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A CONCEPT OF HEAVEN.

Heaven is located, also other place—Home of the Blessed in Aloyone, the Wicked in the Sun, says Dr. Copp—Star Center of Universe—A Washington, D. C., Divine Says Here God Has His Throne, Surrounded by Angels—His Views of Heaven and Hell are Childish in the Extreme—Spiritualists, Alone, Have the True Concept of Heaven and Hell.

Our abiding place in the future has been located. Those of us who are free in this world will be furnished free transportation to the sun, and those of us who are good may select a place in heaven to suit ourselves. If we want to rest in the heaven of heavens, where God has his throne, we will select Aloyone, but all the universe except the sun, which is hades, is heaven for those who follow God's commandments.

Heaven is All Around.

But heaven is not confined to one particular planet, according to Mr. Copp. "Washington, this country, the whole world is heaven," he says, "and we live in it. But it is not the heaven that God wishes it to be. Everything—the animals, the birds, the fishes—are in union with God; only we, the human beings, are in revolt. As soon as we comply with God's will this earth will be a complete heaven."

From Aloyone, says the reverend doctor, the Almighty rules the universe and directs the destinies of man and womankind. The multitude of planets which revolve around Aloyone he describes as magnificent gardens wherein dwell angels and those over whom they preside. A state of lethargy exists among the inhabitants, and everywhere peace and quiet reign supreme.

Houses are Transparent.

"In heaven," said the minister, "there are no walls of brick and stone. But the solidity imparted by the ingredients counts for naught, since they are transparent. The inhabitants may look through the houses of their neighbors. They can observe every action of their neighbor, and the thoughts of one are the thoughts of the other. But in heaven every body is good. There is no such thing as rebellion, insubordination and reticence. "Paul says he was taken up to the third heaven and heard things not lawful for him to utter. He could not utter them because he could not find human expressions strong enough to convey his ideas. "There are three heavens. First, the natural heaven, the canopy above the earth; second, paradise; third, the heaven of heavens, or abiding place of Jehovah. "Scientists know that there is a planet or star around which all the other stars and planets, including our own solar system, revolve. That is the star Aloyone, of the first magnitude as to size, and said to be thousands of times larger than any other known body. "In this place the inhabitants are beings of the highest rank, but little lower than divinity itself, clothed with majesty, power and learning. Earthly kings surrounded themselves with the best and noblest of their subjects. Is it a violent supposition that the divine king does likewise in the composition of his court?"

Astronomers Not Agreed.

Aloyone is the most brilliant star of the green known as the planet which is in the constellation Taurus, and is quite conspicuous on winter evenings about 24 degrees north of the equator. Aloyone is of a greenish hue and has a magnitude of 3.0. This is the star which was supposed by Madler, the German astronomer, to be the central sun of the universe, which on our sun with its planets, and all other known systems, are moving, perhaps revolving, within some almost incomprehensible period of time; but, as a general proposition, the hypothesis of any central sun is considered too daring by astronomers. The distance of Aloyone from the earth is immeasurable, and its size may only be conjectured, but that it is a vast, flaming mass is conceded. And it also is probable that a ray of light from Aloyone will take at least 100 years to reach this earth.

For some unknown reason there were anciently said to have been seven pleiades, although only six were conspicuous then, as now. To the Greeks the constellation was important, since with its heliacal rising in May navigation began, and with its setting in November it was supposed to close the pleiades also served as guides for seed time and harvest. This eminent divine is badly off in his estimate of "heaven" and "hell." The spirit realist's concept of the place is correct, as proved by actual observation by many seers and mediums.

The Lake Brady Camp.

The Lake Brady Camp was favored on July 21, in several ways, the weather being perfect. In the morning Mr. E. F. Austin addressed the people. He stopped on his way from Virginia to Cleveland, Ohio, where he had an engagement Sunday afternoon. The subject of his remarks being "The Possible Good in Spiritualism." Dr. Knowles followed with messages. In the afternoon Dr. Knowles talked for a time on the following questions given by the audience: "Where is the Spirit World?" "Where is Heaven and Hell?" "Is Spiritualism Growing? Is the Number of Spiritualists Increasing?"

The Garden of Eden.

Have you heard of that wonderful garden of old, Where innocence dwelt amid beauties untold? Where man in his glory of strength and of grace, Tilled the garden of Eden, the home of his race? O, where is the garden of Eden today? In that Orient land far away, far away?

May we seek for it only in Orient, clime, And in ages long dimmed by the shadow of time? Sweet garden of beauty, pure, lovely view, And bending o'er all, Heaven's beautiful blue, Thy bowers and ranges, and clear flowing streams, Excelling in beauty man's loveliest dreams.

With love and with longing, in fancy we gaze On the scenes where man dwelt in his innocent days, And our hearts feel the sadness of joys that are gone, As we think of that garden in Time's early dawn.

But should we linger in fondness of woe, O'er the beauty that's faded, the glories laid low? O'er the form of the loved one re-living its clay? O'er the darkness of evening that follows the day?

To the pure and the loving there's light in the soul, And its beauty, eternal, shall ever unroll. Then seek not that garden far yonder apart, For the garden of Eden—'tis here, in the heart.

Sweet garden of Eden—dear home of delight, Where each soul's glowing day ever banishes night, Thou art not afar in yon Orient clime, Nor alone in the Past, veiled in mists of old Time.

Never, then, will I wander in sadness afar, In quest of that garden. Its gates are ajar, And the angels of glory and goodness impart Their light and their joy in my Eden—my heart.

O, seek not that garden in Orient, Whose glories have withered and vanished with time—Whose beauties abounding made glad our fair race, And fairer than Eden was man's shining face.

That garden whose glories were mentioned of old, Where innocence dwelt amid beauties untold, Where man lived in glory of strength and of grace, In the garden of Eden, the home of the race.

In the Present and Future, and not in the old, That garden of beauty and grace will unfold, With its bowers of joy and its crystalline streams, A heaven of glory exceeding our dreams.

O, that garden of Eden seek not far away; It is near, not afar, in its shining array; And forever and aye, while the ages unroll, That garden will bloom in the beautiful soul.

JAS. C. UNDERHILL, Hammond, Ind.

Letter From the Drummer Medium.

After leaving my cottage in Minnesota, where I had a splendid time, fishing, boating, etc., with a number of my Southern friends, I stopped at a lovely camp, Wis. They have a beautiful camp there, and splendid tents on the rostrum. While there I was invited to help at two message services, with Mrs. Cooley and Frank Ripley, and splendid messages were given by the speakers.

I then went to Grand Ledge Camp for the opening. This camp is one of the finest in the United States. The Auditorium is a fine one to speak in, large and yet easy to be heard in. Mr. Oscar Ederly opened camp with one of his fine inspirational talks, that caught the audience and made them feel as if they had found a home at Grand Ledge Camp. His lectures are always fine.

In the afternoon Mrs. A. E. Sheets of Grand Ledge, gave the lecture. She also is a grand inspirational lecturer, and one whose lectures always touch the soul and make one feel as if in perfect harmony with the higher life.

I was invited to follow with messages at both services, and all were recognized. Oscar Ederly will give the lecture Sunday, July 28, and each day except Monday for one week. Am sure there will be large audiences to hear him. Wish all The Progressive Thinker readers could attend Grand Ledge Camp to hear him. They would go away afterwards and tell what a grand treat they had.

I am to have the pleasure of following his lectures with messages. GEORGE A. LETFORD, Grand Ledge, Michigan.

"Why Sit in the Dark in the Seance Room?"

"What Do You Consider the Best to Do for the Seance Element?" His talk was full of practical truths, concise and to the point. Lodge Camp to hear him. They would go away afterwards and tell what a grand treat they had. I am to have the pleasure of following his lectures with messages. GEORGE A. LETFORD, Grand Ledge, Michigan.

The Death Change and After

As Vividly Portrayed in "Light," by E. W. Wallis, at the Rooms of the London Spiritualist Alliance.

For some weeks past very interesting trance addresses, dealing with the death change and spirit experiences in the life beyond, have been given through the mediumship of Mr. E. W. Wallis on Wednesday evenings, at the rooms of the London Spiritualist Alliance. The following summary of one of these addresses is made from shorthand notes kindly supplied by one of the audience who made them for his own use.

After some preliminary observations on the absence of knowledge of what spirit is, *per se*, and on the nature of consciousness, the spirit claimed that the spirit is the body builder; that it needs a mortal form for the attainment of individual existence and personal self-consciousness, and for the intelligent expression of its inherent attributes—or, in other words, for the education and manifestation of the Divine powers which belong to Man the spirit.

Having dealt with the intimate relationship existing between the spiritual and physical bodies, he said that the spirit acts immediately upon and through the spiritual organism and, by its agency, vitalizes and preserves the outer form, of which it is the prototype. The spirit he regarded as a center of energy, possessing formative and controlling power, and by concentrating thought, directed purpose toward a diseased organ, the thinker might bring his physical forces to bear to restore it to health and strength; for, said the speaker, the mind can, and often does, affect the body for good or ill. Each individual lives his own life, his consciousness is discrete, no other person can know him as he knows himself. Change is the law of life mentally as it is bodily—men die daily and are renewed daily in their thought and motive lives as much as in their body lives, and though in old age physical powers may fail, the mind is often active and clear right up to the end. Earth-life experiences train the mental and moral powers; help to awaken and evolve the spiritual consciousness and enable man to know himself, and to will that he shall live rightly and wisely. The sense of personal identity is intensified and deepened by the failures and successes, the sorrows and pleasures of life, and when the processes of the death change (which were fully described) have been completed the spirit stands forth a living personality—unchanged in character and ability, in consciousness and disposition.

The spirit body is as actual and real to the spirit as the old earth body appeared to be, and its environments are as palpable to its perceptions—it has simply passed from one plane of conscious existence to another.

While this is true, in a general way, the newly-born spirit soon realizes that there is a great difference; for he is shut off from the five-sense plane—he no longer sees, hears, tastes, or touches, or understands what is going on on earth as he used to do. The invisible has become visible and the formerly visible things invisible—he may be in the dark as far as his earth friends are concerned, quite as much as they are regarding his new conditions.

The newly-awakened one on the spirit side soon discovers that he has lost his place in the world; it goes on without him almost as if he had never been. Should he try to reach his friends, to speak to them, to touch them, to make them aware of his presence, he too often finds that they are deaf and blind and unresponsive. He cannot interfere in earth affairs—he may haunt his old home, or place of business, but no one pays any heed to him. He may even sit in his old arm chair, but no one notices him, or answers should he call. So far as the outer life is concerned he has lost all. Position, power, wealth, lands, houses—everything has gone from him, and if these things were the soul and all-absorbing interests and pursuits of his life, he is a spiritual pauper—a prisoner—held captive by the limitations of past habits, loves, and ambitions which he can no longer indulge or satisfy. By the consequence of his past modes of life and thought he is self-deprived of higher experiences—not held in thrall by Satan, not shut out of heaven by the arbitrary intervention and decree of an angry God—but as he was fully absorbed with, and his interests centered upon, the things of the five-sense plane, he is earth-bound.

Death does not necessarily awaken the spirit to a realization of his true spiritual state. He cannot cut himself away from his past—for he has become what he is because of that past—and the life after death is the natural, the inevitable sequel to the life lived on earth. He may not be unhappy—in life, he may enjoy his life, as he did here, so long as he is contented with his state. Consider the immense army of spirits who are constantly being translated from the outer life to the spirit world, ranging from the barbarian to the civilized, from the ignorant and criminal to the cultured and spiritual.

It is natural to believe that Spiritualists are made of sterner stuff than to allow themselves to lapse into an earthly akin to death. Upon some of the vital tests they are not in such a condition, but upon others they evidently are.

In the first place, we have discarded death from our vocabulary, but indeed it looks like the word would have to be resurrected to express the innumerable condition into which many so-called Spiritualists have fallen.

I do not mean to intimate that the Cause is dying, for it never was more alive than at present, even as an organized body, but since the strenuous efforts of Brother Barrett, and other active workers have so signally failed to reach a showing upon the Census books, anything near the showing of the general estimate of 17 years ago, it would seem futile to estimate the numerical standing of Spiritualism.

If we are to include all who believe in the power of disembodied spirits to return and commune with friends upon the mortal plane, we can safely count upon many Unitarians, Universalists, New Thoughtists, Mental Scientists, Presbyterians, and even Catholics, but this would be unfair to the churches which are organized and their numbers counted and known. This would be stealing from the ranks of organizations to enlarge the numbers of unorganized Spiritualists. Presumably, there is where our past estimate of millions of Spiritualists came from.

There are enough believers in the principles of Spiritualism to run our numbers up among the hundreds of thousands, and perhaps the millions. If we could find them, we cannot reach them through the channel of the "What We Are Out of Brimstone." It is a fair estimate of six to ten readers to each subscriber, though that would run it over 100,000. Our responses show the lack of thorough organization, which cannot be forced beyond the desire of believers in the philosophy. You cannot force anyone to become a member of a society, for it isn't necessary to "repent and be baptized" to be saved. We lack the compulsory methods that organized all the orthodox churches in the land. We have nothing to frighten them with. We are out of brimstone. It is in the hands of a trust, and the presence of his Satanic Majesty is not in our midst, even in imagination. We must depend upon reason, love, and moral suasion to organize Spiritualists, and they have proven that this is a great necessity for organization to strengthen ourselves for good solid work if we would perpetuate the Cause as an institution.

Organized Spiritualism is growing, but we cannot come any closer than the inflated estimate with our Census report at present. We will doubtless hear from Brother Barrett upon this point later.

T. WILKINS, Sec'y. I. S. S. A. 16 Park Avenue, Chicago.

itually unfolded, from the babe to the centenarian, and as these each go to their own place you will realize how infinitely varied are the states and conditions of the spirit world.

The change to the child means that it is shut off from the experiences of the outer physical life, but there are compensations. The divine spirit within becomes active, the psychic organism of the child develops as it would have done had it remained in the physical body, but the child's intuitive and perceptive powers are more sensitive, and its spiritual development is more readily attained.

Life cannot be reckoned by years, but by spiritual results. The *Realities* of life are the motives—thoughts, loves, desires and spiritual attainments, and until these are understood true spiritual life is unknown.

You wonder sometimes that certain spirits say that they have been on the spirit plane hundreds of years and do not even know where they are—but the fact is they are not spiritually awake. They are in the spirit-world, it is true—you, too, are spirits now—but they have not been born to the consciousness of spiritual things—they have not realized spiritual realities and relationships, nor learned to respond to the great spiritual principles which govern the lives of all, and when intelligently and lovingly observed, outlook in beauty and harmony. They are still in the world of illusions of their own creation; they hold to what they consider the inevitable, and wait until they know not for what—getting what enjoyment they can out of their surroundings.

We are sometimes asked why the good spirits do not arouse the earth-bound ones and help them to rise to higher spheres. But, we may ask, why do not you awake the ignorant and vicious on your side? We strive to help them, but we cannot compel a soul to forsake its conditions. Each forward step must be taken voluntarily, and wiser spirits are shut off from those who are content with their surroundings and the conditions which they themselves have fashioned. They are impervious to the influences of love until they realize their true state; then the sense of isolation, the shame, remorse, and self-condemnation, which stir the depths of their consciousness, react upon them and, while painful to hear, they are in reality evidences of spiritual awakening and sensibility. This consciousness of imperfection and unhappiness leads to repentance and aspiration, and the upward path opens before the spirit which truly desires to walk the better way. Then it is that the loving friends who have been waiting, watching, and striving to bring about this change of attitude are able to minister to the mind diseased and the spirit oppressed; then it is that help and pity, comfort and guidance, encouragement and love, are extended to assist the pilgrim to arise and go to the Father.

Remember there is one great governing law in the spiritual world—the law of fitness; each one goes to his own place. No power in the universe can shut a spirit down into hell who is not fit to go there, or exclude him from heaven (or the happier states of spirit life) who has the right of citizenship by spiritual fitness. No one enters the great Summerland—the realms of light, joy, and peace—until he has spiritually unfolded and attained the consciousness of his at-one-ment with those conditions.

The law of spirit is growth and development, of strengthening will and unfoldment in wisdom, purity and beauty. The outcome of the wise use of knowledge is a state of conscious harmony with eternal spiritual principles. Death is only an incident in the evolutionary career of the spirit and its experiences, a stage in the preparation for the fuller life—the entrance to another class in the great college of immortal existence.

From the spiritual point of view the death change, to those who are prepared for it, is a deliverance—it sets them free and gives them scope and opportunity to learn, to develop, and to realize the dreams, hopes, ideals, and impulses which inspired them here, and to express all that is best and sweetest and noblest in their natures which could not be manifested on the earth. Rest assured no spirit will forever remain in darkness, slavery, and solitude. Sooner or later each one must answer to the pleading of the spirit within, and respond to the call of the Divine Spirit to "come up higher." The experiences of life, both in and out of the body, are educational and preparatory, and it is the happy privilege of each one in the progressive life through the spheres, or planes of spiritual evolution, to awaken to the consciousness of this responsibility and learn to develop his spiritual powers in harmony with the will of God.

entists, Presbyterians, and even Catholics, but this would be unfair to the churches which are organized and their numbers counted and known. This would be stealing from the ranks of organizations to enlarge the numbers of unorganized Spiritualists. Presumably, there is where our past estimate of millions of Spiritualists came from.

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THE PHILOSOPHY OF DREAMS.

"A Law There Must Be, and One That Marches Down the Aisles of Time With No Uncertain Tread."

Since the earliest dawn of civilization dreams have been recognized as mysterious phenomena of nature, but not confined to any time, locality or people, yet often containing warnings, messages and prophecies of deep import to the children of earth.

That the law that must control these activities is a deeply understood, will be readily conceded by all, and comparatively few who may read these lines would be able to give a lucid or satisfactory answer if called upon to define the word or explain the phenomena of this most common occurrence.

Yet a law there must be, and one that marches down the aisles of time with no uncertain tread. We often hear or read of dreams that come to those who do not even believe in this philosophy, yet many times they are followed by events that are most appalling in their accuracy, and carrying convincing proofs.

Yet we go along on our headlong rush through life, never pausing to ask the why or wherefore of this recognized but sadly misused, or misunderstood, law of our inner selves, thereby losing the help these messages might be to us.

In centuries past dreams were considered messages from God, and those who received them were deemed worthy of reverence and respect; their words were heeded, their counsel asked.

And the people of those ancient times were led to do many strange things, through their absolute belief in dreams, as anyone can prove by a perusal of the Bible.

Who of us to-day would believe as implicitly in a message given us as did Joseph of old, who took his wife and the child and fled to Egypt by night, through his faith in a dream?

If the day of judgment were near at hand, and God saw fit to warn the faithful ones of earth through some good old soul, by means of a dream, how many of us would even accept the honesty of the dreamer's intentions?

Let the earnest thinker take time to hunt up Bible facts on this subject, beginning with Job 33:15, 16; Genesis 2:28; Genesis 28:12, 13; Genesis 31:24; Genesis 37:5, and all of Genesis 41, especially verses 1, 6, 8, 11, 12, 15, 17, 22, 25, 32 and 39, all of which have a bearing upon this communication through dreams and the fact that they can be interpreted.

Why should we not be given manifestations of God's interest and presence—proof of his love and care? Have the messages ceased to come, or are we so blinded by materialism that we cannot see or take the time to read?

Few of us but will acknowledge there is a something more than pure mental activity in these phenomena, that are, as it were, lifted out from the constant ebb and flow of those panoramic pictures, that seem to be forever shifting in and out of the objective mind, while it lies dormant or below the horizon of consciousness.

All dreams are not the result of soul activity, any more than all men are honest, truthful or moral. Dreams are the result of three working factors in men's lives. The Upanishad philosophy gives the first cause of dreams as physical derangement, when the natural course of Prana is disturbed, so that disease is the result.

When the sympathetic chords of the mind are excited we dream of all the disagreeable accompaniments of whatever disease may be in store for us, or within our physical atmosphere. Such dreams are like in their nature to the ravings of delirium.

The second kind of dreams is caused by ordinary psychic changes, when our past, present and future tative surroundings are uniform in their nature, when there is no change in the nature of the current or stream of dreams is more calm and easy flowing, as the *tatvas* glide smoothly one into the other; so do the impressions of our minds in this class of dreams. And these are the dreams we find so hard to recall when we wake from sleep.

The third kind of dream is somewhat similar to the first, the difference being in the nature of the effect. That is, the process of mental excitement is the same in both.

When the currents of life, pregnant with all sorts of good or evil, are sufficient in strength, they set the sympathetic chords of the mind in vibration at a more rapid rate, and we become conscious of coming events through the dreams that are strongly enough impressed upon subconscious mind to be recalled upon waking.

The purer the mind, and the freer from the world and false conceptions of the world, and its scorching tendencies, the more sensitive is it to the remotest or slightest tendency of Prana toward any change, and this explains the nature of prophetic dreams, for coming events, like a current of wind, stir or excite, the great ocean of Prana into a more rapid rate of vibration, and the dormant conscious mind registers these Pranic currents, or panoramic pictures, the same as you register your finger print when pressed upon a card of soft putty.

And the mind, by a psychic attribute called recollection or remembrance, is enabled to produce the pictures imprinted thereon (by Prana) when the dreamer returns to a conscious state.

This dreaming state is maintained as long as the cardiac temperature is not strong enough to affect the larger mental coil, but with increasing positive strength that, too, must be affected.

All the coils of both mental and pranic, are tuned together like the

REINCARNATION.

There May Be Repentance and Progression in the Spirit World.

Mrs. Ella Wheeler Wilcox, in the Hearst Journals of June 30, 1907, thus lectures an erring woman: "The mistake you have made in this incarnation, once regretted, you will not have to make in the next. And you will come back next time with larger sympathies, more pity for those who are shining, and you will be better able to help them to higher grounds."

Now here Mrs. Wilcox as a believer in reincarnation, makes a grand mistake that all Philosophists make, or assuming that there is no chance for this erring woman to profit by her most mortal regrets. When she passes out she may see the folly of her conduct and bitterly regret it, and she may spend much time and money in making journeys back to the earth and assisting to guide and enlighten other women against making the same mistake. In fact, all spirit communications show that hundreds of thousands of spirits are continually engaged on errands of mercy wherever they rise themselves; and it is a well known law that on the principle of "setting a thief to catch a thief" the one who has committed a particular form of sin is best adapted to save another (in the body) from the same sin; thus fallen women will help to save young girls from a like sin, and so on.

So, here we find Mrs. Wilcox telling her unhappy friend that if she will only repent of her folly she won't in the next incarnation have to make the same blunder, and even advance herself by helping others up higher.

This does seem to me to be very absurd and false doctrine, inasmuch as (if the spirit can repent of her ways whilst she is still in the body) she can equally repent of her ways after leaving the body.

In short, the more I read of spirit life and progress after death, the less I believe in reincarnation, save and except for two classes of spirits: Firstly, the very highest who come back with a message like Christ, Buddha, Confucius, and others; and secondly, the large mass of mankind who have passed through life without developing any spirituality, and who persistently ignore soul-progress in the next life.

Of course I admit that the last named cover a very large field, for whom reincarnation is a necessity, but Mrs. Wilcox calmly assumes (quite as a matter of course) that her unhappy penitent correspondent will have to be reincarnated.

I think the descriptions of actual, progressive life of the spirit side negative Mrs. Wilcox's conclusion, and that of Theosophy.

FRED A. BINNEY, San Diego, Cal.

octaves of music, and changes in one must affect the other. The vibrations per second, of the first one, is greater than the other, and this causes its subtlety.

Now, when Prana, having acquired sufficient strength, passes out of time with the soul, the mental vibrations are at rest, for a certain temperature, BEYOND WHICH IT MUST GO TO REST; and in this state we have no more dreams.

This is the dreamless sleep. Those dreams which come while we are deep slumber (such as Job 4:12 to 17, and Job 33:15, 16).

These are the dreams that leave a thrill and sense of hidden meaning in their depths long after they have been dreamed, worried over and laid aside as something too deep for the average mind to grasp or explain.

Such dreams are the result of SOUL ACTIVITY while the conscious (mental) man is negative, and the quality, or real man holds away in the realm of soul.

And soul (never sleeping), in the home within, draws itself the facts of past events or coming ones, and unprints them upon the conscious mind of the dreamer, while yet the objective senses lie dormant, or below the horizon of consciousness, and they are then brought to the surface or are re-created when the objective mind returns to its allotted work after its season of negation.

These are the messages of God to man. These are the dreams we should treasure in our hearts as direct messages from a loving parent to us his little children.

But we ask: Who will interpret the messages for us? Who can explain the hidden truths, who? Let us stop a moment and consider: was it to the riotous man, the debauchee, the worldly-wise man, that God gave the power of interpretation? Not so. THIS is the man in the kingdom who BELIEVED in God's power, TRUSTED to his guidance and was strengthened and made wise by the daily, hourly recognition of His presence and His love.

God makes no promises that he does not keep. He knows ALL THINGS, and when the soul holds sway, spirit whispers secrets within the physical temple (which is the earthly home of the soul), and we wonder at his wisdom and source.

As we grow and unfold in the knowledge here and hereafter, we are better more convinced that THE WORD, THE WILL, THE WISDOM of God, vibrating throughout all space, all realms and planes, both seen and unseen, is WISDOM, POWER, SPIRIT, and THIS is the principle that says and vibrates across the sensitive chords of men's souls, and makes itself recognized to the conscious man as dreams.

And this is only one of many ways in which the spirit calls to us from out of the silence. "Oh, oh! how many of us ever learn to read and heed these sweet messages!"

Time is now, as it was ten thousand years ago, in the sight of God, and why should He speak through the medium of dreams to one generation and not to another?

Let us THINK. Harriet Elizabeth Lohmann, Lookout Mountain, Tenn.

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

IMPORTANT QUESTION.

Shall the Spiritualists Have a Temple Fund?

The Spiritualists are obtaining their own edifices in many cities and towns of the United States. And in many others there is a slow saving of funds for that purpose. And in many places where an edifice is now possessed, there is yet a debt to meet. These are often hard pressed to meet the payments; and if they borrow, must do so from capitalists who would give no favor in case of not being able to pay when the obligation becomes due. A foreclosure and sale of the property is apt to occur.

The Temple Fund Society of the N. S. A. was organized to be of help and protection in such cases. The intent is not to erect Temples by the fund to be under control of the society, of the N. S. A., but to make small endowments or donations where absolutely needed by the local society possessing or erecting an edifice.

There is no insistence upon their being called Temples; but may be halls, meeting-places, combination buildings, or any kind of edifice, wherein the local society may have a room or rooms for their society purposes. Some people want a church, and some a society, others a club, etc., but the Temple Fund Society has no jurisdiction, except to decide their local shall be given where it will do the most good. All the Spiritualists expect of the fund is that it shall be safely and judiciously handled. No one place to be favored; but all possible helped. Money to be placed on loan with a society for Temple purposes, when so requested, providing the funds are in hand. Thus, from one hundred to one thousand dollars loaned a society would enable it to secure a building lot, or make the first or last payment on the edifice. All can readily see how this fund will be of great benefit, and how to interest continue to swell the same, instead of going into hands of people who have no regard for our cause.

Such fund is self-protection for the Spiritualists.

Large sums may accrue in course of time, and then a Temple might be erected in Washington, D. C., where now a local society is accumulating only about one hundred dollars per annum for a building.

A memorial building in Washington would become a permanent endowment for Spiritualism. The same would attract world-wide attention and be a splendid place for our conventions, and possibly a great library of Spiritualist books, and a publishing house, etc.

The possibilities are untold now by our dreams, for the cause of Spiritualism, and the Temple fund is pure portions in the coming years. Let us build it!

You have not taken my appeals for a Temple fund very seriously, but I assure you that such a fund is wanted, and will go to usefulness. When will you send me a small amount by each will aggregate a mighty sum. Do not withhold your dollar, nor your dime.

One dollar per annum will pay membership dues in the Temple Fund Society, and such dollars will in time assist many struggling societies. To have a home, a world-wide welcome to the spirits, and their itinerant messengers. I appeal earnestly for some generosity on your part, and at least for one dollar for membership for the next fiscal year to commence October 15.

This society will soon be able to assist a few more good and true Spiritualists. Will you become members agreeing to pay one dollar per annum; for I feel very sure that most of the members for 1907 will continue as such. In such an event, the fund is sure to grow! The usefulness cannot be stopped by once helping a society, but will be a permanent possibility.

Donors of larger sums, and Negatives for this purpose will follow in good time, and these be protected against misuse, or against being lost by legal processes. But, it is well to give while you can do so without legal complications, and be able to see your gifts well administered. While on earth, let us try to do all we can for truth; and later, as spirits, we will find more glorious opportunities for good works to usher in the periods of peace and good will on earth.

It is of importance that each society should send a statement of its present property, or prospects to obtain such with information of value, debt, or need. Such report will aid our work very greatly.

Any requests for information will meet with free response. Write to: Address Mrs. Carrie H. Mong, Secretary, 415 S. Franklin Street, Muncie, Indiana, or your fraternal friend, GEORGE W. KATES, Pres., Cheyney, Pa.

THOUGHTS.

Let us not forget, when contemplating or criticizing the incapacity of others less versed than we, that there are degrees of learning and attainment beyond our present attainment; which places us conditionally, as subjects for estimation by those who are our superiors mentally. Here is an opportunity to test our human qualities, or virtues, such as patience, endurance, fortitude and justice in all the good and the products resulting from the process of its laws, in accord with the specific character and purpose of the act.

Man deviates from Nature's plan by demanding compensation, and expecting reward for doing, or forbearing to. He expects reward, "from whom you would retain in your service, you must oblige with reward." This has given rise to diverse conditions, viz.: Exchanging evil for evil; good for good; or good for evil; and vice versa, in accord with the character of the individual and his understanding of spirituality.

Speak encouragingly to those who are striving to attain higher degrees of perfection in any pursuit of life. Appreciative words, expressed from one's superior, are incentives to renewed effort, which latter, is the price of success.

What have I gained for self intellectually, morally and spiritually, that has made life worth living? Experience; character; unfoldment; development; soul culture; and the force of spiritual illumination, in accord with the law of progression.

What effect has this product upon others, that has made life worth the effort? Influence; the value of which must be determined by my character, and the degree to which I have practiced the Golden Rule.

Looking out into the gray haze of an Autumn day, through which

I BELONG TO THE GREAT CHURCH THAT HOLDS THE WORLD WITHIN ITS STARKLY AISLES; THAT CLAIMS THE GREAT AND GOOD OF EVERY RACE AND CLIME; THAT FINDS WITH JOY THE GRAIN OF GOLD IN EVERY CREED, AND FLOODS WITH LIGHT AND LOVE THE GERMS OF GOOD IN EVERY SOUL.—INGERSOLL.

THE NEGLECTED.

The Beautiful Guests We Fail to Honor at Our Rejoicing and Sorrowing Season.

"Spirits oftentimes come as unbidden guests to our festive times, or minister to the soul in its sorrowing seasons."

It was gala day at Leon Dea preparing for the evening's joyful time of a grand Shakespearean comic or operatic performance of some of the great Shakespearean characters.

The guests of happy feelings of two or more of the elite of the villages around, and the star actors with their very good manager, Amy K., were fully prepared for this beautiful and important event.

The old mansion, in former times the scene of so many happy and joyful events, for half a century had been the fountain of happiness, peace and love.

Alas! death had come in the latter days and taken not only one, but three or more of its loved ones, to the beautiful spirit realm; while there was still good and blessing in the home, these great and joyful scenes had been omitted.

And thus the time of our story was really to be an important episode, or like a new birth of pleasure and happiness, we write it in sorrow, yet with some of the happy feelings of the great neglect, for truly the chief guests had not been invited, and shall we name them, and tell of their right for this honor? First of all, and most lovingly, there was our Dolly, so good, true and noble, and who, for so many years had been the mother, companion and lover of all the family and all the neighborhood; next, Lili, sparkling, joyful, so full of gladness, her soul beaming with happiness, and the light of all who knew her—surely, she should now come again to rejoice all the hearts; and dear child, Philie, who rested so long in her last earth-castle in the grand parlor, seeming to say, "Oh, I am so tired and long for spirit rest, but why could I not have enjoyed a few more years of life's happiness?"

She must be invited. Poor father Arthur, who struggled and fought bravely with the fatal illness and his last just preparing to return home, when the spirits called for him to come away. He, too, should be with us, and with him dear little Albert, who was so cruelly taken from youth's happiness and bliss by the fatal pistol-shot wound. Why not he come again and sing sweetly,

"Jesus, meek and gentle,
Son of God Most High,
Pitying, loving Savior,
Hear Thy children cry."

as he did on his last visit. And Hannah—the pure and lovely Lily, so frail and beautiful, alas! too spirituelle for earth's cares and ties, and thus for a long time has been one of the happy spirit band. Surely, these guests should have been invited, and with them come father and mother, brothers, sisters, and all such troop of spirits, which memory calls "way back from childhood days."

But, to our story. The Shakespeare Club were all present, the actors brilliant, the visitors delighted and it was a pleasant entertainment, but these neglected guests—were they present, did they influence, participate and also enjoy and add happiness?

Moral: Kind reader, these lessons are for you, myself, and all, and those neglected guests, ours to receive or to give while you can do so without legal complications, and be able to see your gifts well administered. While on earth, let us try to do all we can for truth; and later, as spirits, we will find more glorious opportunities for good works to usher in the periods of peace and good will on earth.

It is of importance that each society should send a statement of its present property, or prospects to obtain such with information of value, debt, or need. Such report will aid our work very greatly.

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THE WORLD IS FULL OF SUFFERING AND sorrow; we go heavy laden, sighing, "Who will show us any good?" We mourn for our loved ones as dead in the cold silent tomb or await their coming again at the last trumpet on Resurrection Morn. A higher faith and happier hope should rejoice that the spirit never dies and may return to us (if he will). We too often repeat old Job's wail of sorrow, "Man is born of sorrow and the sparks fly upwards," and sing Watts' doleful melody, "Ye living souls, come view the mournful woe of man's mortal life, and why? Because we live in the actual and do not enjoy the ideal, fill the present with horrors, with no hopes of coming good or thanks for past blessings."

We know little and practice less of the really beautiful, bright, and heavenly and glorious with the dull common-place of life, and these heavenly hosts of which great Saint Paul, old John Milton and all the true prophets, priests and kings have written, which are about us, both when awake and asleep. How seldom do we court their beautiful influences! Are not these spirits almost always neglected guests? Worse than this, we fill life with the dregs of bitterness, invite the evils of hate, malice and sin, dig and delve for riches and worldly honors, and thus must be truly miserable!

Oh, teach them, your children, and practice in daily life the glorious lessons of immortality, and believe the glad tidings of great joy that God's loving angels may continue with us to aid, influence, love and bless.

SYLVANUS LYON.
New York, N. Y.

the distant mountain ranges are scarcely visible, and the near-by tinted leaves gleam through their sombre blemish; I am reminded that every mystery in the process of life, is accompanied with "face, beauty, and grace. If we penetrate the depths of their concealment.

As the clouds of the preceding day, vanish during the night, and the sun rises in refulgent splendor on the horizon of a perfect day, to try and warm the benighted earth; so it is with life scores. The days of sadness and depression pass by, and its spirit light gleams forth to illumine the soul, brighten the intellect, and to bring cheer to the heart of man.

RETZA.

WOMAN—A Lecture Delivered to Ladies Only by Mrs. Dr. Hulbert. On the present status of woman physically, mentally, morally and spiritually. The divine law of true harmonious marriage, etc. Price, 10 cents.

"Handy Electrical Dictionary," a practical handbook of references, containing all the electrical and mechanical terms in phrase. Price 35 cents.

A Peep Into the Dark Past.

Illustrating the Dark Conditions then Prevailing—A Woman Tortured in the Inquisition of the Roman Catholic Church, as Set Forth in the Protestant Observer.

A Woman Tortured in the Inquisition.

A description of the torture of a woman by the Inquisition, written by the Secretary of the Inquisition, is so rare as to be—so far as the public are concerned—probably unique. Such a description is printed for the first time, and from the original archives of the Inquisition, by Dr. H. C. Lea, in Vol. III, pp. 24-26, of his "History of the Inquisition in Spain," published this year in London, by Macmillan & Co. In this case the charge against the victim was that of not eating pork, and of putting on clean linen on Saturdays. No doubt she was suspected by the Inquisitors of being a relapsed Jew. Her name was Elvira del Campo. She was tried at Toledo, on April 6, 1568. The horrible tortures she had to undergo, for such a trifling offense were a disgrace to humanity, and it makes one shudder to observe the cold-blooded way in which the Secretary describes her fearful sufferings. Here is what he writes:

"She was carried to the torture-chamber and told to tell the truth, when she said she had nothing to say. She was ordered to be stripped and again admonished, but was silent."

"When stripped, she said, 'Senores, I have done all that is said of me and I bear false witness against myself, for I do not want to see myself in such trouble; please God, I have done nothing.'"

"She was told not to bring false testimony against herself but to tell the truth. The tying of the arms was commenced; she said, 'I have told the truth; what have I to tell?'"

"She was told to tell the truth and replied, 'I have told the truth and have nothing to tell.'"

"One cord was applied to the arms and twisted, and she was admonished to tell the truth but said she had nothing to tell. Then she screamed and said, 'I have done all they say.' Told to tell in detail what she had done she replied, 'I have already told the truth.'"

"Then she screamed and said, 'Tell me what you want for I don't know what to say.' She was told to tell what she had done, for she was tortured because she had not done so, and another turn of the cord was ordered."

"She cried, 'Loosen me, Senores, and tell me what I have to say; I do not know what I have done. O Lord, have mercy on me a sinner!'"

"Another turn was given and she said, 'Loosen me a little that I may remember what I have to tell; I don't know what I have done; I did not eat pork for it made me sick; I have done everything; loosen me and I will tell the truth.'"

"Another turn of the cord was ordered; when she said, 'Loosen me and I will tell the truth; I don't know what I have to tell—loosen me for the sake of God—tell me what I have to say—I did it, I did it—they hurt me—loosen me, loosen me and I will tell it.'"

"She was told to tell what she had done, and she said, 'I don't know what I have to tell—I have nothing to tell—Oh, my arms! release me and I will tell it.'"

"She was asked to tell what she did, and said, 'I don't know, I did not eat because I did not wish to and replied, 'Aye! loosen me, loosen me—take me from here and I will tell it when I am taken away—I say that I did not eat it.'"

"She was told to speak and said, 'I did not eat it, I don't know why.' Another turn was ordered and she said, 'Senores, I did not eat it because I did not wish to—release me and I will tell it.'"

"She was told to tell what she had done, and she said, 'Take me from here and tell me what I have to say—they hurt me—Oh, my arms, my arms!' which she repeated many times and went on, 'I don't remember—tell me what I have to say—O wretched me!—I will tell all that is wanted, Senores—they are breaking my arms—loosen me a little—I did everything that is said of me.'"

"She was told to tell in detail what she did. She said, 'What am I wanted to tell? I did everything—loosen me for I don't remember what I have to tell—don't you see what a weak woman I am!—Oh! oh! my arms are breaking!'"

"More turns were ordered, and as they were given she cried, 'Oh! Oh! loosen me for I don't know what I have to say—Oh, my arms! I do not know what I have to say—If I did I would tell it.'"

"The cords were ordered to be tightened, when she said, 'Senores, have you no pity on a sinful woman?' She was told, yes; if she would tell the truth. She said, 'Senores, tell me, tell me!'"

"The cords were tightened again, and she said, 'I have already said that I did it.' She was ordered to tell it in detail, to which she said, 'I don't know how to tell it, Senores, I don't know.'"

"Then the cords were separated and counted, and there were sixteen turns, and in giving the last turn the cord broke."

"She was then ordered to be placed on the Potro. She said, 'Senores, why will you not tell me what I have to say? Senores, put me on the ground, have I not said that I did all? She was told to tell it. She said, 'I don't remember—take me away—I did what the witnesses say.'"

"She was told to tell in detail what the witnesses said. She said, 'Senores, as I have told you, I do not know for certain. I have said that I did all that the witnesses say. Senores, release me, for I do not remember it.'"

"She was told to tell it. Oh, oh! they are tearing me to pieces. I have said that I did it. Let me go. She was told to tell it. She said, 'Senores, it does not help me to say that I did it, and I have admitted that what I have done has brought me to this suffering. Senores, you know the truth. Senores, for God's sake have mercy on me. Oh, Senores, take these things from my arms. Senores, release me, they are killing me.'"

"She was tied on the Potro with cords, she was admonished to tell the truth, and the garrotes were ordered to be tightened. She said, 'Senores, do you not see how these people are killing me? Senores, I did it; for God's sake let me go.'"

"She was told to tell it. She said, 'Senores, remind me of what I told you. Senores, have mercy on me; let me go, for God's sake. They have no pity on me. I did it, take me from here and I will remember what I cannot here.'"

"She was told to tell the truth, or the cords would be tightened. She said, 'Remind me of what I have to say, for I don't know it. I said that I did not want to eat it. I know only that I did not want to eat it.' And this she repeated many times."

"She was told to tell why she did not want to eat it. She said, 'For the reason that the witnesses say, I don't know how to tell it. I say I did it, and, my God, how can I tell it?'"

"Then she said that as she did not do it, how could she tell it. 'They will not listen to me. These people want to kill me. Release me and I will tell the truth.'"

"She was again admonished to tell the truth. She said, 'I did it, I don't know how I did it. I did it for what the witnesses say. Let me go. I have lost my senses and I don't know how to tell it. Loosen me and I will tell the truth.'"

"Then she said, 'Senores, I did it; I don't know how I have to tell it, but I tell it as the witnesses say. I wish to tell it. Take me from here. Senores, as the witnesses say, go I say and confess it.'"

"She was told to declare it. She said, 'I don't know how to say it. I have no memory. Lord, you are witness that if I knew how to say anything else I would say it. I know nothing more to say than that I did it, and God knows it.'"

"Dr. Lea explains what is here meant by 'the Potro.' He writes: 'The Water Torture was more complicated. The patient was placed on an Espalera or Potro—a kind of trestle, with sharp-edged rungs across it like a ladder. It slanted so that the head was lower than the feet, and at the lower end was a depression in which the head sank, while an iron band around the forehead or throat kept it immovable. Sharp cords, called cordeles, which cut into the flesh, attached the arms and legs to the side of the trestle, and others, known as garrotes from sticks thrust in them and twisted around like a tourniquet, till the cords cut more or less deeply into the flesh, the thighs and calves; a bastezo, or iron prong, distended the mouth; a toca, or strip of linen, was thrust down the throat to conduct water trickling slowly from a jarra or jar, holding usually a little more than a quart. The patient strangled, and gasped, and suffocated, and at intervals the toca was withdrawn and he was adjured to tell the truth. The severity was measured by the number of jars consumed, sometimes reaching to six or eight.'"

"She said many times, 'Senores, Senores, nothing helps me. You, Lord, hear that I tell the truth and can say no more. They are tearing out my soul: order them to loosen me.' Then she said, 'Senores, I did it to observe that Law.' She was asked what Law. She said, 'The Law that the witnesses say. I declare it all, Senores, and don't remember what Law it was. Oh, wretched was the mother that bore me.'"

"She was asked what was the Law she meant, and what was the Law that she said that the witnesses say. This was asked repeatedly, but she was silent, and at last said that she did not know."

"She was told to tell the truth or the garrotes would be tightened, but she did not answer. Another turn was ordered on the garrotes, and she was admonished to say what Law it was. She said, 'If I knew what to say I would say it. Oh, Senores, I don't know what I have to say. Oh, oh! they are killing me—if they would tell me what—Oh, Senores! Oh, my heart!'"

"Then she asked why they wished her to tell what she could not tell, and cried repeatedly, 'Oh, miserable me! Then she said, 'Lord, bear witness that they are killing me without my being able to confess.'"

"She was told that if she wished to tell the truth before the water was poured, she should do so and discharge her conscience. She said that she could not speak, and that she was a sinner. Then the linen toca was placed (in her throat) and she said, 'Take it away, I am strangled and sick in the stomach.'"

"A jar of water was then poured down, after which she was told to tell the truth. She clamored for confession, saying she was dying. She was told that the torture would be continued till she told the truth, and was admonished to tell it, but though she was questioned repeatedly she remained silent. Then the inquisitor, seeing her exhausted by the torture, ordered it to be suspended."

"Dr. Lea, after giving the above cited report of the case by the Secretary of the local Inquisition, thus concludes the painful narrative:—"

"It is scarce worth while to continue this pitiful detail. Four days were allowed to elapse, for experience showed that an interval, by stiffening the limbs, rendered repetition more painful. She was brought again to the torture-chamber, but she broke down when stripped and piteously begged to have her nakedness covered. The interrogatory went on, when her replies under torture were more rambling and incoherent than before, but her limit of endurance was reached, and the Inquisitors finally had the satisfaction of eliciting a confession of Judaism and a prayer for mercy and penance."

For God's sake have mercy on me. Oh, Senores, take these things from my arms. Senores, release me, they are killing me."

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"She was told to tell it. She said, 'Senores, remind me of what I told you. Senores, have mercy on me; let me go, for God's sake. They have no pity on me. I did it, take me from here and I will remember what I cannot here.'"

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"Then she said that as she did not do it, how could she tell it. 'They will not listen to me. These people want to kill me. Release me and I will tell the truth.'"

THE HOME CIRCLE.

Excellent Results That Flow Therefrom.

For about a year and six months I have had psychic phenomena in my home, where as many as seventy-five spirits have controlled in unconscious and semi-conscious trance two ladies in the circle, and spoken in distinct tones of voice, and some have spoken in independent voice, while some communications were received by telepathy and some by automatic writing.

Some of the spirits have proven their identity by things said, or by appearing on a photograph, as agreed, and some have been recognized by several clairvoyants present. An alleged Frenchman has written in French, and an Egyptian has spoken in an unknown tongue. An alleged priest has spoken in Latin.

They do not claim to be infallible, but they are in a position to know more about heaven than mortals who have never been there.

Magnetism appears to be the connecting link, and neither spirits nor mortals have been able to produce the desired kind or quality necessary to obtain good results at all times.

After each meeting I write from memory what voice, while some communications were received by telepathy and some by automatic writing.

"It is necessary to have harmony and a desire for spiritual blessings, with an honest purpose to follow truth, independent of what Mother Grundy might think, in order that high spirits may be attracted and form their hands to protect sensitive from evil spirits, those who bring revenge with them, and have not yet outgrown it."

"We rejoice when we can commune with mortals, and when in your ignorance you slam the door and cry 'ghost,' there is sorrow in heaven, though you sing 'There will be no more sorrow there.'"

"Some spirits wander in darkness a long time before they are willing to advance out of false teaching, and you have no idea of the magnitude of our work, and our need of intelligent teachers. Truth, love and brotherhood is gaining slowly. Greed and politics, with so much injustice and dishonesty, is hell."

"There is repentance and growth in knowledge and character here. We can see through your bodies and diagnose diseases, and various affections no treatment can equal spiritual magnetism, imparted through a medium."

Several people have been cured by this treatment, and one surgical operation prevented when attending physician said it must be done.

The spirits have informed me what I was thinking about and what doing at a certain time and place, which was correct.

"When one spirit could not answer our questions, he called a higher one, who could answer them, and he said: 'Yes, I have seen Christ. He was a good man, and taught love and brotherhood.'"

We were surprised to hear our baby, who was six months old, laugh in her sleep; then a spirit girl controlled and said: "Uncle Billy, I made her laugh playing with her."

A bride who had passed to spirit life four days previous, who knew a lady present, came and said: "Why don't my people speak to me?" Another spirit took charge of the dear one to instruct her.

Some asked our prayers, and later thanked us for help given.

Clairvoyance saw William McKinley and George Washington; the former said: "Never be afraid to face any man with truth; that will finally prevail. This spot of harmony is a light for angels. God bless you, and if you need help, think of me and I will come."

One later said: "In time of peace prepare for war. When in earth I had a spirit hand, but was unconscious of it until I came to this side."

One said: "I was a preacher and regret much what I proclaimed as truth. The truth is coming slowly within the churches. The Grapes of Wrath was a good thing to awaken thought."

The Egyptian said he was in the third sphere of the seventh realm, and could speak all languages.

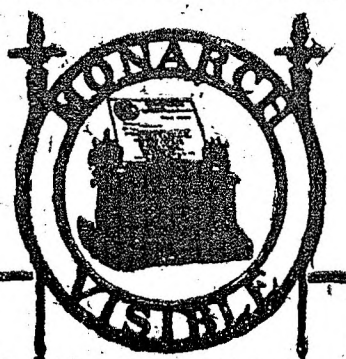
Another said: "I was a Methodist minister named Stevens, and passed from earth in 1762. Do advise you to, remove the dense ignorance of so many."

Others said: "You will get materializations, and your loved ones will shake hands with you. It takes patience, and we have to condense magnetism and do other work that you would not understand if we told you."

One spirit said he felt my thought, and came in answer to it, and in reply to my question as to where he was at the time, he said: "I might have been in England. Distance has no meaning with us because we can travel with the rapidity of thought. I passed out about one hundred years ago in England at the age of fifty-eight years. I was with you at the Pythian Temple meeting, and the room was filled with spirits. Spiritualism is popular in heaven, and I think truth would be continued till she told the truth, and was admonished to tell it, but though she was questioned repeatedly she remained silent. Then the inquisitor, seeing her exhausted by the torture, ordered it to be suspended."

Dr. Lea, after giving the above cited report of the case by the Secretary of the local Inquisition, thus concludes the painful narrative:—"

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WORLD MAKING A scientific explanation of the Birth, Growth and Death of Worlds, by Samuel Phelps Leland. Pp. 12. D. D. Emmitis Professor of Astronomy and lecturer on science in Chicago City College. A work of intense interest, by a scientist and profound thinker. Cloth, price, 75 cents.

From Dream to Vision of Life

By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond, what is it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price, \$1.00 net.

Germes of Mind in Plants By R. H. France, Translated by A. M. Simons. Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something apart from the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and are able to obtain to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

Song Books New and Enlarged Edition of C. P. LONGLEY'S Choice Collection of Beautiful Songs, Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Veil Between Us," and its companion piece; also beautiful words set to choice music from the poetical works of Lilian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music

The Haunted Bungalow.

The Narrative Comes from India, and is Related by an Eye Witness, and Published Prominently in the Hindu Spiritual Magazine, of Calcutta. It is Thrillingly Interesting, and Illustrates the Prevalence of Occult Forces.

Below is published a ghost story over the signature of "Mero," who is a well known member of our society. In a private letter to us the writer says that the story is "real, the best authenticated and the most thrilling one that has been made public during the century." The teller of the story, who saw everything with his own eyes, is a highly educated Indian, who has had a training in England, and who is a brother of one of the leading leaders of the United Provinces. The Talukdar mentioned is a Rajah Bahadur. The bungalow is situated in an Oudh district.

In these days of vigorous research and strenuous effort to place ghostology within the range of practical science,—when, indeed, ghost-seers are not only ceased to be a proof of disordered fancy but ghosts are being nightly summoned to appear before our eyes to be photographed, I think I need make no apology for narrating the following ghost story which I, as well as everyone else who hears or reads it, must admit to be one of the most thrilling and convincing that have been made public.

A little over three months ago, I was talking over the evening tea, at a friend's house in Lucknow, with some other friends, when there entered, muffled in a heavy ulster and an enormous comforter, a gentleman whom our host at once recognized as an old friend of his. After the usual greetings and exchange of a few kind inquiries, our host introduced him to us as Baboo Dey, B. A., Ph. D. In course of conversation on light social topics which followed, we came to learn that our new friend was not merely a well read, but also a very well-traveled man, and was, besides, possessed of a vast store of information and experience on diverse subjects and a spirit of adventure to be rarely met with in a graduate of our modern Indian Universities. What struck us more and tickled our admiration was that he seemed, besides, to be scrupulously honest and truthful in what he let fall from his lips. Soon enough our conversation assumed a grave aspect and we found ourselves all ranged together, in a touch metaphysical flight, against the new-comer, whose matter-of-fact ways of putting serious things and whose outrageously materialistic ideas of life and its objects, almost roused our indignation. As the fight waxed hotter, we were pushed from antology into the sphere of mental phenomena, and from mental phenomena slipping into metaphysics, we finally plunged in despair into ghostology to maintain our position. But here again, we met such an unexpected reverse that it almost snuffed out, at a single blow, all our hope of making a stand any longer against our formidable antagonist.

"You all talk of ghosts," he said, "but have you seen one yourself, that is, any of you?"

Of course, had to admit that none of us had ever had any such experience, but that we held out, there were innumerable well-attested phenomena on record which might serve to support our contentions.

"Pshaw!" was his indignant reply. "You take refuge under hearsay, while I can tell you of ghosts—real, live, concrete ghosts—which I have seen myself with my own widely open eyes, just a few years back."

This almost took away our breath and made us gaze in wonder at him for a moment. The next, we threw our arguments to the winds and pressed him, in a wild chorus, to tell us of the ghosts he had himself seen. This unusual eagerness on our part, due to most of us present there not having heard a ghost story at first hand, made the usual look of placid reserve in his matter-of-fact face broaden into a smile as he began his story at once. I give it in his own style and manner only withholding the names of the place of occurrence and its Talukdar from the public for private reasons.

The Story as Told by Mr. Dey.

Ten years before, it was, in September, 1897, that I was appointed manager to the estate of a well known Talukdar of Oudh and I hastened to join my appointment from Benares. My route lay by the Oudh and Rohilkhand Railway up to the Akahbarpur station whence I had to travel about thirty miles over pucca roads on an elephant. I reached my destination in the afternoon, and almost immediately had an interview with my employer, Raja, who not merely treated me with courtesy and kindness, but seemed solicitous to make my stay with him as pleasant and comfortable as lay in his power. Finding me rather tired out after my long ride, he sent me, with some of his officers, to choose lodgings for myself from among a few houses he asked them to show me over. I saw but one by one, but they, unfortunately, looked so damp and dirty that I could not among themselves, one of them. My look of disappointment was, however, noticed by the Raja's men and

after conversing in an under tone among themselves, one of them told me that there was a good bungalow about a mile and a half from the village which might suit my liking and requirements. It had belonged formerly, they said, to a European indigo planter who sold it to a relative of the Raja and retired. If I requested the Raja to give it to me for the purpose of my lodgings I might have it.

This proposal picked up my drooping spirit and I straightway went back to the Raja and after informing him of the unsuitability of the bouses shown to me for my residence, I asked him if he could let me have the indigo planter's bungalow. I discovered a quick look of concern in the eyes of the Raja as soon as I made the request, and he glanced at me and said, "Yes, there is such a bungalow, but it won't suit you. Besides, it is situated at some distance from the village in an open and lonely spot."

"The lonelier the better for me," I said at once. "But as to its suitability or not, may I see it once?"

"No, you need not trouble yourself about seeing it. It is not a place where you should put up."

"Why? Is it not habitable or is it dilapidated?"

"Not at all. It is all right in that respect." The Raja looked troubled, as I could see, and quite at a loss what to say. He paused for a few seconds and resumed, "But I can't ask anybody to live there for a single night, much less a respectable man like you who is again my manager."

I don't know, but the d— I was in my mood at the time and I persisted in asking "Why?"

"Because," he replied with the faintest disquiet in his voice, "the house is notoriously haunted and some who stop there at night is expected to come out alive in the morning." I raised my brows in an amused surprise, my disbelief in ghosts was very solid. The idea of a house being haunted—I could have laughed to scorn had the Raja been my friend instead of my master. As it was, I checked the temptation and said gravely, "If that is all your objection to my putting up at the bungalow, I would beg you to kindly have it opened and arranged for me. I tell you, Raja Shahib, no ghost will appear before me simply because I do not believe in such a thing."

The Raja, however, could not, for a long while, be persuaded to accede to my request; for, as he put it, he could not consent to be a party to an arrangement which could not but prove the death of me. But I was inexorable and he at last very reluctantly gave in and passed the necessary orders for arranging it for my residence.

In an hour or more I was informed that it was ready for my occupation and I started on foot for the bungalow. On my way, my own servant, an old and trusty man whom I had brought from Benares, asked leave from me for a short time to see a relative of his who resided at a short distance from the village. I said, "All right, but you must come back as soon as you can." He bowed and departed. I walked on and reached the bungalow at dusk.

I entered the compound of the bungalow through an outer gate from which, some thirty straight paces on, stood the bungalow covered with tiled sloping roof. I had to mount some steps which led to the front door which being entered, I found myself in a side-room in which the Raja's men greeted me and led me into the hall in the middle of which they had placed a Charpoy for my bed, and a small writing table and a single chair while my baggage and portmanteau had been set down near the wall behind my bed. I was too tired to inspect the house just then, although, on inspecting it the next morning I found it to contain two large side-rooms, two small side-rooms and the hall which had been arranged for me for the night. As I took my seat in the chair beside the table, the Raja's men asked permission of me to go and arrange for my dinner which they would bring later on. I said, "All right," and they left.

The Raja had provided me with one or two kerosine lamps, one burning in the hall and another in the side-room through which I had come into the hall. I thought the light not quite bright and I got up and taking out a candle from my portmanteau, lighted it and placed it in a holder on the table. The candle was a large and thick one and its pretty big flame threw a bright light around the room. This cheered me and led me to think that if I had not persisted in my request for the bungalow I would have been very miserable that night, inside one of the hovels in which the Raja had asked me to lodge, and I laughed within myself at the idea of such a house being called haunted despite all the look of comfort and serenity with which the Raja had assured me it was. In sober truth, I

had taken the Raja to be as credulous and superstitious, as most up-country Hindus, and expected no more to see a ghost within those walls than in any other place. It was an utter folly. I concluded, to consign such a decent place of habitation to such neglect, disuse and disrepair because of what a few imaginative cowards had fancied to have seen in it and gossiped about.

I do not remember how long I kept thinking in this strain until I recollected having promised to write to my brother the result of my first interview with the Raja and a description of my duties and responsibilities. I rose from my chair and getting some writing materials from my trunk placed them upon the table, resumed my seat in the chair and began to write the letter. I had not proceeded far when I heard some voices outside the bungalow towards the front door, and presently some of the Raja's men entered the room with my dinner and after placing it in a corner, saluted me before departing, when I asked them if they had seen my own servant return from his visit to the relative. They answered in the negative. I then told them to send him to me immediately he returned. They nodded and said they would do as I bade them, and departed.

The one thing I noticed in these fellows was their look of gravity, not unmingled with fear, and the hurry in which they seemed to leave the place. This was, of course, as could be expected of the ignorant classes of people to which these servants belonged considering the bad name the bungalow had got, and so their mysterious demeanor did not affect me very much.

I have said that the hall in which I sat had two side-rooms along its length and two along its breadth. The table was placed in the middle of the hall, and as I sat in the chair, beyond the other side of the table, just in front of me was the middle door of the side-room by which I had entered the hall, which door corresponded to the front door. This middle door in front of me stood open, while all the other doors remained shut. The small rooms situated to my left and my right had each one door between them and the hall, while the large rooms at my back and in my front had each three doors between them and the hall. Of these eight doors, all remained shut except the one in front of me leading on to the front door.

I resumed the writing of the letter, and had almost come to the end of it when I perceived and heard the closed door of the room to my right open about a foot and a half, and, as I looked at it I distinctly saw it was opened by a dark brown hand clothed from the wrist up to the elbow (up to which point only it was visible) with a black coat-sleeve. As I was looking at it, it vanished. This made me suspicious that somebody must be concealing himself in that room for the purpose of playing pranks upon and frightening me when I slept. I got on my legs at once, and snatching up the candle from the table, proceeded towards the room and entered it.

To my surprise, there was nobody in that room. Man or beast or bird, there was no living thing in it, or even dead for that matter. It was entirely bare and empty, and what was more, it had no other door on any other side except the one by which I entered. Nor had it any window except two sky-lights, small and secured by pretty close iron gratings, high up near the ceiling, in the wall opposite to the door.

This disappointing discovery made me rather uneasy. There, indeed, could be no mistake about my seeing the black-sleeved hand. It was so distinct and I had the opportunity to look at it for full five seconds, before it was withdrawn, with the candle-light full upon it. What could it then be? Whose was it? Was it then only a delusion? If so, who had opened the door? The suggestion struggled to rise within me—it might be the work of the breeze blowing in the rooms just then or before. All the same, no other explanation of the phenomenon could be gotten up, try, however, I might, than that of the deluded eye and the breeze, and so I came out of the room, shutting the door completely and carefully after me, and sat again at the table for finishing my letter.

As I wrote, I kept glancing every now and again at the closed door of the mysterious room as if expecting some fresh phenomenon. My mind was undoubtedly disturbed and it was with difficulty that I could collect my thoughts and form my ideas to transcribe the last few lines of the letter, so that it must have been more than twenty minutes before I found myself about to sign my name. Now I started, and looking in the direction of that door, saw both its panels open their widest and instantly a man, dressed in a pair of pajamas, a black coat, and a white turban, came out through it into the hall and advancing towards me two or three steps, bent the upper part of his body low, raised his right hand to his forehead and made three salaams to me with all the reverence and submission one could expect from an obedient up-country servant. As he was doing this, I further remarked that he wore also the usual chaprasi's sash with a badge hung from the left shoulder across the chest. But the most remarkable thing about him was his face, which, though copper-colored, as it appeared to be in complexion, seemed to be totally expressionless, that is, looked more like that of a

dead man than of one alive. This unusual or unearthly look of his face sent a shudder through my frame; and even as I sat gazing at him, he turned on his heels, walked noiselessly back into the room—and vanished. "I—heaved a sigh; and a greater sense of terror than what I had felt when the figure stood before me, took possession of me. Then the Raja's fears and warnings rushed into my mind and for the first time I came to think that my position was full of danger. But what was I to do now? I was alone, aye, not even my servant was with me. I was expecting the fellow to come back from his relative since ever so long. The rascal was perhaps sleeping in his relative's place, quite forgetful of my need and danger. I inwardly swore at the man and resolved to teach him well when he turned up. Unless he had gone to sleep, he must, I thought, be coming back to me.

Meanwhile what was I to do? Should I remain in the house or run away? No, run away I should not. It would look so cowardly after all my vaunt to the Raja about my courage. But even if I were prepared to risk the shame, it was a long way off. To run from the bungalow to the village, quite one-and-a-half miles, and then to rouse the men. But whom to arouse? I did not know any of the Raja's men by name, nor knew where they lived. No, no, it won't do. I must stay where I was and await further developments, whatever their risk of danger.

Thus fortifying my shaken spirits with such poor materials, I tried to wear the best face I could upon the situation. It was, then, about midnight and my dinner stood yet unstarted where it had been left in the corner. I could scarcely think of eating it, much less feel any appetite which was swallowed up by the extremely uneasy sensation from which I suffered. Indeed, all efforts to steady my nerves proved futile and I length all that remained for me now was to keep staring at the open door through which the apparition had come out and vanished, while my mind worked incessantly at conjecturing what the next act in this supernatural drama, of which I was the only witness, would be like. And I had to wait long, about two hours, I believe, sitting and staring at the door all the time, my mind distracted by countless thoughts, my imagination conjuring up strange and horrid scenes.

Once or twice towards the end of this long torturing interval, I thought of once again entering the room and examining it with closer inspection with a view to find out if there was any possibility of "any human agency being at work, say, through some mysterious trap door in the floor or in any of the walls. But I remembered that the walls were all clean and whitewashed and that there was nothing suspicious in the smooth bare floor. Besides, the deadly look in the face of the apparition was the best proof that he was nothing which lived in the flesh. Presently, all suppositions were knocked out and any suspicions I had, completely disarmed. Even as I kept staring, the figure of a woman dressed in a white sari, glided out of the room into the hall until she walked up to my table, just on the opposite side, and turning towards me and bending her head until her chin touched her breast, she joined her hands in an attitude of supplication. I thought she would speak. But she did not utter a word or make the slightest sound. She only stood before me across the table, her open palms joined in earnest appeal, her head drooping on her chest as though in shame. She stood thus for, I believe, full five minutes, and as I stared at her in terror, I saw that she looked every inch an aristocratic Hindoo lady, probably of the Kahatri caste, her limbs were so finely shaped, the features of her face so delicately handsome in spite of the death-palor which also seemed to shroud her fair complexion. This palor was, however, not so prominent as noticeable in her face owing to the fact that it appeared to be smeared with tumeric, as high-class Chhatr women are usually seen to smear their faces, while her hair, made up and parted in the middle, was smoothed down with wax after the fashion of high-caste Hindoo women in these parts of the country. I could not, however, get any clear view of her face or its expression, as she kept hanging it down. It seemed to me that she was thus mutely begging of me something she was ashamed to ask openly. And three or four times I tried to put to her the question—"What is it you ask?"

I say I tried—yes, I tried hard to utter the words, but I could not; my tongue, clung to the roof of my mouth, out of sheer terror. My mouth was all dry, and, try however I might, backed by the boldness born of desperation and pity for the supplicating figure before me. At the end of five minutes in this position she turned and glided back towards the room from which she issued, with very quick but noiseless steps. There was also one thing very remarkable about her, she walked very quickly, and as soon as she had reached the door she turned again and walked back towards me with something in her arms. Before I had time to notice what it was that she carried, she reached my table and, on it she threw down a still-born child!

I started violently, caught the arm of the chair with my left hand and half rose from my seat at the distinct sound of the throwing of the child and the very perceptible shaking of the table and stared down at the child with my eyelids opened their widest, every hair on my head and body standing its straightest. The child lay there, a full-formed child, but for ten seconds only, after which—it vanished! And as I looked up from the table towards the woman, who also was standing beside the table all the while the child lay on the table—she had vanished too!

I remained in that posture, half risen from my seat, my left hand tightly clutching the left arm of my chair, my feet rooted to the floor where I stood, my head turned to my left and my eyes fixed upon the half lighted gloom of the mysterious room, when from it again came out the first apparition—the chaprasi—and made towards me. My mind and eyes were both dazed and the only thing which I felt working in me was a mighty effort against swooning. Meanwhile, the figure came up to the table, took the candle up in his right hand, and with his left beckoned me to follow him, as he advanced towards the open door of the side room through which I had entered the bungalow. My mind now worked with lightning speed. Should I follow as I was bid, or remain where I was? If I did the former, I thought, he might lead me to some danger or kill me. But something whispered again, so far both the male and female apparitions had been rather submissive than aggressive in their behavior, and if I refused to follow the chaprasi now, it might anger him and lead him to harm me. These thoughts flashed to me within a few seconds and my mind was made up, for there was no other alternative but to do his bidding.

I followed him as he led me across the side room, and out into the open ground, through the front door and down the steps, with the candle-stick still in his hand. It was a bright moonlight night and a gentle breeze was blowing which cooled my brains a little as I mechanically walked behind the ghost. He made for a jack tree which stood in front of the bungalow a little to the right. Reaching within three or four feet of its trunk, he placed the candle on the ground, pointed to me in an earnest manner the top of the tree with his right hand and then bending low scratched the ground near the place where he had placed the candle with the fingers of the same hand as if to indicate that both the top of the tree and the ground at the foot had some mystery concealed. He then drew up, turned on his heels and glided back towards the front door of the bungalow. I watched his retreating figure till he was out of sight, entered the front door and disappeared.

I then turned my eyes from the bungalow to the candle and sat in the open air gazing at its flickering flame, for how long I do not remember. I had no wish any more to see any fresh phenomenon from the other world in which I had hitherto no sort of belief whatever. Those I had already seen within the last few hours were enough for my nerves which had now been tried to their utmost. I now thought of nothing but the morning as I squatted down there on the grass beside the candle. It must be more than a couple of hours that I sat there, cooled by the breeze and reassured by the moonlight in which everything around me was brightly bathed.

Suddenly I started, as I heard some voices behind me, and, as I turned back, I saw four sturdy fellows with huge sticks in their hands approaching me and saluting me. Before I uttered a word, one of them informed me that they had been sent by the Raja at night to keep watch in the bungalow against any harm that might come to me, and that they had been keeping watch all night at different points of the house. But now finding huzoor (that is myself) sitting under the jack tree, they had come up to ask if I had come to any harm or had been frightened. This made me laugh so I saw through their lie at once. The fellows had, indeed, been bid by the Raja to watch the bungalow, but being mortally afraid of it, had kept away and after spending the night in sleep at some safe distance, had come to lie and tell me that they had been watching the house all through the night. I told them they were brave fellows, but I had come to no harm.

It was now dawn, and so I rose from where I sat and entered the bungalow in company with the fellows to pack up my things and take leave of the house, for I was not inclined to have a taste of another night's apparitions. But I did not like to have the Raja believe that I had got frightened and so the removal was made as smoothly as possible, the Raja being informed that the bungalow was too far away from the village and that therefore I would select one of the houses shown me on the previous day. This was done before evening, my runaway servant having returned in the meantime, making all sorts of excuses and helped me in the removal. It appeared he had been frightened by his relatives whom he had gone to visit from passing the night in the bungalow, but I made no fuss about it, keeping a discrete silence all through, answering even the Raja evasively when he asked me if I had seen anything over night.

Days went on and I proceeded with the duties of my post as if nothing had happened to disturb my mind. I could not, however, help making inquiries about the bungalow and its previous occupants whenever an opportunity offered in the hope of find-

ing a clue to the strange phenomena I had witnessed. By and by I came to what I believed the root of the story, for the things I learnt appeared to offer a satisfactory explanation of the strange scenes in the haunted house. I was informed that the house had passed from the hands of the indigo planter who was its first possessor into the possession of a tolerably well-to-do family of the village in satisfaction of an unpaid debt. The family consisted of a mother, and her grown-up son with his wife. Soon after they had got possession of and moved into the house the son got convicted of a penal offence and was sentenced by the district court of—to one year's rigorous imprisonment. During his absence his young wife unfortunately contracted a liaison with a good-looking khitmudgar of the house and got entangled. Her husband, on his return from prison, after his term was over, discovered how things stood, whippers about which had reached the poor fellow when he was serving out his term in jail. The reports having been confirmed by what he saw, in wild fury his first act on his return was to kick his wife in the stomach which caused an instantaneous miscarriage, the child being a still-born one and, the mother dying soon after. The stabling of the offending khitmudgar was a natural sequence to this tragedy and it did not take more than a few minutes to follow the first scene of horror. The story goes that all three, the dead wife, the khitmudgar and the still-born child were buried deep at the foot of the jack tree to which the ghost had led me; and though many suspected no one was inclined to utter any whisper about how and where the young woman and her paramour had disappeared. It was generally understood that they had eloped. The young man and his mother died natural deaths in their respective times and there are now only the apparitions to give a clue to a mournful tale to the unwary stranger who might pass a night in the haunted bungalow.

A GOOD SUGGESTION.

Sing to Departing Souls and Make Their Departure Easier—Even Humming to Yourself Will Check Attack of Nervous Prostration Due to Noises of Great City. Special Time Devoted to Prepare Patient to Undergo Operation, Another Ready to Calm Spirits in All Stages of Transition.

The London, Eng., higher thought center lately listened approvingly to a lecture by MacBeth Bain, one of the higher thinkers, of the power of music to heal and quicken.

One of the higher thoughts submitted by the lecturer was that there is only one cure for nervous prostration caused by the continual crash of heavy traffic and the other deafening noises of a great city. This cure, he said, was the indulgence of the sufferer in melodious tune.

Even Humming Will Do.

The lecturer did not suggest that, at the approach of a lumbering omnibus or trolley car, the victim should forthwith raise his voice in gladsome song. It would, he declared, be sufficient to sing loudly, "In his soul."

Nor did it matter whether the song had words or not nor whether the sufferer was able to sing tunelessly, provided he had his soul inspiration in harmony.

The lecture was illustrated by several short songs adapted for special occasions. These were sung by Mrs. Davis, another higher thinker.

These songs are designed to meet various afflictions besides outrageous noises. One calm, compelling strain was prescribed as being suitable to combating the din awakened by a motor omnibus.

Useful to Departing Souls.

Some others recommended as useful to sing to departing souls, to souls just after they have departed, to disembodied souls and souls in various other stages of transition.

There also was a lullaby, which was advocated as being soothing to a patient about to undergo an operation.

Sleep-Walker Robs Own House.

Detroit, Mich., July 17.—Mrs. Mills Manning discovered to-day that it was she who rifled her husband's pockets as she slept, abstracted his paper money, tore it to fragments, and hid the pieces in a woodshed. She also found that she had been stealing her own silverware, which was found with the destroyed money. Police who watched the house last night, caught Mrs. Manning walking in her sleep, in the act of depositing a fresh installment of torn money.—Chicago Tribune.

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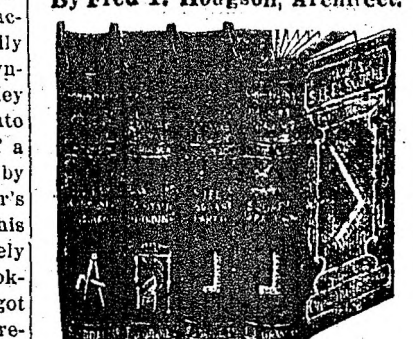
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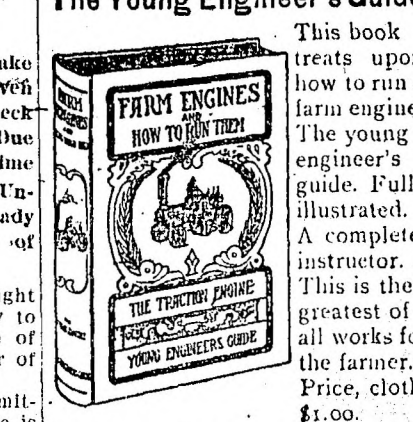
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SATURDAY, AUGUST 3, 1907.

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

Bad Teaching Makes Criminals.

In the whole history of American
jurisprudence we greatly question if
the demoralizing influence of a false
system of religious belief is so well
marked as is shown on the trial of
Haywood, in Idaho, which everybody
reads, hence the more value as an ob-
ject lesson.

Orchard, under oath as a State
witness, told of his multitude of
crimes. He was a wholesale murder-
er to begin with, followed by innumerable
lesser crimes, as larceny, bigamy,
conspiracy, any one of which was pun-
ishable in the penitentiary. Then,
arrested and held for trial, with the
gallows or electrocution chair staring
him in the face, he is taught by a
professed disciple of Jesus that he
can "get religion," and work out his
guilt in the "blood of the Lamb." This
will save him from punishment in a
future life, and as an orthodox be-
liever, rescued from perdition by
belief, his veracity is established
among the self-styled saints.

Judging from the evidence, this
monster criminal planned to turn
State's evidence, then labored to shift
his crimes upon innocent persons, by
perjury, swearing he was the tool,
a hired assassin, at about one hundred
dollars a head for each victim slaugh-
tered.

Another wash in blood will efface
the later guilt of perjury, so Mr. Or-
chard, having deceived court and jury
by criminal lying, expects to escape
human justice. And as Eternal Jus-
tice rejoices more over one guilty per-
son who repents than over ninety and
nine just persons, so the bloody-hand-
ed wretch will be welcomed to the
pearly courts, and golden streets with
a warmth that has no equal.

Were it not we were plausibly raised,
to emphasize our contempt for such a
system of religious faith, we fear
some swear words would thoughtless-
ly fall from our pen, for we cannot
help thinking them.

An Independent Thinker Writes

—Goldwin Smith, the eminent scholar
of Montreal, well known to all Amer-
ican readers, has lately written the
New York Sun, expressing his opinion
that the religious world is in a transi-
tion condition, a sort of revulsion,
which is very liable to develop into
quite a different thing from the past.

We quote:
"We have come to the point at
which we must speak no more of or-
thodoxy and heterodoxy, but only of
truth and falsehood. The case is ur-
gent. Between the discoveries of criti-
cism and those of science, the latter
including the complete annihilation of
the geocentric illusion, the religious
foundation on which Christian society
as well as Christian hope has hitherto
rested is visibly giving way.

In the new spirit it appears in place
of the deity hitherto worshipped, the
Creator, Father, Ruler and Judge, is
substituted, a being pervading the uni-
verse, including man, and identified
with it, but under the necessity of self-
limitation that he may consciously
realize his own existence. Henceforth
would at once challenge us to produce
any actual proof of the existence of
such a being, and nothing that I can
see in the manifesto of new theology
as it lies before me would enable us
to meet the challenge. Special and
peculiar views respecting morality and
other features of the dispensation de-
pendent on the general theory would
of course be involved in its rejection.
Some of them seem to me extremely
surprising in themselves.

Here is a definition, by this philoso-
pher that is sustained by common

sense, and is greatly preferable to the
one given us by lexicographers:

"Miracle is an aureole woven by
simple devotion around the adored
head. It does not necessarily vitiate
the rest of the history, but it is inca-
pable of rationalization."

A Misleading Author.

In Quackenbush's Rhetoric, occurs the
following:

"Celtic was itself an offshoot from
the Hebrew or Phœnician tongue; thus
etymology, as well as profane history,
confirms the account given by Moses
of the peopling of the earth from one
family. A marked resemblance may
still be observed between the Hebrew
and Welsh of the present day."

How strange that men of letters,
with a modicum of common sense,
could thus write. The people known
as Hebrews had no language of their
own. They used the Phœnician
tongue, and the Phœnician characters
in writing, just as English speaking
people in America use the English
tongue.

The Phœnicians, with their ships on
every sea, the parents of commerce,
discovered the tin mines of Selly
Islands, off the southeast coast of Eng-
land. These people overran Wales,
and Ireland, and left portions of their
language, as they did their features,
with the people. That language and
those features, are well preserved to
this day in all the countries the Phœni-
cians visited. And scholars who
gain their history from the mythical
Moses, with his substitution of imagi-
nation for facts, are misled, and, un-
fortunately, mislead others.

Our great schools of learning, until
within a few years, contributed to the
growth of romance. The preachers
aided in misleading, by contending
that the fictitious "ten lost tribes of
Israel" had wandered away from Cen-
tral Asia, where they suppose they
were captives, traversed 5,000 miles
of desert, mountain and plane, cross-
ing great rivers, and broad seas, and
landed in Wales and Ireland. The
Jews were everything, the Phœnicians,
with their sailors in every port, and
their ships on every sea, with popu-
lous colonies wherever trade called
them, were and are nothing. Their
history was stolen, and their rulers
are appropriated and made to appear
as Hebrew kings. David—Phœnician
Dido—is made to appear as a man
after God's own heart, and Solomon,
with his multitude of wives, the wis-
est of men, as taught in Sunday
schools, worshipped strange Gods, and
did evil, building altars in high places
and sacrificing to their Gods, is pre-
sented as a character for our children
to imitate.

Mormonism, with polygamy, is only
a reflex of the Bible teaching. The
Patriarchs, the prophets, and the
rulers of Israel, were polygamists,
and not one solitary word from the
Bible, or Jesus in opposition to it,
was ever written, or fell from his lips.
The object lessons of Christianity are
polygamists.

A Defective Maxim.

"A falsehood insisted upon is as
good as the truth," was an old-time
maxim among the boys. It saved them
from many a merited whipping.

That prominent government official,
who, in one of his publications, de-
clared Thomas Paine "a filthy little
atheist," had his attention called to
the misrepresentation. He was shown
that the author-hero of the revolution,
was never a filthy person; that in sta-
ture he was two inches above the av-
erage man; and that instead of being
an atheist he was the opposite, a very
ardent theist.

He who boasts of his determination
to give a "square deal" to all, though
often importuned to do justice to the
memory of Paine, continues to imi-
tate the claim, and keeps his lips
closed.

We note with pleasure a corres-
pondent of the Truth Seeker has ex-
pressed his determination "to force
a correction of the fiction, if he has to
spend ten years in digging up the evi-
dence."

A now deceased Kansas journalist,
in attendance on a press association
of his state related the fact that when
inexperienced as an editor, and just
entering on his new task, he was told
to never make a correction; that on
the contrary, he should repeat the old
lie with added force. Many journal-
ists do this, and it seems probable the
government official mentioned is of
this school; but if so he should cease
to harp on a "square deal."

A Terrible Mother.

A mother over there in Rockford,
Ill., having three boys, she allowed
them and their companions to play
on the beautiful lawn. A neighbor-
ing woman expressed regret to see
the grass trampled on and the roots
destroyed. "The good mother replied:
"I am raising men, not hay." The
result is reported, she has three sons
who would be ornaments in any so-
ciety.

"Boys will be boys wherever they
be," is the refrain of an old-time bal-
lad, but the place for them, particu-
larly at night, is under the watchful
eye of a loving mother. That mother
who guards the adolescent period of
her sons with the same zealous care
she does her daughters will be saved
a world of sorrow in later years.

The discovery of the true, and the
practice of the good, are the two most
valuable objects of philosophy.—Vol-
taire.

Let none of you treat his brother in
a way he himself would dislike to be
treated.—Mohammedan.

Progress Everywhere.

It was only a few years ago when
our principal colleges and universi-
ties were almost universally under
church control, and were conducted in
its interest, clergymen generally fill-
ing the professors' chairs. And their
main duties consisted in qualifying
persons for the ministry. As educa-
tion has become more general, new
subjects have been added from time
to time to the curriculum until now
every branch of learning is taught,
where theology only held a few poorly
filled chairs.

Brown University, in Rhode Island,
is an old institution under Baptist
management. It has gradually out-
grown its swaddling clothes until it
has petitioned the legislative authori-
ties to amend its charter so as to make
it non-sectarian. It is said there is
a mercenary motive underlying this
desired revision of its charter. It
does not matter. Its usefulness will
be largely increased by the change.

The Baptists have usually been
classed with the most bigoted of the
Christian sects, but we have observed
throughout all the years the preachers
were engaged in trying to get God in
the Constitution, with the final ob-
ject to unite Church and State, the
Baptists have been with the opposi-
tion. They probably still remember
of the Baptist whipping and expulsion
from Massachusetts during colonial
days, culminating in the founding and
settlement of Providence, Rhode
Island, by Roger Williams, in 1636.
Williams' chief offence consisted in
declaring the civil magistrate is
bound to give equal protection to
every form of religious faith.

Our Pigmy Ancestors.

The armor of the knights of the
middle ages is too small for their
modern descendants. Hamilton Smith
records that two Englishmen of av-
erage dimensions found no suit large
enough to fit either of them in the
great collection of Samuel Meyrick.
The head of the oriental sabel will
not admit the English hand, nor the
bracelet of the Kaffir warrior the
English arm. The swords found in
Roman tumuli have handles inconve-
niently small, and the great medieval
two-handed sword is now supposed to
have been used only for one or two
blows at the first onset. The state-
ments made by Homer, Aristotle and
Vitruvius represent six feet as a high
standard for full-grown men, and the
irrefragable evidence of ancient door-
ways, bedsteads and tombs proves the
average size of the race certainly has
been diminished in the modern days.
—The Hospital.

It was only a few years ago, figures
based on enlistments in European ar-
mies for a considerable period, showed
the stature was gradually diminish-
ing, and, continuing at the same rate,
the race was destined to become pig-
mies. These later figures, based on
armor, swords, door-ways, tombs,
seen to establish an opposite fact.
Physiologists have demonstrated that
persons reared in limestone regions
attain a greater height and larger
bone, than those reared in soft water
regions, just as hens deprived of an
abundance of phosphate of lime, give
us eggs with very thin shells, and
sometimes no shells at all.

All Things to All Men.

An old Georgian, recently deceased,
who, when he had finished reading the
Bible the third time by course, is re-
ported by a friend to have said:
"Anything you wish to prove on
any subject, or any side of a question,
can be proved by the Bible."

The Georgia octogenarian was not
the only person who made the same
discovery. It is only the interested
priest and his ignorant dupe, who has
brass enough in his make-up, who dares
claim "The book is inspired by
God from 'kiver to kiver.'" A sec-
tarian book so full of contradictions
would have no standing in the literary
world.

Quotations From Thomas Paine.

A continual circulation of Mes-
siah among those who are not much in the
way of having them contradicted, will
in time pass for truth; and the crime
lies not in the believer but the in-
ventor.

Blatancy may strike the ear, and
the language of sorrow draw forth
the tear of compassion, but nothing
can reach the heart that is steeped
with prejudice.

I love the man who can smile at
trouble, who can gather strength from
distress, and grow brave by reflection.
It is the business of little minds
to shrink; but he whose heart is firm,
and whose conscience approves his
conduct, will pursue his principles
unto death.

The Scheme Was a Defective One.

A colored Baptist preacher down in
Alabama, whose brother is con-
demned to death for murder, requests
to be hanged in place of his brother,
giving as a reason, he is prepared to
die, and is sure of heaven; whereas
the brother is not prepared for the
awful change.

The state, not being in the vicari-
ous business, had no authority to
punish the innocent in place of the
guilty, so the criminal will have his
own neck pulled.

It takes a good orthodox church-
man to believe his God was so good
as to accept the suffering of his son
on a cross for the sins of the world,
provided the sinner will believe Jesus
died for him.

Heart keeping is the secret of happy
housekeeping.—Aton.

SPIRITUALISM.

Of What Benefit to Humanity Is It?

You who are professedly leaders and
teachers; you whose names appear
with prominence in each issue of the
Spiritualistic press, whose sayings and
utterances are ever before the public
as supporters and exponents of what
is termed, the Philosophy of Spiritu-
alism, are you able and willing to
answer a simple question?

The question may seem too simple
to some of you to call for your an-
swer, and yet, it is firmly believed,
were such answer to be made, intelli-
gently, clearly, and with truth's con-
vincing explanation, much good would
be accomplished.

What is Spiritualism understood to
be, as to modern meaning?

Is it not based on the claim that
the real being, the man and woman
of humanity, is a soul, an invisible
ego, dwelling within the physical
body, and that when death of the
body occurs, this soul enters a new
sphere, a new condition or realm,
whence, as a possibility and as a
fact, it can and does return to earth,
manifesting itself to "sensitives," at
least, and making itself known, at
times, and entering into communication with,
through media, the children of earth
life?

Is not this substantially the basis
of what is known as Spiritualism?

If not correct, what IS Spiritual-
ism?

These questions are made solely
for the purpose of obtaining an un-
questionably true and certain defini-
tion of the term.

The answer being presumably in
accord with the definition which
the question implies, then, let us set
out in the caption to this article:
"Of what benefit to humanity is it?"

The writer heretofore recognizes no
religion higher than Truth, and there-
fore feels bound to no creed, no sect
or ism, except so far as the same
represents Truth only, and then it is
not the outward form, but the truth
within deemed worthy of real con-
sideration. The vehicle temporarily
carrying the truth can but be viewed
as of relative and minor importance.

For the purposes of this article, per-
sonal belief is not making a fact of
what is not a fact, and vice versa.
Let it be frankly admitted that spirit
return, and communion with spirits
departed from earth life, may not
truthfully be gainsaid, and then the
question is solemnly asked of you as
to what benefit a knowledge of and
the existence of such fact is to hu-
manity.

Many there are, learned, and of
prominence and standing in the
creedal churches which they repre-
sent, who do not deny the possibility
of spirit return and communion with
spirits departed from earth life. It is
misleading to say that such spir-
its are of evil only, and they
worn humanity, and especially their
own following, not to have anything
to do with Spiritualism lest most
grave detrimental results follow to
themselves.

A certain pit representative of oc-
cult teachings, and of not an insigni-
ficant standing in the world of
thought of to-day, claiming Truth as
the only thing sought after, and de-
void of any sectarianism, through its
representative head says that it "does
not believe in the return of the soul."
ANY PSYCHIC PRACTICES; but on
the contrary, protests, against these
and points out the terrible dangers
attending them." It asserts most em-
phatically that they do not lead to
true knowledge, nor to a true under-
standing of life.

What are you, teachers and ex-
ponents of Spiritualism to say in
answer to the foregoing two objec-
tions?

You will concede that to those who
are yet in the primary school of spiri-
tual thought, such positive assertions
as the negative of Spiritualism's op-
ponents leave room for uncertainties,
and act as a deterrent to timid seek-
ers.

In line with kindly and dutiful ac-
toward such, will you not give an an-
swer to the question: of what benefit
Spiritualism is to humanity?

Such answer be generally published
to the world?

Fraternally and sincerely,

P. O. CHILSTROM.

Crescent, Lincoln Co., Nev.

Startling Discoveries.

According to the press reports,
some of the preachers are making
some startling discoveries of late.
One of them has discovered that Heav-
en is located on the Star Alcyone, and
Hell is located in the Sun. How he
found it out is not known, but we pre-
sume it was revealed by his inner con-
sciousness.

And now comes the Rev. S. S. Hil-
scher, who, on the Chautauqua plat-
form at Waterloo, Iowa, assailed the
prevailing conception of the devil.
He pictured him as a beautiful, se-
ducing personage, with subtle qual-
ities which attract rather than repel.
No horns, hoofs, or spiked tail are
visible in his picture. He declared
his belief in a personal devil, who,
through his blandishments, exerted a
powerful influence secondary only to
that of God.

This brings up again the query, who
made this beautiful devil? Did God
make him knowing what he would
do, and the "powerful influence" for
evil he would exert?

And since he is such a wicked devil,
and exerts such a powerful influence
in opposition to God and so destruc-
tive to humanity, why does not God
kill him and put an end to his per-
nicious influence? What a "God's mer-
cy" that would be to mankind—
wouldn't it?

However, under the influence of
modern thought, and especially the
influence of Modern Spiritualism,
many preachers of the more progress-
ive sort, are discovering that there is
no Devil, no Hell, no Heaven nor
God of the old orthodox type.

Heavenly Philosophy.

Since it is possible that thou mayest
depart from life this very moment,
regulate every act and thought ac-
cordingly. But to go away from
among men, if there are Gods, is
not a thing to be afraid of? For the
Gods will not involve thee in evil.
—Marcus Aurelius.

Correction—does much, but encour-
agement does more.—Goethe.

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MOST REMARKABLE

Spirit Picture Painted Her Daughter's
Portrait.

A spirit picture of her daughter,
Minnie, is in the possession of Mrs.
Louise E. Sackett of Springfield, and
she tells a wonderful story of how the
oil painting was made by spirit hands.
Her claim is borne out by
the assertion of Dr. C. W.
Amesbury, once a practicing physician
of Springfield, who declares that he
witnessed the appearance of the paint-
ing on canvas, without the aid of hu-
man hands.

Mrs. Sackett and her husband, Den-
ison Sackett, are both Spiritualists
and the leaders of the Church of the
Spirit, which meets in their home in
Andrew street. Their daughter, Min-
nie, was the wife of Dexter Graves at
the time of her death. The instance
of the painting of her portrait is told
by Dr. Amesbury as follows:

"On the evening of June 21, 1898,
I sat with the Campbell Brothers of
Lily Dale to see if I could receive a
portrait for Mrs. Sackett

General Survey.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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

Mrs. M. L. Fields of Berlin, Wis., once an old-time Spiritualist of Chicago, is visiting in the city, and called at Spiritualist headquarters—The Progressive Thinker office.

Georgia Gladys Cooley started for Lake Brady July 27. She is soon to be in Meadville, Pa., Lily Dale, and Clinton Camps. Not busy, but just working all the time, with little signs of any real needed rest. But she says the world seems to need and desire her labors, and she sees no better way to put in the earth-time. There is little time to be lost by any of our good mediums.

Mary G. Plerson writes from Spring Hill, Kansas: "To all those who are contemplating a trip to one of the Spiritualist Camp meetings, you can find no place more inviting than Forest Park, at Ottawa, Kan. The Ottawa Camp commences August 18, and closes 26, with the best of workers and best of mediums. Come one and all to Ottawa and enjoy a ten day's outing in one of Nature's garden of Eden, and be fed with the heavenly nanna. There on the banks of a beautiful stream of water boating and fishing by the hour, and all there are good accommodations on the grounds for eating and sleeping, but be sure and bring sheets and blankets, and enjoy a regular camp outing. All welcome to the beautiful Forest Park."

Mrs. Isa Wilson Kayner lately returned to Chicago. She has been in Texas for several months, and did a most excellent work there. She expects to go to Arizona soon to visit her son.

Ferd. C. Suhrer writes: "With the opening of fall and winter services of the Fraternal Order of Spiritualists at 400 Ogden avenue, corner Rowley and Hyman Hall, several new and unique features will be introduced for the first time in Chicago, which will be of vast benefit to those participating. Everyone will be invited to take part and receive the benefits. It is not the policy of the order to depend on luck or convenience for its patrons, and as in the past, when we advertised the appearance of a noted speaker or any other prominent worker, arrangements have been completed for their services. We as Spiritualists, should not be ungrateful to the fact that there are people in Chicago planning daily the downfall of Spiritualism, by making it impossible for mediums to demonstrate. The officers of the Fraternal Order are also wide awake and watching pretty closely for any attempted hostile invasion. If you would do without a meeting to attend—no circles, and no mediums? You can help to prevent this by joining an established organization, as an organized body has more prestige and influence than any number of individuals. Our membership numbers nearly 100 now, and we are anxious to secure another 100 as soon as possible. Can't you see your way clear to send your name with \$1.00, to Sister J. S. Adams, Financial Secretary, 1007 W. Harrison street. We want to inaugurate our large circle after our opening in October. Tell your friends about it also. Spiritualism has done much for you, has it not? What have you done for the cause of Spiritualism? Paid your way, perhaps, like hundreds of others, but delay, delay! Take time and contact planning to interest and satisfy the public and we need your dimes and dollars. Come, and we will both be stronger. We have been asked not to abandon the Fraternal Camp idea by friends from down state, and we are planning every day and looking up statistics, etc., that will make the Fraternal Camp of Illinois the wonder of the Spiritualistic world. Your attention is again directed to the coming of Miss Elizabeth Harlow, Wednesday, August 18, who will lecture for us in Hyman Hall, 406 Ogden ave., corner Rowley street."

Mrs. May A. Price is assisting in the work at Lily Dale. Her eleven-year-old daughter, Ruth, is also assisting in her work, by giving clairvoyant tests, descriptions and names in seeing work. Mrs. Price is open for engagements with different societies, and is a most competent lecturer and test medium. Ruth will assist in seeing work with her mother. Address them at Lily Dale, N. Y.

Emma A. Ellis writes: "Thursday, July 18, the Band of Harmony's summer social met at the home of Mr. and Mrs. Freeman. The afternoon was spent in tea-cup readings and social converse. The hostess prepared the table in such a kind and loving way that all enjoyed it immensely. After supper there were remarks by Mrs. Goodrich and Mrs. Peet, interspersed by a number of selections on the violin accompanied by piano; also piano duets. Owing to the warm weather the day's outing was shortened, with the promise of all to meet again and bring friends to the residence of Mrs. Montgomery, 5209 Chicago avenue, Thursday, August 1."

Mrs. M. L. Briggs writes from Decatur, Cal.: "Enclosed you will find a one-dollar to renew my subscription to The Progressive Thinker. I was unfortunately, one of the King Solomon's Mine victims, although I did not invest very much, \$45; but even that money would be of benefit to me now. I am at the Masonic Home, and I am contented and happy. I enjoy the reading of your paper so much that I cannot get along without it. There are a few Spiritualists here. A lady medium and myself have our regular sittings twice a week, and we are satisfied that we are improving and hope to do some good, as several unhappy ones have already come to us and perhaps by talking to them we may be able to bring them into the light."

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

The following is from London, Eng., written by Mark Scott Rowland: "July 15, 1907.—I have duly received the several issues of The Progressive Thinker. Contents are most interesting. I am glad to note that you are doing good work to explain the things of 'Rev.' Hugh R. Moore, in Los Angeles. Your course is to be highly commended and is in marked contrast with your contemporary, The Light of Truth (Untruth would be more appropriate).

"Mr. Jefferson, Secretary, writes: 'Our noble young worker, Thos. Ring, has been with us since the 26th of March, and it would be useless for me to say that he has worked all the time, for everyone who knows him is aware of the fact that he cannot be idle for a single day. He is surely doing good work for the 'First Spiritualist Society of San Diego,' not only for the Society, but for the whole community, as he makes it a point to come in touch with all those who are seeking for the truth. He has on several occasions, by invitation, spoken at our society afternoons and evenings of each Sunday, to large and appreciative audiences. August 4, will be his last for this engagement, as he is to give Harmony-Grove Camp his services on the 11th of August, and then goes right on east to fill the greater number of elections present than at any previous election in the history of the society. The officers elected are: President, C. A. Buss; Vice-president, E. L. Nicholson, late of Seattle, now of San Diego; Secretary, T. J. McPerron; Treasurer, A. W. Belden; and Directors, Dr. W. H. Van Riper and Mrs. Lenora Warner."

S. F. Moore writes from Arlington, Ohio: "Well, the so-called Light of Truth is dead. Now, what will the world do? The loss is irreparable! Where is any truth to be found now? Who or what will fling itself into the void and close up the mighty chasm that has been rent asunder by the cause of truth and honesty? Who will inspect and sort out the Spiritualists and the them up in bundles with wool-twine and baby-ribbon, and label them according to their merit and true value? Echo answers, Who? Hoo! Hoo! HOO!"

Mrs. Carl Blake writes from Erie, Pa.: "We have had Charles J. Barnes with us ten days. He is a splendid man, and a grand trumpet medium. He left this morning for camp at Grand Lodge, Mich."

Minnie Eastman Harvey writes: "The Golden Rule Spiritual Society and the Golden Star Center have consolidated, and hereafter, beginning Sunday night, August 4, 1907, will hold their meetings at Star Lodge Hall, 378 S. Western avenue. Speaker for Sunday night, August 4, Nellie Kusnerow. Services at 8 p. m. Watch for notices of mass meeting at Star Lodge Hall."

Mrs. Carrie M. Hinsdale, President of the Spiritualists' Association of Texas, would like to hear from good test-mediums and speakers who would like to come to Texas this fall and winter. Address her R. 5, Box 61, Ft. Worth, Texas.

G. H. Brooks writes from Wauwatosa, Wis.: "I have had the pleasure of being home just ten days, after a long trip in the State in the interest of the State Society, and leave this morning, July 23, for Monroe Camp, where, on the 24th, we have a board meeting of the State officials to transact business of importance, and decide where we shall have our next convention. On the 30th I start for Lily Dale, where I am to speak on Sunday, August 4. I note in a late issue a letter from one bearing the name of myself, George H. Brooks, stating he is in Los Angeles, Cal. I have never had the pleasure of meeting my brother by the same name, but hope to some day, but many people think Geo. H. Brooks and G. H. Brooks are one and the same. Well, we are not. Many have thought I was in California, but you see I am not, but here in Wisconsin, trying to do my work as best I can, do not always believe all you read, nor that Geo. H. Brooks is G. H. Brooks, for we are not one and I have no doubt he is glad that such is the case, and expects to remain right here awhile. What the future has in store for me the Lord only knows, and he won't tell."

C. M. Gage—writes from Racine, Wis.: "It was my pleasure to hear a lecture, given July 27 before the Chautauquan Assembly, by Laura G. Plerson. The subject of her discourse, 'The Reality of the Unseen,' held the large and intellectual audience, from the first words to the last of the grand discourse. Many were there from the different churches of this city, but all agreed that she had given them food for thought that they well-liked. She gave two lectures here before the W. C. T. U. of Racine. We hope to have Mrs. Plerson come again to our city, where she will be a welcome guest."

MARRIED—Mr. John D. Mullen and Miss Mabel Reid Thompson, both of Muncie, Ind., were united in marriage, July 18. The ceremony was performed by Sarah A. Crossfield at her home. In the presence of a few relatives and friends. A reception followed, and a delightful refreshment served. Mrs. Mullen is a highly cultured and prominent young lady. She is well known as a lyceum worker. Mr. Mullen is a popular young man. They will visit Camp Chesterfield. Their home will be in the East. Mrs. Mullen is employed as a window show worker. The ceremony was beautiful and impressive. The spirit father of the bride made himself manifest to the writer, invoking his blessing upon the happy couple.

TAKE NOTICE—Contributors are requested to send in their copy of this paper to 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.

The arrest of Mrs. Noyes in Santa Barbara, Cal., for practicing her mediumship without a license, has awakened the Spiritualists there to a realizing sense of the situation. She is an excellent medium, and her arrest is an outrage, and we hope the friends there will rally to her assistance with money as well as sympathy.

Mrs. Carrie M. Hinsdale has been lecturing for the Fort Worth Spiritualist society since her return home. Address her for engagements, R. R. 5, Box 61, Fort Worth, Texas.

Dr. R. T. Hendricks writes from San Diego, Cal.: "I have been here something over three months and during all this time I have been very busy. My work has been to do the noble work to purify and exalt our cause. BISHOP A. BEALS, Summerland, Cal."

A correspondent writes from Yreka, Cal.: "Mrs. Laura Cummings of Harwick served the South Barre society the 23rd and 30th of June with good satisfaction. Her lectures were logical, interesting and instructive, and her readings of articles and spirit descriptions well received. Her work here has aroused new interest, and real in the town, and we expect the good work will go on through the coming fall and winter. The society owns their nice chapel, beautifully situated on a hill overlooking the village which was built largely through the efforts of Brother Lucius Colburn, now of California, who was a fine worker for some time in this society, and is to day loyally remembered by the society. There is a growing interest among the young people, and great amount of ability that speaks well for the future of the Barre society. It already has a nice little amount of the 'necessary' in the bank against a rainy day, but with the well attended dances and other entertainments, the society is in a position to be able to hold the meetings and meet other necessary expenses. The chapel has recently been wired for electric lights, a new floor laid and the dining room is well equipped with dishes, tables, etc., and the South Barre society is in a position to sleep, and its officers are men and women of capacity."

Mrs. Hamilton Gill, of Chicago, an excellent medium for messages from the spirit world, has left for Onset, Mass., and will be there until late in August. She hopes to renew the acquaintance of many eastern friends, and her work at Onset will no doubt be the means of adding many new workers to our cause. Chicago friends desiring private readings will please note that Mrs. Gill will be away till September 1st.

The Rev. Alice Baker of Dallas, Texas, is dangerously sick, hence cannot answer important letters. Will do so as soon as she has sufficiently recovered.

THE WILKES BOOTH TEST.

Mrs. Margaret Gauld-Reidinger and Her Excellent Work in New York.

To the Editor—I was much interested to read in a late issue of The Progressive Thinker, an account of the psychometric reading of a lock of hair of J. Wilkes Booth, by Mrs. Margaret Gauld-Reidinger. This took place after the close of our regular meeting, but I happened to be present during almost the entire reading.

I wish to testify that as far as reported it is strictly true, but there was much more said. It is very difficult for one to give a correct impression of these wonderful readings to one who is not actually present.

Mrs. Reidinger has been doing what might be termed with a certain exaggeration, marvelous work during the past season, and we often remark each Sunday was better than the last, if possible.

Our meetings have been well attended, our hall being one of the best in the city, and the work of the American Spiritist draped the rear of the platform, the beautiful Columbus Column just outside our doors, the sweet and refreshing breezes from Central park across the street, why should we not have the most favorable conditions for our work?

It is very interesting to learn by a little careful inquiry how large a number of persons are interested in spiritual phenomena, and are having sittings at their own homes with results most gratifying; but for reasons best known to themselves these sittings are being discontinued. The good work goes steadily on. For which we are truly thankful.

MARY A. NEWTON, New York, N. Y.

THE LIGHT OF TRUTH.

Appropriating the Livory of Heaven to Serve the Devil in.

To the Editor—In a late issue of The Progressive Thinker comes the announcement of the suspension of the publication of the Light of Truth, and the editor's (Willard J. Hull's) renouncement of 'The Debauched and Prostituted Mediumship.'

This recalls the story told by James Anthony Froude in his American lectures concerning a Scotchman. The worthy from the land of oaks was taunted by an Irishman with having sold his country. He retorted, 'Thanking God he had a country to sell.'

With the dissolution of that paper comes the 'Deluge,' as was said before the French revolution, for not alone the loss of the subscription for the paper, there is other loss in the King Solomon's gold mine, for which that paper was the agent, inducing its patrons to buy stock in its mining schemes, thus losing all, and the investors are now complaining and laying claim to Spiritualism when, IN FACT, IT IS THE LACK OF SPIRITUALISM. When an originator of a religious paper reports to such methods as the Light of Truth has, appropriating the livory of heaven to serve the devil in, what can we expect only the curse and blame of the world and a lack of

A SUMMER OUTING.

Is Best Enjoyed at Mt. Pleasant Park, From July 28 to August 25.

The best speakers will occupy the rostrum, and mediums of various phases of phenomena will do private and public work.

Flowers, sunshine and good cheer greet you through the day, while sweltering, enervating, sleepless nights of the cities are unknown.

Write for descriptive booklets. Mt. Pleasant Park, Clinton, Ia. MRS. M. B. ANDERSON, Sec'y.

Interest in the true spiritual workers and the cause is general?

I have some heart-hearted friends who have unfortunately been interested in his King Solomon's Mine, and who are ill able to lose by it, and among the number one worthy sister and co-worker, in California, is the subject of making Lake Pleasant a fire district, and getting the town water into the grounds. Undoubtedly action will be taken to carry out the plan in the near future.

Upon the completion of her new cottage last week, Mrs. Alice S. Waterhouse was surprised with a 'fin shower.' About every one on the grounds participated. Tinware of all kinds was in evidence, as well as carpets, matting and furniture.

It was a most pleasant surprise to 'Ma Waterhouse,' but she was equal to the occasion, and in response to speeches of congratulation by President R. F. Churchill, Mrs. Carbee, Judge Dillay, George Cleveland, and others, she made witty and interesting remarks. On the same evening Mrs. M. L. Sanger, of Waltham, received her many friends, it being her birthday, and speeches, music and good cheer were the order of the day.

John W. Wheeler has erected the prettiest cottage on the grounds. Mrs. M. G. Carbee commenced the erection of a cottage last week, and Miss Kate Newark will start one this week. They will make a beautiful new addition to the grounds.

Our new hotel, 'The Roosevelt,' and Streetcar, Woods's and Mulvey & Corlies' dining rooms are furnishing ample accommodations for visiting Spiritualists. The Messager, Church and Mrs. Nellie Holt Harding at the opening of camp were excellent, and Mrs. Harding's message work was accurate and good. The speakers for the present week are Albert P. Blinn, of E. Reynolds and Mrs. Alice Whall, the two latter accompanying their addresses with message work.

We hope to have Mrs. May Pepper Vanderbilt with us Sunday, August 11, to remain in the city of camp. ALBERT P. BLINN, Sec'y.

The John Wilkes Booth Test.

I have read the 'Astounding Statement' in The Progressive Thinker, of July 20, wherein a lock of hair of a dead man named David E. George, who died January 14, 1903, was taken in June, 1907, to a New York clairvoyant to be psychometrically identified, and the clairvoyant, with her hair in hand, declared that the assassination of Lincoln, an event that occurred 40 years previously to the death of the owner of the hair.

I respectfully submit that this is very poor scientific evidence indeed. Here it is perfectly clear that Mr. George's lock of hair was given, says he, was 'particularly impressed with the resemblance of the body to that of Booth family.'

Thus it is quite as likely as not, that this thought in the mind of the person who had been handling the corpse hair, and the lock of hair was confirmed, was that the clairvoyant read and described.

This is much more probable than to suppose that at the time of the man's death the hair of his head should on any special degree have been associated with an event in his life, when the lock of hair was given, says he, was 'particularly impressed with the resemblance of the body to that of Booth family.'

I reported this to the lady and she replied, 'The lock I gave you was an old one cut off when I had my hair removed in brain fever sickness some years previously. I mention this to show that the clairvoyant could not first attempt to describe the person as he was when he died in 1903.'

It would take considerable time to make investigations into that person's past life. For this reason I submit that Mrs. George's thought indicated the clairvoyant, reading, and it is not a test at all.

F. A. BINNEY, San Diego, Cal.

A Study of Elizabeth Barrett Browning.

By Lillian Whiting. Author of 'The World Beautiful,' 'Kato Pina' After Her Death,' 'From Dreamland Sent' and 'What I Remembered.' Price, 25 cents. Write for this 'Study of Elizabeth Barrett Browning' to Lillian Whiting, 1007 W. Harrison street, Chicago, Ill.

MAHOMET His Birth, Character and Work. This is No. 5 of the Library of Liberal Arts and Sciences. It is a most interesting and complete history of the life of the Prophet, and is a most valuable work for the student of Islam. Price, 25 cents.

ANCIENT INDIA. The Language and Religion. By Prof. E. Olden. Paper, 25 cents.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the Bible. Every Spiritualist should have the list. Address, Wm. Lockwood, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

Sumner Lake Camp.

The Annual Spiritualist Camp-meeting at Blodgett's Landing, Lake Sumner, N. H., merits the attention of all readers of this paper, and especially of those in New Hampshire and neighboring states. In any work undertaken by a society co-operation is the essential for success. United effort is what counts. Individual interest manifested by personal presence is just what is needed to make this camp-meeting the most successful of many years. The management has spared no labor or expense within its means for the education and benefit of those who attend.

The meeting opens August 4, and extends through September 1st, giving four weeks, with five Sundays' lectures and seances.

Among the noted speakers and mediums are: C. W. Bates and wife of Cheyney, Pa., Edgar W. Emerson of Manchester, N. H., Kate R. Stiles of Charlestown, Mass., Mrs. Whitehead of Lawrence, Mass., and others of extensive fame.

The place itself needs no commendation or reference; the charms of Lake Sumner are too well known.

All are welcome; everyone should attend; Spiritualists, investigators, seances and non-believers. Spiritualists for it is the way to truth made clear; seances and non-believers, for here the truth is made clear and light will be well-tried, and in defeat they may taste victory of the highest type.

THOMAS BURPEE, Sutton, N. H.

TEXAS SPIRITUALISTS.

A Personal Appeal to You!

The State Association has been handicapped in the past for lack of funds, and I now call upon every Spiritualist in Texas, as President of the State Association, and make a personal appeal to you to send a contribution; no matter how small, so that we may be able to do some good for our cause during the next year.

I have many friends and acquaintances who, I am sure, will respond to this appeal, but friends, don't put it off, 'DO IT NOW!'

Do it now, Mrs. Annie J. Quinn, the Secretary, at a vacation, and until further notice contributions may be sent to me, and a list will be kept for a special vote of thanks at the Convention.

I know that every Spiritualist who reads this will send a small amount, and expect to have a long list of names.

"Don't delay this minute, 'DO IT NOW.' Very truly, CARRIE E. HINSDALE, R. R. 5, Box 61, Ft. Worth, Texas.

Texas Spiritualists, Attend!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE, President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

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

The passing of Samuel E. Oviatt of Lansing, Mich., occurred July 7, at an advanced age. He leaves a wife and four children to mourn his loss, yet not as they who do not have the consolation of Spiritualism. The Lansing local society will greatly miss his help in their work. He was a man of high aims and much esteemed by all who knew him. Mrs. A. E. Sheets conducted the funeral services.

Mrs. H. L. Shonks passed to spirit life at her daughter's home, 162 N. View St., Aurora, Ill., July 6. She was 77 years of age. She was a devoted Spiritualist, and highly respected.

MRS. J. W. WARFIELD.

Passed to the higher life from his residence, Detroit, Mich., July 17, 1907, Charles F. Baade, beloved husband of Rev. Nellie S. Baade. We know our loss is his Spiritual gain, and it is well with his soul. Services conducted by the wife, Rev. Nellie S. Baade.

NOTICE.

Owing to the fact of my going 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., 500 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times, may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and respect, ANNA L. GILLESPIE.

A Study of Elizabeth Barrett Browning.

By Lillian Whiting. Author of 'The World Beautiful,' 'Kato Pina' After Her Death,' 'From Dreamland Sent' and 'What I Remembered.' Price, 25 cents. Write for this 'Study of Elizabeth Barrett Browning' to Lillian Whiting, 1007 W. Harrison street, Chicago, Ill.

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THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Association 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. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among the speakers who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russeque, Mesdames Clara Watson, R. S. Little, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Baker, J. Clegg, Wm. Galt, Oscar A. Edgerly, Albert P. Blinn, speakers.

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

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

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

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

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, President.

MARY T. LONGLEY, Secretary.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, \$1.00 net.

CONTENTS.—Introduction. Preface. Chapter I.—The Controversy about Creation; Evolution and Dogma; Plate I; Genealogical Tree of the Vertebrates. Chapter II.—The Struggle over our Genealogical Tree. Our Ape Relatives and the Vertebrate Stem; Plate II; Skeletons of Five Anthropoid Apes. Chapter III.—The Controversy over the Soul. The Ideas of Immortality and the Soul. Plate III; Embryos of Three Mammals. Appendix.—Evolutionary Tables; Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree—Second Half; Classification of the Primates; Genealogical Tree of the Primates; Explanation of Genealogical Table I. Postscript.—Evolution and Jesuitism.

THE RELIGION OF CHEERFULNESS. By Sigmund A. Hubbard.

This little book sets forth interestingly a religion which is based on love and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, \$1.

PIONEERS OF PROGRESS.

BY T. A. BLAND.

"It is a historic review of the progress of the nineteenth century on all lines. But the element that makes it universally popular is its human interest.—Chicago Record-Herald.

"A broad-minded lover of his fellow-men, Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."—Chicago Post.

"It contains biographies of some forty men and women whose lives thought and heroic deeds gave character to the most wonderful century of the world's history."—Farm, Field and Fireside.

"It is just such a book as one might expect from a man who looked back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.

"The work is written in an easy, pleasing style, and is so interesting that we doubt if a time will pass when who commences one of the sketches will lay the book down until he has finished it."—The Arena.

It has 254 pages, is bound in best cloth with gold title. Price \$1.00.

Can Telepathy Explain? Results of Psychological Research.

By Minot J. Savage.

Dr. Savage, in this book of 84 pages, discusses telepathy, and the most intelligent minds probably to a greater extent than the others saving those of the religious life. He states a great number of well-authenticated cases of telepathy revelation or communication. His discussion is frank and fearless, and merits the widest reading for its healthy facts and experiences. Price, cloth, \$1.00.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. This is an account of the experiments with the 'Geneva Medium

Who Can Answer

The Question, "What Shall We Do to Be Saved?"

It is a subject fraught with great responsibilities, for on a satisfactory answer to that question depends the physical and moral happiness of the human race, but if not answered it is to their misery. We know that there are many conditions from which human life should be saved, but it first must be known from what particular wrong conditions it is desired to be saved. With a large majority of the race, when they ask this question it is with a desire to be saved from the result of their own acts or from conditions transmitted from ancestors; but salvation can only come by changing the habits of life and turning the currents of their being into a higher channel.

Every individual should have knowledge of the power of those forces from which he needs to be saved. But on that subject there is a total lack of knowledge. The inebriate, the libertine, the dishonest individual do not realize the power of those forces of the lower that holds them in their grip; if they did there would be greater and more successful efforts made for emancipation. The question, "What shall we do to be saved?" would be satisfactorily answered.

As the years roll on, that question among the civilized races is becoming more earnestly asked, and the anxiety it has aroused is not ephemeral, but it has a permanent character. The race to and will eventually solve the problem. There is a growing sensitiveness when dealing with the question of moral degeneracy, that was not known a few generations ago; the realization is that, salvation must come from those degenerate states; if they are not expelled from human life, they will cause it to revert back to the barbaric state from which it has been slowly emerging. There are individual sins and national sins, violations of that great moral and spiritual law which must dominate human life, or else it will come under the dominion of the lower elements of its being.

Nations and races are composed of individuals, they being the primary units from whence all larger organizations, the true reformation and salvation must begin with the individual, for the average standard of individual character is the standard of the nation of which those individuals are units. How futile would be the effort to abolish the liquor traffic, the practice of polygamy, or any of the vices that stand condemned before the more advanced conscience of civilization, if the general desire among the nations was to practice those vices. What shall we do to be saved from those conditions that will, if not checked, overwhelm our modern civilization in disaster and ruin the same as the ancient civilizations were destroyed?

It is a serious question, more so than the mass of materialistic minds realize. They do not hear the rumbling, nor feel the vibration of the eruptive forces, but that does not prove their non-existence. The burden that bears heavily on the spirits of the more spiritually unfolded minds of the world to-day is, can we find salvation from the horrors of war? Can we induce nations to adopt more peaceful methods in the settling of the difficulties that arise among them?

The evolution of racial and national life from the lower planes of being to the higher and more spiritual ones is slow; impracticable to the ordinary materialistic mind. The question of human progress, he asked, has human society developed up to that plane of being where it can understand and would accept better methods if presented? It is very evident to the observing mind that it has not yet advanced thus far, although its journey is in that direction. A few have advanced, but the mass of the race is still in the lower law they cannot dominate the thought of the world, and as long as it is on that lower plane of being it will make itself manifest in acts corresponding to that plane.

We bow in reverence to those noble, earnest men and women of the present day who are striving to plant a higher civilization in human life, one that will remove all apparent necessity of resorting to the arbitrament of war; and the earnest yearning of our spirit is that their efforts may be crowned with success, which must be, as they are the prophets of the glorious coming age of which we are now only catching a faint glimpse; but human life must work out its destiny on lines that it can understand, and at present it does not understand the higher law. To remove the obstacles that prevent a realization of the golden age, if our prognostications are correct, we will need a mighty conflict waged greater and more far-reaching than history has ever recorded. That demon of corrupt greed must be destroyed, that not only hoards the products of wealth, but the actual wealth of the world, and can fix prices which can bring starvation to thousands.

We prize on morality, but how can the morals of human society be maintained to that high standard that we all admire, when the physical conditions of a large body of people, especially in our large cities, is such as must reflect back on the moral nature to its degradation?

We were pained as we read a short time ago of the police in one of our large cities, finding an old man and woman dying of hunger and cold. They had been ejected for non-payment of rent, the cause, inability to find employment. Some will probably say, "O, you are too sensitive."

Well, if we are thanks to the divine Father and Mother, and may we never be any other than sensitive, but when such things can take place in a country that boasts of its high civilization, there is a mistake in names, for such things are savagery of the lowest type, and such acts are silently strengthening the forces that will in time make governmental systems and our civilizations tremble on their foundations if it does not overthrow them. We see the effects and impotently cry, "What shall we do to be saved?" but as that does not remove the cause, our cry for salvation is a failure. It is a law that cannot be presented in its operation, that the sins of the parents shall be borne by the coming generations, and our republic is now facing that question in the unsettled race problem. It is claimed by the South that seventy percent of the crime committed in that section is by the enfranchised race. We will neither affirm nor deny the statement, and if the cry goes up, what shall we do to be saved from such an awful condition? and even if true it is not to be

wondered at. For generations under the old slavery system it was a systematic brutalization of the race, human beings in their relations with each other were compelled to live as brutes, and now, after forty years of change in the external life of the race the dominant traits are made manifest. The white race is reaping what it has sown, and merely intellectual training of the former enslaved race will not remove the wrong unless it is supplemented with high moral culture, and generations will come and go before the degradation of the slavery system can be removed.

The more progressive minds of all civilized countries are asking, "What shall we do to be saved from the physical and moral degeneracy produced by the liquor traffic?" A traffic that has not one single redeeming feature in its horrible business. Legislation has only partially succeeded and on some of the most important points is impotent. Legalizing a moral wrong does not make it right; the effects of such wrongs are just as disastrous whether legalized or not, and the two that are most moving when legalized, as they are bolder and can count on the laws of the land to protect them in their work of human degradation.

Our attention was lately called to these facts when listening to a lecture on that subject. The scene was laid in Boston, the cradle of American liberty. It was in condemnation of the license system which gave the legal right to rob human life of its moral and intellectual liberty and then thrust its victim into the street; but one thousand dollars a year paid to the city relieved the dealer, according to the manner of interpreting the law, from all responsibility.

We observe that some who profess to believe in the spiritual philosophy fail to recognize the difference between liberty and license. They argue that it is a restriction of individual liberty to prevent them from acting out their desires, even if they were working degradation to human society. There is a law of moral element domain that gives human society a right to protect itself, and wrong is done if it does not use means for preservation. The pure, the temperate, the honest man or woman does not need the enforcement of external law to compel them to be pure, temperate and honest. They have an internal law that directs their life, which is superior in every respect to the external.

What shall we do to be saved from these forces that are working for human degradation? Do they that there are such forces would be foolish, as we see their operation in all phases of human society. In the political, moral and religious world they are made manifest. To rise to the height it has attained, human life has had to struggle mightily, and to-day the real struggle is not against flesh and blood, but against principles and powers of darkness, against spiritual corruption in high places; and salvation can only come when mankind ceases to do homage to the elements of their lower life, and look upward for the ideal toward which they are striving. The intelligent believers in the spiritual philosophy have knowledge of the fact that while we can be helped by those who are on a plane above us, we must work out our own salvation, and we can be strengthened by placing ourselves in concord with those higher powers.

We will not be of that class who claim degeneracy as the ultimate of human existence. We must look upward and move forward to the more exalted planes of our being. The mighty unrest and dissatisfaction that exists in civilized society is indicative of progress, it is the yearning for that uplifting power and it causes the soul to cry out, "I want to find a further increase, I don't feel satisfied."

It is that dissatisfaction which made manifest will be the redemption and exaltation of the race to a plane of life far superior to the one on which it is now living.

HAMILTON DE GRAW.

Watervliet, N. Y.

Grand Ledge Camp, Michigan.

The Grand Ledge Spiritualist Camp meeting had a most auspicious opening on Sunday, July 21. The morning session was devoted to an address of welcome by Oscar A. Edgerly, which was enthusiastically received by the audience. Mr. Edgerly's discourse was followed with messages by the widely known "Drummer Medium," George A. Letford. The messages were accurate and most convincing.

In the afternoon Mrs. Abbie E. Sheets was the speaker, and as we had expected, her lecture was eloquent, practical and soul-inspiring.

We have a good array of private workers on the grounds this year, among the number I would mention Mr. A. H. Finney, trumpet medium, of Grand Rapids, Mr. C. A. Barnes, of Indiana, Mrs. Russell of Grand Ledge, Mich., Mrs. Christine Oswald of Chicago, and other good mediums are expected.

Everything seems to favor a grandly successful meeting here this year. SECRETARY.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. It is how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"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 Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Science and the Future Life." By James H. Hyslop. Is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

HERE IS LOVE.

Why ask "O, what is love?" when in thy pulsing heart there lies A sweet and tender love for all around—that never dies? Why frame such sentence in thy mind, when down within thy soul Thou knowest well that all is love, entwined in one grand web of bliss? Why give to thoughts within thy brain that space and strength and time, when thou art filled with love for all of Nature's works sublime?

The love thou wouldst but find in Heaven, Sister, Brother, dear, Lies all around you in close touch, within the now and here. 'Tis sad to find a floating soul unnumbered, passing on, Despairing, hopeless in the golden light of such bright dawn As holds this earth in support with the spheres of life on high. Oh, kindred heart, let all that's sweet within thee drown that sigh!

This Universe just teems with power of love made manifest, And thine is part within the whole, co-equal with the rest. There is no love of greater worth than dwells within thy heart; Go, thou, forth in this world of love and growth, and gain thy part. This world is only loveless to the soul— with love subdued; 'Tis always bright to those with life's bright sunlight rays imbued.

The bright and fragrant flowers, the little birds that one day fly Sweet paths and lambling, nestling birds, each blooming, growing thing, Should find a lodgment in thy loving soul and give it light And life, and help pour out the bitter dregs and pain to right. Thy Spirit, grand and searching for the good, the sweet, the true; While searching it will surely come to thee—it is thy due.

Look down within the fount of life with loving patient eye And see if love, with bow and arrow, is not hiding there. Look out upon the great and vast expanse of vibrant space, And see if there thou canst discern that little smiling face. Look down within thy human soul for footprints that one day He made when once he gaily pranced along thy youthhood's way.

This life is fraught with weal and woe, and disappointing things, But each in turn is passing time some new unfoldment bring. Lift up thy head, oh, hungering soul, and let thine eyes behold The shining light that is for thee within Love's shimmering fold. Send forth thy quest, and know some-where within this life's expanse Thy yearnings all for Love's true touch is ever in advance.

He leads thee on, oh, floating soul, to higher, greater heights, His little footsteps are the trail for thee that lead to brighter nights. His silent voice of soul to soul illumines darkened ways, As yonder sun illumines earth with scintillating rays; His nectar'd lips o'er pursed in pose await in anxious bliss The coming touch, the charming thrill of thy responsive kiss.

DR. T. WILKINS.

A FLOURISHING SOCIETY.

Letter From Los Angeles California.

July 7 was a day of unusual interest for the Society of Spiritual Progression of Los Angeles, Cal., it being the annual election of officers and its fifth anniversary. Appropriate services and a picnic were held.

Mrs. Mary C. Vlasak, re-elected pastor, which position she has filled acceptably since the organization of the society. She is a leader of great power and as a medium she has few equals. Through her unselfish conscientious, untiring efforts, she has built up one of the strongest societies in the west. This society, with 120 members holds meetings every Sunday morning and evening at 814 South Main Street.

We have good lectures, music and messages at all meetings, and have been assisted from time to time by such workers as John W. Ring, Mattie E. Hull, Prof. Bowman, Mrs. Gillespie and others of equal standing and ability.

The first Sunday of each month new members are initiated with an impressive and interesting service.

In connection with this society there is the Lyceum (the only one in the city) meeting Sundays at 9:30, a. m., with an average attendance of 52.

The young people's Progressive League was organized last Easter with 32 charter members; it now has over 60 names enrolled. Meetings at 6:30, p. m., Sundays.

The Ladies' Auxiliary, known as the Sunshine Club, consisting of 38 members, has its meetings at 2:30 p. m., Thursdays, at 121 East 30th st.

They make clothing for the needy, visit the sick and help the poor, whether they are Spiritualists or not. The society and all of its branches are in an active, harmonious and flourishing condition.

We have started a home fund, and as soon as we get ready to make the first payment we will buy a lot and build a Temple for Spiritualism. The money for this fund is placed in the Security Savings Bank on condition that it cannot be used for any other purpose.

Dear reader, if you wish to help the cause of Spiritualism through one of the noblest mediums in the field, send a donation of any amount to Mary C. Vlasak, 121 East 30th street, for the building fund, and become an honorary member of an enterprising, successful society, where you will find friends and a cordial welcome when you come to this city.

Parties and entertainments are given the 4th Friday evening of each month. Come and get acquainted and have an enjoyable time.

MRS. WALLER, Sec. Los Angeles, Cal.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local State Association to fill and return the card sent them long ago by the Department. Every opportunity has been given to prove by figures how many we are, and it will be our own fault if we are inaccurately reported. Spiritualists, have you the courage to stand up and be counted? Look no, send in the reports of your local societies.

HARRISON D. BARRETT.

600 Pennsylvania Ave., S. E.

Washington, D. C.

A Striking Experience

In the Land of Visions and Dreams—Its Results.

I sat in my room all alone at evening twilight. Within and without a sacred silence prevailed. It was such a time when memories of the past naturally arose; when thoughts of reflection occurred; when divinatory power came into activity with its visions, phantasms, dreams, oracles and reveries of natural interest; and this was my state of mind for a season. The panoramic pictures were quietly moving along, each one having its own special interest, when I became conscious of the presence of someone approaching. Turning my head I beheld my most interesting little companion of years ago standing at my side—little Nellie, nine years of age. I addressed her in my own cheery way, saying: "Well, well! Here is my little pet! Yes, always welcome! What has been sobered this little face to-night?"

I had always been the sharer of her confidence, so when she had become nicely settled upon my lap, she said: "Uncle, I have got something to show you, and you won't laugh at me or make fun of me?"

"What have you, child, no. Uncle has never acted that way with you, has he?"

She answered, "No."

Then putting her hand into her pocket she pulled out a paper with some writing upon it, saying, solemnly, "Now don't laugh. Yesterday morning when I got awake, something said to me: 'Go quickly and get your pencil and paper, then come over to the table all alone and write. Do not say a word to anyone.' I was awfully quiet about it. Then when I had sat down at the table, I had not time to think what I was to write about."

What I began to write, I could not help it. It seemed as if someone was using my hand, and was writing, and fast. After I had stopped, I looked at it, and it was not my writing at all, nor the way I write. I could not read it well, because there were so many big words. I did not know what to do about it. I was going to tell my mamma, but she said, "Show me. I thought that I would wait and show you. I did not seem afraid of you. I guess it was because I always liked you so much."

I took the paper and read the following:

Why is Spiritualism, as a Modern Religion, Slow in Its Growth?

First.—Because being more attractive in its phenomenal part, people will not at once look into the philosophy.

Second.—Because attracted imitation phenomena, when once exposed, will bring a wonderful backlash, which will have to be overcome.

Third.—Because the psychic portion, of so much importance, requires time in order to be thoroughly understood. A difference between the imaginary must be made. The same may be said concerning impressions, that interpretations may be correctly given.

Fourth.—Because there are two

kinds of genuine spiritual materializations which appear, which require distinction for the sake of the truth. The two phases here represented are: (1) the person actually in the spirit realm, and (2) the spirit of the medium whose body is lying in a trance state. The distinction is noticeable only in the knowledge displayed. That part of the medium can only give that which has been gathered from friends still in the flesh, whilst the real person in spirit is able to answer all questions. This really does not reflect upon the fleshly medium. It does show that the spirit form of the medium, so anxious to meet the occasion, not being able to secure the proper person in the spirit realms called for, assumes through psychic means to give, when it would have been better to postpone for the time.

Fifth.—Spiritualism will be slow in advancing in works of benevolence, because many who are able to give are still within the orthodox church, and are contributing there. These have not openly espoused the cause, and have not yet been educated into its philosophy.

Sixth.—Spiritualistic societies will be slow in organizing into a large religious body because of the great influence used against it by the churches. When once it has organized, it will become the greatest and most satisfying of religious bodies in the world.

Seventh.—Modern Spiritualism will be seventy-five years old before its truths will be fully realized. Then shall it find a recognition which will place it above the reproaches of the past. Its teachings, also, shall be accepted.

All these stages must be passed before the last reason for the place. More will be given later. I must not weary my little lady in her first untried experience, so farewell.

BENJAMIN GORDON.

I was wonderfully surprised when I was through with the reading. Then, as I was about to speak to little Nellie, I was awakened and realized that I had enjoyed a clairaudient spell.

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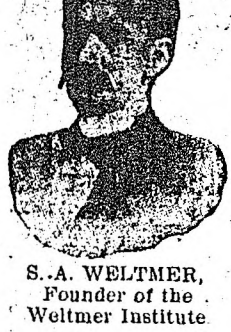
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New Advertisements.

We Have Cured 100,000 Hopeless Cases.



Prof. Weltmer has nine skilled assistants. He also gives special treatment everywhere, making this the greatest healing center in the world. We conduct a School with four regular lectures daily and have lately added a class for Psychic Research.

We also publish a monthly Magazine. Address special correspondence to Prof. S. A. Weltmer (Personal), or for thirty-two page free booklet, address "The Weltmer Institute of Suggestive Therapeutics," Nevada, Missouri.

MASTERSHIP IS THE RIGHT WAY.

THE GREAT WORK is Vol. III. of the "Harmonic Series." It makes clear the Way of Mastership. This is the Way that leads to Individual Liberty here and hereafter.

Every intelligent man and woman who is seeking for Spiritual Truth should read THE GREAT WORK. Why? Because:

1. It teaches the Constructive Process of Spiritual Development, whereby we may communicate with our spirit friends without becoming mediums.

2. It explains the most mysterious and fascinating phenomena of human life simply and clearly.

3. It presents a new array of demonstrated facts which prove that:

MASTERSHIP, and not Mediumship, is the Constructive Road to Spiritual Unfoldment, and that it is open to all who elect to travel it.

4. Its author speaks from the standpoint of one who has "had the personal experience and made the demonstration."

5. It presents to the world a Moral Philosophy so simple and exact that it may be understood by a child, and yet so profound as to meet the deepest and most exalted demands of the human soul.

It will be sent post-paid to any address on receipt of \$2.00. Address, Department P. T., THE INDO-AMERICAN BOOK CO., 23 N. Kedzie Ave., Chicago.

HARWICH CAMP, MASS.

Eva A. Cassell Writes of the Oldest Camp in the Country.

I am here on Cape Cod, at Harwich, at the Ocean Grove Camp-meeting, the oldest camp-ground in this country. 41 years ago it was inaugurated.

I feel I am treading on holy ground. Here once gathered the shining lights of Spiritualism; here the shades of our departed early workers held conference on those shoulders rested the burdens and sufferings of building up a rational Spiritual faith; here they bared their shoulders to the anathemas and curses of the orthodox and Methodist Christians.

How that little band of struggling souls worked to establish a camp-ground! First at Cahoon's Grove, Rev. Presley Clark, a man of broad understanding, put his shoulder to the wheel, assisted by Mr. Thayer, a Millerite. Next, the camp-meeting was removed to Robbins' Grove. There was always the Christian Church opposition, who blocked the efforts of the little band. The household of Holiness sought the shelter offered by the Spiritualists, who opened wide their doors to them.

The Methodist zealots hung like harking dogs on the heels of these struggling souls, disturbing their meetings and breaking them up. There have been hot times in the ancient history of the now peaceful Harwich.

Speaking and lecturing for the Abolitionists was Wm. Lloyd Garrison, Parker Pillsbury, Wendell Phillips, Samuel J. May, Captain Ephraim Bowe, Isaac Stephens S. Foster and many others. The shoulder to the wheel, assisted by Mr. Thayer, a Millerite. Next, the camp-meeting was removed to Robbins' Grove. There was always the Christian Church opposition, who blocked the efforts of the little band. The household of Holiness sought the shelter offered by the Spiritualists, who opened wide their doors to them.

Under such conditions as these the little band passed a chaotic period, when the camp-meeting was removed to Nickerson's Grove, and here such shining lights as William Denton, Dr. Storor, Dr. Richardson, and others came to rejoice in the new faith.

Finally, in 1867, the camp-meeting, in the effort to find a peaceful haven, was driven almost into the Atlantic Ocean; the brethren were led by the water, 41 years ago, and here it found its final resting-place.

The early mediums were pure in heart; Mrs. Hattie Clark, Mary Alberton, Susie Fletcher, Susie Nickerson White, Mrs. Typena Chase, Mrs. Barbara Hamer, Aunt Mary Stearns, Mrs. Rebecca Nickerson, Mrs. Rebecca Taylor, Aunt Mary Nickerson, Mrs. Emily Kelley, Ed. Wheeler, Moses Hull, Dr. Greenleaf, Dr. Veebles, Mrs. Love Howe, who seemed to me, as I sat listening yesterday, to her story of this eventful past, to be a veritable "Mother in Israel," with her 70 odd years, gentle, sweet-faced, every word carrying force and power as she revealed the early history of this memorable camp-ground. The angels are very near this dear old soul, ripe with experience; I saw the scintillations of their wings and knew that she is daily upheld by their spiritual strength.

I must not forget Victoria Woodhull; the waves of the new revelation took her before she was prepared for it, and she hardly developed to the onslaught she had no time to smoothe out the anguishes and confusions and present her standpoint with artistic coloring; she took the bull by the horns, desperately. I was not there, but I have read all about it. My tender sympathy now and forever be with this sister who died in the cause of the new revelation.

Some of the brightest stars in the spiritual firmament have graced this camp-ground; in recent years; Colville, Jennie Hagan, Frank Baxter, Joseph Stiles, Thayer, Wiggins, Kate Stiles, etc.

This is the first time I ever visited here, and I found so many kind people. How true 'tis, "A prophet is not without honor save in his own country." I might walk my home village all day with never a glad hand outstretched in gratitude for a kind word, an uplifting thought radiated from my pen; but here, kind people thronged around me; broken voices said: "Oh, how I have longed to see the writer of those letters in 'The Progressive Thinker' and you are here! How wonderful! How your letters have stimulated and helped me; cheered and encouraged me." Mrs. H. G. Handren (Aunt Hitty) with her plain, honest features shining with love and benevolence, told me how she had ever reached forth into space for

me; she is strong, powerful, with her 78 years of earth experience.

On the shoulders of a few people like these rests the welfare of this camp association.

I will not speak of the camp program for this summer, as it will be written up by another; but will say that I met here Mr. Albert Blinn and his charming young wife; Miss Lizzie Harlow, and enjoyed her strong, vigorous lectures; Mrs. Clark, an old worker under a new name (Pannell).

This camp is beautifully located on the Ocean City and water meet. Often I strolled along the sands thinking of the early days. Where was Timothy Baker? Let us hope he is enjoying the glories of the theological heaven; he revelled in while here, and believed and preached in the three-pronged God and Christian Devil, hoofs, horns and tail; that he has had a taste of that sizzling hell wherein he consigned the unborn infant, here, the humble Spiritualist—it would be a pity to have him so bitterly disappointed in not finding the golden city with which he stoned the poor Abolitionists, and a rotten egg even imagine him scurrying through the spirit sphere in the effort to find them shouting, "Where is Jehovah?" reaching down to the earth to hook the offending sinner! Where is Jesus? Where are the saints? Where is the golden city? Where is the golden city? Where is the golden city?

Monday we held our first Conference, and a goodly number of people were present. The day was all forenoon as desired, and the Conference opened by singing. Mr. Burnham opened the meeting (after singing by Mr. Maxham) by reading sections from Cor. I. and II. book, "As It Is to Be," asking through the book many questions which are of value to the masses. The questions, as proposed, brought out many responses.

Mrs. Johnson (daughter of Moses Hull) read two sections, which were very highly appreciated.

Tuesday, July 23, Mrs. C. Fennell Allen was the speaker, and as usual she took her subject from the audience, "Eternal Justice." Mrs. Allen spoke as length upon the following subjects: "What Shall the Harvest Be?" "Concentration," and "Wireless Telegraphy."

Spiritualism means not the worship of our ancestors, nor the communication with your friends, but it means practical work, and it is as valuable in the kitchen as in the parlor. She spoke of the reforms of the day, and of the children and the needs. We have no right to want to die, until we have learned how to live here. We must consecrate our lives to good deeds, and not to words. Mrs. Allen closed her lecture with an improvised poem.

Wednesday was Conference day, again, and Mr. Maxham sang one of the finest of his songs; he is always appreciated. Mr. Burnham was always read from the book "As It Is to Be," and he did so, and he was listened to with much interest. Miss Victoria Bowman then came upon the platform, and seating herself at the writer's table, she read the raps and were distinctly heard throughout the audience, and not only were the raps intelligent, but the medium, while having the questions answered by the cable, would describe the spirits passing the questioner. The seance was delightfully received. Miss Clara Stowell spoke of the evil in spirit world, and gave her version of it. Mrs. Durand then gave her message, beautifully of the experiences of life, and said that she truly believed that all our experiences, whether good or bad, were for our good. Mr. Weeks, platform and asked the spirits to rap replies on his case so all could hear, and they answered very clearly.

This will have to answer for news from Onset for this issue. The Progressive Thinker, the editor of this would be pleased to find him and his genial wife, to good old Onset.

J. B. HATCH.

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Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the body? Can it leave the human body and return again? Can it live in and control another mortal body? These and many other questions are asked, and answered by Dr. J. M. Peebles, in his latest book, of two hundred pages, Price 75 cents; postage, 12 cents.

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A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 30 cents.

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ism came to establish mediumship in the world, just as Jesus came for that purpose in the earlier days; therefore Christianity in its earliest primitive form lived to establish mediumship, and, my friends, Spiritualism is trying to drift away from that purpose, and Christianity has drifted away from its purpose. Are we going to allow this to happen? I think not, because we are not of as much importance as we feel we are, we are instruments in the hands of this great unseen force. Spiritualism does not depend upon the power of earth, but upon that great immutable law of the invisible world. All thinkers are with us to-day, so far as the phenomena is concerned. All philosophers are with us, so far as our philosophy goes, and all ministers and far as religion goes; therefore we have nothing to fear. Spiritualism is growing into the hearts of the people.

Spiritualism works in all fields of reform; it enlarges man's field of vision; it places before us ideals that have never been presented before; it says do good, because it is right to do good; serve humanity, because you love humanity, and then you receive your reward because you know you have done your duty toward the world.

Spiritualism has come to plant within us higher conceptions of things and life. Dear friends, do not forget the mediums. Give to them the best conditions, cherish them; if not, you will be apt to drive them from our ranks, and we may have a dearth of these mediums, who are our consolation and our joy.

The meeting closed with singing by Mr. Maxham, and a benediction by Mrs. C. F. Loring. At the close of his lecture, Miss Susie C. Clark presented Dr. Fuller a bouquet of roses, as a token of love and respect from his friends. Dr. Fuller responded in a feeling manner, expressing his thanks for the same.

Sunday afternoon a good audience convened to listen to Mrs. Kate R. Stiles. After a vocal selection by Mr. A. J. Maxham, Mrs. Stiles read a poem. She took for her subject "Mediumship and Exoteric Spiritualism."

She handled the subject in a very able manner. She said the signs of the times point that we are to let go of many things of the past, and grasp the things of the future. She said that she did not feel to undervalue mediumship, but, nevertheless, she felt the Spiritualism of the future would be more from within than from without, and it is here in as life itself, and it is here to teach us to climb higher. The address was appreciated by all who heard it.

Mrs. Carrie F. Loring then gave messages, which were all recognized and which gave great satisfaction to all who received them. Mr. Maxham closed the meeting with singing.

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Michigan State Spiritualist Association—Annual Meeting at Lansing, Michigan.

The Annual meeting of the Michigan State Spiritualist Association will be held, August 13, 1907, at Lansing, Mich., at the Mediums' Home, Cedar St.; South. There is much business of importance to come before this convention; amendments to our Constitution and By-Laws, on the following articles and sections will be acted upon:

Article I, Section 4, Annual Meeting—place and date.
Article II, Section 1, Annual dues.
Article VI, Section, Licentiate, or Lay minister; Section 2, Ordination; Section 3, Mediumship; Section 7, Time of day of annual dues.

Possibly there may be others and new sections added in order to make it to be of the most benefit to our Cause.

It is necessary that every local society be represented at this meeting for it is of value to all.

We have an abundance of work and need your assistance, so please be on hand. New officers are to be elected, and if in the past changes have not met with your approval be at this meeting and do your part.

See that out, and with per capita tax, are in the hands of the State Secretary not later than August 2. That will give ample time to get her report ready for the convention. Do not forget the date: August 13, at 10:30 o'clock sharp.

GENEVA PAULDING, Sec'y. M. S. S. A., 1230 Mich. Ave., E. Lansing, Mich.

OFFICIAL PROGRAM OF THE Lily Dale Assembly, JULY 12 to Sept. 1, 1907.

23. Thomas Grimshaw.
24. York State Spiritualists Association Day, Mrs. Tillie U. Reynolds, H. W. Richmond, Sec'y.

25. Mrs. R. S. Lillie.
26. Thomas Grimshaw.
27. Mrs. Tillie U. Reynolds.
28. Miss Elizabeth Harlow, Hon. Wendell C. Warner.

29. Conference.
30. Miss Elizabeth Harlow.
31. Hon. Wendell C. Warner.

1. Miss Elizabeth Harlow.
2. J. Clegg Wright.
3. Georgia Gladys Cooley.
4. George M. Brooks, Cora L. V. Richmond.

5. Conference.
6. Cora L. V. Richmond.
7. Mrs. Helen L. P. Russeque.
8. Georgia Gladys Cooley.
9. Cora L. V. Richmond.
10. George M. Brooks.
11. Helen L. P. Russeque, W. J. Corville.

12. Conference.
13. W. J. Corville.
14. W. J. Corville.
15. Dr. J. C. Baldor.
16. W. J. Corville.
17. Mary S. Howell, Laura G. Fixen.
18. Mattie E. Hull, Dr. W. M. Lockwood.

19. Conference.
20. Dr. J. C. Baldor.
21. Mattie E. Hull.
22. Oscar A. Edgerly.
23. W. J. Corville.
24. Mattie E. Hull.
25. George M. Brooks, Oscar A. Edgerly.

26. Conference.
27. Oscar A. Edgerly.
28. Pioneer Day—2:30, Lyman C. Howe.
29. Mrs. R. S. Lillie.
30. Dr. W. M. Lockwood.
31. Mrs. R. S. Lillie.

SEPTEMBER.
1. Peace and Arbitration, Laura G. Fixen, Lyman C. Howe.
2. 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.
George W. Way, August 9, to August 13.
Mrs. M. Gaule-Reidinger, August 19 to September 1.

MORNING CLASSES.
J. Clegg Wright, July 18 to August 3.
Cora L. V. Richmond, August 6 to August 10.
W. J. Corville, August 18 to 17.
Dr. W. M. Lockwood, August 20 to 31.

Mr. W. J. Sheahan's School of Vocal Music, Friday, Saturday and Monday.
Mrs. Sarah T. Borer's Cooking Classes, daily, August 5 to 17.
Mrs. Francis Baker's Classes of Arts and Crafts, daily, during August.

Dancing Classes, Monday, Thursday and Friday.
Thought Exchange, Wednesday and Saturday at 8 p. m.
Special Seances, Monday, Wednesday and Friday evenings.
Forest Temple Meetings, 9 a. m. 4 and 6:30 p. m.
Children's Program, at 3 a. m.
Band Concerts, 9 a. m. 1 and 7 p. m.
Card parties Monday evenings.
Ladies Bazaar, Thursday evenings.
Special Entertainment Tuesday and Friday evenings.

Entrance Fee—25 cents week days, and 25 cents on Sunday—Daily Ground Fee 10 cents—Season Tickets, \$4.00.
Reduced Rate Round Trip Tickets on all roads west of Chicago and St. Louis and West to Boston and New York City. LAURA G. FIXEN.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of lectures and discourses on religious and theological subjects. Cloth binding, 600 pages. Price \$1.

LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

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

Lake Pleasant Camp, Mass.
This Camp opens July 28, and will continue for 80 consecutive days. For full particulars and programs, address Rev. A. F. Blinn, Norwich, Conn.

Los Angeles, Cal.
The Los Angeles Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meetings to be held in Los Angeles, from August 15th to September 15th, 1907.
GEO. E. LYON, Sec'y.
1974 1/2 E. First St., Los Angeles, Cal.

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

New Era Camp, Oregon.
The New Era Camp-meeting begins July 6 and ends July 27. For full programs, address H. H. Hazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

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

Chesterfield Camp.
Begins July 25 and ends September 1. For full programs, address the Secretary, Chesterfield, Mass. Send to her for full programs.

Winfield (Kansas) Camp.
The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAllister president; North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.
The season opens at Lily Dale, N. Y., July 12, and closes September 1. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.
Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For program and information, write to John W. Clay, Sutton, N. H.

Camp Progress.
Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 30, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.
Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlton, 955 1/2 Tacoma avenue, Tacoma, Wash.

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

Island Lake Camp.
Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

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

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

Pine Grove, Niantic, Ct.
Camp-meeting commences there July 7, and continues through the month of August.

Haslet Park, Mich.
The twenty-fifth annual assembly of Spiritualists at Haslet Park, Mich., commences August 6, and continues to September 3. For programs address E. J. Sprons, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.
The twenty-fifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information write to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Ocean Grove Camp.
The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary E. Small, South Harwich, Mass.

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

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

Wenonah Camp-Meeting.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wenonah, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wenonah, Wis.

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

Parkland Camp, Pa.
Parkland Heights Spiritualist Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fleh, Secretary, Florig Heights, Parkland, Eden, Pa.

Queen City Park Camp, Vt.
Queen City Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For program address A. F. Hubbard, president, Tyngsboro, Mass.; E. W. Smith, secretary, Tyngsboro, Mass.

dolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp.
Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars address A. D. Champney, secretary, Rockport, Me.

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

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

Mantua Camp, Ohio.
This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp.
The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; R. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.
This camp will open Sunday, July 28, and continue for 50 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Central New York Camp.
Located at Greenville, commences July 20 and closes August 27. E. L. Robinson, McLean, N. Y.; secretary, W. K. Kelsey, President, Corland, N. Y.

Spiritual Songster.
By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music; for the use of congregations, circles and families. Price, 10 cents, or \$5.00 per hundred.

OUR CHILDREN.
Hints From Practical Experience for Parents and Teachers—By Paul Carus.

In this little book "Our Children," Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first incultation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcibly illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergarten teachers. Hints as to the child's acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene and similar problems. 207 Pages. Price, cloth, \$1.00.

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Concentration, meditation and inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.
Sent complete for 50 cents.

Psychic Light
BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with 100 years of psychic light—THE CONTINUITY OF LAW AND LIFE. It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only \$1.50, postpaid.

IMPORTANT NOTICE.
Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all present and prospective Spiritualists, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.