condition. When he learned of it he sent for a physician, who said it was too late. died, and Dr. Hart attributed his death to Christian Science practices. Mrs.-Hart resented this and said it was because Dr. Hart and insisted on having a physician. Since then mat-ters became more and more serious until the climax came. Chicago Trib-

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—

SHALL WE WORSHIP ANGELS? Some Trenchant Reflections Thereon.

Who, to-day, has personally known or even seen a mortal worthy of being worshiped by the generations that will spring up centuries hence? Furthermore, what mortal posses

sed of normal intelligence and of due consideration for others can look forward with any feeling but that of repugnance to becoming an object of worship for any of earth's unborn mortals?

If we, using our most vivid imagination, cannot picture ourselves in so exalted a future state as to be worthy of the worship of others, nor can so degrade the future generations as to imagine them finding satisfaction in worshiping us, should we, then, worship to-day the spirits of those mortals who lived a few years, a few centuries, or even a few thousand years, ago?

Though there are angels and angels. Spiritualists in the world, having a set this does not justify man's woryet this does not justify man's wor-shiping and of them,

The angels of theology are supposed to be an order of spiritual beings endowed with immortal life, who have never possessed a physical hody, and who are next in rank to a God whom they serve with music and hosannas:

Angels, according to Christian Science are without personality, and are simply spiritual intuitions or thoughts of God passing to the mind of man.

The angels of Spiritualism, however, are personalities who have survived the death of their physical bodies, and who can under proper condi-tions return to mortals, tell them of this wonderful fact, prove it, and relate their observations and adventures upon their new plane of existence

There is little danger, among those who think for themselves, of worshiping the angels of theology, while no one pretends to worship Christian Science agents. But with the angels of Spiritualism,

there is a real danger of angelolatry. I refer to those invocations common among Spiritualists, which in the main are addressed to the Spiritual Father of all mankind, but are nevertheless interspersed with laudations

of, and petitions to, the spirit friends. The word "worship" was formerly employed, we are told, in a very broad sense, and then meant, to regard with and mediums of the early days. In this sense there could be properly much worshiping of man by man, or of angels by man; but today worship has a more specialized meaning and relates only to those feelings and acts-of religious homage which each one reserves for his high est, best, or supreme God, whatever may be the individual preference

with regard to his name It has been well said that "In church, cottage, college, camp, on sea or land, around the world, wherever s adoring affection and trust toward Him on high, expressed by the aspiring spirit, there is true worship."
And this is the kind of worship im-

plied in our question: "Shall we wor-ship angels?" Now I believe that sometimes it is possible for man to worship angels more easily than he does God, and but this is just the thing that I hope each progressive Spiritualist desires to avoid. Many of us have after a great struggle freed ourselves from the error of idolatry, that is, the worship of a God in the form and figure of a man sitting on a heavenly throne; let us not be caught again in another and similar snare of angel worshin.

Communion with our spirit friends is not worship any more than loving or sensuous communion with our mor tal friends may be regarded as wor ship. We can love, honor and respect the angels without worshiping them, in just the same way, as we re spect. honor or love those in mortal ife who are near and dear to us. But this is not addressing prayers and in-

vocations to them. To those who claim to be devoid of the instinct of worship naturally, or who, believing it to be a relic of superstition, have smothered it, I am not concerned at present. Our ques tion applies only to those who feel that they must worship, but who have not thought out fully their idea of God

The can be but one true God, and He is the highest and best, God re vealed to the mind of either a mortal or an angel. This God, though he may be differently interpreted by different minds, is nevertheless, many many have faith to believe, the God in every case, only viewed through different colored mentalities.

And is He not more than physically perfect and mathematically accurate mechanism? Is he not humane? Is he not voluntarily instead of automatic ally good, and because of the greatness of his goodness worthy above all others of our worship?

B. W. MORRISON. Meadville, Pa.

I HAVE ASSURANCE. 38 Gospel Hymns, No. 5.

I have assurance naught can outshine, Giving a foretaste of what shall be mine. When I've ascended to regions above,

Entered the home of those that I

love. Chorns-

Telling their story, singing their song, Makes me so happy all the day long.

Now I'm completely filled with delight. Visions of beauty greeting my sight; Deeply entranced, I seemingly rise Enter the gates of Paradise.

(Chorus.)

Guided by those who love me the best I am so happy, cheerful and blest, Sorrows forgotten, banished all pain Listening to songs of sweetest refrain. (Chorus.)

Bowers of beauty, perfumes most rare Sweetest of flowers, lovely and fair. Greeting me ever, fills me with joy. Tells me of life that's free from alloy. REV. G. C. LOVE.

Lents, Ore. Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

CAPTAIN FRANCIS J. KEFFER. A Man Whom Many Delight to Honor.

To the Editor: - Will you lend me an ear that I may join others in sing-ing the praises of dear old Captain rancis J. Keffer, whose eightyhirthday was celebrated in Philadel

phia on the 27th of June. Word comes to me from the old home that not only the First Association of Spiritualists of Philadel-phia, of which he is president, but nany men and women standing high in the world's progressive movements elsewhere united in paying loving tribute to "Our Captain," as he is familiarly called.

Letters of congratulation and glowing appreciation were sent him from Mr. H. D. Barrett, president of the N. S. A., also Mrs. Longley, its secretary, Mrs. Fannie Allyn, and many others.

Our Captain is one of the oldest a fault regarding his splendid gifts, rarely allowing himself to be persuaded to use them in public. I, who have been asssociated with him for a number of years, as his adopted daughter, know, perhaps, better than anyone else the wonderful power of the spirit through his organism in many phases of expression. . Clairyoyance, trance, automatic writing and raps sufficiently audible to be distinctly heard in a large hall full

of people, are his special gifts. It has been said that a prophet is not without honor save in his own country. Just the reverse is true in Captain Keffer's case; many high honors have been paid him by the people of the State and city in which he has lived ever since the day he came from Switzerland, a little fellow of eleven years, to make his fortune in a new world; and he made it, and many hundreds of dollars went to help build up The First Association of Spiritualists of Philadelphia, the

oldest association in the world. The life of the Captain has been intimately connected with the history of Spiritualism, though confined almost wholly to his own city, where for many years as president of the old First Association, and manager of the Parkland Camp, he became familiar with the oldest and best speakers

It was through the Captain's mediumship that Prof. Robert Hare gained much information regarding the truths of Spiritualism.

He was also an intimate friend of the late Theodore J. Mayer. I wish you could all know him. am sure you would love him. His noble bearing and magnetic presence attract to him men and women alike, and the children swarm around him like flies around a sugar barrel. Dear Captain, let me, too, a tribute

On this, your eighty-second year. I know your power, and truth, and worth,

Better than any soul on earth. No written word can half express Your power to love, and cheer, and Only the soul's most sacred thought

I've stood beside you many years, In hours of joy, or grief and tears. To me, your life an open page From earliest youth to honored age Reads clear, without a blot or scar Its purity to stain or mar. All that I am of worth or power

I owe to you as counselor. You've been to me as father, friend, A guardian spirit's power to lend. honor you for truth and worth, And bless the day that gave you birth; shining star with sacred power Presided o'er your natal hour; Its beams that touched you from

above. Were radiant with the light of love. Your nature, generous and good, Knows naught but human brothe

Never a soul more brave and true Honored our flag "red, white and blue.' Never a man of greater worth

Lifted a hand for freedom's birth. I honor give with tongue and pen To one of nature's noblemen ALICE C. BARRY.

Clinton, Iowa. ANIMALS VS. CHILDREN.

Children Should Be Cared for First; Cats and Dogs Afterwards.

Seeing an article in your paper regarding "Dumb Animals," I would like to give my ideas regarding the maintenance of a society called the Animal Rescue League. I attended the annual meeting of

the society, which was held in Park Street Church, Boston, recently, and seating myself, I soon began to think I had come to a "Dog Meeting," instead of a talk for men and women. Stylishly dressed ladies entered, many of them attended by dogs, bedecked with gay neck ribbons, and blankets of various hues. The dogs all of them occupied chairs, and many growls, grunts and barks were expressive of their appreciation of the

President's remarks. I wondered if it would not have been better if little starved, homeless children could have been led in by those elegant ladies, ar each child been fed, dressed and their home life looked into; and when the president of the "Dog Society' asked for members to join the League, let the ladies with one accord say, "Our duty lies to support children rather than dogs. Children need our support for a home.

I also visited the "Cat and Dog Home," in Carver street, Boston, and found tramp cats, and mongrel dogs all being fed, and housed. I say it would be a mercy to annihilate them No one would want any of them. Look out for the CHILDREN FIRST. I am a lover of animals, to excess having had cats and dogs in my suburban home, but would rather contribute my money to a home for little crippled boys and girls than all the stray cats and dogs that ever did or - MRS. GRACE COBB.

A well governed mind learns in time find pleasure in nothing but the truth and the fust .- Anon. The world is continually growing

to make it better.—Everett McNeil.

Boston, Mass.

EXPLORATION OF THE WORLD INVISIBLE.

Glorious Words from the Eminent French Scientist, Camille Flammarion. Who is a Firm Believer in Spirit Return.

It is absolutely certain that one soul can influence another soul at a distance and without the aid of the have been told by telepathic communications, by apparitions, subjective or objective, called by voices they distinctly heard by songs, noises and movements and impressions of different kinds. We can have no doubt ou this point—the soul can act at a dis-

Mental suggestions seem equally,

certain Psychic comunication between perons who are living is also proved by a large number of cases that have been observed and reported. are psychic currents as well as aerial and electric currents.

Telepathy is nothing new; it held foremost place in ancient literature. The works of Homer, Euripides, Ovid, Virgil and Cicero often bring forward cases of manifestations from the dying and the dead.
We may see without eyes and hear

without ears, not by unnatural excitement of our sense of vision or hearing, but by some interior sense, psychic and mental. The soul, by its interior vision, may see not only what is passing at a great distance but it may also know in advance what is to happen in the future. The future exists potentially deter-

successive events Positive observation proves the existence of a psychic world, as real as the world known to our physical senses, and I shall never give up the exploration of this world, which I hope to carry to an end if the time indispensable to the work shall be allowed me. But, on one hand, it is proper and prudent not to give one's self up exclusively to occult subjects, for one might soon lose the independence of mind necessary to form

an impartial judgment. It is better to look upon such studies as not one's main object in life, but as recreation of a superior order, most curious and interesting. These ere foods and drinks which it is most wholesome to take only in small quan-

On the other hand, our earth turns very quickly, and days pass away like dreams. I hope, nevertheless, to give myself the scientific pleasure of studyng a portion of these mysteries, and perhaps what one man cannot do may be done by others. Every one may bring his little stone to assist in the construction of a future pyramid.
I ask my readers and friends to

lay up knowledge, to work and hope. We live in the midst of an invisible world, in which forces are at work of which we know very little, and this agrees with what we know about the limitation of our physical senses and the phenomena of nature.

CAMILLE FLAMMARION.

SUGGESTIVE THOUHTS.

Foleration and a Decent Respect for the Opinions of Others is the Crying Need. Would that there were more advanced leaders with courage to radi-

ate truths along the ages, for Progression is the "watchword." The stain of the "Old Salem Days" is of the past, and in these days, despite much fraud, no one denies but that some do have spiritual gifts, and the day is not far distant when science will teach how to use psychic powers in ways that will bring good to the God places health-giving herbs right at our very doors, and leaves it to

man to determine their use and abuse. No one person possesses all the virtues, neither can any one belief contain all of the truth, and nothing There is so much to be learned. Prof. Edison says, "that perhaps in

five hundred years we will just begin to suspect.' There can be no higher religion than the truth that any belief contains, and that truth belongs to no one sect any more than air and sunshine. If it were not right for the children of earth to know, the ever-present desire would not be implanted within them. "Seek and ye shall find." The "Good Book" has been "Seek and ye shall miraculously saved for the spiritual truths it contains, and it bids us "try

the spirits." The Peace movement is a gigantie stride toward bringing the Kingdom of Heaven upon the earth, but the Congress of Religions is of no less vital import. Toleration and a decent respect for

the opinions of others is the crying There can be no surer way of keeping humanity from coming into greater truths than attacking kindly the beliefs that they have grown into with their growth, and they will not relinquish the faith that has sustained them through affliction and bereavement; but add knowledge to their faith and they will gladly

Many lives have been sacrificed and millions expended in foreign lands. and now an Oriental comes among us teaching a better way to come in "Tune with the Infinite." finding the joy of right living by discontinuing the paths of petty vices, that verdure may spring up, eschewing the flesh-pot that health and strength may be given-at peace with all mankind, that powers can unfold little dreamed of, worshiping not a god of filthy lucre, but our Maker, who is a God

of Love. MARY E. MALLETT. Lee, Maine.

The glory of science is that it is freeing the soul, breaking the mental nanacles, getting the brain out of bondage, giving courage to thoughtfilling the world with mercy, justice and joy.—Robert G. Ingercell.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for see curing the emotional element.—Bain. True politeness is perfect ease and freedom. It simply consists in treatbetter to all who are honestly trying ing others just as you love to be treated yourself.—Chesterfield.

### Concluded Its Meetings.

City Closes Its Meetings for the Summer—It Had Great Success with Miss Margaret Gaule as Medium.

On June 30 the First Society of Spiritualists of New York City concluded its meetings for the season. The past year has been marked by unusual activity and success. At a meeting of the board of directors held nolds and Mrs. M. A. Everett, vicenolds and Mrs. M. A. Everett, vicepresidents; Mrs. Mary A. Newton,
secretary, and Miss Margaret Gaule,
treasurer./
Special mention is here made of
"Perfectly."
"Thank you."

those who have donated their time and abilities to the society for the furtherance of the cause. Among Mme. Louise Voight, whose singing gato. has added much to the enjoyment of has added much the enjoyment of the president of the audiences of the past season; Mr. Aber Cam, the president of the society Robert McIntyre, violinist, and Mrs. of Spiritualists in Jersey City, who Jennie Kuhnert, planist.

ennie Kuhnert, planist. spole as follows: Space forbids giving the full stend Miss Gaule si graphic report of the closing services that she was made responsible for of the season held in Elks Hill many things, and I am going to make Columbus Circle, on June 30, so we Columbus Circle, on June 1975.

Will limit ourself to such portions haps she has not known before she as we think may prove of interest to carried. I do not believe there was to the readers of the Progressive ever a more bitter skeptic than myrhinker.

dress, introducing Mr. John Temple-Charity,-these three, but the greatest of these is charity. But the greatest of all words is not charity. The word you have in your mind, the word I have in my mind, is IMMORTALITY—universal immortality, because we most qualify it. If immortality is anything it is universal. tality is anything it is universal. It ago, determined I would only draw is either that or it is nothing. We the very best, that would instruct the mortality is immortal simply because

lutely nothing." Mr. Templeton closed his remarks by mentioning by name many of the workers in the society, making a motion that a vote of thanks be tendered them for their labors in behalf Spiritualism. Carried unani

absolutely nothing to do with it, abso-

After a few remarks by Mrs. Newton - (the president) and some more music, the following tests were among a number given by Miss Margaret Gaule, readings given June 30, 1907, at Elks Hall, New York City, before the First Society of Spiritualists:
The table has on it a good many

articles; I know not to whom they be-For some reason I am unable to

I am attracted to this article, and will read from it as best I can and will read from it as best I can. or peach crotch would turn in his The conditions that come to me with hands in spite of his best efforts to this are like a chain of flowers, but broken-just white roses, Oh! beautiful flowers. Then they fall. The the town of Lewiston, Niagara Co., chain seems to break wider. What N. Y., and in adjacent territory, and the center of the chain; there is a a vein of water wherever the stick bright red rose. Then the chain is indicated. My nucle, living on an adlinked again and then broken. Then joining farm, also possessed the "gift" I see lilles of the valley, and see a or ability to do the same, of which lady holding in her arms a little child, a baby. I think this child has not make derision of the mater. passed into the spirit world very long. Then I see the little child mending have his well "just where he wanted the chain—a bridal bower, a baby it," the chain—a bridal bower, a baby it," irrespective of the claims of born to this world, and then passing "water witches," He dug a well on away. And then again, the broken the east side of his barn, and at a hearts made one. I want to say to you I hear the words, "Have them find any water. My uncle, with a dry their tears,,—how strange! Then there stands here also the spirit of an on the west side of the barn, and at elderly lady. This lady is the mother who carries the package. And now I hear the words, "Keep the children home." The baby that was born into their lives preached of peace; perhaps the blood red roses will bloom brighter than ever before What a strange condition! Is it perfectly correct in every way?

You cannot say that you are not to do with the baby. These may be and further adds: "The fraud was the flowers from the casket. It is afterward fully exposed; he was disyour daughter, and it is her baby that covered to be a common impostor." has passed away. There has been a Twenty-five years ago my wife separation, and the little angel came persuaded me to accompany her at into the world to bring back the husband to the loving girl. The baby came back as an angel of peace. Is Perfectly right in every way," was

the answer. Shall we feel that Spiritualism has not anything to do?

Shall we not stand for a religion that brings peace and not tears? Oh! friends, every one of you, when you find in the name of Spiritualism that? which appears to you to be disgraceful to mankind, suppress it, suppress it, no matter what it is,

I am so far away with this. I find myself journeying and traveling from one place to another. There is some . "Immortality," its Naturalness, Its one here who has suffered with Possibilities and Proofs." By J. M. trouble here. I sense a condition as Peebles, M. A., M. D., Ph. D., Contains if I could not stand perfectly straight. the address rejected by the Philosoph-My arms and hands seem to be it also society of Great Britain, with Inweighed down with pain. It is not
from you, but I sense that from the
condition of the spirit who is attracted. It is an intimation to you
to be very careful. I sense a contracted. It is an intimation to you to be very careful. I sense a con- Wm. E. Towae. To is how to cast dition as though a most perflous step away worry, anxieties needless cares, etc. Price, 25 cents.

to left. It is not along the line of I can see you moving from right to left. It is not along the line of business we are speaking; it is not so much the health question. You do not know, perhaps, but you are strangely psychic peculiarly so. You have endeavored to bring forth these conditions into the surroundings of your life, and I leel that they will taught by Adopts of Hermaic Philosome. It is it I am journeying and come; but still I am journeying and I am traveling, as though I sensed the restlessness of the individual. To mets and Political Pin Points." By J. whom does this article belong?

"Do you understand it?" Lila.''
"Yes."

meeting of the board of directors held a You wish you may be settled. Oh, recently, Miss Margaret Gaule was all the peculiar environments and asked to remain with the society during the senson of 1907 and 1908 and are so strange. One idea of relig-continue her psychic work from its ion—from that into another! This is platform. A goodly share of these a woman who has delved deeply into harmonious conditions may be traced many of the social problems and ex-to the efforts of the Ladies' Auxiliary, plored different books and different which is in the second year of its ex- religions until to-day you stand on a istence. Much good has been accomvery peculiar ground, as though to plished by this band of workers, both say, "I am thinking for myself." Your in spiritual upliftment and material hopeful condition will make that bet assistance to those who needed such ter. I want to say something about help. Mrs. George Sporn is president a daughter. "There shall be peace of the organization; Mrs. E. S. Reyand there will be," for often thoughts

After the messages Mme. Voight rendered the beautiful song, "Dry hese unselfish workers may be named Those Tears," with Mr. McIntyre obli-(Encored.)

president introduced Mrs. Miss Gaule said this afternoon

take a responsibility that per After some music, a poem, "The Spirit's Return," was read by the president, Mrs. Mary A. Newton, which she followed with a short additional strength one of the truth. I attended one of her meetings and I came away from there knowing my ton, the editor of The Tammany friends could reach me. I have not Times. Mr. Templeton said in part: the gift of inspirational speaking, and "St. Paul wrote Faith, Hope and I am not a medium. But two years friends could reach me. I have not the gift of inspirational speaking, and ago a little church was started in est of these is charity. But the great- darkest Jersey City, and I was asked

have no great use for immortality, if people for the highest good. And it is a matter of promises for some-thing done; or if we say, 'You BE-not carry the work on any longer, I thing done; or if we say, four the start the work of any tonger, it is carry the work of any tonger, it is carry the work of any tonger, it is carry the work of any tonger, in the work of any tonger, in any tonger, if it is carry the work of any tonger, in the wor ble, unchangeable law of God. Im- of gifts, it would be to comfort the sorrowing, and I would be glad to do so. I am glad to pay this public tribute to Miss Gaule. it is God's changeless, loving, everlasting LAW; unchangeable by virtue of

Mss Gaule responded: "I am reman's or woman's belief—this having sponsible for lots of joys and lots of

Mrs. Aber-Cam closed her address by reading the poem entitled "Some Time," by Mary Reilly Smith.
MRS. MILTON RATHBUN.

"THE WATER WITCH."

Some Startling Evidence in its Favor.

Number 917 of your valuable contains; "Some Reflections," by Mr. Geo. Thomas, of Easton, N. Y., which bear the impress of sincerity, but unfortunately are not founded on fact. Many years ago my father under-

took to make sport and derision of "water-witching," and was greatly surprised to find that the witch haze prevent it so doing. He located living wells on the old home farm in does it mean? I come along toward I never knew him to fail in locating

he was not aware until he tried to One of our neighbors said he would denth of nearly fifty feet he failed to

a depth of eleven feet they a living well that has not failed in over fifty years. Truly, "facts are the most stubborn things in existence. Wendell Phillips said: "The chief Wendell Phillips said: element in obtaining an education is to get rid of our prejudices." I am

getting rid of some of them. Haeckel "Riddle of the Universe," speaks of Henry Slade as "the clever Ameri-You cannot say that you are not can conjurer" who "imposed" upon Spiritualist: but this has something Prof. Zollner and others at Leipsic. a private seance with Dr. Sinde. As

a precaution, I purchased three slates on our way to Mr. Slade's parlors, and I was permitted to hold two of them together, with no other human hands touching them, and mesages were written between them, which I positively know were not written by mortal hands. Though the whole world assail him, I shall always bear witness in his favor.

In justice to the memory of an honest man, who was my loving, tender father, I write this in defense of the Albany, N. Y. EDWIN A. DOTY.

"Immortality." Its Naturalness, Its

Spiritual Fire Crackers, Bible Chest-8. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 one.

of New Castle, Pa., Passes Through the Fiery Ordeal of a Trial, and Her Mediumship Is Sustained.

charms, necromancy and incantation love the cause to help convince these (and did for lucre and gain pretend people. to tell future by other means than those aforesaid) at her residence, No. 39 Neshannoch avenue; New Castle, Pa., contrary to act of assembly in such case made and provided.

J. S. MARTIN, Complainant.

itentiary for her misdeeds. This latter Rev. a United Presbyterian dom-ine. A third person who was instrumental in the persecution was Deacon ess. Mrs. Mame Rice of Epworth M. E. Church. She seems to have been most directly instrumental in securing others of her sex to participate in this reactionary "reform" work. A fourth was Mrs. Rev. Stratton, the wife of a Croton avenue M. E. preach

This lady tried in every way possible to place Mrs. Marquette's mediumship into the same category as Nee romancy or sorcery, or a pretended communion with the "dead."

(The evidence produced by the proecution you will find in the various blue penciled items of the New Cas tle News, and Herald, sent you under separate cover.) Among the Spiritualists of this and

surrounding towns the following were selected to testify as to the genuineof this woman's mediumship, and to claim for all true mediumship a place in our religion, comparatively the same as the Methodist prayer-meeting, or the catechetical lectures or studies of other churches, etc., and to speak of and testify that to our knowledge a medium never spoke to, or commune nor pretended to commune with the "dead," but with the "living spints." all of whom are constantly with us i

we but know. practiced necromancy, thereby establishing (in their minds) it as a fact to demonstrating a "false doctrine," or had been practicing a false religion before the public of New Castle.

Our witnesses were the following: Mrs. Wm. Becker, wife of ex-Sheriff Becker of this city, a resident of this community for over sixty years, and for more than 20 years. Mrs, Jas. Peebles, wife of a retired merchant of this city, who carried on a successful business here for 40 years. Mrs. Peea thorough Spiritualist for over five venrs, and is herself becoming very clairvovant.

Miss Margaret Evans, a Spiritualistic investigator, and sincere advocate they needed. of its philosophy for several years. They organ She is a young lady of culture and refinement

ry, purely upon the principle of "Religious Toleration."

Mr. and Mrs. Frank Megown of town, and Mrs. Hampsen of the same good repute, were among our witness-

our dear cause-Rev. H. E. Boerstler, pastor of the West Side Spiritual its purposes and duties. Church of Columbus, O., and vice

Association: He was here to bestify as to the character of Mrs. Marquette as a lady, he having known her for 16 years genuineness of her mediumship; but ne had scarcely uttered a word before the court ruled him out from further

estifying in the medium's behalf. The court, after having heard the testimony of the prosecution, and after ruling out the evidence offered left the question of guilt entirely open to the jury, who in just a few hours returned a verdict of "not guilty," which, thanks to the open minds of that jury, has given me courage to strive forward, with our Spiritua Banner in this community.

Several of our best speakers should come here while the iron is hot, and help uplift the banner of our cause until we have won the opponents if not their admiration. . The opposing forces to Spiritualism have planned their diabolical plot very

Like a good general, ther have combined their forces and have struck at our religious liberty at its weakest point. It seems, therefore, at least to the Spiritualists here, the duty of all interested to give their support to our cause, and if possible send into our town a speaker who can The reason I name this as the weakest point is because, as all know, the laws of the commonwealth and the court practice here-are not very salutary toward our cause, and we are

Commonwealth of Pennsylvania Vs. dwelling in the very heart of commerday of April, A. D. 1907, and at dir, is scarcely a drone of any kind among vers other times within two years last us except such, who are employed for past, the said defendant, E. H. Mar-that purpose, the people, in general quette, unlawfully did pretend, for being so busy at their various trades gain and lucre, to predict future and business that their ethics and reevents by cards, tokens the in-spection of the head and hands of per the preachers and the press. These sons by any vesage and by consulting two control the sentiment here—all the movement of the heavenly bodies, but the silent monitor of the ego, the and did unlawfully for gain and lucre, conscience. We have now aroused pretend to effect a purpose by spells, this conscience, and it is for all who

Mrs Marquette did not make specific charge for her readings, but accepted the offering that people gave her. The custom of the people established fifty, cents, and Mrs. Marquette became so used to receiving that sum that if a greater offering New Castle, Pa., June 28, 1970. was made her she would return the To the Editor: The Spiritualists amount over and above the 50 cents of New Castle, Pa., and vicinity, dur. She often held circles, at which I was a trequent attendant. In her circles ing the past two months, have been a frequent attendant. In her circles allowed to experience the presence, as she refused to receive any money whatit were, of a reincarnation of Cotton soever claiming her circles were sole-Mather, in the physical living entity by for the purpose of opening the con-of one Rev. J. S. Martin, a minister of squassess of the people. We who the Reformed Presbyterian church of are Spiritualists repudiate the testithe Rev. A. J Magill, who openly circulated around that Mrs. Marquette would surely be sentenced to the penitualist of the missed this modern cotton Mather is the Rev. A. J Magill, who openly circulated around that Mrs. Marquette would surely be sentenced to the penitualist repudiate the testimony of the conspirators who testified against her, and we believe all who wish to can easily see that the purpose of the testimony was constructed as it was purely to drive this medium and spiritual phenomena from our midst and prevent the many from erroying a communion with their loved ones. their loved ones.

. The whole trouble with Mrs. Marquette was and still is, that her mediumship was and is so genuine that she became the "talk of the town." and therefore the "Ministerial Association," "Temperance Union," Country Detective," etc., made move given in the News items sent

your valuable paper.
Expressing the motive of These preachers, desconesses and preachers' wives sociologically, I would say: "It was only a matter of Economic Determinism," by a body of "Reactiona-

The attorney who defended Mrs Morquette made a very able plea to the jury, and we commend him highly for the honesty and sincerity of this learned man." He defended Mrs. Marquette in his plea to the jury on her and our religious belief and our right under the Federal Constitution

(A fair exposition of his pleading is among the news items). Yours for the fruth and Spiritual

MRS. JOSEPHINE PEEBLES.

The Society of Spiritual Truth, Hansas City, Mo. To the Editor: All the Spiritual

societies of Kansas City, Mo., excepting the one above mentioned, go unwe but know.

This we were not permitted to de der the name of "The Spiritual as the Judge sitting in quartan sessions court at the time ruled out very nearly all our testimony, claiming that religion had nothing to do with the case. The Judge did, however, allow the prosecution to show that according to their helief Mrs. Marquettes Truth, there were no other spiritual. to their belief Mrs. Marquette Truth, there were no other spiritual success from the very start aroused the jury that Mrs Marquette had been a spirit of rivalry, to use avery mild attendance to the Spiritual Church meetings, not characterized, however, by the most honorable means, and not attended with much success.

The fact was realized by many of the most prominent Spiritualists that community for over sixty years, and a mere belief in the continuance of a staunch advocate of Spiritualism, life beyond the grave, the return of for more than 20 years. Mrs. Iss. spirits and their communion with mortals, and the assurance that no sulphurous flames awaited unrepentent sinners did not satisfy all the bles has enjoyed the pleasure of being needs of life; and that those who had these assurances and nothing more. might be among the meanest of man kind. There were others who fel there was something more in life that

They organized The Society of Spiritual Truth, realizing the fact that Incment.

Mr. Wm. Becker, although not a unfoldment of man's higher nature Spiritualist, gave his moral and intel-lectual support to our battle for victo- was reported that the members of it were "a godless set," "atheists," "infidels." and were holding their meetings on Sunday evenings, in which Sharon, Pa., both of whom are highly "religion" was ignored, and the Chrisrespected by all liberal minds in their tian churches objected, and efforts were made to prejudice the people place, a widowed lady of purity and against it; but its meetings were always attended with increasing num-

Last, but not least, was our friend. At these meetings Mrs. Inez Wag-and co-worker, who, ever seems to be ner, the medium is controlled by Dr. on the fifing line of our progressive Lortz, who delivers lectures replete thought forces, and who, although of with good, sound, practical sense, a rather mild disposition, would at all dealing with the affairs that come into times rather fight than run when he daily life, declaring that "Truth is knows it to be for the upbuilding of truth, wherever found, on heathen or on Christian ground," explaining life,

A large and heautiful hall is se president-of the Ohio State Spiritual cured, and good music-instrumental of vainglorious exaltation among the and vocal—is provided. After the lecture Mrs. Wagner gives platform tests of a remarkable character. Slips of paper and distributed among the dy, he having known her for 16 years of paper any instituted among the and was also going to testify as to his audience, until written addressed to some spirit wouldness of her mediumship: but friend and signed by the questioner. These are gathered and placed upon the stand. The medium is then blind-folded by some skeptic in the audience, who assures the people that it is impossible for the medium to see anything. From forty to sixty these questions are answered, and in some instances the writer of the question is corrected by bringing to his or her recollection, by the communicating spirit, some long-forgotten event. An adjournment to the first Sun-

day evening an September was declared by the president at the meeting on the 23d of June. At this meeting the people were favored by an eloquent lecture from Mrs. Laura tricts of the South where the nagro, Fixen, secretary of the Lily Dale camp, to an audience of nearly five hundred interested hearers. Spiritualism is not a sect whose in-

stincts are to be controlled by sectanians. It is too deep and too broad for a specialty; and its monopoly in the interests of those who want to manage it aften the manner of the churches, is to be deprecated. have an equal right to accept it in their own way; and to "cut and dry thoroughly explain our philosophy to an aroused people. Now is the time. lors' is a persons mistake ers" is a serious mistake. E. J. SCHELLHOUS.

> "The Trath Seeker Oddiection Forms rod Cerceptible for the Use of Liberals." Price, M cents.

# Tried and Acquitted. For Spiritualists to Consider.

The First Society of Spiritualists of New York An Excellent Medium, Mrs. Lydia Marquette, The Race Problem Must Be Solved, and that too, from a Spiritualizing Standpoint—The MVSTERIOUS Views of Henry Watterson.

> (and when I say the people of the strable citizen." Turn southward; United States, I mean all the people, plenty of work and wages for all who black and white, northern and south-ern) have no greater issue to meet, no larger problem to solve, than that which goes by the name of "the race question." The institution of African (ared so well, nowhere has he so fair slavery is gone—let us all thank God for that!—but the African we have still with us. He is with us in everincreasing numbers. He is here to

There are bad white men and there are bad black men; there are foolish white men and there are foolish black men, and what are we going to do with them and about them?

good. But, if all of us were wise and good, why, each of us would be ten feet tall, and beautiful, and educated, only to loll back in the shade of sumsnuggle by the roaring log-heaps of winter and tell fairy tales, with angels to wait upon us. That is the promter and summer most of us-very even the few who have nothing to do not the happiest. What, then, is best for us, black and white alike? For be sure the interest of one race is the can prosper if either suffers.

I must tell you, after forty years of experience and observation and reflection, that I think we began wrong. We put the cart before the horse. Mour millions of poor black people, with some centuries of abject slavery and many ages of barbaric night behind them were not equal to using the freedom that came to them so suddenly and especially the ballot, with prudence or intelligence. How fould they? I don't blame them in the least. On the contrary, I some-times wonder at their self-restraint. As, during the sectional war, they were faithful servants, remaining at home and tilling the fields and taking care of the women and children, so, since the war, according to their lights, they have tried to be good progress they have made—and they have made many strides—from that day to this. Temperamentally ever for the under dog—a crank about personal liberty, if I am a crank about anything—my heart goes out to the black man wherever I see him honestly struggling to raise his children to a condition better than his own.

The race question is a mystery. For the matter of that, life is a mystery. The negro—you will understand that I say negro as I would say Briton, or Egyptian, as a racial designegro is thought to be especially imitative. All of us are more or less imitative—particularly the filtrasmart set of high society—which, on seaboard. It is an unfortunate chargood of whatever attracts its admiration or its envy. "Jess like white folks" is sometimes heard in colored circles of fashion-that is, among the colored smart set or the colored "four hundred." Now, for my part, I scarcely think much more of the colored "four hundred" than I think of the Caucasion "four hundred." who live for vanity and pleasure, and who, if they can't go to heaven in their automobiles, don't want to go at all! Every shoemaker to his last, the saying has it, and that say I, each mother's son to his vocation, whatever it be. Men in their places are the men who stand.

"Honor and fame from no condition rise: Act well your part-"

The lines may be something musty but they are even truer now than when Pope wrote them, 200 years ago, amid class favoritism and caste distinction, uncontested and immovable. "You cannot make a silk purse out of a sow's ear," the familiar aphorism tells us. No more can you make a musician, or a noet, or a lawyer, or a doctor, out of material that was heaven-sent and earth-meant for blacksmithing, dray-driving and plow-All of us are creatures of evolu-

tion and education. The white race seems to have got along faster in the great eternal plan than the black Why, I cannot tell you. It is a simple fact, obvious to all of us, Mother Earth! Thy children play, hat, just as Europe and America are farther advanced in arts and arms Americans ahead of the Africans in Trusting, confiding in thy toli—the developments of modern culture. At last they mingle with thy soil, As this ought not to be the subject whites, it should not be considered or Thy lands they burden o'er and o'er felt as either a humiliation or a re-proach by the blacks. In case it should become so, the future would the dark indeed for both races. Each Thy dimpled rivers swell; needs to grow in grace; but it is my grow in grace in the south first of Sweep thy offspring to wat'ry graves all and most of all, and within lines In Arc of Noe thyself then stood, plainly fixed by God and nature, lead-Didst not thou drench thyself in flood: ing to the ultimate peace that passeth Thy cyclone's wrath understanding, when the lion and the Leaves desolation in its path; lamb shall lie down in harmony. Thy simoon's blighting breath

of the other. Schemes to that end, Thy belching mountain peaks. however ingenious, are wholly vision. Dire destruction speaks; Since this is so, let us take Thy torrid zones account of what has been done these Life bleeching bones! forty years of freedom.

The world has never witnessed any such progress from darkness to light as that which we see in those districts of the South where the negro. Thy subtle seismic quake has had a decent opportunity for self- Dost giant cities overtake, development. Look at Jamaicanearly a century of emancipation, the Sang swirling seas an angry dirge. negro at a standstill; look at South Africa-riches' piled on riches, the Thy very self in trembling rage negro still a savage and less considered than the animals, yet it is Bounteous Earth, can'st cruel be, England that prides herself on what To thy children, land or sea? she has done for freedom and the On thy bosom let life remain, black man.

Let the negro'go to any New England community and try to get em ployment. Barred on every hand; plenty of sentiment, but no work. There are regions north and west which hever knew slavery and were A Review of Rev. Dr. T. DeWitt and

The people of the United States described the other day as "an unde in outlook, as in the southern States of North America. Why? Because we know one an

other and because, no matter what anybody says to the contrary, there is a common bond of association be-tween us. Never can the white man of the South forget what the black man did during a war waged for his freedom; and what he might have done. Never should the black man This, our planet, would be heaven, done. Never should the black man indeed, if all of us were wise and of the South forget that he is the weaker in the race toward perfection and for a long time must look to the white man for help of many kinds, and rich—above all, mark you, rich! It is through these reciprocal obli-None of us would have to work; just gations and interests that the two It is through these reciprocal obliraces will reach an institutional sys mer and eat watermelons, and to tem of living and doing entirely satisfactory to both.

Nothing is to be expected from the

rushing hot-house process, or from ised Jubilo, I am afraid it is a good any antificial arrangement; every-ways off yet. Meanwhile, both win-thing is to be hoped from nature left to herself, unvexed by misdirected nearly all of us have to work; and political considerations, uninfluenced by outsiders teaching false philoso but sip custards and clip coupons, to phies-simple justice and kindness play policy and to beat the races, are presiding over the ordinary laws of common honesty and common sense The negro in Africa has scarcely burst the chrysalis of the primitive interest of the other race, that neither state of man. In America he is yes in a state of racial childhood, As he realizes this the faster he will grow the quicker he will tearn, the soone he will reach his racial manhood. In less than half a century he has done wonders. wonders. Before the century we have just begun is half over he will have done greater still. He has yet, and upon an extensive scale, to learn habits of method and order, habits of tenacity and acquisition, habits of sustained industry and sobriety, without which no race-white, red, brown, or black-or any individual man, car

get on and prosper. He is a bad white man who will not help his neighbor black man when that neighbor black man shows the spirit to help himself. He is a bad black man who cherishes hatred in his heart against the white man be citizens. I glory in every step of cause he is a white man. He is a foolish black man who thinks because the mirage of social equality, which would prove a curse rather than a blessing, is denied him that the white man hates him. Social questions the world over create their own laws and settle themselves. They cannot be forced. It is idle anywhere for any body to contest or quarrel with them. No man should want to go where he is not wanted; true, self-respecting men dismiss the very thought of it going their own way, hoeing their own row, and giving praise to God nation and not as a nickname—the that their happiness is within them-

Then let the negro forward each the seaboard, imitates the little it to his appointed task no bitterness in knows about the English nobility, the heart, the love of God supreme and, in the interior, whatever it can but this love of God measured by find out about the smart set of the man's love for man, even as it was revealed to the good Arabian sleeper acteristic of imitation to take for its in that experisite poem of Leigh Hunt, examples rather the bad than the with its equal blending of religion and humanity:

"Abou Ben Adhem, may his tribe in crease. Awoke one night from a deep dream of peace, And saw within the moonlight in

his room, Making it rich and like a lily in bloom, An angel writing in a book of gold; Exceeding peace had made Ben Adhem bold,

And to the presence in the room he 'What writest thou?' The vision raised its head And with a look made of all swee accord.

Answered, 'The names of those love the Lord. And is mine one?' said Adhem. 'Nay, not so, Replied the angel. Abou spoke more low.

But cheerly still, and said: 'I pray thee, then, Write me as one that loves his fellow men.' The angel wrote and vanished. The next night

It came again with a great wakening light, And showed the names whom love of God had blessed, And, lo! (Ben Adhem's name led all the rest."

IS THE EARTH CRUEL? Heed not thy warnings day by day-A part of thee in every clime, than Africa, are the Europeans and They gambol on the shores of time They course thy waters from shore to

shore. Thy torrents plunge pell-mell; Thy tidal waves

We may not escape our manifest Sears its victim unto death; destiny. Neither of us can get rid Thy desert wastes far-spread:

No living thing-but dead. A continent didst thy woe submerge Has terrored man from age to age.

And Joy to man forever reign. JOHN A. LANT. Kansas City, Mo.

"Talmagean manities, Incongruities. Inconsistencies and Blasphemies a unit for the union where the negro Rev. Frank DeWitt Talmage's oft-reis refused admittance. He is told to peated articles upon Spiritualism. By
zove on. He is what the president Moses Hull. Price 10 cents.

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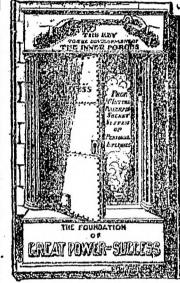
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the writer will succeed in using to advantage the many powerful systems of personal influence and healing described in the book. Should the writer be sick or run down physically or mentally, and give the particulars of the trouble in a letter, Professor Melntyre claims he can tell what to do to get well quickly. He does not wish to send this book to any person who would use the system of personal control for any other than honorable purposes free. Like Andrew Carnegie, he believes in the distribution of valuable books.

This book is full of startling explanations and strange pletures proving that any one can master, in a short time, the power to control and sway the minds of others. It describes the strange phenomena of Psychic and Hypnotic Influence, Mystic Healing: Psycho and Suggestive Therapeutics: Personal magnetism, and a combined, simple system of reading the characters of others, though thousands of miles away. It gives you the key to the development of the inner or dormant forces of concentration, force of character, will power, memory, determination, ambition, enthusiasm inspiration, continuity of thought and the ability to throw off the cyll effects of diseases and habits through an inner, subjective power, as the Hindoos banish disease and despondency.

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# African Occult Doings.

They Border on the Miraculous, and Illustrate the Universality of Occult Forces, or the Power of Ascended Spirits, as Set Forth in strong man, and hitting with all his might, the blade cut clear through the Occult Review by Oje Kulekun.

detection of crinic may be illustrated of the detectives, as volunteers, to unreference to another cult of a very dergo the test. weird nature; it is one which is very. Let us say the volunteers are three rare, and of a high order amongst the in number; one of them is called are held in great honor and reverence. stationed at a spot about ten or twelve The aid of this system of detection feet in front of the bearers of the meis generally requisitioned in cases of diam, exactly in a straight line with secret assassination or fatal poisoning, them. The detective then turns to to ascertain the perpetrators of the the medium and addresses it; rather, deed and bring them to Justice. On he addresses the spirit of the de-the occurrence of such crime, members ceased, believed then to be present of this mystic cult are sent for. It amongst them. He salutes him with sometimes happens that the abode of respect, and humbles himself in his these mystics is several miles removed presence. He admits the spirit's sufrom that of the scene of the crime, perfority, in that he is himself blind this high and dread occultism being and knows nothing, whilst the spirit

them, they spend the greater part of cludes by a second invocation of the an hour in rites and ceremonies over spirit, finishing with a long and solthe corpse. What these are none emm murmuring of some mystic but the initiates know; the secrets are words.

more inflousive guarded than life Ending this ceremony, he then facmore jediously guarded than life itself. Concluding their functions, es the first volunteer, standing on a they at last open the doors, and call-spot ten or twelve feet away from the ing for the next-of-kin, they demand a ceased, together with his every-day head-gear (usually a woollen or cloth nounces these, words in a of the wood-paths leading to the for-

What this exactly is none know but the mystics—probably matter belong-gazing silently, there is a movement ing to the vegetable kingdom forms perceptible; the heads of the bearers the greater part of its composition, such as leaves, herbs and vine-like growths. The result is an object shaped into the form of a human being, with the outward parts complete. This is clothed in the garments and head-gear belonging to the deceased. They next construct a rude litter of light wood, whereon the figure is laid: the whole is then lifted up and borne

They retrace their steps to the village, and, as they near it, one of them sounds the approach by blowing on a hunting horn. This is the signal to assemble, in preparation for the ordeal. The detectives, arrived in the ter than pursuing a policy of unavailt-village, carrying their figure, halt in ing denial, since the ordeal soon to every African village in front of the The culprit, face to face with the hut of the headman, in which space weird ceremony, may think betthe dances take place on moonlight pights. Already the whole popula-tion are assembled to witness the tri-native law is then put in operation.

people and selders. He alludes to with, the object of their gathering, he re-fers to the deceased, extols his good mer qualities, dilates on the enormity of usual question. He has scarcely endthe crime that has been committed ed when an unusual animation is oband on the wickedness of the perperserved to possess the medium; the trator. He concludes by invoking heads of the bearers, with the litter about the splinters, and from there the Supreme Being, soliciting His help and medium there on, take a sudden in their efforts to avenge the innocent lurching movement forward and backand bring to punishment the guilty. At the conclusion of his speech the backward-slowly, three times. A headman of the village responds on muffled sound, expressive of amazebehalf of himself and his people. He welcomes the band, in the name of assembled multitude. The Affirmaall; he prays for the help of the Su-tive Sign has been given by the me preme Being in their efforts for the good of the commonwealth, and concludes by asking them to start on their work of detection.

The chief mystic then selects two of the assembled youths. These must boys, not yet arrived at puberty. He transfers the litter with the figure firming the assertion that he who now from the heads of his associates to stands before thee is truly the murder those of these two boys; it is always er. Oh, help us again; and, in place a light load. The medium, resting of a sign, perform a plain and direct now on the heads of "Innocents," the action conclusive of the fact that this ceremonyf of invocation begins; it is accused person is thy secret murderdone in the sight and hearing of all; er."
yet can no one but the initiates understand the purpose of the mysterious words spoken.

The Idea is this:-- The figure shaped in human form-i, e., the mediam stretched upon the litter-represents the personality of the deceased; hence it is dressed in the garments. The disembodied spirit of ized.. Having no will in the matter, and the understanding is, that he will either control, influence, or possess the medium, and thus openly make known his mind by outward signs. In this way, when the medium is addressed it answers the same way a man expresses either Yes or No. by different noddings of the head. Only, one hand, and with the other belabor in this instance, the mysterious force to his heart's satisfaction, bear him sways not only the figure but the lit- down at a charge. ter on which it is resting, and both the heads of the bearers, independently of their wills. A movement forward and backward, slowly, three times; this means, "Yes." And, when the answer which the spirit would give is "No," independently of the wills of the bearers, and more, in spite of the same, the force again acts, this time swaying the whole connection of bearers' heads, litter and medium, to right and left, slowly,

I must here state that, prior to the summoning of these detectives for the discovery of the secret murderer, recourse has been had to one of the previous systems described in Part I. cult of the "Finders-out"-has been on the scene, and by his system of divination has determined the personality of the assassin. The latter, having been arrested, has been arrested, has been authorities to be disait with necording charged with the crime, but has fiatly denied it; and therefore recourse is had to the most conclusive way of ast details; but it matters not. The recertaining the truth, by sending for suit of his ceremony of detection is the detectives of this welrd cult who conclusive of everything. And finalare now on the scene. In a case of Life, the spirit of the deceased him- kudos and rich gifts, retire to their

self must'point out his murderer. Now everything is ready for the place of abode. ordeal. The culprit indicated before by the Diviner-Detective, and who all this while has been in charge of the tion of the Occult in Africa; authorities, is brought forward. But time it is in relation to the healing not yet will he be subjected to the art. The negro doctors of the intetest. As in the proceedings of the rior accomplish at times wonderful Palm-Oil cult, some of those tacitly results, that where the Western docdeclared innocent of the crime are tor thinks that only amputation of a first subjected to it;;; i. e., two or limb can do his patient any good, the three of the villagers present come negro doctor can heal the limb so com-

Interior African occultism in the forward at the invitation of the chief

The mystics who practice it forth by the chief detective, and is professed only by a select few in a in his new and higher existence, is very large circuit of country.

The corpse awaits the arrival of the mystic detectives; it is needed by them in the ceremonies, and can be buried in the usual way, the wicked one who only after these have been accom- secretly murdered him. He reminds plished. The detectives work in him again, that, whilst they of the bands; and not less than four of them world are in total darkness and ignorwill be engaged in the work of de-tection. On their arrival they repair is well acquainted with the same; to the house wherein the corpse is therefore, he humbly solicits his help, laid; and closing every avenue of so that no secret murderer may be entrance, so that none may surprise harbored in their midst. He con-

bearers, and bids him be ready. He complete set of garments of the de- once more approaches the medium; and standing very close to it, procap). They then quit the house, and voice, so as to be heard by all the asleaving the town or village, take one sembled people distinctly—"Reyeal of the wood-naths leading to the for- unto-us, Q! thou with whom there is est; entering this, they penetrate to nothing that is longer secret, who is its deepest recess, and there engage he, the assassin? Is he the one now in preparing what may be called their standing before thee? Show unto us by signs.'

He ends; and as the people are -outside their own wills-together with the litter and medium, bend slowly to the right and left three

This sign indicating a negation, the volunteer is sent away. The second and the third volunteer next undergo the test, and their innocence being manifested by the medium, the business of confirming the "Finding" of on the heads of two of the junior the Diviner-Detective in relation to the crime must now take place. Leadforth the accused to the spot whereon had stood the "volunteers," the chief Jetective addresses him in the hearing of all; he exhorts him to confess his crime, as that will serve him betthe large open space to be found in take place will reveal the exact truth. ter of it and confess. In such cases al, the proceedings in which are as But when the accused is of tougher metal and continues to deny stoutly The chief of the band addresses the the ordeal is proceeded with forth-

> The chief detective, taking his for mer stand by the medium, asks the ward- bending forward and going giving both the patient and his helpment, surprise and awe, esccapes the dium as its answer.

But this is not all; whilst the peonle are yet lost in amazement, the chief detective again addresses the

medium as follows:
"We have seen thy sign, O! wronged one, answering to the query, and con-

He has hardly uttered these words when, as if they had been subject to some powerful wave of electricity, the bearers, who all this while have been standing still as statues-but for the "motions" of their upper parts when giving the signs of negation or affirmation-feel themselves galvanthe mysterious force impels them: they rush headlong full tilt straight against the accused, bearing him down with them. The accused may be a powerful man whom the combined strength of eight such boys cannot move an inch; yet, in this case, two boys that he could hold together in

As all three fall in a heap, there is an excited cry from the assembled villagers. The thing is conclusive; the man in charge is the murderer; the spirit has supplemented his sign by his action; the detection is accomplished. The Diviner-Detective was correct in his "finding." The other detectives now approach; and, securing the medium, together with the litter, they are taken in charge by two who will carry them back to the forest, and, destroying both figure and litter, return to the village with the garments and cap of the deceased. These are handed to the relatives of the departed person. The youths, relieved of their weird load, gladly The Diviner-Detective—one of the escape to their fellows, and for a time cult of the "Finders-out"—has been are the heroes of the place, receiving many presents, for only lads of been authorities, to be dealt with according

The Healing Art.

ly, the defectives, after receiving high

Let us now deal with another sec-

pletely, that it will still be of service to the individual. Let us look into the following case. A woodman was felling a tree, using one of the Sheffield hatchets manufactured in thousands for the African trade. By some misadventure, the keen edge of the axe missed the wood and landed on his lower leg; midway between the the bone and beyond, all but severing the lower limb; the lower extremity adhered only by a thin strip of the back flesh hardly six inches across. The man was made to remain where the accident happened, his companions helping to lay him down comfortably on the soft grass, with the all but severed member gently and easily placed so as to cause him as little discomfort as possible. This done, they made all haste in securing the services of a specialist. · This great man questions his call-

ers as to the nature of the mishap and having been informed, sends them back with an injunction not to remove the wounded man from the spot on any account whatever. After the departure of the callers, he sets about preparing his medicines. He hastens to the forest, collects his hastens to the forest, collects herbs, and digs out of the earth his roots; he then returns home; and if he can get a young chicken—not more than six days old-either out of his own stock or that of his neighbors, he secures the same. He cleans his mortar and his wooden pestle, and he prepares to compound his medicine. First he throws into the mortar the live chicken, adding the herbs and roots. The chicken being thus covered, he begins beating up the whole, pounding it with the pestle so as to reduce the various ingredients into a pulpy mixture. After manufacturing this he transfers it from the mortar into another yessel; he next cuts up strips of coarse cotton, country-made clothes, to use as bandages; and, lastly, selecting some sticks to serve as splinters, with these things ne masters to the place where the wounded man awaits him. Getting someone to setting sist, he brings together the two portions of all but severed limb, taking the children of men.

We have had sufficient proof of the soulit and the continuity of splinters, with these things he hastens where the severance took place. After thus getting the parts into union, he is helped by his assistants to keep them firmly held together in position whilst he prepares his mixture and then proceeds to the dressing.

He lays thickly all over the limbfrom the very knee to the ankle—the mixture which he has prepared; he next wraps up the whole limb, using the strips of cloth as bandages, over the application. Then, adjusting the splinters in the best positions he binds them together with cords, The dressing is now over, and the wounded man is gently carried home, particular care being given to the maimed limb, that no rough shaking or handling shall disturb the "union" of the Arriving at his home, the loctor directs the laying down of his patient, seeing that he occupies a soft pallet-bed on the ground; before eaving, he enjoins on the patient and his relations the most absolute non-molestation of the limb. In the place where he has been laid, there he must continue without any shiftings or changes for fully six days. During this period the limb must be untouched by anyone, and the same dressing is to hold during all that

The doctor now returns home,

promising to put in appearance on

the seventh day, to perform the next

act in his work of healing the leg. He is not necessary before that time About the fourth or fifth day of the dressing, tiny worms begin to show themselves all over the limb, working their way to the light from underneath the bandage-folds; they appear fall to the ground. By the sixth day, they literally smarm all over the limb, ers a rather trying time. On the seventh day the doctor arrives: and undoing both splinters and bandages, he next peels off the limb the dried and caked "mixture." The limb is exposed to view, and is found to present the appearance of a whole memher, but for numerous small orifices on the surface of the shin. Through hese orifices the tiny worms had made their way from within the limb to the outside. The several parts hold together firmly, but, as the "cementing" is not quite perfect, the limb must be handled with much care. It is straight and compact-looking already, but it is not strong enough to uphold the trunk of its owner, so that is not yet fit for use. Once more the doctor applies the mixture, which he has prepared and brought with uses the bandages, and ends the dressing by putting on the spling ters firmly held in position by cords This second dressing is to serve for another period of six days, during which it should be allowed to remain on the limb absolutely untouched. For the first four days the worms continue to be still in evidence, forcing their way from under the folds of the bandages, and swarming all over the limb, eventually falling to the earth; during the remaining two days, they are seen no more. On the seventh day again, the doctor is on the spot; as before, he bares the limb, when a wonderful improvement . is ebserved. The little openings have healed, and where seven days before the orifices were to be seen, now only small dots mark their places. All the worms having escaped from within the limb-by the action of the mixture applied to it-the outlets quick ly heal. The limb as a whole looks healthier than, it did after the first application; it seems to be in almost natural health; yet it is not strong

enough for immediate use, notwithstanding that the "cementing" of the once divided bone is now complete. The patient can at last be lifted from the spot where he has been,lying, and his pallet-bed spread out on another site; but the lifting must be done very gently and under the direc tion of the doctor. On this new snot he is to lie for another six-days, not stirring hand or foot; and the damaged limb is to rest full-stretched-out on the pallet-bed. The treatment is also varied;; the doctor has brought with him a flask containing some medicinal fluid of an oily nature. Pour ing out some into the hollow of his hand, he rubs it all over the limb. beginning from the knees right down to the ankle, past this, right to the tips of the toes and all under the foot. rubbing the sole as well. There is one point worthy of notice in connec tion with this rubbing; it must al ways begin from the knee, and de scend the limb to the toe-extremities;

"Discovery of a Lost Trail." By Chas. B. Newcomb. Expellent in spiritual

it is always a downward movement

never an up-and-down rubbing.

Abstract of a Lecture Delivered by Mrs. S. B. Seip, of Portland, Ore.

Reported by Peheces Rowland.

Through and by the spirit of the Father we are permitted to meet with you again, in what we hoped to be the sweetest of spiritual unions, with the overshadowing power of the spiritsurrounding and throwing about us a clearer perception and theight into these wonderful truths, this wonderful light, the light that shows for all; the light of the soul, the light of the Spirit, God, in which dwells the secret power of man.

We wish to present to-night for our mutual consideration this ques-tion: Where may we find the secret key that unlocks the sacred and spirattain to these spiritual gifts so much coveted, and realize, to some extent, our higher aspirations.
When we have learned the power

of the soul, then we are better pre pared to understand the special gifts We are beginning to realize the great work to be done for those who start out on the road to spiritual unfoldment and spiritual freedom. There is yet much practical work to be done by those who seek spirit and soul culture. We have been moving along through the dark ages; as it were, where we have been afraid of speaking or manifesting anything in advance of the restricted scientific

But old things are swiftly passing away, and the new order of things is rapidly coming to the front. This light is not something that is yet to be, or something beyond our comprehension, but a SOMETHING

that ALREADY is. NOW is the time for us to open our soul and drink in wonderful light, as does the beautiful flower the sunshine...

We know spirit force is real and tangible. If we are the chosen people, if we are the torch-bearers of

power of spirit and the continuity of life to enlist ourselves in the progress a little further along on the way. know that death does not end all, nor mean forgetfulness, or lack of love on the part of those gone from the physical form. All these we know, We know there's but a "thin veil between us" and those gone before. We know that many take a very active part in our earthly career and affairs of this life. All these things we know, and in consequence of this knowledge the heart cries out for more knowledge, more wisdom, and

The yearning for more fills and thrills every fiber in our being. Then we turn and ask: How, just how, may we each attain, this innoldment of the spirit perception within our own organism, that some one of these gifts of the spirit may become yours; may become mine. But just where to enter this great realm of spiritual slience, this secret and sacred arcana, and pluck from the Father's mansion this key that unlocks the choice gift of the spiritual nature of man, the soul, which, when offce gained, brings us to our own, and itstrevelations teach us the real, true faith in Christ, until we may commune with our guardian angel, who-prepares the way and makes possible the communion with the spirit and the angel world; where dwells this light, the Christ.

These are the questions that fill the hearts of men, that are asked on every hand. If we could just touch this great question, as if it were a something to open at our touch, and reveal all its intricate mechanism, how easy all the world of knowledge and wisdom would be attained. But to understand ourselves more intelligently, and unravel to some extent this part of our lives, we must begin at the beginning. The substance of existence, spirit, soul, God. Out of its depths of knowledge comes every manifestation.

Only by knowing something of this on we know where to find the key that unlocks the spiritual nature of

Our theme should then be that which is at once the supreme subject and object of culture, and the neces-sary basis of all religion and science, for it is the substance of existence the soul universal and individual of humanity. Only when we know some thing of the nature of this can we know what we ourselves are, or what we have it in ourselves to become. For our potentialities necessarily depend upon the substance whereof we are made.

In the soul of man dwells discernment and spiritual perception. Unfold your interior thinking. Prayer for good and deeper insight into these intuitive gifts reveals the knowledge and wisdom of this bond between God and man; and thus we learn that the soul of man must be singled out from the entanglements of external life, and rise above—even in this life—the dogmas, doubts and fears of the flesh, and the light, as bright as it can shine from within, together with the guardian angel, will lead us up and onward, until we gain possession of the key that opens great spiritual nature of man, where dwells the Christ that waits to speak through every human breast.

We then no longer wander aimlessly know we have come face to face with our own. We know we stand on safe

and solid ground. O'
When science penetrates the arcana of this limited world, and standing below the dome of the unknowable, it says: We have reached thee, thou immortal evidence, but we see that thou art just beyond, we want proof Intuition, the soul, lifts her dove-like wings over the broad waters and breaks from the tree of knowledge one peaceful branch of faith and bears it back to the ark, with her. That ark, my dear friends, is our spiritual reason resting in the soul of man; and while, science is vainly seeking for proof, intuition, the soul has plucked both the leaf and the

Friends, would you win this prize: It is not-won without a price. cannot ascend this ladder with a halting stride, or with a slippery slide must ascend this ladder with a firm step. Do what is right, with all our might. Put down the wrong, in spite of the throng.

Choose for ourselves the infinite rod. If we would have all power of a loving God.

And now we must say to every herished heart, to every outstretched hand, know that when the heart is ed only and alone by the soul, then, and only then, is the true Christ known. The spirit around us, above and below, is all concentrated in the center of God's child on this earth

Lake Pleasant Camp Meeting. I have just returned from a visit to this famous camp. I am surprised at the rapid erection of new cottages. There are over one hundred of the

former cottages, which escaped the fire. Now there are tharteen new cottages in process of erection or fin-

Among the campers building new cottages are Frank Bickford, Waterhouse, A. Fales, Mr. Jordan, Mr. Booth, Frank Fletcher, Edwin Putnam, Mr. Wheeler, Mrs. Jackson, Mr. Fairbanks, Mr. Wilbur. Postmaster Henry has completed a

new store and postoffice at the bridge. Mr. Carbee, of Boston, is preparing to build a cottage. There are some seventy-five rooms

now ready and furnished for guests. Hotel Home Comfort, in the park with a large annex, has numerous rooms for gents and an excellent dining table,
Grove House, on the Highlands. will accommodate many.

Some of the cottages will be fitted for light housekeeping for guests. The Floyd cottage, in the park, has been nicely prepared and it soon will The water plant is in order so all

can have running water in their People need not hesitate about coming to camp, as rooms and board are ample for a large number. .

The programs for the meetings are ready and can be obtained of clerk A. P. Blind (enclosing stamp), at Lake Pleasant, Mass.

The spacious temple is saved, so

the meetings can be held as usual.

Preparations for the Children's
Lyceum have been completed and the little folks will be well cared for by the conductors, assisted by Geo Cleveland.

The camp debt has been largely reduced by the insurance money received. If the bondholders will now evince their love for the cause by accepting fifty cents on the dollar, the whole debt can be canceled.

Ex-president Dailey and family are settled for the season in one of the

Haslam's cottages, and Mr. Haslam and her family are in another. There is a demand for lots on the Highlands—one of Mr. Dailey's hav-

ing been sold. President Churchill has taken the Alexander cottage, and is actively at work perfecting the arrangements for the coming meeting.

Clerk Blinn is in constant demand for information, circulars and general help for the campers. He is justice of the peace and can write and exe-cute deeds for those who wish to buy lots.

J. Clegg Wright will arrive August 15, or before, and conduct his classes as usual for a number of days. For dates of speakers, see the cir-

culars. They are: President Church-ill, Nettie Holt Harding, Alice M. Whall, Tillie U. Reynolds, Albert P. Blinn, Carrie E. S. Twing, Geo. W. Kates, Zaida B. Kates, W. A. Hall, Edgar W. Emerson and May S. Pep-

Mrs. Twing expects to remain at camp some three weeks. She will come August 6.

The public test mediums employed by the association are Tilley Rey-nolds, Alice Whall, Nettie Harding, Zaida Kates, Edgar Emerson and May Pepper.

A history of Lake Pleasant has been issued by the Star Publishing Company, of Springfield, Mass., which will be on sale at the camp, as well as The Progressive Thinker. This book of 88 pages, with illustrations, narrates the history of the camp for 1874 to 1907, inclusive, and gives a full description of the great fire of April 25, 1907. Price, 30 cents; post-

age 3 cents. There are already many campers on the grounds, and the prospect is good the large inquiry received by the officers) that there will be a satisfactory attendance for the season of 1907. Visitors will do well to come early so that they can have more rooms from which to select.

Come to Lake Pleasant. You need not stay away for fear of want of accommodations. If there should be an overflow, tents for lodging and catering will be put up rapidly. Herbert Streeter, at the camp, have a stock of tents to let. Life in

a tent, in the still remaining ample grove at Lake Pleasant, will be delightful in the warm, sunny weather of July and August, which generally prevails. Come early and enjoy the pine-

laden air, the delicious water, pure food from the farms, the fresh berries from the hills, and the comforting and uplifting gospel of the best religious philosophy on earth. H. A. BUDINGTON. Springfield, Mass.

BEREAVEMENT.

No faith is strong enough to heal The broken links in friendship · chain: No hope so bright that we can feel

Our loss is but eternal gain. No power we know can heal the hear That ruptured ties have caused t

'No balm in Gliead" soothes the smar That Death and separation make! What the' there comes from further

shore A message from departed friend; It but reminds us o'er and o'er,

Our union here is at an end! A solace it may be to know The vanished partner of our joys Has entered higher spheres, to grow Away from earthly life's alloys!

Yet faith and hope and fond belief Cannot suffice to dry our tears, And banish loneliness and grief, When loved companion disappears 'Oh, Death; thy sting" is ever here;

"Oh, gravel thy victory" is won; When forms of friends we hold mos Dissolve, and are forever gone! . A. HARTER REYNOLDS. Auburn, N. Y.

below; and knowledge of self, my friends, through the voice of the soul will lead us through the gateway of the portals of our home, where the soul's conscious oneness with eternity's wholeness will at last find its blessedness through its universal perfectness." REBECA ROWLAND.

"The Infidelity of Ecclesiasticism A Menace to American Civilization.'
By Prof. Wm. M. Lockwood, lectures upon physical, physiological and psy chic science. Demonstrator of the Mo lecular or Spiritual Hypothesis of Na ture. Scholarly, masterly, trenchant. Price 25 cents.

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# YOUR FORTUNE TOLD FREE

My Advice May Mark the Turning Point in Your Life—Unlock Closed Doors Leading to Avenues of Usefulness—Turn Defeat Into Victory.

Knowledge is Power, To know yourself and the times when you can make the most of your inherent powers is to become the Architect of your own Destiny. This information can be secured by you.

You can know how to plan for weeks, months, years ahead. Your life is not the Product of Luck. Success should attend your efforts if they are guided by Astrology. You should be in the possession of the reading I offer to send your free.

free.
Sometimes all goes wrong with you. Forces beyond yourself seem to conspire against you. Darkness and gloom accompany your steps. At other times your plans do not miscarry. Everything that you put in motion works smoothly Your pathway is strewn with roses. The mysterious reason for both these con-

plans do not miscarry. Everything that you put in motion works smoothly. Your pathway is strewn with roses. The mysterious reason for both these conditions may be known by you.

At the time of your birth there were certain planets occupying certain positions. Their influence was felt during your babyhood and will be felt to the end of your career. Astrology, as interpreted by myself, takes cognizance of the various positions of these planets and that knowledge may be obtained by you.

A Reading of your Life will demonstrate my ability. You will be astonished; and surprised that a perfect stranger can know you so well. The information conveyed will describe you to yourself in a manner that will astonish you.

You, in writing to me, are communicating with one who has made Astrology, a Life Work. All that could enrich my knowledge of it has been taken advantage of. I have visited Rome, Athens, Palestine and elsewhere to Tully equip myself for my Mission of Helpfulness, Institutions of learning have honored me with Membership and have listened to my lectures. Years of experience, gained while seking to guide thousands of persons, have enlarged my knowledge, giving methe power to be of the best value to my clients.

By my system you can know the kind of person for you to have advantageous relationship with. The seasons that may be used with great profit to yourself will be indicated. You will be shown what will be best for your health. As you desire to succeed in the affairs of men, of business, of love, of family, of society, of honor and of usefulness, you should be sensible and write me, confidentially at once.

You know of persons high on the Roll of Fame who are frequently consulting astrology when they wish to speculate or to embark in new enterprises. This same Sclence is at your disposal. Are you "wise?" Will you seek its help or will you continue to be outstripped by those who are no brainler than you, but who know what to do and when to do it. That is why they win.

Three letters of gratitude are here prin

Everything You Predicted in My Horoscope Worth \$100.00 Advice and Secured a Position at a Much rately as Clock Work.



Mr. A. Broad

Brandon, Man., Can., April 8, 1907. Prof. Postel.

My Dear Sir:

My horoscope is the best instrument of guidance that I have ever had put in my hands.

1 would not take a hundred dollars for-the information you have given me, unless I was sure that I would get another one as accurate as this one.

1 feel as though it is my duty to help my fellow men alony, and on these grounds I will agree to answer any inquiries upon receipt of a two-ent stamp to cover postage. I remain,

Yours very truly,

A. Broad.

Real Estate Agent. MISS BEATHA AXT Miss Bertha Axt

Newark, N. J.
Feb. 11, 1907.

Dear Mr. Postel:

My marriage took place first as you predicted and I am the happiest woman in the world. In following your advice, I married the only man to make life a grand success for me. I feel that you are the one really great Astrologer to whom the American people should turn for advice and counsel. Everything you predicted in my Horoscope came to pass as accurately as clock work. My friends are all sending to you for their Horoscope.

Sincercly your friend and Sincerely your friend and

Advice and Secured a Position at a Much Higher Salary Than

Anticipated.

MISS BERGLIOT HORNE

Lynobburg, Va
Lynobburg, Va
March 1,1907
Prof. A. H. Postel,
New York, N. Y.
I write to inform you
that I am indeed thankfu!
that I received my Horoscope from you fust when
I did. I followed your ad
vice and succeeded in se
curing a position at a much
higher salary than I anticipated. I consider the Horoscope worth hundreds of
dollars to me and wish you
much success in your grand
work.

work.
I took the trip to Europe

Some have written me because they were curious. My reading has convinced them. They are now in constant consultation with me. They are now most willing to be guided by me.

When you write state the day, month and year of your birth. Also sex; it single, wildow or widower. It does not matter what your religion, your position in life, the ordeals you have passed through. Astrology will aid you in all matters. There is before you an offer of great value to you. Show your appreciation of it.

My Regating of your I to will me.

tion of it.

My Reading of your Life will make you my friend. You will endorse me to others. In this way I will get pay for my Free Reading. If you wish you may enclose 10 cepts ((silver or stamps) to pay postage and elerical work. However, the reading will be promptly sent whether you enclose the 10 cents or not.

Address plainly PROF. ALBERT H. POSTEL,

Dept. 561, No. 126 West 84th St., New York, N. Y.

Shall a Monkey Earn a Living for THE RELIGIONOF CHEERFULNESS a Man?

Bertha Act.

countless thousands mourn.' Man's inhumanity to monkeys The ancient Romans dragged their barbarian captives through the streets chained to their charlots. The modern Roman drags the captive mon-

run out of the country.

No matter how hot, or how foul the

stonecraft, Madame Roland, Condorco,
and the most prominent of Paine's n
Europe and America. Cloth, 75 cents. atmosphere, this little beast must go through his performance. If he is tired, no rest; if he becomes weak and lays down in exhaustion, he is jerked to his feet by the chain, until, in fear and torture, he staggers around again as long as he is able to move. The crowd that watched gladiators fight was on a higher moral plane than the crowd which stands around a chained monkey. Every man who sees such a sight ought to hang his head in shame. It is not the place for children to learn kindness and mercy. The monkey does not know enough to commit suf-

on to life. another cent to the organ grinder. Give bread to the monkey, if you will. but not a penny to the man unti! he releases his captive. We would petition councils and legislatures to forbid the dragging of trained wild beasts through the streets in chains. With Character Readings of Per-

If we can first learn to be kind to beasts, after a while we can learn to be kind to human beings. DR. C. C. CARTER. Lancaster, Ohio.

"Materialization." By Mme. E. d.-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

By Sara A. Hubbard.

This little booklet sets forth interestingly a leligion which all may ad mire and experience with benefit to makes countless thousands laugh hody and spirit. Very nice for a holbound, in a case. Price 50 cents.

ern Roman drags the captive monkey through the streets chained to a handorgan. This poor, weak, defenseless little animal must earn a living for some good for nothing whelp of a man, who ought to be pecraft, Madame Roland Condorce and the most promittent of Paine's friends in

Faine's Theological Works. Age of Reason, Examination of the Prophocies, etc. Illustrated edition. Post 8vo, 43 pages. Price, cloth, 21.00.

Journeys to the Planet Mars Or, Our Mission to Ento (Mars)

Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, cide. With all his strength he holds philosophic, or as advancing any sputial on to life. As he looks on the giant beasts of facts based upon the experience of that surround him, he must imagine a woman whose highest aim is to ache is chained in hell. The theory of quire a knowledge of truth, to earnactly evolution is that man descended from crive to live it, and fo offer to others the heast; yes, descended is the right a stepping-stone which may aid them, word—descended lower in bestiality in their progress towards the light than the beasts; descended lower in From the standpoint of Spiritualists degradation, depravity and cruelty this is a most interesting book, as Mrs. than wild beasts. I will ask every Welss actually took these journeys in reader of these lines to never give spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts.

> Human Life. sons Born Upon the Cusp. Thoprinciples found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an lader to the human character and llability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, \$1.00.

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Published Every Saturday at 40 Loomis Street J. R. FRANCIS. Editor and Proprietor

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

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, \$00 Pennsylvania avenue S. E., Washington, D. C.

G. W. Brown, M. D. at Emporia, Kan.

The Emporia, Kans., Gazette says that city was greatly honored at her semi-centennial celebration, July 3. Dr. G. W. Brown, of Rockford, Ill., who was president of the town company that founded Emporia, February 20, 1857, was present and talked to the Old Settlers of the work of the beginnings of this town. Dr. Brown is eighty-seven years old, but his clear, sponsibility. vigorous memory holds much of Kau-

The good Doctor has had an eventful history. He was captured by a dents, for days expecting at any mo-He was held for four months, indict- do right and act on it. ed for high treason, guarded by a regiment of United States troops, Governor Robinson, General Deitzler, than to quote Bobble' Burns: Judge Smith and Gaines Jenkins, his The fear of hell is a hangman's whip, companions. They remained until September 10, when, without trial they were discharged on their recog-

Major Glotfelter, who presided at the meetings, in a short speech introduced Dr. Brown, who gave the address of the afternoon. The Doctor was president of the town company which located and founded Emporia fifty years ago. As the editor of the Herald of Freedom, an anti-slavery paper published in Lawrence during the fifties, he played an important part in the early history of the state, and as the only living member of the company which founded Emporia, it Devil. was especially fitting that he should town on the fiftieth anniversary of its

and is a picturesque figure, with white hair and heard. He is still strong growth in a boy." and hearty and in his sixtleth year as' an editor.

#### Sabbath-Breaking and Rock-Breaking.

A revivalist down there in Georgia lately beat his twelve-year-old boy almost to death for playing base ball on Sunday. When arrested for the offense, to justify his brutality he said he had prayed to God with the boy before using the lash, and gained allowed to run its course because the the divine will to punish him severely. The court sent the offender to the rock-pile for six months. Will God interfere in the premises and set his servant free? He should, if he approved of the act; but some people entertain the opinion such claim is a priestly fabrication. God and the Devil are the scapegoats of Christians, on one of whom is piled the vices of the entire church fraternity.

### A Penalty Unknown to Law.

"We, the jury, find that Miss Hattie Briggs and Miss Dorothy Tillotson should each be taken from this court room and well and truly spanked."

Such was a verdict rendered a few days ago by a jury in our neighboring city of Aurora. The girls were some 16 to 18 years of age; were daughters of respectable parents, and had been guilty of some trifling misverdict aside and discharged the pris-

A punishment of such a character should be inflicted by the defendants

ant That He Must Shoulder His

If you should chance to be haled be fore the august har of justice, don't fancy you can issue a subpoena for his Satunic Majesty and transfer the onus of your wrongdoings to the shoulders of that flery theological abstraction.

The learned members af the Chicago judiciary all admitted, on July 10, that they had not encountered the Arch Fiend since they threw aside the well-thumbed school text of "Paradisc Lost" years ago.

As for summoning him in court to appear as a witness against himselfwell, there are limits to human courago even if Judgo Landis did stretch the limit last week by inviting John D. Rockefeller to appear as his personal guest. And listen! This is a secret. They don't all of them believe in him,

The truth is that psychology has about ended the efficacy of his Satanic Majesty as a witness in a court of law. Science has erased him from the judicial slate. Wouldn't that grieve the soul of the good Cotton Mather? Just fancy how the starch in his collar would crinkle.

Here is a case in point. Ignorance of the changed judicial attitude involved Samuel Bergh and his clergyman father, Rev. Hans P. Bergh of man father, Rev. Hans P. Bergh of Mr. Penniman (who has the body in his keeping) presented him with a lis now in a petrified condition (or rather a mummy), is at the present with Judge Landis, and brought forth the awful secret. Young Bergh admitted that he had forged a money except Mr. Penniman, Mr. Hubbell and Miss Lillan Alexander, a member of the had or present time, and neither of them have order on the Chicago Medical Col-272 Grand avenue, in a controversy order on the Chicago Medical College. Judge Landis fixed his fine at \$200 and arranged to have him pay it in weekly installments.

"Your honor, I don't believe the boy was responsible," interjected Rev. Mr. Bergh. "I'm sure he must have been in the hands of the Devil. He has always been a good son."

"Now, young man," said the Judge, with his most majestic air, "Don't you get into your head that the Devil is responsible for your predicament. It is your fault and not the Devil's, so you can't shift the blame onto

Judges who have occupied the juvenile bench, and probation officers who are in the business of exorcising peronal Devils, approved of Judge Landis' outspoken position. They said it was no use trying to give the Devil blacker name than he had already. Hear Judge Richard Tuthill:

"No, I can't say that I ever had the Devil invoked in court before me, although a good many of those who came seemed to have him in 'em. Of course, I don't care to go into any theological discussions, but seriously it seems to me that the only way to achieve good is to train youngsters to recognize their personal, moral re-

"Pedagogically, it is certainly unwise to teach them that they are helpless agents in the hands of some external evil force; to teach them that pro-slavery mob at Kansas City and they can compound their quarrels with wrong-doing on Satan or anyone else. ment to be shot. He finally reached They must be taught self-reliance. Lecompton, May 20, 1856, the day be- It is remarkable how young they will fore his office was first destroyed. seize the idea that you expect them to

"As regards the theological phase of the situation, I cannot do better

To haunt the wretch in order. But when you feel your honor grip

Let that a' be your border." Henry W. Thurston, chief probation officer, added his condemnation of using "bogey men" to frighten chil-

dren into being good. "I fancy that the Devil has a black enough reputation without gratuitously blaming him with other people's faults," he said. "I can't say that I ever heard him personally invoked as a scaperout in court. Most of the boys will try to lay the blame on the other fellow, but their imagination doesn't often stretch as far as the

"The only hope is to eradicate in be there to address the citizens of the the boy the idea that he is not a free moral agent. . He must be told that he can be good if he wants to and that if Dr. Brown is now 87 years of age, he isn't it's nobody's fault but his ualistic publication. own. That is the very basis of moral

The above from the Chicago Record be completely extinguished.

#### Too Good for Earth.

A late forest fire in Wisconsin easily controlled in the beginning, was property owners were Adventists, and would not labor on the true Sabbath day - Saturday - to extinguish it. Their action proved they were loyal to their creed, but such men with such principles are too good for this earth.

It is related tof the Jews that they would not resist a public enemy on the Sabbath, but allowed out The Progressive Thinker. themselves and families to be slaughtered rather than break their Sabbath. which was as sacred to them as is

the "pig tail" of the Chinese to them. The Jewish Sabbath became a feature of these people while slaves in Babylon. And the plg tail of China is also evidence of their being dominated and enslaved by the conquer ing Tartars.

Thus marks of degeneration in time become sacred.

The whole Christian system owes its existence to a reconstruction of demeanor. The Justice wisely set the Paganism, which was forced upon an unwilling people. Scholars know this, and the masses are learning the facts.

> Platitudes against sin are as harm ful as applause for sin .- Anon.

## An Astounding Statement.

John Wilkes Booth, Who Assassinated Pres-- ident Lincoln, Was Not Killed as Asserted at the Time—The Psychometric Reading by Miss Margaret Gaule.

down in shorthand by C. L. Cox, and ry you did not "read it." afterward submitted to Mr. Hubbell, The lady hesitated for a moment, for revision, and may be relied on as and then said: "Give it to me now and accurate and truthful in every par- and I will see what I can get for you.

Walter Hubbell, the actor, who has and said: been playing King Herod in "The "I see a large audience room—a Holy City," in California and the far building brilliantly lighted, crowded recorded in history.

body to the Booth family. Without center of the head," any solicitation on Mr. Hubbell's part, As a matter of fact, Mr. Penniman, Mr. Penniman (who has the body in who has possession of the body, which

velope and never mentioned too any know Miss Gaule or have any conperson that he had such a gruesome nection with Spiritualism; nor has object in his possession, and Miss Al- Mr. Hubbell. exander also kept the matter secret. Mr. Hubbell's communication with On his return to New York he de-

On June 23, 1907, he went secretly Psychic Riddle.'
If David E. George, was really John and for the first time to the Elks Hall,

Gaule is the medium. He does not seemingly proves, it is probable that know Miss Gaule at all, never having Booth, assumed the "David E." seen her before. On entering the memory of his accomplice, David E. hall, Mr. Hubbell placed a small wood. Herold, who was hanged and the suren box containing the hair, on the ta- name "George" after George Washble where objects and letters were ngton, Washington City being the placed for "readings," but it was not scene of his bloody deed. taken from the table by Miss Gaule. In passing from the hall, he acciden-bell is an expert in testing mediums tally met Miss Gaule at the entrance and getting tests that will bear sodoor, surrounded by a number of the called "Scientific Investigation." members of the Society, and said to her—rather abruptly, perhaps—"Mad- revised by me and is correct. am, this box was in the centre of your

The following remarkable account and objects all around it, you passed of a "Psychic Test," made on Sunday it over every time. It is perhaps of afternoon, June 23, 1907, was taken great importancel and I am very sor-

She held it for a second in her hand

west this season, while playing in with people. There is music -laugh-Enid, Oklahoma, on January 23, 1907, ter-all is enjoyment and pleasure. went to see the body of David E. Suddenly there is a crash—some George, who died January 144, 1903, mighty man in power has been overand of whom it is alleged that he was thrown. There is confusion—officers John Wilkes Booth, who assassinated in uniform-Washington-Lincoln-Abraham Lincoln, April 14, 1865, And yet how can it be Lincoln, for this and escaped instead of being shot as object I hold in my hand did not belong to him. This should have been Mr. Hubbell, being personally ac-duainted with all of Booth's brothers, Has it been buried, or should it be and particularly so with Edwin and buried? What is it? The owner of it Dr. Joseph A. Booth, was particularly died a suicide. It is petrified. What impressed with the resemblance of the you have in this box came from the

of Mr. Hubbeil's company. Mr. Hubbeen in New York for a number of beil placed the lock of hair in an en-years, if ever, and neither of them Mr. Hubbell's communication with

termined to test the fact of its being years ago, has been published in the the hair of John Wilkes Booth, at the "Life of John McCullough," by S. C. hands of some well-known psychic or Clark, and has also been published by Dr. Funk, in his recent work "The

Columbus Circle, and attended a meet- Wilkes Booth, as positive evidence ing of the "First Association of Spir- now in the hands of reliable persons itualists," for whom Miss Margaret in Tennessee, Texas and Oklahoma

It is needless to add that Mr. Hub-The foregoing statement has been

WALTER HUBBELL. New York City, June 4, 1907.

#### THE PROGRESSIVE THINKER

table, and though you "read" articles

four other journals, the Banner of ods for human butchery. Light the Religio Philosophical Journal and the Light of Truth, and the monthly published by Mr. Howe of passed through many exciting inci- their conscience by blaming their Los Angeles, Cal., have suspended, The Progressive Thinker is MORE ALIVE THAN EVER.

. It is very sad to contemplate that within a few months four organs of headway among the other churches Spiritualism have been compelled to has long been evident, but until now suspend publication—STARVED OUT, sign that it is aware of it. In Chicaas it were, for the want of adequate go they have seen five large organizasupport. In that one respect the out- tions gradually grow into being, but look seems deplorable; but when one they have not acknowledged their exconsiders that the publication of a Spiritualist paper is purely a merer of that one of the churches, at least, business on the part of those engaged feels the competition of Christian in it, as much so as starting a drug Scientists and means to take steps to store, a grocery store, a dry goods store, or a machine shop, then one at once realizes that poor business rite of divine unction for the healing methods or very limited capacity for of disease. the work in hand may eb behind a Spiritualist publication, the same as

and failure naturally result. This view of the case, removes at once all thought of gloom that may vine institution that should never have arise in regard to any Spiritualistic publication that starts up, scintillates for a brief reason and then dies. Having passed off this line of work, one can then readily discern the causes of mission which instructs him to "hold up the weak and heal the sick." That the decline and death of any Snirit-

prospered from the start, pursuing a form miracles to-day as well as the course in many respects diametrical-Herald presents a splendid object les- ly opposed to the Banner of Light, son for the whole world to consider. Religio Philosophical Journal and the his ministry, or that the apostles were In due time the Orthodox Devil will Light of Truth. It has worked assidnously for a clean mediumship and a pure Spiritualism, and it has WON A Christ is reported by St. Mark as say-VICTORY of which it feels proud. ing, and all through the writings of It is the largest paper devoted to oc- the disciples there is evidence that cult and Spiritualistic subjects published in the world to-day, and hence,

merits the support of all Spiritualists. Glance over its eight pages, from the first to the last, and observe the VAST AMOUNT of matter contained therein.

No Spiritualist who wishes to keep abreast of the great movement, which is now assuming great importance before the world can afford to be with

#### NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N.-S. A., 600 Penn. Ave., S. E., Washington,

To all Lyceums I send a tender greeting and loving wishes for future any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly Yours with love and reas a way he himself would anna L. Gill, ESPIE. treated. Mohammedan. and wisely.

#### Infernalism.

Two new battle ships are to be built Glance over the columns of The by this government to cost twenty mil-Progressive Thinker this week and ob- lions of dollars. Instead of laboring serve the vast amount of miscella- to prevent national slaughter, the neous matter pertaining to Spiritual- wealth of the world is being wasted ism in its various aspects. While in preparing more destructive meth-

#### COMPETITION IN RELIGION.

That Is What Is Contemplated at the Present Time.—A Revival Christian Science.

That Christian Science is making istence.

But at last there is an indication end it. This is the Protestant Episcopal church, in which a movement has been begun to revive the ancient

A convocation in the diocese of Los Angeles has petitioned the council of that diocese to memorialize the genin any other of the various avenues eral convention of the church in favor of industry in the percantile world of that revival, and this action has awakened much interest throughout the country. It is argued by those in favor of it that the sacrament is a dibeen allowed to fall into disuse. They believe that the power of healing wa given by Christ to the anostles, who transmitted it to the bishops, as is shown by that part of a bishop's com fice is due to lack of faith. If they But The Progressive Thinker has had faith, it is said, they could per

early churchmen. Jesus practiced healing all through physicians of the body as well as of the sick and they shall

the promise was fulfilled. Nor is it inoperative to-day, as is Roman church, which continually performs miracles in every part of the There is no doubt that the Protestant Episcopal church can avail written by me at all and further, that itself of the same power. if it will do

All that is needed is a revival of faith among clergy and people to keep members of the church from seeking relief in Christian Science, grows because orthodox churches have lost belief in their own teachings.

The above from the Chicago Your nal indicates that active competition between the various churches and Christian Scientists will become prominent ifactor in the future, resulting, no doubt, in great good JUS TICE.

In wonder all philosophy [say relig-on] began, in woulder it ends, and ion] began, in wouder it admiration fills up the interspace; but the first wonder is the offspring of ig-norance, the last is the parent of ado-People may butgrow natural ignorance, but ignorance carefully culti-vated, polished, propagated, and

of growth.-Moncure D. Conway. Much of the religion to-day is only respect for the religion of the past.— Investigator. Let none of you treat his brother in a way he himself would dislike to be

grown, because it paralyzes the power

As They Come From Bishop A. Beals, of Summerland. Cal.

To the Editor: I read a great many interesting and instructive articles in The Progressive Thinker from week to week, and from the pen of able, progressive minds, and upon all abblects, and in a spiritual paper that is now really the only radical exponent of our philosophy and the cause

of spirit communion.

Among the many able writers no one has more merit and interest than the writings of Brother Wilkins, especially his poetic productions, and at this writing I wish to mention and felicitate him on the recent poem entitled "When I Return." So much has been written and said

on this mooted subject of "Re-embodiment," pro and con, of repeated lives on the earth plane, that his poem comes in apropos, and covers the whole debatable ground and gamut of argument, and preaches a sermon on simple life and the law of growth here and hereafter.

A lady subscriber of your paper said to me once, speaking of Brother Wilkins' poems: "I never read one of Wilkins' poems: his poems that I do not feel an impulse to write him and thank him for

Now, as thoughts are said to be things, may it not be these appreciative thoughts from the many admirers may not find wings, and react unconsciously by the objects of their admiration, and are the silent means of stimulating, aye, of inspiring the writer to do his mental work, for the etheric waves are the bearers of mes-sages, and from the living sources we

Beliefs and theories on doctrinal subjects are often the cause of bitterss to the adherents when contested by the unbelievers, and discord and antagonism cause estrangement of feeling instead of a union of brotherhood as should be.

It is the province of true poetry to lay before the eyes of reason the sim-nie truth, and in such attractive forms that all bigotry of feeling is disarmed, and the dispassionate mind feels the mysterious workings of a divine spirit leading the mind into the subtile process of nature's laws whose cause and effect are operative-not distant and transcendental, but wise and ever near at hand.

It is a good thing, Brother Francis, that our spiritual philosophy is not built on a lie, a myth, but stands upon the foundation of eternal principles, and breathes the divine whisperings it, that it dispels darkness through the open door of reason, and makes our lives here under the doom of bitter disappointments the steppingstones to success in some future and

The seething turmoil of our spirit ual Cause at present, is portentous of much good eventually, inasmuch as we can see the winnowing process going on, eliminating from our ranks the fraudulent element that had become so rampant, and threatening the destruction of our Cause and hampering the arms of our workers, reformers, honest mediums and lovers of

Mr. and Mrs. Lillie have been working here and at Santa Barbara the past winter, and up to the present time, holding one Sunday meeting a week, and at both places the Cause has prospered, and had a revival and uplifting that it has not had in years before. There is not a more efficient and faithful exponent of our Cause than Mrs. Lillie, nor one more worthy to bear the crown of "well done, thou faithful sister! Enter thou into the glories of thy spiritual inherit-

It is a pity there are not more who have ample means to come forward to the support of our Cause, instead of masquerading in the so-called liberal Christian churches as they do, notwithstanding the acknowledged fact of spirit communion, and that too, by the intelligent ministers in every Christian church to-day. Yet they fight shy of the spiritual platform, and hold themselves aloof from the movement, and do not encourage

it in any way by their presence. But all great movements and inventions have had their humble beginning and exponents who have givn their lives to establish the truth for coming generations that they

might reap the benefit. Inventors as well as simply stewards of the divine mysteries of nature as given them, that the world may be the better for their living in it.

But our workers one by one From Life's labors depart, Leaving the work they have done And the pain and smart, But in the ages yet to come Their inspiration will impart.

BISHOP A. BEALS. H. SPENCER LEWIS.

He Is Not the Man Who Wrote the Offensive Letter.

In explanation Mr. Lewis writes as follows: "Mr. Barrett says that there appeared in the Washington Post an attack on Spiritualism, written me. This he promptly replies to in an editor-at-large, but if he had limited his large field for a few hours and investigated the article in the Washington Post, he would have found that the Post has clipped the article from another paper, which is recognized as the most prejudiced against Spiritualism in this country. If he had in vestigated a little further he would have found that the article was never never authorized such statements as were made.

"I do not blame Mr. Barrett. He i doing an excellent work in defending the cause of Spiritualism and even though I do not receive pay for doing so, I never lose an opportunity of de fending the cause and principles of true Spiritualism." H. SPENCER LEWIS.

above all station, above the noblethe robed and crowned-rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!-Ingersoll.

When any one of the prouder pas-sions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.-Thomas Paine, in Crisis: Some impose upon the world that they believe that which they do not; others more in number, make them-selves believe that they believe, not

being able to penetrate into what it is to believe.—Montalgue. The practice of self-restraint and renunciation is not happiness, though t may be something much better.—T

Thought controls the universe, Controls your life and mine.

# A Spirit's Explanation.

The Reception and Transmission of Thought Explained-Spirit Writing in a Sealed Envelope.

Much has been written in pursu- the substance becomes reduced to air,

proof thereof.

As the telegraphic instrument postracings; so the human brain is qualified, by which means the individual consciousness receives, and disburses As the telegraphic line is necessary

In the latter part of 1894, the writ-er had a seance with Mr. George Cole, Signed, SARAH E. BUTLER. er had a seance with Mr. George Cole, of Canarsié, Kings Co., N. Y., (new deceased), whose phase it was to re deceased), whose phase it was to receive communications within sealed of transmission of thought in all its

On this occasion I enclosed blank paper, addressing one of my guides es of Electricity and Magnetism, or, on the top sheet of paper, requesting the positive and negative, as responsito choose his bwn subject. I folded the paper placed it in the envelope the paper, placed it in the envelope and sealed it perfectly, and awaited the manifestation. When he had finished, I took the envelope, which remained in exactly the same condition it was in when I placed it for the manifestation, opened it, and found it to contain the same sheets of paper his individual vibratory forces. I had placed there, upon which was written in regular order the follow-

ing message:
"Good Brother in Mortal Life,-The wisdom of the past is about to dawn again upon the world. The thoughts originated in the brains of mortals will again be transmitted to beyond the conception of the farthest ends of the earth, and he the furthest ends of the earth, and be brains; but, are better understood by read more intelligently than if condeveloped spirits who use them to aid veyed in the sound of the voice in their manifestations on the mate-through the modern telephone, which latter, is but the precursor of mental

'In pre-historic times, mortals were obliged to guard their thoughts, else the privacies of the domestic cir cle would become as public as the daily issues in a modern newspaper.
"There will soon be another thum-

itish priest,, as a means of communication with spirit messengers. "This thummim is a mirror of light and knowledge; and the thoughts will

past, by the magnetic currents which also carry the mental vibrations on the spirtiual chords, which radiate current, and these currents are pro-

an equilibria in consonance with mental balance. thoughts to the most distant points uine success. of the earth, where the mortals you desire to make mental thought com- book I have written. In these times munications with, will be enabled to of false ideals, such books are needed. understand as well as if they were in I hope to be able to have it published

same room. listening to your bal expressions "In certain parts of East Indies. derstood, having been handed down printed and bound in good style at from generation to generation, for \$1.00 n copy. Those who give me of the Himalayas, are adepts in this ies, shall have it for 75 cents, to be

their friends at great distances. "During the Seppy Rebellion, intelligence was conveyed in this manner. Progress" last year. and the English were ever at a loss to understand how natives could convey intelligence of intended army move ments, when such natives were under strict guard, and by trustworthy sen-

tinels.
"The poor, despised Sepoys descended from an illustrious, and great race, were more intelligent than their

presumptuous masters. 'Good brother, then, develope your soul resources, there is more knowledge hidden in its recesses, and imprisoned by false theories, and foolish aphorisms, than would rule a great

Solomon of Judea, was well versed in this art, and it is the foundation of religion, as by it, if understood, you can commune with the great Infinite God who fills all space. ".A prayer in thought is as power ful as a prayer in words, and herein

lies the foundation, or fundamental principles governing the whole range of silent mental telegraphy. "In conclusion, good brother, you in your profession of music, may think the soul. "They shall lay hands on the same paper. Now, Mr. Barrett is an air, and its melody and rhythm can be understood by a friennd to whom you may wish to project your thought though he were thousands of miles

> Your brother and guide. SAALAMBO OF SHEBA.

cation was wrought inside of a sealed envelope, by mental force, that controled the material part of the manifestation as well; it might be of in-terest to the reader to know the process employed by the manifesting spirit to the ultimatum. This can best be given by quotations from a description given by a spirit who was mani-festing to her brother at one of Mr. Cole's seances, which was published later in one of the New York papers It is to-wit: "How do I write inside this sealed

etter? This manifestation of independent spirit writing inside of a endeavor to explain: At scances, a spirit approaches the table upon which is a closed box; in which is found an secret envelope, and three or four different kinds of lead pencils, well sharpened. which the letter lays, I detach lead apology for his chains.—Rossitter.
from the pencil I have selected, and
Drinking water neither makes a from the pencil I have selected, and bring it out in the almosphere of the man sick nor in debt nor his wife a room, where it is brought in contact widow. John Neal. with the negative principles, sulphuretted hydrogen gas extracted from the the world if we would rejoice more atmosphere; it then becames sulphide; with others instead of leigning symbut, it is still palpable and ponderable. pathy with their sorrows. Man By treating it with the aeriform Bewer, principles of sulphide of ammonium. Back and extracting all organic principles, issued only truth.

ance of this marvelous influence, or in which state it is waved inside the envelope, and directed upomone sheets Whether (we stand on the side of the pros or contras as to belief, or and word forms, in obedience to the opinion, cannot be evidence conclusive thoughts to be expressed in language, of its operative influence; its exist- and the substance and color restored ence, or non-existence. Scientific re- by the inversion of the method adopt-search alone can deduce the facts in ed for reduction. This is to say, when the case, and spirit manifestation the I have selected the pencil and commenced to wave the hand, the lead is As the telegraphic instrument possesses both the receptive, and transmitting influence, or force, whereby treated as described, at the same inthought is symbolized, by sounds and stance its air is waved into the envelope, materialized in letters and words on the paper, and the substance and color restored on the paper to their normal condition the following instant. A wave of the hand to the ever which the vibration extends to right performs one part of the process; convey thought, or intelligence to a and a wave to the left the other, and given point; so are spiritual chords so on alternately—a word being writnecessary over which thought vibrations reach a distant sensitive intel- of the hand. This is the manner in which all spirit communications are

It is not the purpose of the writer

That motion establishes vibration, which in turn is conductive; therethroughout space.

That man is possessed of a mental organism capable of receiving, and disbursing thoughts in accord with

velopment, which limits his spiritual, or material terminals. Secondly: That Nature is a great laboratory of chemistry, whose laws and combined forces spiritually, are

lasting as life itself. J. BEN LESLIE. Buffalo, N. Y.

"TRUE TO HIS IDEAL."

This is the title of a biographical lovel, founded on the life of a man, Timothy Trueheart," who, when a a useful life, and who kept that resolution to the end. Marrying a girl be carried in the future, as in the who was in full accord with him, their wedded life was an ideal one. deed, the courtship, marriage and lovthe spiritual chords, which radiate from every mortal to the four points denie, is one of the best love romances the companions of the spiritual chords, which radiate ing companionship of Timothy and Jennie, is one of the best love romances. "Mortal light is red, Spirit light is es as I have ever written. Through white, which form these chords; and storm and calm, toil and triumph, the electric current conveyed into their faith in and love for each. space, attracts the opposite or negative other grew stronger and sweeter. Together they grew in knowledge and reciprocal in attraction, and produce wisdom, and together they sought to make the world better and life more earnest and true. Through consecra-By such means you can send your tion and serene courage they won gen-

This is, in some respects, the best for the early Fall trade this year. I want a few hundred orders in advance to insure me against loss. It will be this science as a principle, is still un- a book of about two hundred pages, many ages past, and the cave-dwellers | their order now, for one or more conscience, and send their thoughts to paid when notified that the book is ready for delivery. This plan enabled me to publish my "Pioneers of

You who get this offer, please extend it to your neighbors. Thanking you in advance for your

co-operation in this matter, I am Yours very truly.
T. A. BLAND. 231 Hoyne ave., Chicago. III.



40 Loomis Street, Chicago, fils.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good pendent spirit writing inside of a scaled envelope, by a spirit, is mysterious to mortals, because the manifestation is not understood. In will endeavor to explain: At scances, a consolid representation of good in every soul.—In-

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 By waving my hand over the box in than the philosopher forging a learned

There, would be more happiness in

Bacred are the lips from which has

### What Is the Message

That Spiritualism Brings to the World, That Is Superior to the Message of All Other Religions?—An Important Lecture Delivered by Mrs. H. L. P. Russegue of Hartford, Ct., at Elks Hall, New York City.

It is well sometimes to remind our- bringing forth to the whole universe selves that the phenomena of modern the glorf of intelligence and wisdom. Spiritualism is not new, and that it We are ready to ascribe to the kingis as old as time. It is well some-times to recognize the verities that ment of culture; of refining processes belong to the scriptures of old relig- We are ready to assign to the outer ions, therefore I shall read to you a world the developing forces that are part of the 15th chapter of 1st Corcontinually beautifying, continually inthians, beginning at the 35th verse: enlarging, continually expanding the "But some man will say, how are uses to which they may be applied, "But some man will say, how are

the dead raised up? and with what body do they come?

is not quickened except it die. sowest not that body which shall be, but bare grain, it may chance of

his own body. but there is one kind of flesh of men, another flesh of beasts, another of

fishes, and another of birds.
"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory

of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorrruption:

in glory: it is sown in weakness, it "It is sown in a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual

And so it is writen, the first man Adam was made a living soul; the last Adam was made a quickening

spirit, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual earthy; the second man is the Lord from heaven. "As is the earthy, such are they also

that are earthy; and as is the heav-enly, such are they also that are heav-And as we have borne the image

of the earthy, we shall also bear the image of the heavenly. "Now this I say, brethren, that flesh and blood cannot inherit the

kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery we shall not all sleep, but we shall all be changed."

It is well, friends, that the lessons which Spiritualism teaches may be shown as correlated to the teachings spiritual revelation of the long,

Wheeler Wilcox, entitled:

"The Journey."

I think of death as some delightful journey that I shall take When all my tasks are done. Though life has given me a heaping

Of all best gifts, and many a cup of Still better things await me farther

planet, The distances beyond are so su-

I have no doubt that all the mighty Between us and the stars are filled

I like to think that I shall yet be-

When from this waiting-room my soul has soared: Barth is a wayside station where we wander

Until from out the silent darkness yonder Death swings his lantern, and cries, "All aboard!"

I think death's train sweeps through the solar system,
'And passes suns and moons that And close beside us we shall find our

The spirit friends on earth we held the nearest, And in the distance God's great

Whatever disappointments may befall

me in plans or pleasure, In this world of doubt.

I know that life at worst can but de-From that grand journey On the Great Death Route.

I shall select for my subject this

"What is the Message that Spiritualism Brings to the World, that is Superior to the Message of All the Other Religions.

The floor of the kingdom of Heaven has not been ajar for ages for nought. The angels of God have not been descending and ascending upon the lad-der of growth for ages without having brought some message and some truth that shall continue its revelations for all time to come. It has a force that you are not able to reproclaimed that truth is the same yesterday, to-day and to-morrow. It is, if the human mind does within your orbit, and that your innot grow. There is no greater interfuence may blend with, be attracted pretation to spiritual stagnation of to, or repelled from, those who are the lack of the higher conception of congenial or repulsive. truth than the apprehension that re-ligion has attained to a stand-still, they are inward forces, and what and has found its uttermost limits, have they accomplished? They have tion. It is worthless if it does not brought to the scientific world the

are to accept from any compartment of God's universe any truth that does not bear the most crucial criticism and the most careful dissection. It is all the universe. Whether a sound a parody of divinity, if it is not, and escapes your lips or not, you are shall not always be a revelation, and speaking volumes to mankind; what does revelation mean? It means are telling your story of your life to the unfolding of something greater, the world. Hypocrist, deceit, and no the unfolding of something greater, the world. Hypocrist, deceit, and no something better, something truer, illusion of ignorance can conceal the something mightier, something more verity of your spiritual language. godlike than has ever been opened to the consciousness of man. Before is opment; it needs the unfolding pow- higher conception of human relation- of individual necessity, spoken to incre of its inherent processes that are ships. We have come to know that dividual lives, and told its story in

hungry for more wisdom.

but we have been loth to apply this principle to the spirit of religion that "Thou fool, that which thou sowest not quickened except it die."
"And that which thou sowest, thou "And that which thou sowest, thou the Lord," therefore we have no right to open its doors to define its mysteries.. to penetrate its inner realm. and find its foundations and its sum Wheat, or of some other grain.

"But God giveth it a body as it hath pleased him, and to every seed world as a revelator of human nature, hath pleased him, and to every seed world as a revelator of human nature, human assituation human process." human aspiration, human progress human intellect and spiritual unfolding. It has come to the world as the revelator of na-ture, a revelator of human souls, a

revelator of human consciousness, and in the religious realm it has brought us to the doorway that is between the lower and the higher levels of life. It stands in this religious revelation a reformation.

We have come to the consciousness that we need something more spiritual, more spiritualizing, - more divine, than we have ever attained in our growth heretofore. Modern Spir-"It is sown in dishonor, it is raised itualism, we believe, has brought this message to humanity. It has come to the world a revealer of life's anysa

tery. It has probed nature to its depths. It has brought forth her secrets. It has portrayed her laws. It has revealed her wisdom. It has allied the divinity in man to the divinity of God and in God." It has united the spirit without to the spirit within. It has wrested from the throne of imagination that image or being we call God and brought Him home to the universe of man and enthroned Him in human souls and is revealing the powers of intellectual reason and spiritual growth. It has brought the message that there are no limitations to human conscious-

ness, no boundaries to human intelligences, no such things as walls to protect or shelter good from evil, righteousness from ignorance, heavenly things from earthly things, the spiritual from the material. All are one, because all are quickened by the same spirit. If God ddes breathe his soul, his

life, his spirit, into the unfolding leaf, or into the coloring of the flower, or into the song of the bird, or into the glistening stars, or into the glory of the sun, He has breathed it into the souls of men and women and they are at one with them, because the observer or thinker who analyzes life and its relations, must ecognize the inter-dependence tween all that is outward and all that is interior to man's life. He is dependent upon nature, and nature is as dependent upon him for the revependent upon His universe that the writing of His law may be read by human consciousness, and is heeded

by a wise, intellect. Modern Spiritualism has brought the message that leads us to a clearer comprehension of law. No longer does science stand before the world ready to receive any affirmation withof that affirmation. The astronomer when he was gazing into the heavens and saw the erratic action of planet, was not satisfied with the theory that there was some cause outside that induced that activity, and he directed his telescope until at last with faces
More beautiful that any artist's he directed his telespope until at the proclaimed to the world, "Lo! a new planet is revealed," and thus the

action of the planets so erratically moving is explained. The chemist in his laboratory is not satisfied in the combination of elements to know that they are combined; he must go to the foundation and know what causes such combination, and what has been the result All these things apply to human life The result has been a better sanita-tion for the earth, a better condition for the universal health of mankind and it is what? The revelation of religious wisdom. He who does the most for the benefit of his fellow-men s he who lives the higher religion of the world, and he who accomplishes the greater good for mankind is he who is doing the will of God more effectively than all the

Thus we are discovering the relationship to one another, and to the divine source of all life.

Modern Spiritualism has taught no separation of God from man, no high wall built between humanity and the source of life. Its phenomen: have demonstrated to the world who think, and whose eyes are open to see, and whose ears are open to hear, the one truth of life is not only eternal, but is eternally progressive; that it not only continues beyond the yound the grave, and that individual grave, but it is unfolding continuation its continually unfolding its uously-forever, and not only this. but it teaches that there are barriers ! that can be overcome between all con- to the great vault of the Almighty's ditions of life.

Have you stopped to consider that there are barriers arising between the different levels of human society that are sometimes difficult to overcome? Have you ever considered that there is such a thing in your experience as sist, that leads you or repels you? forever; that religion is the Have you realized the great psychometric or soul-force that holds you

keep pace with human necessities, completion of the wonderful potency with spiritual desire, with the souls of mental telegraphy, but the scientist has stopped at the door of the demonis a parody on progress if we stration, and has not questioned how

ciety of man can think for the world. The spirit of man enpobles him to

Modern Spiritualism has brought to the world a higher spirit of helpimplies that the world needs devel- fulness; it has given to humanity a

or enchain those forces. He has learned to-day that these are the sequence of human relationships that are spiritual.

No man dreamed of such a thing as wireless telegraphy until Professor Crookes began his investigations in spiritual telegraphy. He being in London, a person in Manchester, a sensitive, was communicated with and the experiment was observed by Professor - Crookes drew upon a blackboard a figure, and being artistic in his cultivation as well as in his natural tastes, the figure could be particularly well drawn, but the ignorant boy in Manchester had the pig and the horse, and the man imperfectly drawn at the same instant that the figure was developed upon the blackboard in London, thus establishing the fact that time and space seemed obliterated in the transderful potency of the human soul that can project the thought from one location to another and define itself so accurately through the prism of another mind and brain; but this repeated experiment has been proven beyond all cavil, and to-day the selentific world has accepted it, foretold by the messages from on high that came more than half a century ago. Out of this has grown the wireless telegraphy that is borne upon the undulating atmosphere from one localthe knowledge that we may do good as well as evil by our thought acting upon the brain or nerve forces of another individual. Thus a higher level

of helpfulness can be established.
Thus mental healing and Christian
Science have a grain of truth in their law they have tried to demonstrate that mind is everything, and the repeating the formula of Dr. A. B. Childs who taught for years that whatever is is right, because right is the law, and the law is God, and God is the Spirit, and now Christian Science heralds it to the world as something new-only new to him who existence, or in its apprehension, that

It has lived for ages. In the common walks of life the same influence has been recognized. Neighbors do not associate with neighbors because of the uncongenial-

ity of the influences felt. Children are not allowed to associate with other children whose influence is pernicious to the moral unfolding, and so through every grade of human life you are classifying and creating human society.
What is the law?

It is the law of spiritual commun ion; the law of your spirit communicating with that of yourself, with that of one another. That is what is doing the work. It has been recognized as caste; been recognized as aristocracy; labeled "society." It has been recognized as the gradations of hu man life, but if we say that it is the spiritual recognition of our attraction and repulsion, you will come nearer to the truth.

Again the varied phenomena of modern Spiritualism are classed today differently from 25 to 50 years ago. We are recognizing where the great, wonderful phenomena finds its origin. In the lower creation, the scientist declares that the lobster, the elephant and the camel are clairvoyant. He affirms that this has been proved beyond doubt. Why? Be-cause there is spirit, living in all those forms of life, thus expressing itself to the outer world, and so far as consciousness is concerned, becoming the acknowledged intelligence

that inheres in all life .

Volmer, the wonderful scientist, at first could not accept clairvoyance or mediumship; he could not believe the door was open between heaven and earth. By his careful study of human nature by the application of intelligent criticism to the varied phenomena presented through mediumship that has been inaugurated modern Spiritualism, he so convinced that he was ready to sacrifice position, wealth, everything, toward which ambition had directed his thought, to proclaim that which he believed to be true. To-day this spiritual law has entered the Vatican. and gone to the heart of the Pope who refuses to condemn the wonder ful investigation of its principles blindfolded. Aye, it is not something to be laughed away: it is not some thing to be eradicated from human society. If there was never another rap, another voice heard from on high, or never another spiritual manifestation through the mediumship of the human organism, the world is awake, and the spirit of God would speak in no uncertain terms to hu-manity, and the souls of men would be quickened to a higher growth and to a richer development than they

have ever known before. open your eyes, your souls, your hearts. Do away with preju-dice and superstitious awe. Stand upon the high levels, with souls upturned, and your spiritual eyes open. our souls vibrating with the desire for a higher revelation. It will come.

When you think of the messages that have come through the open door upon this platform, they have told you of eternal life, of the joy and perpetuity that belong to those you love; that they carry with them every attribute of their nature; that love and memory are perpetuated be

These messages have been the key truth, the revealer of His laws, and the portrayer of His wisdom. They have told you that there is no such thing as death. They have spoken a language that you have not always heard, for they have told the story of a conscious, growing, broadening eternal life.

Aye, the world is going on and on, and from day to day to the end of time this wonderful revelation that has come up out of the past will move onward and upward to the higher goal of the spiritual hope. The sign that comes with all this, the prognostication for the future, is a better humanity.

It has been difficult to sectarianize modern Spiritualism, simply because t has adjusted itself to different or ganisms; it has answered the call for different testimonies.

One man is satisfied with the writ

ing upon the wall; another with the three raps, and two, and one; another it may be with clairvoyance; another with clairaudience; another is clam oring for various manifestations. As the need is defined the answer has come, and thus the varying understanding has so individualized the investigator and the thinker that he cannot conform to the experience and theory of someone else.

Spiritualism has answered the call

Theology, vicarious atonement, or dogmatic faith, has never answered the question. The prayers of the multitude have ascended, but the voice has not answered, and the hand has not been touched, the soul has not vibrated to the presence of those

they love.
The wife who has laid away the form of her beloved, asks, "Where is he? Oh, what has become of him?" Theology has answered, but modern Spiritualism has come with an unmistakable voice, withis no souncertain sound; and has told the story: "I live, and I love you. I am growing into a larger life. I can and will help you. I will aid you along life's journey, and I will meet you at the open door."

Modern Spiritualism has done this.

It is not faith, not hope; it is the message that is real, the story that can be measured, that can be proven, until it is no longer a phantom, but a living fact. It solves the problem of dife, the problem of death. It solves the problem of God's law, that we are co-eternal with Him, co-eternal with His spirit, with His divinity, with His revelation.

Benediction: - May the angel world seem so near to you that the angelic spirit within your lives may be awakened, and may your hands be out-stretched to all who are in need, while your souls are opened to the outpouring of spiritual help from on high. This blessing we ask from one to another here, and from heaven to earth.

THE BEST THAT HE COULD BO.

If ever man merits just all the kind thought And love of a world, it is when The treadmill runs backward and he

has been caught In the cogs with his own fellowmen, Of labor and failure (success some), Of the old mill that grinds out his

When fortune and justice both turn away dumb, And he did just the best that he

could. Twas that way with Adam, as told in the book Alone in the garden for life-

The job was a good one—the contract he took: But there was great need of a wife. He studied and worried till in a deep

He fell, and the Lord, who was good, Made him a companion-made one he could keep kind of helpmate (and tempter)

She proved,

A tempter with wisdom and-wit; The fig-leaves and nudeness tempter removed -For dresses and clothing to fit. She gave him an apple, or some kind

And told him to taste: it was good Although 'twas forbidden, his wife he

He did just the best that he could Man has been striving gainst fate since that time;" While some have succeeded quite

n making their fortunes a means to the crime, And making for others a hell— The masses were fated to drift on in strife,

And could not succeed if would, Except as the servants of masters through life,

When Noah, the chosen, projected the ark, And looked o'er the stock he should tāke.

He labored from morning till long after dark, The best of selections to make, And built with his hammers and tools

of each kind And with his own choice of the His ark, to leave drowning the masses

He did just the best that he could. Old Joshua tried it, and tried with a wills To have his own way in all things; le made the great sun and moon to

stand still Till he trod on the necks of five kings; le slew many others throughout his

The good Lord had ordered he should: He slaughtered not all—the reason is plain-

But he did just the best that he

could. And Nebuchadnezzar, the king who had dreams. Prophetic and rare in that day; although a great ruler of men, yet i

seems Vie needed a Daniel one day. To tell him the drift of a dream he'd

- And that boded his kingdom no good. But Daniel just gave him the truth of

his lot-And Neb. did the best that he could. And Jonah, the preacher, and prophet as well, Knowing the Lord and his wish,

ust disobeyed orders, and over him The jaws of a large, friendly fish. The storm was a tempest, but soon

settled down. As Jonah had stated it would, But angels had told him that he If he did just the best that he could.

All Solomon's wisdom; his wealth and his fame, the ni Could stay not the insufered old Fate, Who, passing his portals and temples of shame, in od Just took him to Pastice the Great.

le showed how his record in goodness and crime, ic. ib.
As husband and father had stood; But Justice discharged him, for all that long time He had served God the best that he

could. Though ancient or modern, the law is the same: Man needs but the touch of a friend When downed by reverses, by sickness

or flame. All men are alike in the end. To-day he is floating or flying with Tomorrow he begs for his food. Old Fate always rules him, in good-

And has ruled the best that he DR. T. WILKINS. And islands lift from troubled sea.

# the man who thinketh evil, or presents undeveloped principles to the world, is injuring his fellow creatures; he is affecting the nerve forces of other individuals, either to depress of other individuals, either to depress for it; who loves it? The man who thinketh evil, or presents undeveloped to individual prayers: It has come to the sorrowing forther who has grieved, and played to know, "Where is my child, who is caring for it; who loves it?" The last come to individual prayers: It has come to the sorrowing forther who has grieved, and played to know, "Where is my child, who is caring for it; who loves it?" The last come to the sorrowing forther who has grieved, and played to know, "Where is my child, who is caring for it; who loves it?" The last come to individual prayers: It has come to the sorrowing forther who has grieved, and played to know, "Where is my child, who is caring for it; who loves it?"

At Sunnybrae, the California Home of Elizabeth Lowe Watson.

Mrs. Elizabeth Lowe Watson is well The cities built by puny man known to your many readers, as an inspirational speaker of high rank. and a spiritual teacher of the lofty principles' upon which Spiritualism is founded, therefore they will be interested in a glimpse of her home, as seen by the writer upon a recent visit there.

Sunnybrae, her country seat, is about ten miles from San Jose, Cal., in the lovely valley of Santa Clara, set in the midst of surpassingly beau tiful natural scenery, overshadowed with the irresistible influence of invisible harmonies.

The valley spreads out before Sunnybrae like a "calm earth goddess" crowned with fruit, vine and flowers stretching out in an endless panerama of Nature's master touchesland most fair, where the dove-gray branches of the clive blends in gentle

"Where the lemon trees bloom and the gold orange glows, And the groves are of laurel and myrtle and rose.

Behind are mountains veiled in mystic haze of purple and gold. Nest ing at their feet, a few miles away is the village of Los Gatos in the northern end of the gap of mountains that opens to the sea, through which we catch the far-off melody of the "deep-voiced, neighboring ocean." Taken all in all, a picture of Elysium is suggested. This is the natural environ which

this gifted and souiful woman has made her own. Here her heart-treasures have grown in nobleness to man's and woman's estate. Here her son, a splendid young man, just as he touched the noonday of a noble manhood, passed out of the entangle ments of Time into the larger, fuller life of the spirit. And the silent white angel has often entered this dear family circle and claimed his own. Yet there are also other angels of Light and Love that have woven their fascinating spell around this sanctuary of home. The beautiful carnate spirit communicating with daughter Lucretia was here wooded incarnate spirits still upon the earth. and wedded by a worthy young man,

Grant B. Taylor.
In these softening shadows and deeper melodies of life Mrs. Watson Funk has acquired the academic dedwells. Here we tarried a golden grees of D.D. and L.L.D.; and has while with our charming hostess and felt the kindred touch of soul.

Mrs. Watson for sixteen years hasheld annual memorial services, in the publishing companies in New York early June days, under the mighty boughs of "Temple Oak." This tree is one of the most magnificent oaks in all the yalley round. It stands on circular lawn near the residence, and its ever-widening branches form a perfect natural auditorium, with a

picturesque view from all sides. the air was redolent with orange and timony of nearly forty of the best

who had gathered from all parts of various forms of what are generally the country—numbering about seven known as Spiritualistic phenomena.

These yearly memorial This has been followed up and supedged institution of this great valley.

"Temple Oak," he joining in the wor-ship with the opening prayer.

adduced by Dr. Funk establish beyond

ive of hope and vibrant with a faith which reaches to a grander and greater humanity as the cycles evolve. Mrs. Watson's eloquent address

was upon "Progress," a theme ever new and ever old. She handled her subject in a masterful manner, with that fervor and earnestness that marks all her efforts. But there is transcribed by cold type in all this

inspired teacher utters.

The San Jose Mercury pays the following tribute to Mrs. Watson's lecture on "Progress":
"It was a spirited one and fairly,

with messages of hope, love, courage and faith. She is an inspirational speaker, always speaks without notes and apparently without effort. easy-flowing remarks come from the depths of a soulful nature, and she carried her audience with her in rapt attention until the close of her address. She has a cheerful, hopeful philosophy of life and her gospel is one of far-reaching love and helpfulness. It is a privilege to come in confact with such a fine, strong person-It gives an uplifit to one's thoughts and life for days to come. That the speaker is fully appreciated in this county was quite apparent at yesterday's gathering by the large

number of people who were present.

'The Union Church at Cupertino was represented at Temple Oak. Youths' Choir at Cupertino led the singing. The King's Daughters and the Political Equality Club were in attendance. The Good Cheer Club of San Jose attended in a body. Many people from San Jose, Santa Clara Mountain View, Los Gatos and Saratoga were present. Mrs. Watson en-tertained a large number of personal friends at luncheon'and had as house guests a number of San Francisco

people. The majority of these attending services Sunday spent the day on the and she was requested to fill her grounds, which are quite extensive and beautiful. Luncheons were eaten it while he was addressing those presunder the shade of the fine oak trees ent. She did so and did not eject and the house was thrown open to guests all day. The people were congressed to and form the constant of the constant o veyed to and from the cars in carryalls, although many came in private only one of a great number of test conveyances.

"Mrs. Watson is not only an interesting and inspiring speaker, but she who are foreign to us, that is, who is also an ideal hostess, radiating love regide beyond our five senses, can and and cheer to all with whom she comes do communicate through the physical in contact."

As we left Sunnybrae in the mellow evening light we could but feel that flesh;" and yet he resolutely declines "The touch of an Eternal Presence The fringes of the sunsets and the

hills" pnable man require than is to be round about the holy shrine of "Temble Oak." I append the following poem, which was given as the peroration to the address by Mrs. Elizabeth Lowe Wat-

The valleys shake with travail pains, The shuddering hills show sym-Broad rivers break o'er burning plains

To gratify his pride's desire, Give way before God's greater plan, Licked up by crimson tongues of fire.

Old empires throb with purpose new The people's hope like eastern star And peace is lought in place of war

The altars built for sacrifice, Are wreathed in Love's immortal , flowers, And fear no longer blinds our eyes

To good that works in master powers. . E'en Death, that old, old enemy, Once yawning gulf that threatened

Has proven door to liberty Through which we hear the angels call.

Old things are passing; let them go! Put shoulders to Progression's wheel; Plough deep in thought, Truth's sweet

seed sow,
Till peace and joy perennial grow And God as Good, all things reveal. MRS. J. J. OWEN.

"THE PSYCHIC RIDDLE &

This Remarkable Book is by Dr. Isaac Funk, Eminent as a Profound Thinker, and Published by Funk and Wagnalls, New York and Loudon, and Reviewed by Harbinger of Light, Australia - For Sale at the Office of The Progressive Thinker; price \$1.00.

Anything from the pen of Dr. I. K.

Funk on the greatest question that can engage the attention of the human mind, namely, the survival of the soul after the change called death, and the possibility of the disis entitled to a respectful hearing and a patient examination. wo reasons. In the first place, Mr. received therefore a university education. In the second place he is the senior partner in one of the greatest and London. For this reason he may be safely credited with exceptiona business qualities and regarded as a shrewd, level-headed and successful man of the world. In both these capacities he came before the public some time ago as the author of a striking book entitled "The Widow's The second Sunday in June, the Mite." in which he brought together occasion of "Temple Oak" services for some hundreds of experiences along 1907, was a perfect California day, psychic lines, and embracing the tesknown psychologists of the day in rose and jessamine sweetness.

Mr. Taylor, Mrs. Watson's son-in-law, opened the meeting with a few of a quarter of a century's careful of a c timely words of welcome to those and scientific investigation of all the

days have now become an acknowl-plemented by "The Psychic Riddle, which is really a satisfactory solutio The Rev. Edwin Sydney Williams, of that riddle. Indeed no impartial a prominent minister of Saratoga, critic reading the book from cover to closed his church for the day in order cover with a free and open mind can that his congregation might attend arive at any other conclusion, I think, ship with the opening prayer.

Mr. Taylor also spoke at some adduced by Dr. Funk establish beyond contestation the two fundamental The all did the best that they length on matters involving present truths of Spiritualism, namely, the could.

could.

Conditions. His address was suggest. after the dissolution of our mortal frame, and the free and full communion between beings on the itual and material blanes of life. which is enjoyed by hundreds' thousands, may millions, of the inhabitants of both worlds. In fact Dr. Funk proves these things up to the hilt: and his second book like his something in the saying which is first is an armory of trenchant weapback of the saying that cannot be one available for employment by transcribed by cold type in all this every combatant for the truth.

Dr. Funk hesitates however to own himself a Spiritualist! It is as if Copernicus, after the completion of his great discovery, should have exciaimed "Nevertheless" I do not beoverflowed, as her talks always do, lieve in the heliocentric theory of the with messages of hone, love, courage universe;" or as if Blaise Pascat, after working out all the problems of Euclid, should have declared to his father, "I decline to accept these mathematical demonstrations;' if Herbert Spencer, at the close of assured the world that he was no Evolutionst. I entirely agree with this able writer that "the science of psychology

must be constructed out of multitude of psychic experiences." But these lie close to our hand. They are incalculable in number; they are being simultaneously observed, examined and recorded by multitudes of investigators in all parts of the civilputably genuine character related by Dr. Funk in these two books might well carry conviction to the minds of a whole college full of skeptical Montaignes. It would be difficult to imagine anything more rigorous than the test applied to some of the mediums who were experimented upon by Dr. Funk and his friends. Here is a case in point. A sonorous spirit voice was in the habit of speaking with great power and fluency at a seance at which a Mrs. French was the medium. It was supposed the voice might emanate from herself; mouth with colored water and retain phenomena witnessed by Dr. Funk, who frankly makes the following ac-knowledgment:—"That, intelligences reside beyond our five senses, can and ense organs with those or some of those--who are living in the to call himself a Spiritualist because

he does not consider Spiritualism to

be scientifically demonstrated. What

further demonstration could any reas-

found in "The Widow's Mite" and "The Psychic Riddle"? J.S.

SCHEAL BYLOS SI.

"The Kingship of Belf-Control." By wm. George Jordan. It treats of the erimes of the tongue, the Red Tape duerimes of the tongue, the new rape on-ty, the supreme charity of the world, Extat. Price, 25 cents.

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DR. BYE, Broadway, Kansas City, Mo.

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Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, alltold in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews. New York, on the author's previous publication of this subject: sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, \$1.00.

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W. C. Bowman.

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An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality

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French Republic. A work of especial value, giving the wiews of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at the office.

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# General Survey.

The Spiritualistic Field-Its Workers, 15 Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned to be bave 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.

Mr. John W. Ring wishes to an nounce the marriage of his niece, Miss Lina Grace North, to Alexander Bourg, Thursday, June 13, 1907, Col-orado Springs, Colorado. At home orado Springs, Colorado. At home Crystola, Green Mountain Falls, Col. W. P. Brittain writes; "I have read

in. The Progressive Thinker the opinions of various writers on locating water with a forked stick. I have seen such a method practiced by different parties for over fifty years, and find many or more failures than otherwise. I have practiced the method, and the stick would turn either way in my hands, and would twist off if held tightly. The whole thing, as far as finding water with the stick is concerned, is a fraud, pure and simple." Emma A. Ellis writes: "The next

be held at the home of Mr. and Mrs. Tressness, 379 N. 51st ave., on Thursday, July 18. The afternoon will be devoted to cards and tea-cup readings. The evening entertainment will consist of music. etc. Score cards are 25 cents, and coffee checks 10 cents. Those attending, bringing their own supper. Everyone is cordially invied. It would be considered very unkind by the writer if menthe last social were not made at this time. The ladies who went to Elmhurst and enjoyed the hospitality of Mrs. Stone are loud in their praise of the lovely time, and de-lightful entertainment."

Mrs. C. Northridge writes from San Jose, Cal.: "Dr. and Mrs. Noyes of Utica, N. Y., have been with our First Spiritual Union Society seven weeks, and Mr . Noyes, as he stood before us, with a face radiant with divine light, poured forth words of inspiration and truth that touched the hearts of the her usual way. I have been pleased to find in her one of the very mental message mediums that I have ever met. Her readings are unsurpassed. Dr. and Mrs. Noyes are on their way to Galveston, Texas, to fill a fall engagement, and will stop at Santa Barbara and other cities on the route for short engagements."

Mrs. M. C. Jacobs, president of the Camp opens July 25th, and continues until September 1st. I will call a meeting of the Ladies' Bazaar for Monday, the 29th of July, to elect a Secretary to fill the unexpired term of the higher life June 26. Any friends of the camp who may desire to send donations for the Bazaar can send the ings again September 15, 1907." same to my address, 932 North Illinois street, Indianapolis, Ind., and

The Lynn Spiritualist Association sends the following: "Spiritualists and honest investigators of Psychic Phenomena will take notice that the Rev. May S. Vanderbilt, formerly Mrs.

The Lynn Spiritualist Association were interesting lectures, delivered by Mr. Earnest Amberg of New York. The friends we've lost, we cannot see, Nor hear their voices audibly, And when our hearts are freshly torn, It is but human we should mourn. Pepper, of Brooklyn, N. Y., has, after much persuasion by her friends, consented to conduct services at Unity Camp Auditorium, Saugus, Mass., on the following dates: Saturday, July 27; Sunday, July 28, and August 4. Good soloists. Seats will be reserved if notified by responsible parties. Good protection in stormy weather. Fifth Annual Fair, July 25th, 26th

and 27th." Ferd C. Suhrer writes: "Inquiries concerning the Fraternl Camp Association are being received from people in Illinois, who have been waiting for some time for just such an oppor tunity and we feel clated with the results thus far obtained. Our officers who are more or less acquainted with the speakers of note, are always keeping sharp look-out for the stars that illumine the Spiriualistic horizon, and we take great pleasure in announcing that Miss Elizabeth Harlow of Columbus, Ohio, one of the | Peace to the spirit that strives to give ablest speakers in our ranks, has Some sympathy here to those who live finally been induced to come to Chicago, and address the society and its friends on the evening of Wednesday. August 28. Miss Harlow has many friends here who will be pleased to learn of her coming visit, and we expect our hall at 406 Ogden avenue, (top floor) crowded. Those who wish to join our large chorus are requested to send their names and addresses to the writer, 95 Loomis street, that we may arrange for a rehearsal early in September. Our young people are also busy organizing a social club, and will give enertainments during Peace to the mothers, companions the coming winter. The first meet ing was held Friday evening, July 5th, at the home of Miss Loretta Miller, 95 Hermitage ave. We meet again Saturday evening, July 20, at the home of Miss Pearl English, Ogden avenue, and 48th st., and all young people who would be interested are invited to attend, as we will combine business with pleasure. Those who are interested in Lyceum work are requested to send their names to Dr. Alexander Caird, 598 W. Monroe st., as we intend to take care of the little ones also. Repairs in our hall will be completed in time for our opening in October, which will add much to its appearance and to the comfort

of our members and friends." Frank T. Ripley has the Sundays of Peace to the man with red hair on his September open for engagements to lecture and give messages. Terms Address all letters to P. O. Box 278, Wonewoo, Wis.

Mrs. Virginie Barrett is now lo-

cated at Bonfield, Ont., where she can be addressed. Mrs. Elizabeth J. Demorest of Pitts-

cessful engagement with the East Liv-erpool, Ohio, Spiritualists. After another four weeks engagement in Penn-marriage, etc. Price, 10 cents. sylvania, she leaves for Lily Dale. "Continuity of Life a Cosmic

Services will be resumed by the Truth." Worcestef, Mass., Association of Spir-Tue work of a strong, logical thinker, itualists September 22, with Mrs. N. on a deeply important subject. Price, J. Willis of Beston, as the speaker. cloth, \$1.00.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise CHRONICLE THE ENGAGEMENTS responsible for the views expressed by contributors. He may or may not agree with their respective views.

A large and much interested audience heard the closing lecture by Dr NOT SPACE SUFFICIENT FOR THAT | B. F. Austin before the Spiritualist society in Meadville, Pa., at the Odd Fellow's temple. The speaker, after giving a brief survey of the principles of modern Spiritualism, related number of strange experiences that he had personally met with in psychic research. Spiritualism, he said is a revival of New Testament Chris tianity. No great religion of the world was ever founded without miracles and prophecy, and these are to be found in Spiritualism: Miracles are not a violation of law. They seem to be a disturbance in nature's

order, because they are not under-stood. They result from a higher law, temporarily displacing a lower law, and in this sense miracles are coming in more and more. Spiritualism is a scientific religion, because it requires no more belief from any man than what can be ratified by facts. No other religion in half a century has ever won the allegiance of so many brilliant minds. No doubt this is due to the fact that it is based on verification more than on faith even in the life of a Spiritualist. The Social of the Band of Harmony will

faith of to-day becomes the knowledge of to-morrow and thus faith must ever be the forerunner of knowledge The address was followed by spiri messages, through the mediumship of Mrs. J. S. Steele, of Pittsburg. Stuart L. Rogers writes; "I wish to make a statement regarding one of the

best all-around mediums it has been my pleasure to meet, in my 50 years investigation of Spiritualism. I refer to "Rev. Mary C. Ward." who has been sojourning in our midst for the past three or four months. Mrs. Ward has made it her headquarters in this hamlet, and filled engagements in Erie Pa., Buffalo, and several smaller places, and is at this date filling ar engagement in Middlefield, Ohio where she has been engaged many times in years agone.'

Mrs. Dobson-Barker writes from San Jose, Cal: "The First Spiritualist Union of San Jose, Cal., held meetings during the month of May, Mrs. Mat tie E. Hull being engaged for four Mrs. Noyes followed in Sundays previous to her return east We have just closed a month's engage ment with Mr. and Mrs. Noyes, from Nebraska, Mr. Noyes .lectured on Sunday evenings, Mrs. Noyes following with spirit messages and many good tests. They are both good, earnest honest and faithful workers. wish them success-wherever they may

go. July 7th, 12 m., a membership Ladies' Aid, writes: "The Chesterfield | made and carried that the F. S. U. take a two month's vacation. The Sunset Lyceum and Mutual Helpers, both auxiliary societies to F. S. U. have also taken a vacation. July 7 at 7:30 p. m., Mrs. R. J. Stone gave Sister Adelia Dowell, who passed to a very interesting lecture, followed

by Miss Tillie Gunderson with spirit readings. We will renew our meet-Mrs. E. Duncan writes: "The mem-

bers of the First Spiritual Church of 'Tis but a farce, a mockery! the same will be thankfully, received." Elwood, Ind., were honored by two Death is a loan to mortals leftvery interesting lectures, delivered by Of loving smiles and words bereft; tests were good and all recognized.

> success was pronounced by all who attended. There was some disapnoinment about the boat on the outward trip, though all went well-in the There was no formality used or seemingly desired; it was a free for all picnic, and good social time, and everyone enjoyed it to the limit of was cool and refreshing to Michigan City and return, and the little city was on its prime On Saturday, July 13 So Death comes in and sets us free and no ill luck to the little party was and no ill luck to the little party was experienced on this supposedly un- Death was ordained in Nature's plan lucky day. About 100 tickets were sold by the Club, and those not in at tendance missed a good time long to What lesser creatures then destroyed be cherished in memory. Your correspondent feels just like adding: In sorrow's deep throes, in sickness

Without relief in mercy sent. Peace to the hearts that throb for those

Hard-pressed by Fate and clinging Peace to the spirit of harmony: Peace to this and the life to be.

Peace to the ladies whose hands pre-The viands of sweetness so freely shared:

and wives; May Sunflowers bloom over their lives. Peace to the lovers who still are unwed;

Peace to "old baches" and maidens not dead: Peace to the children; peace to all - things; Peace to the shelter 'neath Nature's

wings. Peace to the paths of men to-day; Peace to their spirits; peace to their clay;

Peace to the power that makes them mad: Peace to the power that makes them glad.

coat; Peace to the zephyrs on which hairs float; Peace to the widows and widowers too,

Peace to all to whom peace is due.

WOMAN-A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. burg, Pa., has just closed a very suc- On the present status of woman physically, mentally, morally and spiritual-The divine law of true harmonial

By Prof. Wm. M. Lockwood.

TAKE NOTICE .- Correspondents re 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 necessity of preparing your copy for the printer. Please bear this in mind.

O. B. Wilson, No. 6 East. 47th street, Mádison 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 landing. We expect a delightful time, 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.

Opening of the Lily Dale Assembly. The first blast of the trumpet and the echo by the big base drum an-nounced the opening of Lily Dale Assembly on Friday afternoon, July

12th. The grounds never looked 'nices nor was the weather ever any finer. It was indeed an ideal day. There are more people on the grounds and there was a larger at-

tendance than there has been on the opening day for years. Dr. Geo. B. Warne delivered the opening address. It was a master-

He showed how great strides the cause of Spiritualism had made all over the country, and the victory won through the affirmation of the State Supreme Court of Illinois in the Crumbaugh Will case, involving the largest sum of money ever willed'

He admonished his hearers each to do their best, that harmony and good will might prevail, calling their attention to the harm often caused through unkind criticism, and said that each would receive exactly in proportion to what they brought and gave to others. The entire address was permeated with a spirit of earnestness and sincerity which deeply impressed his hearers. Mrs. Annetto J. Pettengill followed with messages. She gave several very convincing tests and spiritual messages, which brought comfort to hungry hearts. Mrs. Pettengill is always a welcome

guest on our platform and we are glad to have her among us. In the evening the Board of Trustees gave a reception to all visitors and-guests. Short addresses were delivered, after which everybody shook hands with everybody else, and a spir-it of harmony and good fellowship LAURA G. FIXEN.

DEATH IS A BLESSING.

Why should mankind, with bated breath And fear and trembling look on death? There must be some good reason why All things that live are born to die, And when that reason we can see

"Twill banish fear and mystery. If it were true that "death ends all." Twere good excuse for crape and pall For if it be "eternal sleep," 'Tis'fit for all to wail and weep; If this short life is all there be

But consolation we should draw Dr. T. Wilkins writes: "The Sun-From Nature's grand evolving law

flower Club Picnic and boat ride to Which shows, when rightly understood, That every change works out a good. 'Tis even so, as Scripture saith,

With this great change we mis-call death. 'Twas not designed that we should

Forever in this form of clay, their-individual capacity. The ride For flesh and blood are much too

And longer stay would be our loss,

Long ages ere the birth of man; It was the method God employed To make the earth a fitter place To start another higher race.

The change they'll find, when mortals die; Like that of moth or butterfly.

Twill give a form of finer mould . That ne'er gets, ill, and ne'er grows old. And for its wants finds full supply

From elements that round it lie. Each mortal sinner that we see Is destined yet a saint to be. But earth conditions are averse, And oft he goes from bad to worse: So death removes him to a home

Where earth's temptations cannot come. What then is death? 'Tis second birth Through which we leave our Mother

And as freed spirits then arise To find our "mansions in the skies;" There's naught to fear but much to

crave.

Let mortals face it and be brave. Then mourners all, cease tears to pour For those not dead but gone before. Whate'er their state in spirit sphere,

They're better of than they were here: nere; "To die is gain," St. Paul once said,

Then by this truth be comforted.

DEAN CLARKE. New Dorchester, Mass.

"Life and Moral Axioms of Confucius," is the title of a 62 page pam-phlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression npon all subsequent nations. By Marcenus R. K. Wright. Price 25cts. "Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Vell Between Us," and its "Companion Piece." Cloth,

75 cents. Boards, 50 cents.
"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable may be found. cents postage et

THE LAST CALL

The officers of all local spiritual

societies in the United States, who have not made their reports for the ensus, are requested to take notice hat this is the last chance. The time is now short and they are earnestly requested to forward the cards The Illinois Sunflower Club will they have in light, filled according to have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore 20, and it is hardly probable that any Roosevelt, Chicago's greatest ship. It society whose report is not in hand on leaves Chicago 10 a.m. and 2:30 p. that day, will be recognized after that m. Leaves Michigan City 4:20 p. m. Itaasmidh as less than oneand 7:45 p. m. Tickets, only 75 cts, half of the local societies that are supround trip. Children, 5 and under posed to be in existence, or are known to have had an existence, in the last 12 years, 40 cents. Get your tickets to have hid an existence, in the last early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; in the comes the duty of all definition of the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. Cross, 560 E. 55th street, and 66th street, and 66th street, and 66th Now is the time to act. Let us hear on the South Side; Mrs. Peet, 874 W. from you at once. If you have no cards to fill for your organizations, send me the name of your societies, their dates of organization, membership and how divided, and I will fill the cards for you, giving you credit for having furnished the information. Remember this is the last call! Furher delay is dangerous!

Yours for Spiritualism, HARRISON D. BARRETT.

Lake Brady Camp. The meeting of July at Brady Camp

was a success, fair weather, a fair audience and fine speakers. Mrs. Slaughter, Mrs. Judson and Robert Charlie have been engaged for the season to furnish the instrumental music, plano, violin and cornet.

The president, Mr. Hunger, who is ture of the Fox Sisters: he has put them together in one group, and has copyright on it, so anyone wishing copy must get it of him.

Dr. Knowles, the Chairman, opened the morning session by reading a poem, "A Gentle Creed," by Ella Wheeler Wilcox, Mrs. D. A. Morrill, the speaker for the day, took for her topic, "How to Unfold," handling it n her usual masterful way. In the afternoon her lecture was on nearly the same lines. This concludes her ngagement at Brady for this season, to the sincere regret of her many friends., Trusting she may be with is again next season, we wish her God-speed in her work. The new rooming house is full and

the dining hall well patronized.

MARY L. BETTES. Cuyahoga Falls, Ohio.

Vermont Spiritualist Convention. The Vermont State Spiritualist Association held the Semi-Annual Conven-

tionin G. A. R. hall, Montpelier, Vt., June 15 april 16, 1907. The following Vermont State speakers were present: Mr. A. F. Hubbard, Tyson, Vt.; Mrs. Effle I. Chapman, Cambridge, Vt.; Mrs. Laura Climmings, Hardwick, Vt. The president, Mrs. Effe Chap-man, in the chair. The opening ses-sion was taken the with short speeches from different dies.

Mr. Hubbard spoke of the opening dawn of the Twentieth Century; how it brought us in touch with the higher life and the angel world; what progress had been made in the last century, and still more to follow in this. He gave a short account of his south ern trip to Lake Helen, Florida; what a lovely country it is there, and what enthusiasm was manifested there in relation to our cause. He spoke of

then sending out a message by wireless telegraphy for help.

Mr. Hubbard is a very able speaker and his lectures are very interesting and instructive.

little incident that happened on his

trip back, about a ship in distress, and

Music was furnished by Miss Pansy fine soloist and her music was very inspiring.
Mrs. Chapman is a fine lecturer

and she has a very pleasing way of giving spirit messages, with the best of satisfaction. May she live long to bring comfort to the sorrowing ones of earth. Mrs. Cummings lectured twice.

Her subjects were: "The Creed to Be," and "The New Religion." She handled the subjects in a way that showed she was in touch with progress and the higher life. The fairest of weather and the best

of harmony made our convention one remembered. long to b MRS. E. J. FALLON, Sec'y. Montpelier, Vt.

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the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of 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 p n., will be devoted to business only A cordial invitation is extended to the public to attend these busines is charged. Evening exercises wil consist of grand programs of varied and entertaining numbers, including vocal and instriffiental selections by talented artists; Lectures and Spiri messages at each meeting by many of 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, Elizaleth Harlow, Elizabeth Lowe Watson, -Messrs. Dr. Geo. A. Fuller, J. Clegg Wright,
Oscar A. Edgerly, Albert P. Blinn;
speakers.
Mediums, Mrs. C. D. Pruden, Katie
Ham, Georgia Gladys Cooley, E. W.
Sprague, Alice Sexsmith, M. T. Long-

ley, and others.

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

Certificate tickets will not be arranged for this year, but special ex-cursion 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

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 m. All are invited.

HARRISON D. BARRETT,

MARY T. LONGLEY, Secretary.

RITUAL for Spiritual Services. Is ued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical se-Every speaker should have lections. Price, Leatherette Cover, 20

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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. in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

John Ray, an old-time Spiritualist, passed to higher life, July 2. Rev. G. E. Chesbro ably officiated. Mrs. Maud Chesbro, inspired by the arisen brother, gave appropriate re-marks to the friends and to the brothers of his lodge, F. U. A. The sweet voice, of Arthur Howe, president C. S. S. A., soothed the audience with his solos. An onlooker said: "That kind of service brings peace and hope, and shows us our duty to our fellowman here and hereafter.

FRANK WERNER. Passed to spirit life, at Ft. Wayne, Ind., Charles A. Burchard, June 22, 1907, age 55 years of age. The deceased was a staunch Spiritualist for many years, his wife being a fine medium. Spiritualistic services were held at the home of the deceased, and was largely attended. H. Brindle officiated.

Dr. Alfred Russell Wallace, the world renowned English Scientist and philosopher, in a recent letter to Dr. Bland, pays a high tribute to his new book, "Pieneers of Progress." says in part: "I have read your 'Pioneers of Progress' with much interest and pleasure. I like the style, which is simple and effective, and in brief space you give an excellent idea of the men. It makes me wish for more. I thank you for what you say about me." This charming book is for sale at this office., for \$1.00. "The Molecular Appothesis of Nature." By Prof. Wm. M. Lockwood.

Professor Lockwood is recognized as one of the ablest lecturers on the spin itual rostrum. In this little volume he presents in succinct form the substance pothesis of Nature; and presents his views as demonstrating a scientific ba-gle of Spiritualism. The book is com-"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.

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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity, Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of mat-ter is always several weeks ahead of

and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

E. A. Crepin.—Q. What is your opinion of the book "Angelic Wisdom Concerning the Divine Providence."

by Emanuel Swedenborg? A.—While the high order of the mediumship of the Swedish seer cannot be called in question, unfortunately he was so saturated by his education and surroundings with superstition that his inspirations are all colored therewith. His cardinal doctrine of "biblical correspondence" is interesting as a theory, but has no support beyond his assertion. His books were written in Latin, and the verbose, involved and wearlsome pro-lixity of his style, made more conspicuous by the translators. reader constantly feels that he is being led through a fog by one who sees through the mists no better than him-

With these characteristics of the seer, while he at times voices truth, at all times he looks through coloredglasses, and must be taken with res-

J. B. Alson.-Q. Is it a superstition, or is it founded on fact, that there are more deaths at the going out of the tide?

saying. It is a fact, from some inscrutable reason, the aged and infirm are most subject to be called at the ebb-tide. A Connectiout physician "I have stood by hundreds of deathbeds of fishermen and farmers, old and young, during the last quarter of a century, but I can hardly recall a single instance of a person dying of disease who did not pass away while the tide was obbing. If a patient who is very low lives to see the current turn from ebb to flow, I know the case is safe till the obb sets

Island, with only one exception the aged of those suffering from long sickness died at the ebb of the tide.

Not that the coming and going of confer a favor by sending your name, world has special influence; the cause is more profound, and blended with the force of gravitation. Not only is the ocean agitated and piled up beneath the moon. The deeper and more elastic aerial sea is more strongly fluctuated, and the electric and magnetic conditions change with certain periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then recedes to the zero of negativeness with its outgoing. With the flood of water and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these stimulants withdraw the influence runs to the negative pole, and the spirit ebbs

from the mortal shore. During health these subtile changes are not felt, or too feebly to be re-marked. During sickness the physical energies are so enfeebled that slight forces turn the balance for or

It is well known that many diseases are aggravated by the approach of night, while others are most severe during the day. All nervous ailments become intensified at the approach of night. During the day the half of the earth illuminated is positive to the other half remaining in darkness. Hence the sensations of evening are different from those of morning. The day is positive, for the whole lighted hemisphere is positive, and the opposite is negative. .

T. D.-Q. Can a good, honest pure-minded person become obsessed or does like beget like, in that as in everything else in nature?

-Experience and conclusions reached by experienced observers seem to conclusively show that low and mischievous spirits cannot control the pure-minded and honest sen-"Obsession" is understood by this correspondent as having the usual meaning given that word, the possession and continuous control by an evil-disposed spirit. A loving and mure spirit might control in precisely the same manner, but it would not continue if it produced annoyance and discomfort. It may be taken as general expression of the truth, that as the recipient is-not in exterior appearance, but in inner soulwill be the spiritual beings who can come near to him, and the more similarity, the nearer will they approach, and more persistent their abiding.

E. W .- Q. What is the difference between diabetes and Bright's disease? Are they curable?

A.—There is a wide difference.

Bright's disease, or nephria, is a degeneration of the epithelium of the kidneys whereby the excretory functions of those organs is impaired, and ful spirituality. Price \$1.00.

albumen excreted. The presence of this albumen is an important indi-cation of the disease, and shows that, contrary to the received theory, the trouble alone lies in the kidneys; that it involves the digestion which takes place in the blood.

Diabetes may not in the least disturb the healthy functions of the kidnevs. It appears in two forms: insindus and mellitus—the latter being usually understood when the disease is mentioned. The first is not alarming, but may drift into the latter, which may be set down as incurable. It involves the processes of blooddigestion, the sugar and starch in the food remaining, in the partially digested state, as a form of grape sugar (in the scarcely distinguishable modications of muscle-sugar and liversugar). The secretion of the kidneys is excessive and sweet from the excreted sugar.

As for cure, medical science is hopeless for a remedy and the treat-ment is empirical, and simply bluff. Whatever may be done, the end is certain, yet the patient may be re-dieved and life indefinitely prolonged woldable delay, Every one has to removing the causes. As in diabetes, wait his time and place, and all are the starch and sugar are excreted only nartially digested, and hence cause anonymous letters. Full name and address must be given anonymous letters. Full name and address must be given a waste of cause a waste of strengthening; they are useless or the harmful as 1002. by careful diet, and as far as possible gluten flour, eggs, milk, etc., should

be selected. But the physician who holds out this department has become excessive—the hope of permanent cure of these ly large, especially letters of inquiry differences when well established, knows the hope of permanent cure of these requesting private answers, and while very well it is an illusive dream that I freely give whatever information I will not be realized. Hold fast to right living when well. Do not believe for a moment that the human body is like a machine that can be repaired by some mechanical tinker, and oiled, with medicines so as to run easy as when new.

### A GOLDEN SHEAF.

To . Our Friends: - October next vill bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the is one instance of a sportsman's keen closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in proso and verse; selections of the best sentences and paragraphs scattered through our various books; a new att of the tide?

A.—There is sound science in this spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We-propose to make the book in paper and binding as superior as the price, \$1.00, will permit, Every copy will be numbered and contain our autographs.

The number of copies will be

strictly limited to the number of subscribers, and the book will not be Of twenty-one cases observed by placed on sale after publication. As Captain Edwards, at Orient, Long we have reached the conclusion to is not now wanted).

A list of names of subscribers will e published in the volume.

We thank you beforehand for your favor in inviting our book to your HUDSON TUTTLE.

EMMA ROOD TUTTLE. Berlin Heights, Ohio.

Mrs. Martha Woolsey in the East. To the Editor:-I left Indianapolis June 20, and had a very pleasant trip l arrived at Newport News on the evening of the 21st, and thad to wait for some time for a hoat to convey us across to Norfolk. It was a delight-

The city proper is quite a business slace, but very uncleanly and negroes t every step--beggars everywhere. Well, 1 took in the Exposition The ride by Ocean View is a delight ful one, and about fifteen miles, and every time the car stops, one comes and collects a fare. Great crowds get off at Ocean View; it is a beautifu place, but few stay on for the Exposition. The grounds are not near com-pleted; and the buildings not half done; the exhibits not more than half

in place . Well, I must say something of Spir There it is on the decline itualism. or never has been resurrected, I don't know which.

The officials will not allow, so they say, a Spiritualist to come there and give lectures and tests from a public platform, and take money at the door. All mediums must pay a license of one hundred dollars for one day or one year's work, and this does not entitle ou to hold public meetings.

Our next trip was a delightful one, up the Bay to Washington. I took in the sights there a few days and also called on Brother Barrett and Rrof. and Mrs. Longley, and spent a very enjoyable hour with them.

I hope to meet lots of Indiana and Hlinois people at the convention, and hope every society will feel it a duty to be represented there. Let then feel that each one makes our own beautiful religion still stronger and paves the way to a brighter future. We cannot stand alone, friends, eveverywhere, buckle on your armor. Come prepared to work for the good, the true and the beautiful, and success will only follow you.

MRS. MARTHA WOOLSEY.

Philadelphia, Penn.

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### Humane

# Education.

In an open space were two rough

were used for fear they might bias

One of these august meetings was

Greece, when it chanced that a trag

edy was going on in the air overhead

By the unanimous vote of the so

education will build up men and wo-

men who can be trusted in all posi-tions they qualify to fill.

MAN, KNOW THYSELF.

Gerald Massey on the So-Called Chris

tian History.

draw the attention of your many

readers to the champion trust-breaker, Gerald Massey, in the His-

torical Jesus and the Mythical Christ,

spiritual searchlight onto the false

trust established by the Emperor Con-

stantine, in the year 325. On pages 178-9 of the book we find the follow

Christians of the third and

to wash away their sins.

cism and fight down their fears.

into your new-fangled allegories."

It was in consequence of their tak-

ing the allegorical tradition of the

fall for reality that the Christian fathers considered woman to be accursed and railed not a serpent.

a scorpion, the devil in feminine form

was organized by the Emperor Con-stantine in 325, which Gerald Massey worked at twelve years failifully to

discover its falsehood, and hypnotic power, that the writer of the Great

Psychological Crime is warning hu-manity about, so they can escape the

withering curse of hyphotism that is being used so freely at present by

mortals and spirits to the detriment

of all that comes under its blighting

THOMAS PAINE.

thon first saw thy mother, Lighting thine eye from hers as

hame leaps on a sew altar. High and serene at the starting out fed by the woe of the prothers.

Melting and fusing cold? formulas

Flung on Thor's anylli before thee

Hammering gyves intel sword-points

Liberty! Liberty! Liberty! Blows like

passionate heart-bears.

Only to find thou wert freeing arms
to be quick raised against thee.
Casting thy life in the balance, vain-

hen at the last in the prison, plan

ning to topple the temple,

Seeing the sword over-pass thee. D ing alone in the open-

shmael, to storm down the centuries,

"After Her Death. The Story of a Summer." By Lilian Whiting. No

mind that loves spiritual thought can

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bining advanced ideas on the finer and

ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of egalted apiritual truth.

a ghost fighting ghosts and for ever. CHAS. T ROGERS.

lr, for that of a puppet;

Louisville, Ky.

on, soon rearing and spreading the

doom of Cant and Onomession:

Strange stuff was this netal

hot, strong smith of Equality,

filling the world with the clamp

A. C. DOANE.

curse. Man, know thyself.

Summerland, Cal.

Such was the Christian trust that

was the devil the

only meant mystically

they were right.

To the Editor:-I would like to

membership in the Arcopagites.

### A Lecture by Mrs. Emma Rood Tuttle, before the Literary Club at Berlin Heights, O.

Madame Chairman and Friends:—
was more than glad when the ladies
the T. T. C. programmed this afterblameless lives. Their demeanor must
be serious. Their meetings were held of the T. T. C. programmed this after-noon for the consideration of Humane in the open air, usually at Mars Hill Education. It is a good subject to a short distance from the Acropolis be understood, because if it is once in Athens. It was a Court of Justice. comprehended it is never set aside, but is a guide to good actions every day. It civilizes, it refines, it benefits and one for his necuser. In trying the whole world for it unitizes all the cases no blandishments of oratory the whole world for it unitizes all sentient life.

The result of humane education is the judgment. Decisions were rento make us considerate of the sensidered in the night, that the eyesight billiles of others; to feel their needs might not divert from justice. and try to relieve their sufferings; to be kind, benevolent, and to make all lives happy lives, whether of hismans or animals. A good humanitarian is in touch with every creature A sparrow was pursued by a hawk about him, and tries to get at the and to escape death the little bird about him, and tries to get at the understanding of things. He works for a moral brotherhood, and that min has been growing through all

ages, disposulon, ne seized with the with so adolently from that it died instantly. must learn our lessons, and we must him that it died instantly, put them into practice. The whole assemblage was disgust put them into practice.

The whole assemblage was disgustFrom low to high the notion of ed with his refusal of protection to the eliminating barbarism and cultivating civilization is growing and spread-

Just recently our loved President tion of justice. Reosevelt has been taking a strong lesson in humane education from Mr. William J. Long, the nature writer, whose books Mr. Roosevelt, who is a hunter but not a naturalist, took it upon himself to criticise, and to state that Mr. Long is not true to mathre. Mr. Long refutes this by giving the way he gets at the hearts of the wild things, and how Mr. Roosevelts gets at their hearts. The latter goes but to hunt, and the only way he gets at their hearts is to put ter-not to use, but to kill. He quotes from Mr. Roosevelt's own books to prove the accusation. Here enjoyment: A deer and fawn appear. "He bore his antlers aloft: the snow lay thick on his mane; he sniffed the air as he walked. As I drew a bead a book of 224 pages. Gerald Massey his bearing of self-confidence changed being like Thomas Paine, turning his

to one of alarm. My bullet smote through the shoulder blades and he plunged wildly forward and fell full plunged wildly forward and forward and length on the blood stained snow. I jumped off my horse and covered the fing."

178-9 of the book we may the fing."

"Never were men more perplexed the trigger. down" went the deer, the bullet having gone into the back of its head. I felt much pleased with it. My nerves were centuries, who had started from a thrilling and my heart beating with eager, fierce excitement. Drawing a had been taught to consider solely fine head. I pressed the tutgern My did not reel, but I knew he was mine, for the blood sprang from both his nostrils and he fell, dying on his side before he had gone thirty rods, his hind quarters trailing. Racing forward I broke his neck. Two moose birds followed the wounded bull as he dragged his great carcass down the hill, and pounced with ghoulish bloodthirstiness on the gouts of blood that sprinkled the green herbage." Was it after such a hunt that Mr. Roosevelt wrote: "No sportsman can ever feel keener pleasure and self-satisfaction than when he walks up

to a grand elk lying dead in the cool shade of the evergreen." It is a barbarous way to take pleasand naturalist, and we are sure that Mr. Roosevelt will feel, after his lesson from Mr. Long, that he is only a big boy in the primary, when he sets out to criticise the nature-writers who go into the solltudes to learn the heart of the wild things, "never killing except when in need of food, and then with a heartache." He will have a conviction that he needed a lesson, fuet such as William J. Long

has given him, and which press and Looking back we could learn a lesson from Pharaoh, of the twenty-fifth dynasty, who left a sermon in stone which has recently been deciphered and thus brought from ancient Egypt

into the present: In an inscription on an Egyptian memorial stone discovered recently at Mount Barkal, there is evidence that acts of cruelty in high places by educated men were severely punished in the days of the twenty-fifth dynasty in the land of the Pherachs. Or Brugsch thus translates the passage

to which we refer:
"When his majesty visited the stables and the stude of foals, he observed that they had let them starve. He said, 'I swear, as surely as the youthful Sun-god Ra loves me, as surely as I breathe in life, it is a viler thing to my heart to let the horses starpe than all the other faults that thou hast committed. That thou hast laid thy Beart bare through this, evidence is furnished me of thy habtual views. Hast thou forgotten that the shadow of God rests upon me? The proof thereof shall not be wanting to Him on my part. Would that another had done such a thing to me, an ignorant man, not a haughty one as he is. I was born out of my mother's womb, and created out of the egg of a divine essence. I was begotten by a God-by his name; I Freedom bent over thy crade the da will not forget Him in what He has commanded me to do." Then he ordered his (Nimrod's) possessions to be assigned to the treasury, and his granaries to the property of the government. Amen of Apet."

Looking again into the past we find that the ancient Greeks-were most merciful to animals, and that it was a part of their religion to be so. Death and torture had no place in their daily pastimes. The laws of ustice and mercy were strenuously observed, and the entire scope and bearing of humane education was comprehended by the Greeks as by no other nation in that remote age. Ariptolemus was one of the n learned and cultivated men of his century. One of his three precepts was, "Hurt not animals." He it was shom the people of Attica honored as being chosen by the goddess Ceres to drive her charlot, drawn by two dragons, to distribute corn all over the earth and establish festivals, to

commemorate the great good of the grain in making bread. Phocius expatiates with delight on oné occurrence which gave an opportunity for a strong expression against ruelty as disqualifying a man for the

administration of justice. The Areopagites of Athens was a society of the highest importance. It looked after the welfare of the nation; its morals, health, the treasury, idleness—which it regarded as the most dangerous of vices. It aimed to secure the administration of justice. book for the higher life. Prise, clock,

The catalogues and circulars of the Morris Pratt Institute—17,000 of them—are now ready for distribution. In sending these where they will do the most good, you who read this article can be of great assistance.

Do you not know of workers in our ranks who would be benefited by a two-years course at this school? If so, please send me their names and addresses, that I may write them and send them notices of the school.

Po you not know of others, not active workers, but who could become so did they possess a better education? If so, will you not hand me their names and addresses also? Do you not know of people who have a taste for study and who have

money and time to gratify that taste for self-improvement and yet are too stone seats; one for the defendant old to enter the public school, and who are not qualified to pass the examination required to enter any other advanced institution of learning? If so, please let me have their addresses, that I may inform them of this school, where no examination is required and where anyone over fif-

Do you not know of Spiritualist convened on Mars Hill one day in old parents who have sons or daughters graduated from the public school and yet who intend to give them a still higher or more special education? If flew down and took refuge in the so, please write me of them, that they may be made to know they are not obliged to send their children bosom of one of the members, a man who was naturally of a harsh, cruel disposition. He selzed the little tremto institutions where Spiritualism is ignored and often insulted.

Do you not know of men and women who would like to fit themselves helpless sparrow, and declared it showed a lack of principle, which to be workers with tongue and pen in the great field of human welfare outside as well as inside the ranks would interfere with the administraof Spiritualism? If so, and you will inform me, I will write them and call their attention to the advantages clety the cruel man was deprived of of this school over the more conserhis senatorial dignity and barred from vative schools of the land. We hold that a thorough humane

Furthermore, if there is a society of Spiritualists in your city or town of which you are a member or with which you are acquainted, is there not some one of its members whom the society would be glad to aid in coming here? Some state associatons have already voted to send one student from each of their respective states. Would it not be well for every state organization to do the

same' Not only does the school need students, but direct contributions of money as well. I receive letters from those who want to come, and who ought to come, but who are kept from coming by the lack of means. Are you not willing to aid such? Can you contribute money for a noble purpose?

The world needs nothing so much as schools whose class-room work is illumined by the light of Spiritualism; as teachers, who understand and and bewildered than the agnostic accept the principles of our phenomena and philosophy. We have heretofore 'bent all our efforts toward pushing Spiritualism into the realm of religion. We have organized churches fine bead, I pressed the trigger. He historic, when they turned to look and religious bodies throughout our back for the first time to find that an apparition of their faith, was folland that we might aid in reforming and even reconstructing the religion lowing them one way and confronting of the world. This is a noble work. them in another; a shadow that threatened to steal away their subthreatened to steal away their substance, mocking them in its aerial ism still further on into another stance, mocking them in its aerial ism still further on into another unreality; the ghost of the body of great field of human activity—into truth which they had embraced as the field of education?

Let us not forget "Tis education that common mind." Let us

forms the common mind." Let us remember that it is the teacher more sessions; a phantom Christ occurred in cloud-land; a parody of the drama than the preacher or lecturer that of salvation performed in the air, moulds the character of the coming with never a cross to cling to; not a nail wound to thrust the fingers into age. Spiritualism is needed nowhere more than in the educational world; and hold on by; not one drop of blood and this is the very world we have o wash away their sins. meglected to enter. This school is its It was horrible. It was devilish introduction into that world, and they sought to account for gnosti-The school is small now, but fail. the Spiritualists of America have the "You poor ignorant idiots," said the students, the money and the ability gnostics, "you have mistaken the mys-teries of old for your modern history, among the schools of our land.

and accepted literally all that was I can remember when Oberlin was the only college of letters in this You spawn of Satan," responded country which admitted women on an the Christians, "you are making the mystery of converting our accomequality with men. Now co-education almost universal. Morris Pratt facts into your miserable Institute is the first school in Amerfables; you are dissipating and disica, or even in the world, to admipersing into thin air our only bit of Spiritualism and make it one of its solid foothold in the world, stained chief corner stones. Doing this is with the red drops of calvary. You a new departure in Spiritualist work, are giving a satanic interpretation to and it calls for the support of every the word of revelation, and falsifying man, woman and child in our ranks the oracles of God. You are contit calls for students; it calls for verting the solid facts of our history money; it calls for sympathy; it calls for words of encouragement from replied the gnostice, "It is every speaker on our platform and you who have taken the allegories of every writer for our papers and perimythology for historic facts," and

odicals Spiritualists of America! Send your young people; send your sons and daughters, seeking an education to Morris Pratt Institute instead of patronizing Unitarian or other Christian institutions, unless you wish to be disloyal to truth and to your-

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heart of every Spiritualist in America. This school has been deeded by Morris Pratt to you and it is yours. What are you going to do with it? Let us prove by our words and acts that Morris Pratt did not cast his pearls before swine. Let us repudiate such an idea. It is false.

A. J. WEAVER, Principal. Morris Pratt Institute,

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Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Direc-tor of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. 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 be counted? If so, send in the reports

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### Interesting Notes of Work.

Letter From Mrs. Anna L. Gillespie.

Since leaving Pittsburg I have had a busy time of it, but it has been a pleasant one. On my way-down the coast I stopped at San Francisco, and words fail to describe the awful changes since I last was there; but in spite of the unhappy state of affairs: the city is growing phenomenally, and debris is fast giving way to order and progress. I was most cordially and lovingly entertained at the handsome home of Mr. and Mrs. Joseph Wells, where also was Aunt Fanny, of my old home, and they made my stay most pleasant. On the following Sunday I met with the Lyceum, which is under the care of Mr. Wadsworth, who, under the most trying circumstances, is holding the scattered children together in a wonderful manner. We had a good lyceum and a most happy time. In the even-ing I lectured for the Ladies' Aid Society, of which Mrs. Ella York is most able president. A large audience-welcomed me, many of whom were members of the People's Church. Memories of all the happy past brought smiles and tears, but with all it was a glorious meeting.

Thursday the several societies tendered me a reception at the home of Mrs. Sexton, where a dainty collation was served and a happy social time was enjoyed. From there my course was due south and I arrived in Los Angeles on Saturday afternoon, The following day I found I was advertised for five addresses: Lyceum, Mrs. Vlasek's meeting, to open the Los Angeles Camp in the afternoon with an address, address the Young Peociety at 8 p. m. It was a strenuous day, but a happy one, for never have President Arthur Howe and Mrs. Burbank Hall. Many speakers took part, among them Mr. and Mrs. Howe, Mrs. Nettie Howell, Mrs. Ada Patterson, Mrs. Vlasek and many others. I must not forget to mention the address of the president of the Young People's Progressive society. This society is one of the best signs of the growth of Spiritualism in the city of Los Angeles. They are a splendid working body, and as an honorary member I am truly proud of its work, and wish for it all the success its earnest efforts can make. This society and lyceum are both under the

The Truth Seekers' Society, where I lectured at night, had an overflow meeting; the hall could not accommodate all who came.

directorship of Sister Vlasek, who is

one of our best lyceum workers and

builders, and whom it was a pleasure

to meet. In fact the cause of Spir-

itualism in Los Angeles is a growing

one and every meeting well attended.

The camp opened with a large attend-

ance and best of conditions, and gives

evidence of being one of the best.

The situation of the grounds is ideal,

and best of all nearly clear from

After a pleasant introducton by the president, Mr. Dryden gave a short address in a most able manner, followed by a solo by Mrs. Lettie Allen, after which the writer was presented for an address. Mr. Gillespie had then joined me and we started out for the trip to San Diego. It was full of pleasant events, meeting there Mr. John Ring, the pastor of the church there, and Mr. Buss and family and Brother Gaines and family of Andermany new friends work there consisted of a lec-

ture Monday night in the new church owned by the society, and of which they may well be proud. It is most modern and complete in every respect. Mr. Ring, as resident party, is doing a great work for the young people and lyceum, as well as for the older ones, and is loved by all. On the following night the lyceum gave a unique reception to the writer, holding a lyceum session in full to show their work, which is splendid in every respect. This was followed by short speeches and addresses by children. One of the happiest events was the presentation to Mr. C. Buss by Mr. Ring of a handsome gold badge as token of the love and appreciation felt for hizz by the lyceum. A handsome donation was also made the writer to assist in the expenses of traveling, and a store of good words with it. It was a grand meeting and the value of lyceum work was most apparent. A trip to National Park next day, where to our surprise we found a lovely little church owned free from debt by the society under charge of Mrs. Jane Lemmon, a grand work and loved and respective all. We had a fine meeting, with Mr. and loved and respected by Ring as speaker of the day, whilst I followed with a few remarks which were all too weak to express my delight at the pleasant meetings.

After lingering good-byes we left the beautiful city of San Diego, only houing that the wings of fate would some day blow us back to the dear friends who made our trip so delight ful. We stopped over one Sunday on our return trip, taking part in the meeting conducted by Mrs. Nettle Howell, known as the People's Mission. Mr. Will Hodge was speaker was truly a pleasure to listen. The audience was large for the morning. Mr. Gillespie sang and I helped a little and we had a most enjoyable time. In the evening I lectured for Mrs. Vlasek to a large audience, thus closing my work in Los Angeles. -

·I stopped in San Francisco for an all-day meeting, beginning with lyceum and ending late at night. Mrs. Wells, Mrs. Place and Mrs. York gave addresses and a number of message bearers assisted. It was a grand day every moment full of interest. I can't tell how I felt when leaving all the dear ones there. It seemed as if they had doubly endeared themselves to me. I must not forget to speak of the entertainment by Mrs. Thomas Johnson and Mrs. O'Brien, for they were among the pleasantest of the

many kindnesses shown us. Mr. Howe, as State president, and his able board, are doing a great work for our cause, and too much cannot be said as to the results of his most earnest efforts. God and the angels bless California, and out of the sorrow of its past, the trouble of its present, may it rise to greater heights and grander work, is the heights and grander work, is to prayer of ANNA L. GILLESPIE. gummerland, B. C.

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

THE WATER WITCH.

Some Interesting Particulars in Re gard to It.

In No. 917 Progressive Thinker, find an article entitled "The Water Witch," signed Geo. Thomas, bearing on what he designates "The Water Witch Superstition." His criticisms are laughable.

During the last 20 years I have repeatedly seen the fact demonstrated that certain people of sensitive na-tures can and do designate localities where those wishing to dig wells can find a supply of water.

My cousin, Justin Hulburd, such a sensitive. Twenty-one years ago, being desirous of locating a well to supply the house with water, I requested Justin to assist in selecting a spot most desirable for sinking a well to give us a permanent supply. I procured for him a crotched branch of willow, which he took in his hands, walked around the premises, and finally designated a spot which he said would furnish what we wished

We located the well at the spot he indicated and from that time to this have a bountiful supply of good water, the drouth of several years in Southern California having no perceptible effect except a slight diminution in the quantity.

A widow lady living near us wish ing a well, requested Justin to locate one for her. He went to her premis es and told her where to dig, but the location not suiting her, she said she didn't take much stock in witches and selected another place, with the result of digging to a great depth without finding water.

I several times took the "witch hazel" and went over the same ground ple's Progressive Club at 6:30 p. m., after Justin, holding the stick exactly and a lecture for Truth Seekers' So- as he did, but could obtain no movement, others had the same experience. Your correspondent's statement in regard to the manipulation of the "witch I met with a warmer weicome, meets as ing old friends from many cities as hazel" by the witch, or sensitive is well as the resident city. On Monday evening the State Association and and others, and know there was nothlocal societies under management of ing of the kind. Justin told me that at the same time the "hazel" moved Howe, gave me a public récention at l he felt a strong influence in his legs that as he walked beyond the certain spot that feeling would cease, at the same time the "hazel" stop moving, I have seen the matter tested score of times, resulting as Justin stated it would.

I had a neighor who was a highly educated lawyer and an ex-judge, who would frequently, through a metallic witch indicate where water or mineral could be found. He located several gold bearing ledges in San Diego County, all of which turned out as he predicted, when developed.

He traced the course of the subter-ranean stream supplying our well with water. He followed it about three-fourths of a mile in all its windngs, until it apparently reached the Sweetwater river. During the years of drouth, when the Sweetwater showed no running water above this spot, it was always running below it, which proved he was correct.

A neighbor who, for three years resided in a house near mine, was of the same sensitive nature as Cousin Justin. The witch hazel would turn for him and he would feel the same ensation in his legs. They both said they did not require the forked branch

The Thomas article reminds me of seance given by Wm. Eddy in Ohio. forget the name of the town—which attended. I had heard he was there and with two others I went from Cleveland to witness materialization. We arrived there in the evening and after supper at the hotel, went to Mr. Eddy's residence in the outskirts of the town. It was a cold winter night and we found him and his family huddled around the kitchen fire. said he had not intended giving any seance that evening, but as we had come from Cleveland he would see if the spirit would assist him. With our assistance a big box-like arrangement was moved and placed in a doorway for a cabinet. It was enclosed on the back, both sides and both ends It filled the doorway exactly, except there was a space of about an inch between the top and the door casing. Then a curtain was hung, covering the

entire front of the cabinet. Mr. Eddy entered the cabinet and soon spirits began appearing all sizes, from small children to large, tall men and women appeared. As we were Those who wish to enjoy the beautireturning to the hotel we naturally ful drives around Lily Dale can get and women appeared. As we were talked of the manifestations, when one of the gentlemen remarked\_that he thought it wonderful until it occurred to him how easy it would be for a confederate to get in the top of the cabinet and push the clothing through that space between the cabinet and the door casing, with the curtain hung close to the wood. Every spirit that appeared was clothed differently from the others. Some children, some adults of both sexes, 12 to 15 in all. No two dressed alike. and the curtain was not distarbed. That man and your correspondent were endowed with about the same reasoning faculties.

During my pilgrimage of eighty

years I have many times seen verified blind as they who will not see E. W. HULBURD.

Descanso, Cal.

#### WARNING.

The paths of life are devious; Tread carefully, my boy, For days of gloom and nights of doom Go forth in hand with joy.

Whose charms strange ways may For this is not the sacred spot

Beware of witching damsels, boy,

Where dwells the God of Love. ludge not too quickly, it is not Within your hands to give The words to chide or hands to guide

The sinner here to live. Be kind to older persons, boy, No manhood can be true That seeks for youth without a truth; Be sure it is not you.

Trust not to those who show you, boy Where leads the path of scorn, For those, too soon o'er waning moon Will break the judgment morn. ELSIE RUSSELL.

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OFFICIAL PROGRAM

### Dale Assembly LILY DALE, N. Y.,

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Platform Message Mediums. Annette J. Pettengill, July 12 to 25; Mrs. J. A. Murtha, July 26 to

August 3; Georgia Gladys Cooley, August 4 to August 8; Geo. W. Way, August 9 to August 18; Mrs. M. Gaule-Reidinger, August 19 to September 1,

Morning Classes will be Conducted: July 13 to August 3 at 10:30 a. m. y J. Clegg Wright.

Cora L. V. Richmond will conduct classes on Astro-Psychology-second

series: August 6, outline of lessons; August 7, Planetary Order and Influences; August 8, Angels of the Planets; August 9; Influence of Mars Upon the Earth; August 10, resume. W. J. Colville's class, August 13

Dr. W. M. Lockwood's class, August

Forest Temple meetings at 9 a. m. and 7 p. m. daily, Mrs. A. J. Deyereaux, leader.

Mr. W. J. Sheehan will direct a school of vocal music, including all grades of instruction, from foundation to finish. Before opening, address him at 567 Elmwood Avenue, Buffalo, to finish. for further information.

Mrs. Sarah T. Rohrer, the authority on Domestic Science, will conduct a school of cooking, of special interest to all women. Mrs. Francis Baker will have charge of the Arts and Crafts, including book binding, leather tooling, work in brass

This new feature will be enjoyed by young and old. Lyceum drill every Friday morning. The Lily Dale Assembly Band will give three concerts daily. This orchestra is composed exclusively of

and copper, and outdoor sketching.

artists: Ernest Gerdon, leader. Recreation and amusement have been amply provided for, and no one need be dull for one minute. There will be card parties Monday evenings, ings, tea parties on Thursday evenings; boating, with sixteen boats, fishing and bathing, with free bathing house, if you bring your own suit, or Mrs. A. H. Winchester will rent you a suit or furnish hot or cold baths; bowling alleys with three excellent runs; billiard and pool tables, and a covered and inclosed pavilion has been built over the water, which will be one of the spots enjoyed by old and young.

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Trunks will be hauled for 25 cents.

good rigs.
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Board and Room.—Ample provision has been made to care properly for our visitors The Maplewood is the hotel of the

Assembly. It will be managed this season by Mr. M. R. Rouse, who will furnish room and board for \$1.25 per day and upward for single rooms and \$1.50 per day for double rooms. Table board, \$6.00 per week. There are the truth of the old adage, "None so number of cheaper hotels and board ing houses. Rooms can also be had for light housekeeping, for cottages, rooms or board, write Miss Mae Hunt ington, Lily Dale, N. Y., inclosing

stamp for reply.
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eriodicals. Rates of Admission.—Season ticket. periodicals. \$4; single admittance, 15 cents; daily fee for those remaining on the ground, 15 cents. Season tickets are not transferable, and if presented by any except the rightful owner, will be taken up. Holders of same can pass in and out of gates by presenting same to

the gate keeper. Single admission tickets will be taken up at the gate. Visitors are requested to pay 15 cents each mornng to their hostess, who will pay it to our collectors.

Above tickets entitle you to attend the afternoon lectures and seances in the Auditorium, all conferences and Forest Temple meetings. Lily Dale is easy of access, lying be tween Dunkirk on the north, reached

by the L. S. & M. S. R. R., and James town on the south, on the Eric Railway; between these junction points the D. A. V. & P. R. R. runs four trains week days and six on Sundays all stopping at Lily Dale. Buy your trekets to Lily Dale via the Lake Shore & Michigan Southern Railroad from Chicago, Indianapolis and Columbus via Cleveland and the

Lake Shore from Cincinnati; via the New York Central & Hudson River Railroad from New York; via the Bos ton & Albany from Boston.

been grantiid the same special excur-sion rates this meason. On July 5 and 25 all lines in the Western Passenge Association will sell round trip tickets as follows: Chicago, \$14.00; Cincinnati, \$11.30; Indianapolis, \$12.00; St. Louis, \$19.25; proportionate rates from other points. Good for thirty days. Tickets must be deposited with the agent at Inly Dale on arrival. Some of the Bastern and Southern roads will also make special rates good at any time during the season. Inquire of your ticket agent if he has received instructions; if not, ask him to write to the general passenger agent of his road for them.

The Ladies! Auxiliary will have their headquarters in the Huff Cottage, where they will have ample room to display the donations sent They will keep the bazaar open-all day and will conduct a pub-lic bazaar with a social in the Auditorium every Thursday evening, where all their articles will be exhibited to visitors at the Assembly and offered for sale, under the leadership of Mrs. N. L. Nutting, president, and Mary E. Clark, their indefatigable

Visitors are invited to bring trink ets and articles of their handiwork, which will be thankfully received.

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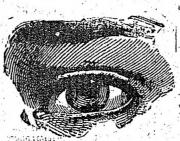
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