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

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A CONCEPT OF HEAVEN.

Heaven is Located, also Other Place -Home of the Blest in Alcyone 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 bad 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. we want to rest in the heaven of heavens, where God has his throne, we will select Alcyone, but all the universe except the sun, which is hades, is heaven for those who follow God's commandments.

So says Rev. Zed Hertzel Copp. president of the Highway Sunshine Gospel Union, who has followed the announcement of his startling discovery that the sun is the home of the imp of darkness by the declaration that Alcyone, which he describes as the central planet of all known space, around which all other planets revolve, is the footstool of the Creator, where his throne has been erected. He makes the statement, he says, after a research covering fourteen years.

Heaven Is All Around.

But heaven is not confined to one particular planet, according to Mr. "Washington, this country, the 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 unison 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 Alcyone, says the reverend doctor, the Almighty rules the universe and directs the destinies of man and womankind.

The multitude of planets which revolve around Alcyone he describes as magnificent gardens, wherein dwell angels and those over whom they pre-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 palaces of brick and stone. But the solidity implied 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 everyhody is good. There is no such thing as rebellion, insubordination and reti-

"Paul says he was taken up to the third heaven and heard things not lawful for him to utter. He could he could no 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 Alcyone, of the first magnitude as to size, and said to be thousands of times larger than any other

"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 com-

For the second heaven, commonly called paradise, Mr. Copp said he had

no precise location. Astronomers Not Agreed.

Alcyone is the most brilliant star of the group known as the pleiades, which is in the constellation Taurus, and is quite conspicuous on winter evenings about 24 degrees north of the equator. Alcyone 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, in reference to which our sun, with its planets, and all other known systems, are moving, ncomprehensible period of time: but. as a general proposition, the hypothesis of any central sun is considered

too daring by astronomers.
The distance of Alcyone from the earth is immeasurable, and its size may only be conjectured, but that it And it also is probable that a ray of light from Alcyone 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 The Spirit realist's concept of the place is correct, as proved by actual observation by many seers and mediums.

Take Brady, Camp.

The Lake Brady Camp was favore July 21, in several ways, the weather being perfect. In the morning Mr B; 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 to-

In that Orient land far away, far 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 And bending o'er all, Heaven's beautiful blue,

bowers and ranges, and clear flowing streams, Excelling in beauty man's lovelies With love and with longing, in fancy

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 why 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-

turned to 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 un-

Then seek not that garden far yonder For the garden of Eden-'tis here, in the heart.

Sweet garden of Eden-dear home of Where the soul's glowing day ever banishes night, Thou art not afar in yon Orient Nor alone in the Past, veiled in mists

of old Time. Never, then, will I wander in sadness In quest of that garden. Its gates are

And the angels of glory and goodness impart Their light and their joy in my Eden O, seek not that garden in Orient

clime, Whose glories have withered and vanished with time— Whose beauties abounding made glad our fair race. And fairer than Eden was man's shin-

ing face. That garden whose glories were mentioned of old, Where innocence dwelt amid beau-Where man lived in glory of strength

and of grace, in the garden of Eden, the home of In the Present and Future, and not

in the old. That garden of beauty and grace will With its bowers of joy and its crys

talline streams, heaven of glory exceeding our dreams. O, that garden of Eden seek not far It is near, not afar, in its shining 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 Minne sota, where I had a splendid time fishing, boating, etc., with a number of my Southern friends, I stopped at Wonewoo camp, Wis. They have beautiful camp there, and splendid talent 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 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 Edgerly opened with one of his fine inspirational talks that caught the audience and made them feel as if they had found a

nome at Grand Ledge Camp. His ectures 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

ouch the soul and make one feel as if in perfect harmony with the higher I was invited to follow with messages at both services, and all were

Oscar Edgerly will give the lecture Sunday, July 28, and each day exept 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

I am to have the pleasure of follow ing 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 Saloon Element?" His talk was full of practical truths, concise and to the point.

Mr. Conant, a speaker and healer followed with a few remarks on Life and Spiritualism. He and his wife stopped for the day, being on their way to an eastern camp. He is a very interesting and magnetic speakholding his audience from start to finish with no seeming effort. The usual conferences, lectures and in the power of disembodied spirits presence of his Satanic Majesty is not Ladies' Aid meeting will be held dur-

ing the week. MARY A. BETTES. Cuyahoga Falls, O.

The Death Change and After

CHICAGO, ILL., AUGUST 3, 1907

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

For some weeks past very interesting trance itually unfolded, from the babe to the centenarian, addresses, dealing with the death change and spirit and as these each go to their own place you will 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 our 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 purosely toward a diseased organ, the thinker might bring his psychical forces to hear 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 not you awake the ignorant and vicious on your 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 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 enviconments 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 | mind diseased and the spirit oppressed; then it is -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.

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 affairshe 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 shut out of heaven by the arbitrary intervention and nity to learn, to develop, and to realize the dreams, decree of an angry God-but as he was fully ab-thopes, ideals, and impulses which inspired them here 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

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 motivesthoughts, 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 arebut the fact is they are not spiritually awake. They are in the spirit-world, it is true-you, too, are spir its 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, outwork in beauty and harmony. They are still in the world of illusions of their own creation, they yield to what they consider the in-evitable, and walt wait they know not for what— getting what enjoyment they can out of their sur-

roundings. 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 side? We strive to help them, but we cannot compeliany 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 influence 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 that help and pity, comfort and guidance, encouragement and love, are extended to assist the pilgrim

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 The newly-awakened one on the spirit side soon | 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 peaceuntil he has spiritually unfolded and attained the consciousness of his at-one-ment with those condi-

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 knowl edge 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 deliverancehigher experiences-not held in thrall by Satan, not it sets them free and gives them scope and opportusorbed with, and his interests centered upon, the 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 pleadwhat he is because of that past-and the life after ing of the spirit within, and respond to the call of death is the natural, the inevitable sequel to the the Divine Spirit to "come up higher." The exlife lived on earth. He may not be unhappy-in- periences of life, both in and out of the body, are deed, he may enjoy his life, as he did here, so long educational and preparatory, and it is the happy as he is contented with his state. Consider the privilege of each one in the progressive life through immense army of spirits who are constantly being the spheres, or planes of spiritual evolution, to translated from the outer life to the spirit world, awaken to the consciousness of this responsibility ranging from the barbarian to the civilized, from and learn to develop his spiritual powers in harthe ignorant and criminal to the cultured and spir- mony with the will of God.

"A Law There Must Be, and One That

THE PHILOSOPHY OF DREAMS.

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 im port to the children of earth.

That the law that must control these activities is but dimly understood, will be readily conceded by all and comparatively few who may read 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 carry 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 drems were con-

sidered messages from God, and those who received them were deemed worthy of reverence and respect; their words were heeded, their counsel

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 vife and the child and fied to Egypt night, through his faith in a

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 inten-

Let the earnest thinker take time to hunt up Bible facts on this sublect, beginning with Job 33:15, 16; Joel 2:28: Genesis 28:12: Genesis 31:24; Genesis 37:5, and all of Genesis 41, especially verses 1, 5, 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 mani-

festations of God's interest and presence-the proof of his love and care?

that we cannot see or take the time Few of us but will acknowledge

there is a something more than pure mental activity in these fragments that are, as it were, lifted out from the constant ebb and flow of those panoramic pictures, that seem to be forever sifting in and out of the objective mind, while it lies dormant or below the horizon of conscious

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. Upanishad philosophy gives the first cause of dreams as physical derangement, when the natural currents Prana are 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 kinds of dreams is

caused by ordinary tatvic changes, when our past, present and future tatvic surroundings are uniform in their nature, when there is no change in store for us, 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 slumber. The third kind of dream is somewhat similar to the first, the differ nce being in the nature of the effect. That is, the process of mental excite-

When the currents of life, pregnant with all sorts of good and 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 re-collected later. The purer the mind, and the freer

from the sordid 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 exc. 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 cake of And the mind, by a psychic putty. And the mind, by a psychic attribute called re-collection or remembrance is enabled to produce the pictures imprinted thereon (by Prana) when the dreamer returns to

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 increasbe affected All the coils of both mental and

pranic, are tuned together like the

ganization to strengthen ourselves for good solid work if we would perpetuite the Cause as an institution. Organized Spiritualism is growing. but we cannot come anywhere near the inflated estimate with our Consus report at present. hear from Brother Barrett upon this

T. WILKINS, Sec'y. I. S. S. A.

REINCARNATION.

There May Be Repentance and Pro-

Mrs. Ella Wheeler Wilcox, in the Hearst Journals of June 30, 1907, thus lectures an erring woman:

gression in the Spirit World.

"The mistake you have made in this incarnation, once regretted, you will you will come back next time with larger sympathies, more pity for those who are sinning, and you will be better able to help them to ligher

Now here Mrs. Wilcox as a believer in reincarnation, makes the grand misake that all Theosophists assuming that there is no chance for this erring woman to profit by her post mortem regrets. When she passes out she may see the folly of her conduct and bitterly regret it, and she may spend much time and labor 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 whereby they raise 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 may even advance herself by helping oth-

This does seem to me to be very absurd and false doctrine, inasmuch as (if the spirit can repent of herways 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, Luther, etc., and dozens of other lofty spirits; and secondly, the large mass of mankind who have passed through life without developing any spirituality, and who persistently ignore soul-progress in the

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

have to be reincarnated. I think all the descriptions of active progressive life on the spirit Have the messages ceased to come, side negative Mrs. Wilcox's concluor are we so blinded by materialism sion, and that of Theosophy. sion, 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 subtility.

Now, when Prana, having acquired sufficient strength, passes out of tune with the soul, the mental vibrations are at rest, for the mind can only work at 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 in deep slumber (see 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.

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

And soul (never sleeping), in the some within, draws to itself the facts of past events or coming ones, and imprints 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 remembrance or are re-collected when the objective mind returns to its allotted work after its season of negation.

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

But, we ask, who will interpret these messages for us? Who can explain the hidden truths, who?

Let us stop a moment and consider; was it to the riotous man, the de bauchee, the worldly-wise man, that God gave the power of interpretation? Not so; but to the man in all 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. SPIRIT 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 its wisdom and source. As we grow and unfold in the

cnowledge here and hereafter, we are being more convinced that THE WORD, THE WILL, THE WISDOM of God, vibrating throughout all space, all realms and planes, seen and unseen, is POWER, SPIRIT, and THIS is the principle that sways 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. Yet, oh! how many of us ever learn to read and heed these sweet mes-

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, Tenu.

He who is afraid of asking in shamed of learning.—From the Dan-

Regarding the Census and the Diminution in the Numbers in the Banks of Spiritualism.

POINTED FACTS.

apathy akin to death. Upon some of itualists came from. the vital issues they are not in such

so-called Spiritualists have fallen.

to return and commune with friends in our midst, even in imagination. a mortgage on anyone, nor can it upon the mortal plane, we can safely We must depend upon reason, love claim a patent on the phenomena, upon the mortal plane , we can safely

entists, Presbyterians, and even Cath- ficient functions to bring great results. olics, but this would be unfair to

failed to reach a showing upon the isn't necessary to "fepent and be baptoness." These old leaders do not depend Census books, anything near the show-tized to be sayed," We lack the conting of the general estimate of 17 years pulsory methods that organized all them on the move from week to week ago, it would seem futile to estimate the orthodox churches in the land; or year to year, but the numerical standing of Spiritual—we have nothing to righten them standing of organized Spiritualism design.

If we are to include all who believe is in the hands of a trust and the its increase in numbers.

We have done well against a defiant those churches which are organized opposition, but we are not discourand their numbers counted and aged, for truth is our foundation. We known. This would be stealing from are only a little tired, because of the the ranks of organizations to enlarge indisposition of Spiritualists to co-It is natural to believe that Spirit- the numbers of unorganized Spirit- operate to push the Cause of truth ualists are made of sterner stuff than ualism. Presumably, there is where along, but not so tired as to give up to allow themselves to large into an our past estimate of millions of Spir- the struggle so long as one individual remains unconvinced. There are enough helievers in the Some of the most prominent work a condition, but upon others they ev- principles of Spiritualism to run our ers in the Cause are not enrolled upon numbers up among the hindreds of the books of any society, and we can-

In the first place, we have discard thousands, and perhaps the millions, not accuse those of disloyalty, for they ed death from our vocabulary, but if we could find them. We cannot are doing more to enlighten the worldindeed it looks like the word would reach them through the channel of ly minds and lead them towards their have to be resurrected to express the The Progressive Thinker, which has, arisen loved ones than anyone else inanimate condition into which many at a fair esitmate of six to ten readers in the ranks; they are really making to each subscriber, though that would more Spiritualists by travelling over I do not mean to intimate that the run it over 100,000. Our responses the land on personal engagements Cause is dying, for it never was more show the lack of thorough organiza- than if they were settled into the naralive than at present, even as an or- tion, which cannot be forced beyond row confines of any association on the ganized body, but since the strent-ous efforts of Brother Barrett, and osophy. You cannot force anyone to other active workers have so signally become a member of a society, for it can call them leaders

Spiritualism doesn't own or hold

count upon many Unitarians, Univer- and moral sussion to organize Spirit- that are occurring everywhere; but salists, New Thoughtists, Mental Sci- unlism, and they have proven lief, sector see a great necessity for or-

point later. 15 Park avenue, Chicago. 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 pay ments; and if they borrow, must do so from capitalists who would give no 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 he under control of the society, or the N. S. A., but to make small loans or donations where absolutely needed by the local society possessing or erecting

There is no insistance upon their being called Temples; but may be halls, meeting-places, combination buildings, or any kind of an 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 most good. All the Spiritualists expect of the fund is that it shall be safely and judiciously handled one place to be favored; but all possible helped. Money to be placed on loan with a society for Temple purposes, when so requested, provided 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 of great benefit, and the accruing 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 prected in Washington, D. C., where now a local society is accumulating only about one hundred dollars per an num for a building.

A memorial building in Washington would become a permanent en-dowment 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

The possibilities are untold now by our dreams, for the cause of Spiritualism will expand into wondrous proportions in the coming years. Let us build it!

You have not taken my appeals for assure you that such a fund is started, and will go on to usefulness. Who will assist it? Small assistance 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 wherein to welcome 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, if a few more good and true Spiritualists will 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 perpetual possibility. Donors of larger sums, and lega-

cies for this purpose wilk 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 reace and good will on earth.

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

Any requests for information will meet with free response.

retary, 415 S. Franklin Street, Muncie, Indiana, or yours fraternally. GEORGE W.KATES, Pres't. Cheyney, Pa.

THOUGHTS

Let us not forget, when contemplating or criticising the incapacity of others less versed than we, that there degrees of learning and accomplishment beyond our present attainment; which places us conditionally, as subjects for estimation by those who are our superiors mentally. Herein is an opportunity to test our human qualities, or virtues, such as patience prudence, fortitude and justice in all conquests between right and wrong, and in all dealings with our fellow-

The service of Nature is not prompted by compensation or remuneration; looks not to a superior for reward has no equivalent in return save that of good, and the products/ resulting rom the process of its laws, in accord with 'the specific character and pur

Man deviates from Nature's plan by lemanding compensation, and expectng reward for doing, or forbearing to His ensign reads. "He whom you would retain in your service, you nust obligate with reward." 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 offort, which latter, is the What have I gained for self intel-

lectually, morally and spiritually; that has made life worth living? Experience; character; unfoldment; de velopment; soul culture, and the force of spirit 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 prac-

ticed 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 STARLIT AISLES; THAT CLAIMS THE GREAT AND GOOD OF EVERY RACE AND CLIME: THAT FINDS WITH JOY THE GRAIN OF GOLD IN EVERY CREED, AND FLOODS WITH LIGHT AND LOVE THE GERMS OF GOOD IN EVERY SOUL. -INGERSOLL.

THE NEGLECTED.

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

"Spirits ofttimes come as unbidden quests to our feast times, or minister to the soul in its sorrowing seasons. It was gala day at Leon Den preparing for the evening's joyful time of a grand Shakspearean comic or operatic performance of some of the great Shakspeare's characters.

The guests were invited-two scor 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 realms, and 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 somewhat of 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, Lill, 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 Tillie, who rested so lovingly 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 ills 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, was so cruelly taken from youth's happiness and bliss by the fearful 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 wisit. And Hannah---the oure and lovely lily, so frail and beautiful, alas! too spir-ituelle 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 oh! such a troop of spirits, which memory calls "way back from childhood days."

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

Moral: Kind reader, these lessons are for you, myself, and all, and those neglected guests, ours to receive or to deny, they come to us at all times, and all seasons, and for good, and maybe for ill. The world is full of suffering and

sorrow; we 'go heavy laden, sigh-ing, "Who will show us any good?" We mourn for our-loved ones as dead in the cold silent tomb or awalt their coming again at the last trump 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 renest old Joh's wall of sorrow "Man is born of sorrow as the sparks fly upwards." and sing Watts' doleful melody, "Ye living souls, come view the ground where ye must shortly 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, blot out the heavenly and glorious with the dull common-place of life, and these heav enly hosts of which great Saint Paul, old John Milton and all the true prophets, priests and kings have ten, 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 tru-

v 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, leve 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 beveilment; I am reminded that every mystery in the process of life, is accompanied with facts, beauty, and good, 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 dry and warm the bedrenched earth; so it is with life scenes. 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. Hulburt. On the present status of woman hhys ically, mentally, morally and spiritually. The divine law of true harmonial

"Handy |Electrical - Dictionary." practical handbook of reference con-taining definitions of every used else trical term or phrasa. Brica 35cts.

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 Profestant Observer.

A description of the forture 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 Mac-millan & 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 triffing 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

"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 every thing; 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 Senor—loosen me, loosen me and I will tell it.'

"She was told to tell it and said, 'I don't know what I have to tell-Senor, I did it-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.' She was asked why she did not wish to and replied, 'Aye! loosen me, loosen me-take me from I will tell it when I am taken awaysay 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, Senor, 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 contrary to our Holy Catholic faith. 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, 'Senor, tell me, tell me it.'

"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, Senor, I don't know.'

"Then the cords were separated and counted, and 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? Senor, put me on the ground, have I'not said that I did all?' She was told to telleit. She said, 'I don't remember-take me awaya-I did

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

go.' She was told to tell it. She said, Senores, it this suffering. Senor, you know the truth. Senores, and a prayer for mercy and penance."

recruits.

· lution '---

blight.

Come rocks and clods, with good reso-

She hath brought upon us dire desola

Up! leave old "Babylon," alone in

She is the millenium scourge and

Ye great rugged peaks, that recline

Your vigils of God's infinite love ye'll

home again,

You're to bring sweet spices,

o'er the deep; Mystical your silence over the main,

keep.
'Til He brings earth's wand'rers.

PSYCHOLOGICAL.

Rocks of the desert and clods of the

ye lay? The Master, true, calleth spirits to

rally,— The battle is on, with the dawn of

To serve as breastworks, be crushed,

walked over, And sat on, to hide your nonentity

Out on the fighting-line, not under.

wake! we are wanted for our-

olished ye would adorn some man-

sion fair; Crushed ye could nurture sweet

flowers and frmts.

each day.

density.

Prone in your silence, how long-will

A Woman Tortured in the Inquisition. | | for God's sake have mercy on me. Oh, Senor, take these things from my arms. Senor, 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, 'Senor, do you not see how these people are killing me? Senor, I did it; for God's sake let me go.

"She was told to tell it. She said, 'Senor, remind me of what I did not know. 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-miserable that I am that 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 "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, 'Senor, 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. Senor,

as the witnesses say, so 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 Escalera or Potro-a kind of trestle, with sharpedged 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 torniquet, 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, Senor, I did it to observe that Law.' She was asked what Law. She said, 'The Law that the witnesses say. I declare it all, Senor, 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. Senor. I don't know what I have to say. Oh, oh! they are killing me-if they would tell me what-Oh, Senores!

Qh, 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 there were sixteen turns, and in giving the last turn 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 broké down when stripped and piteously begged to have "She was told to tell it. Oh, oh! they are tearing her nakedness covered. The interrogatory went on, me to pieces. I have said that I did it. Letyme when her replies under torture were more rambling when her replies under torture were more rambling and incoherent than before, but her limit of endudoes not help me to say that I did it, and I have rance was reached, and the Inquisitors finally had admitted that what I have done has brought me to the satisfaction of eliciting a confession of Judaism

> For us there's no life lying alone and Sapphiress and beryls, - diamond bare, We're being called now, for needed To the All-Father's feet, casting down

your thrones, While He brings earth's wand'rers home again. Been fruitful, multiplied, replenish'd

With a race that never can Eden Obey God's Laws-and grow angels upon it. And heaven is ours on this mortal shore. W. DUNCAN. Council Bluffs, Iowa.

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THE HOME CIRCLE.

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For about a year and six months 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 tone 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 clairvovants present. An al leged Frenchman has written in French, and an Egyptian has spoken in an unknown tongue. An alleged 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 necting link, and neither spirits nor mortals have been able to produce to obtain good results at all times.

After each meeting I write from memory what was said, some of which in sentences is as follows: "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 bands to protect sensi-

tives from evil spirits, those who

brought 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 dishonor, is hell.

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

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?" An other spirit took charge of the dear one to instruct her. Some asked our prayers, and later thanked us for help given.

Clairvoyants 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 The latter said: "In time of peace

prepare for war. When in earth I had a spirit band, but was unconscious of it until I came to this side." "I was a preacher and regret much what I proclaimed as The truth is coming slowly truth. the churches. The trial 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 1752. Do what you can to, remove the dense ignorance of so Others said: "You will get mate-

rializations, 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 Pythlan Temple meeting, and the room was filled-with spirits. Spir-itualism is popular in heaven, and I think truth would be advanced on earth if it was called by some other name, because the fraud element has

Nearly all meetings confinued an hour and were dismissed by the guardian spirit, by benediction or by sing-ing "Blest Be the Tie that Binds." WILLIAM H. ANDREWS. Washington, D. C.

EPITAPH

On a Tired Maid-of-All-Work.

Here lies a poor woman who always was tired-For she lived in a house where help was not hired; Her last words on earth were: "Dear friends, I am going'
Where washing ain't done, nor sweep-

ing, nor sewing; But everything there is exact to my wishes, For where they don't eat there's no washing of dishes.

I'll be where loud anthems will always be ringing, But having no voice, I'll be clear of Don't mourn for me now, don't mourn

for me never: For I'm going to do nothing forever and ever "immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains

the address rejected by the Philosophical Society of Great Britain, with Introduction and . Explanatory Letter. Price, 10 Cents. "New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts.. Heston's drawings are incomparable, and ex-



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over the signature of "Micro," who tone among themselves, one of them is a well known member of our socie- told me that there was a good bungaty. In a private letter to us the wri- low about a mile and a half from the ter says that the story is "real, the willage which might suit my liking best authenticated and the most thrill- and requirements. It had belonged ing one that has been made public formerly, they said, to a European during the century." The teller of indigo planter who sold it to a relathe story, who saw everything with tive of the Raja and retired. If I his own eyes, is a highly educated requested the Raja to give it to me Indian, who has had a training in for the purpose of my lodgings I England, and who is a brother of might have it. one of the leading pleaders of the This proposal picked up my droop-United Provinces. The Talukdar ing spirit and I straightway went mentioned is a Rajah Bahadur, . The back to the Raja and after informing Bungalow is situated in an Oudh dis- him of the unsuitability of the hous-

research and strenuous effort to place the Indigo planter's bungalow. ghostology within the range of prac- discovered a quick look of concern in tical science, when, indeed, ghost the eyes of the Raja as soon as I seeing has not only ceased to be a made the request, and he glanced at proof of disordered fancy but ghosts me and said, "Yes, there is such a are being nightly summoned to appear Bungalow, but it won't suit you. Bebefore our eyes to be photographed, I sides, it is situated at some distance think I need make no apology for nar- from the village in an open and lonerating the following ghost story which ly spot." I, as well as everyone else who hears or reads it, must admit to be one of said at once. "But as to its suiting the most thrilling and convincing that me or not, may I see it once?" have been made public.

was talking over the evening tea, at where you should put up." a friend's house in Lucknow, with some other friends, when there en- dilapidated?" tered, muffled in a heavy ulster and an enormous comforter, a gentleman respect." The Raja looked troubled. whom our host at once recognized as as I could see, and quite at a loss an old friend of his. After the usual what to say. He paused for a few greetings and exchange of a few seconds and resumed, "But I can't kind inquiries, our host introduced ask anybody to live there for a single him to us as Baboo Dey, B. A., Ph. night, much less a respectable man D. In course of conversation on like you who is again my manager." light social topics which followed, we came to learn that our new friend my mood at the time and I persisted door between them and the hall, while was not merely a well read, but also in asking "Why?" a very well-traveled man, and was, besides, possessed of a vast store of faintest disquiet in his voice, "the gother, in a tough metaphysical fight, jection to my putting up at the bunroused our indignation. As the fight do not believe in such a thing."

is, any of you?"

our formidable antagonist

were innumerable well-attested nhenomena on record which might serve to support our contentions.

"Pshaw!" was his indignant reniv. 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."

and made us gape in wonder at him for a moment. The next, we threw cour 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 had been set down near the wall bestory at once. I give it in his own the names of the place of occurrence and its Talugdar from the public for private reasons.

The Story as Told by Mr. Dey.

join my appointment from Benares, right," and they left-My look of disappointment was, how-riousness with which the Raja had

Below is published a ghost story after conversing in an under tone

es shown to me for my residence, I In these days of vigorous psychical asked him if he could let me have they would do as I bade them, and

"The lonelier the better for me,"

"No, you need not trouble yourself A little over three months ago, I about seeing it. It is not a place "Why? Is it not habitable or is i

I don't know, but the d-- l was in

"Because," he replied with the information and experience on di- house is notoriously haunted and verse subjects and a spirit of adven- none who stop there at night is exture to be rarely met with in a gradu- pected to come out alive in the morn ate of our modern Indian Universiting." I raised my brows in an ties. What struck us more and tick- amused surprise, my disbellef in led our admiration was that harghosts was very solid. The idea of a seemed, besides, to be scrupulously house being haunted-I could have honest and truthful in what he let laughed to scorn had the Raja been about a foot and a half and, as I fall from his lips. Soon enough our my friend instead of my master. As conversation assumed a grave aspect it was, I checked the temptation and and we found ourselves all ranged to- said gravely, "If that is all your obagainst the new-comer, whose matter- galow, I would beg you to kindly have of-fact ways of putting serious things it opened and arranged for-me. I and whose outrageously materialist- tell you, Raja Shahib, no ghost will ic ideas of life and its objects, almost appear before me simply because I

nomena slipping into metempsychosis, could not consent to be a party to an we finally plunged in despair into arrangement which could not but ghostology to maintain our position. prove the death of me. But I was But here again, we met such an unex- inexorable and he at last very relucpected reverse that it almost snuffed tantly gave in and passed the necesout, at a single blow, all our hope sary orders for arranging it for my of making a stand any longer against residence.

In an hour or more I was informed "You all talk of ghosts," he said, that it was ready for my occupation "but have you seen one yourself, that and I started on foot for the bungalow. On my way, my own servant, We, of course, had to admit that an old and trusty man whom I had none of us had ever had any such ex- brought from Benares, asked leave perience, but that we held out, there 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 de-You take refuge under hearsay, rarted. I walked on and reached the bungalow at dusk. ...

I entered the compound of the bungalow through an outer gate from This almost took away our breath stood the bungalow covered with filled slanting 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 broaden into a smile as he began his hind my bed. I was too tired to inspect the house just then, although, style and manner only withholding on lispecting it the next morning I found it to-contain two large siderooms, two small side-rooms and the hall which had been arranged for mefor the night. As I took my seat in Ten years before, it was, in Septem- the chair beside the table, the Raja's- my thoughts and form my ideas to ber. 1897, that I was appointed man- men asked permission of me to go transcribe the last few lines of the ager to the estate of a well known and arrange for my dinner which they Taluqdar of Oudh and I hastened to would bring later on. I said. "All

My route lay by the Oudh and Robilk- The Raja had provided me with one hand Railway up to the Akahbarpur or two kerosine lamps, one burning in station whence I had to travel about the hall and another in the side-room thirty miles over pucca roads on an through which i had come into the elephant. I reached my destination hall. I thought the light not quite in the afternoon, and almost immedi- bright and I got up and taking out a ately had an interview with my em- candle from my portmanteau, lighted ployer, Raja, who not merely treated it and placed it in a holder on the me with courtesy and kindness, but table. The candle was a large and seemed solicitous to make my stay thick one and its pretty big flame with him as pleasant and comforta- threw a bright light around the room. ble as lay in his power. Finding me This cheered me and led me to think rather tired out after my long ride, that if I had not persisted in my rehe sent me, with some of his officers, quest for the bungalow I would have to choose lodgings for myself from been very miserable that night, inside among a few houses he asked them one of the hovels in which the Raja to show me over. I saw all one by had asked me to lodge, and I one, but they, unfortunately, looked laughed within myself at the idea of so damp and dirty that I could not such a house being called haunted deamong themselves, one of them spite all the look of concern and se- it appeared to be in complexion,

Hindus, and expected no more to see sent a shudder through my frame; a ghost within those walls than in any and even as I sat gazing at him, he 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 faucled to have seen in it and gossiped

I do not remember how long I resumed my seat in the chair and bevoices outside the bungalow towards the front door, and presently some back to me. of the Raja's men entered the room his visit to the relative. They an-

The one thing I noticed in these which they seemed to leave the place. ther developments, whatever their This was, of course; as could be ex- risk of danger. pected 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

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, "Not at all. It is all right in that beyond the other side of the table, just in front of me was the midde 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 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 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 ing at it, it vanished. This made me suspicious that somebody must be ed 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 candlelight full upon it. What could it then he? Whose was it? Was it which, some thirty straight paces off, 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 nhenomenon 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 difficuty that I could collect letter, so that it must have been more than twenty minutes before I foundmyself 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 paijamas, a black coat, and a white turban, come out through it into the hall and advancing towards me two or three steps. bend the upper part of his body low raise his right hand to his forehead and make three salaams to me with all the reverence and submission one could expect from an obedient upcountry 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 seemed to be totally expressionless. ever, noticed by the Raja's men and assured me it was. In sober truth, I that is, looked more like that of a

had taken the Raja to be as credulous dead man than of one alive. This the very percentible shaking of the ing a clue to the strange phenomena the superstitious, as most up-country unusual or unearthly book in his face table and stared down at the child I had witnessed. By and by I came turned on his heels, walked noiselessly back into the room—and vanished. lay there, a full-formed child, but for strange scenes in the haunted house. I heaved a sigh; and a greater ten seconds only, after which—it van—it was informed that the house had sense of terror than what I had felt

when the figure stood before me, took possession of me. Then the Raja's mind and for the first time I came to had vanished too. kept thinking in this strain until I think that my position was full of had vanished too! recollected having promised to write danger. But what was I to do now? danger. I inwardly swore at the man sleep, he must, I thought, be coming

Meanwhile what was I to do?

ed where it had been left in the cor- but to do his bidding. ner. I could scarcely think of eat-

Once or twice towards the end of this long torturing interval, I thought examining it with closer circumspection with a view to find out if there was any possibility of any human went up the-steps, entered the front human agency being at work, say, through some mysterious trap door in the floor or in any of the walls. But galow to the candle and sat in the I remembered that the walls were a black coat-sleeve. As I was look- all clean and whitewashed and that for how long I do not remember. I there was nothing suspicious in the had no wish any more to see any smooth bare floor, Besides, the deadconcealing himself in that room for ly look in the face of the apparition world in which I had hitherte no sort,

the purpose of playing pranks upon was the best proof that he was noth- of belief whatever. Those I had alout and any suspicions I had, completely disarmed, Even as I kept staring, the figure of a woman dressed ing as I squatted down there on the in a white sares glided out of the grass beside the candle. It must be room into the hall until she walked more than a couple of hours that up to my table, just on the opposite I sat there, cooled by the breeze and side, and turning towards me and bending her head until her chin everything around me was brightly touched her breast, she-joined her bathed. hands in an attitude of supplication. did not utter a word or make the back, I sow four sturdy fellows with slightest sound. She only stood be- huge sticks in their hands approachhead drooping on her chest as though me that they had been sent by the in shame. She stood thus for, I be- Raja at night to keep watch in the stared at her in terror, I saw that come to me, and that they had been she looked every inch an aristocratic keeping watch all night at different Hindoo lady, probably of the Kshat- points of the house. But now findriya caste, her limbs were so finely ing huzoor (that is myself) sitting shaped, the features of her face so under the fack tree, they had come delicately handsome in spite of the up to ask if I had come to any harm death-palor which also seemed to or had been frightened. This made shroud her fair complexion. This me laugh so I saw through their lie palor was, however, not so promi- at once. The fellows had .indeed,

in these parts of the country. I could come to no harm. not, however, get any clear view of her face or its expression as she kept

I tried to put to her the question-"what is it you ask?" if the Raja believe that I had got I say I tried—yes, I tried hard to frightened and so the removal was utter the words, but I could not; my made as smoothly as possible, the tongue clung to the roof of my Raja being informed that the bungamouth out of sheer terror, my mouth low was too far away from the village was all dry, and try however I might, backed by the boldness born of des- of the houses shown me on the previperation; and pity for the supplicating ous day. This was done before figure before me. At the end of five minutes in this position she turned and glided back towards the room all sorts of excuses and helped me in from which she issued, with very the removal. It appeared he had been quick but noiseless steps. There was frightened by his relatives whom he also one thing very remarkable about had gone to visit from passing the her, she walked very quickly, and as night in the bungalow, but I made no soon as she had reached the door she fuss about it, keeping a discrete siturned again and walked back towards lence all through, answering even the me with something in her arms. Be- Raja evasively when he asked me if fore I had time to notice what it was that she carried, she reached my table and, on, it she threw down a stillborn-child!

I started violently, caught the arm nail rose from siy sent at the distinct. thud of the throwing of the child and

with my eyelids opened their widest, to what I believed the root of the stoevery hair on my head and body ry, for the things I learnt appeared to standing its straightest. The child offer a satisfactory explanation of the ished! And as I looked up from the table towards the woman, who also was standing beside the table all the fears and warnings rushed into my while the child lay on the table-she

. I remained in that posture, half to my brother the result of my first I was alone, age, not even my ser- risen from my seat, my left hand had got possession of and moved into interview with the Raja and a de- vant was with me. I was expecting tightly clutching the left arm of my the house the son got convicted of a scription of my duties and responsi- the fellow to come back from his ret- chair, my feet rooted to the floor bilities. I rose from my chair and affive since ever so long. The rascal where I stood, my head turned to my getting some writing materials from was perhaps sleeping in his relative's left and my eyes fixed upon the half rigorous imprisonment. During his my trunk placed them upon the table, place, quite forgetful of my need and lighted gloom of the mysterious room, absence his young wife unfortunately when from it again come out the first gan to write the letter. I had not and resolved to teach him well when apparition—the chaprasi—and made ing khitmudgar of the house and got proceeded far when I heard some he turned up. Unless he had gone to towards me. My mind and eyes were enciente. Her husband, on his reeffort against swooning. Meanwhile, with my dinner and after placing it | Should I remain in the house or run | the figure came up to the table, took | the poor fellow when he was serving in a corner, salaamed me before de- away? No, run away I should not. It the candle up in his right hand, and out his term in fail. The reports havparting, when I asked them if they would look so cowardly after all my with his left beckened me to follow had seen my own servant return from vaunt to the Raja about my courage. him, as he advanced towards the open But even if I were prepared to risk door of the side room through which swered in the negative. I then told the shame, it was a long way off. To I had entered the bungalow. My mind them to send him to me immediately run from the bungalow to the village, now worked with lightning speed. he returned. They nodded and said quite one-and-a-half miles, and then Should I follow as I was bid, or reto rouse the men. But, whom to main where I was? If I did the formarouse? I did not know any of the er, I thought, he might lead me to Raja's men by name, nor knew where some danger or kill me. But somefellows was their look of gravity, not they lived. No, no, it won't do. I thing whispered again, so far both the unmixed with fear, and the hurry in | must stay where I was and await fur- | male and female apparitions had been rather submissive than aggressive in Thus fortifying my shaken spirits follow the chaprast now, it might anwith such poor materials, I tried to ger him and lead him to harm me: wear the best face I could upon the These thoughts flashed to me within situation. It was then about mid- a few seconds and my mind was made night and my dinner stood yet untast- up, for there was no other alternative

I followed him as he led me across ing it, much less feel any appetite the side room, and out into the open which was swallowed up by the ex- ground, through the front door and tremely uneasy sensation from which down the steps, with the candle-stick suffered. Indeed, all efforts to still in his hand. It was a bright steady my nerves proved futile and at | moonlit night and a gentle breeze was length all that remained for me now blowing which cooled my brains a litwas to keep staring at the open door the as I mechanically walked behind through which the apparition had the ghost. He made for a jack tree come out and vanished, while my which stood in front of the bungalow mind worked incessantly at conjectur- a little to the right. Reaching ing what the next act in this supernat- within three or four feet of its trunk, uual drama, of which I was the only he placed the candle on the ground, witness, would be like. And I had to pointed to me in an earnest manner wait long, about two hours, I believe, the top of the tree with his right sitting and staring at the door all hand and then bending low scratched the time, my mind distracted by the ground near the place where he countless thoughts, my imagination had placed the candle with the fingers conjuring up strange and, horris of the same hand as if to indicate that both the top of the tree and the ground at the foot had some mystery of once again entering the room and on his heels and glided back towards the front door of the bungalow. I

> door and disappeared. open air gazing at its flickering flame, fresh phenomenon from the other now thought of nothing but the morn-

reassured by the moonlight in which

Suddenly I started, as I heard some I thought she would speak. But she voices behind me, and, as I turned fore me across the table, her open ing and salaaming me. Before I utpalms foined in earnest appeal, her tered a word, one of them informed lieve, full five minutes, and as I bungalow against any harm that might nently noticeable in her face owing to been bid by the Raja to watch the the fact that it appeared to be smeared bungalow, but being mortally afraid with tumeric, as high-class Chhatri of it, had kept away and after spend their faces, while her hair, made up distance, had come to lie and tell me and parted in the middle was that they had been watching the house smoothed down with wax after the all through the night. I told them fashion of high-caste Hindoo women they were brave fellows, but I had

It was now dawn, and so I rose from where I sat and entered the hanging it down. It seemed to me bungalow in company with the fellows that she was thus mutely begging of to pack up my things and take leave me something she was ashamed to of the house; for, I was not inclined ask openly. And three or four times to have a taste of another night's apparitions. But I did not like to have and that therefore I would select one evening, my runaway servant having returned in the meantime, making 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 inof the chair with my left hand and quiries about the bungalow and its previous occupants whenever an opportunity offered in the hope of find-

passed from the hands of the indigo into the possession of a tolerably wellto-do family of the village in satisfaction of an unpaid debt. The family contracted a liaison with a good-lookboth dazed and the only thing which turn from prison, after his term was I felt working in me was a mighty over, discovered how things stood, whispers about which had reached ing been confirmed by what he saw. was to kick his wife in the stomach carriage, the child being a still-born one and the mother dying soon after. The stabbing of the offending khitmudgar was a natural sequence to this tragedy and it did not take more and Joinery than a few minutes to follow the first scene of horror. The story goes that A Practical all three, the dead wife, the khitmud- Manual. gar 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: 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 GOOD SUGGESTION.

a mournful tale to the unwary stran-

ger who might pass a night in the

haunted bungalow.

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 Devised 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 submit ted 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 waxed hotter, we were pushed from antology into the sphere of mental a long while, be persuaded to accede got on my legs at once, and snatching lently, all suppositions were knocked were enough for my nerves which had not some the purpose of playing pranks upon and frightening me when I slept. I ling which lived in the fiesh. Prespectively. had words or not nor whether the sufferer was able to sing tunefully, pro-vided 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 use ful 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,

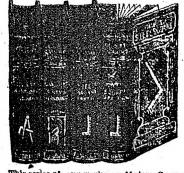
Detroit, Mich., July 17 .- Mrs. Mills Manning discovered to-day that it was she who rifled her husband's pockets as she slept, abstraced his paper money, tore it to fragments, and hid the pieces in a woodshed. She also found that she had been stealing her own silverware, which was found with the destroyed money. Police who watched the house last night, caught Mrs. Manwomen are usually seen to smear ing the night in sleep at some safe of depositing a fresh installment of their faces, while her hair made up distance had come to the results are the come to the come to the results are the come to the results are the come to torn money.-Chicago Tribune.

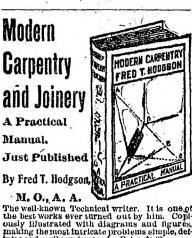
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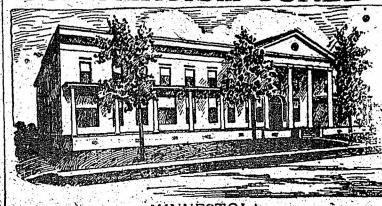
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THE N. S. A. CONVENTION. Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Bad Teaching Makes Criminals.

In the whole history of American furisprudence 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 object lesson,

Orchard, under oath as a State witness, told of his multitude of crimes. He was a wholesale murderer to begin with, followed by innumerable lesser crimes, as larceny, bigamy. conspiracy, any one of which was punishable in the penitentiary. Then, arrested and held for trial, with the gallows or electrocuting chair staring him in the face, he is taught by a professed disciple of Jesus that he can "get religion," and work out his in a future life, and as an orthodox among the self-styled saints.

monster criminal planned to turn that the author-hero-of-the-revolution, State's evidence, then labored to shift | was never a filthy person; that in stahis crimes upon innocent persons, by ture he was two thiches above the av- ported by a friend to have said: perjury, swearing he was the tool, a hired assassin, at about one hundred | an atheist he was the opposite, a very dollars a head for each victim slaugh- ardent theist. tered.

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

Were it not we were piously raised, system of religious faith, we fear some swear words would thoughtlesshelp thinking them.

An Independent Thinker Writes

- Goldwin Smith, the eminent scholar of Montreal, well known to all American readers, has lately written the New York Sun, expressing his opinion that the religious world is in a transition condition, a sopt of revolution, 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- on the beautiful lawn. A neighbor-thodoxy and heterodoxy, but only of ing woman expressed regret to see truth and falsehood. The case is urgent Between the discoveries of criticism and those of science, the latter including the complete annihilation of "I am raising men, not hay." The the geocentric illusion, the religious result is reported, she has three sons foundation on which Christian society as well as Christian hope has hitherto rested is visibly giving way. in the new theology it appears in place of the deity hitherto worshiped, the substituted, a being pervading the universe, including mun, and identified with it, but under the necessity of selflimitation that he may consciously realize his own existence. Haeckel 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 poculiar 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 philosopher that is sustained by common treated.-Mohammedan.

Progress Everywhere.

sense, and is greatly preferable to the one given us by lexicographers: "Miracle is an aureole woven simple devotion around the adored head. It does not necessarily vitiate the rest of the history, but it is incapable of rationalization.

A Misleading Author. InQuackenbos' Rhetoric, occurs the

following: "Celtic was itself an offshoot from the Hebrew or Phenician 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 own. They used the Phenician people in America use the English be largely increased by the change. . tongue.

The Phenicians, with their ships on discovered the tin mines of Scilly Islands, off the southeast coast of England. These people overran Wales, and Ireland, and left portions of their ject to unite Church and State, the language, as-they did their features, those features, are well preserved to of the Baptist whipping and expulsion this day in all the countries the Phe- from Massachusetts during colonial gain their history from the mythical Moses, with his substitution of imagination for facts, are misled, and, unfortunately, mislead others.

Our great schools of learning, until within a few years, contributed to the every form of religious faith. growth of romance. The preachers aided in misleading, by contending that the fictitious "ten lost tribes of -Israel" had wandered away from Central Asia, where they suppose they were captives, traversed 5,000 miles of desert, mountain and plane, crossng great rivers, and broad seas, and landed in Wales and Ireland. The Jews were everything, the Phenicians, with their sailors in every port, and their ships on every sea, with populous 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-Phenician Dido,-is made to appear as a man after God's own heart, and Solomon, with his multitude of wives, the wisest of men, as taught in Sunday schools, worshiped strange Gods, and did evil, building altars in high places and sacrificing to their Gods, is presented as a character for our children to imitate.

Mormonism, with polygamy, is only reflex of the Bible teaching. The Patriarchs, the prophets, and the rulers of Israel, were polygamists, the stature was gradually diminishand not one solitary word from the ing, and, continuing at the same rate, Bible, or, Jesus in opposition to it, the race was destined to become pigwas ever written, or fell from his lips. mies. These later figures, based on The object lessons of Christianity are armor, swords, door-ways, tombs, polygamous.

A Defective Maxim.

"A falsehood insisted upon is as good as the truth," was an old-time maxim among the boys. It saved

That prominent government official, believer, rescued from perdition by who, in one of his publications, debelief, his veracity is established clared Thomas Paine, "a filthy little atheist." had his attention called to Judging from the evidence, this the misrepresentation. He was shown erage man; and that instead of being

He who boasts of his determination to give a "square deal" to all, though often importuned to do justice to the discovery. It is only the interested memory of Paine, continues to imitate the clam, and keeps his lips closed.

We note with pleasure a correspondent of the Truth Seeker has expressed his determination "to force a correction of the fiction, if he has to spend ten years in digging up the evidence."

A now deceased Kansas journalist to emphasize our contempt for such a in attendance on a press association of his state related the fact that when inexperienced as an editor, and just ly fall from our pen, for we cannot 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 journalists 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 neighborthe grass trampled on and the roots destroyed. The good mother replied: "I am raising men, not hay." The who would be ornaments in any so-

"Boys will be boys wherever they be," is the refrain of an old-time bal-Creator, Father, Ruler and Judge, is lad, but the place for them, particularly 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 worthiest objects of philosophy. Vol-

Let none of you treat his brother in way he himself would dislike to be

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

filled chairs. Brown University, in Rhode Island, s an old institution under Baptist management. It has gradually outgrown its swaddling clothes until it has petitioned the legislative authority to amend its charter so as to make as Hebrews had no language of their it non-sectarian. It is said there is a mercenary motive underlying this tongue, and the Phenician characters desired revision of its charter. It in writing, just as English speaking does not matter. Its usefulness will

The Baptists have usually been classed with the most bigoted of the every sea, the parents of commerce, Christian sects, but we have observed through all the years the preachers were engaged in trying to get God in the Constitution, with the final ob-Baptists have been with the opposiwith the people. That language and tion. They probably still remember nicians visited. And scholars who 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

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 average dimensions found no suit large enough to fit either of them in the great collection of Samuel Meyrick. The head of the oriental saber will not admit the English hand, nor the bracelet of the Kaffir warrior the English arm. The swords found in Roman tumuli have handles inconveniently 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 statements made by Homer, Aristotle and Vitruvius represent six feet as a high standard for full-grown men, and the irrefutable evidence of ancient doorways, bedsteads and tombs proves the average size of the race certainly to have diminished in the modern days. -The Hospital.

It was only a few years ago, figures based on enlistments in European armies for a considerable period, showed seem 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 This will save him from punishment them from many a merited whipping. 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-

"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 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 sectarian book so full of contradictions would have no standing in the literary world.

ous promised in

Quotations From Thomas, Paine. A continual circulation of Hes among those who are not much in the way of having them contradicted, will in time pass for truth; and the crime Mes not in the believer but the inventor.

Eloquence may strike the ear, and the language of sorrow draw forth the tear of compassion, but nothing through his blandishments, exerted a can reach the heart that is steeled powerful influence secondary only to 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 condemned 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

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 he public as supporters and expounders of what is termed the Philosophy of Spiritualism, are you, able and willing to answer a simple question?

The question may seem too simple to some of your to call for your answer, and yet at is firmly believed were such answer to be made, intelligently, clearly, and with truth's convincing explanation, much good would e 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 nev 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 and making itself known to

Is not this substantially the basis of what is known as Spiritualism? If not correct, what IS Spiritualism?

and entering into comunication with

through media, the children of earth

These questions are made solely for the purpose of obtaining an unquestionably true and certain defini-

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

The writer hereof recognizes no religion higher than Truth, and therefore 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, personal belief not making a fact of what is not a fact, and vice versa, let it be frankly admitted that spirit eturn, and communion with spirits departed from earth life, may not question is solemnly asked of you as to what benefit a knowledge of and the existence of such fact is to hu-

Many there are, learned, and of prominence and standing in the creedal churches which they represent, who do not deny the possibility of spirit return and communion with them, but in the making of the admission they hasten to say that such spirits are of; evil only, and they, warn humanity, and especially their own following, not to have anything to do with Spiritualism lest most grave detrimental results follow to themselves. is

A certain cult representative of occult teachings, and of not an insignificant standing in the world of thought of to-day, claiming Truth as the only thing sought after, and devoid of any sectarianism, through its representative head says that it "does not teach or endorse hypnotism. OR ANY PSYCHIC PRACTICES; but on the contrary, protests against these and points out the terrible dangers attending them. It asserts most emphatically that they do not lead to true knowledge, nor to a true under

What have you teachers and expounders of Spiritualism to say in answer to the foregoing two object-

You will concede that to those who are yet in the primary school of spiritual thought; such positive assertions on the part of Spiritualism's opponents, leave room for uncertainties, and act as a deterrent to timid seek-

In line with kindly and dutiful act toward such, will you not give an answer to the question: of what benefit Spiritualism is to humanity and let 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 Heaven is located on-the Star Alcyone, and Hell is located in the Sun. How he found it out is not known, but we presume it was revealed by his inner con-

sciousness. And now comes the Rev. S. S. Hilscher, who, on The Chautauqua platform at Waterloo, Iowa, assailed the prevalent conception of the devil. He pictured him as a beautiful, seductive personage, with subtle qualities 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,

that of God. This brings up again the query, who 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 destructive to humanity, why does not Godkill him and put an end to his pernicious influence? What a "God's mercy" that would be to mankind-

wouldn't it? !!

Howeyer; under the influence of modern thought, and especially the influenceof of Modern Spiritualism. many pleachers of the more progressive sort, are discovering that there is no Devil, no Hell, no Heaven nor God of the old orthodox type.

Heathen Philosophy.

Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. 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 encouragement does more. Goethe.

The World Has 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.

We are sending out 14 Books by leading authors, for the nominal sum of \$4.40, postage prepaid.

Her claim is borne out by the assertion of Dr. C. W. Americe, once a practicing physician of Springfield, who declares that he witnessed the property of the p We have sent out by mail tons of these books, establishing the nucleus of a library in thousands. of homes. Never before in the history of the land the leaders of the church of the world have such prices been given. The Progressive Thinker has led, and is now leading in Spirit, which meets in their home in Andrew street. Their daughter, Minnle, was the wife of Dexter Graves at the time of her death. The instance all things that pertain to Spiritualism and Occult.

Subjects. Every Spiritualist Camp meeting should take an interest in getting subscribers for the painting of her portrait is told by pr. Amerige 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 of Springfield, who could not possibly come to Lily Dale, owing to her ill health.

Before I left Springfield for Lily Dale

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Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten -Ghost Land, Spiritualism, Occultism, by Mrs. EmmaHardinge Brit-6-The Next World Interviewed, by

Mrs. S. G. Horn, w most remarkable 7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare

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Ignorance the Parent of Popular Ideas Had there been no volcano with a sulphurous flame, there would have been no hell for the preacher to

threaten sinners with. Is it not probable the optical illusion of the mirage, common to observers wandering in desert regions, first gave rise to the idea of a heaven just above the clouds? If not a New Jerusalem what was it? Philosophers in Bonaparte's army, when in Egypt, about a suffers from heart trouble, took treathundred years ago, were the first to ment from a medium on Curtis Street. explain how, the natural phenomena were produced. Captain Scoresby, sailing in the polar regions in 1822, was horrified to see an inverted ship sailing in the air, but he soon discov-

Off With the Hats.

ered it was the reflection of his fa-

ther's ship 80 miles away.

A Kansas editor advances the following convincing argument as a reason why women should take off

their hats in church: "Ladies should take off their hats in church. No preaching can inspire made this heautiful devil? Did God a man who is looking into a lopsided aggregation of dead birds, stuffed weasels, chameleon skins, ribbons, heads, sticks, straws, corn tassels and thistle-down. It makes a sinner feel as though he were lost in the wilder-

> After the Devil Dodgers. By their own confession the Devil

12 1 1

Dodgers are perfectly useless. They take our money, but they do little else. Honesty would make them disband. But they will never do that. They will have to be cashiered or of the World's Fair buildings. Later starved out by cutting off supplies. he came West, where all trace of him The real truth is, they never were was lost.—Denver Post. useful. They were always parasites. They gained their living by false pretenses. They dodged an imaginary enemy. The Devil is played out in manacles, getting the brain, out of educated circles. Presently he will educated circles. Presently he will filling the world with mercy, justice be laughed at by everybody. Then and joy.—Robert G. Ingersol. the people-will dismiss the priests, When we have but the will to do it, and there will be an end of Devil-Dodgers.-G. W. Frost.

Much of the religion to-day is only respect for the religion of the past.-Investigator.

than the philosopher forging a learned grance, the last is the parent of ado-apology for his chains.—Rossitter.

terms mentioned above.

TELLING THE FUTURE.

Medium's Prophecy Camo True-Inherits Fortune of Long-Missing Father. In the remarkable fulfillment of a

prophecy of a medium, Mrs. Helen Carroll, wife of S. W. Carroll, employee in the St. James Hotel, Denver, Col:, has inherited a large fortune from the father, Thomas Moran, missing for more than fourteen years. At that time the medium predicted she

would receive a large fortune in the diamonds, turquoises and pearls, and near future through the death of a some of gold, enriched with fine trace-near relative, living not far from ries. The halo floats above the waved Denver. Mrs. Carroll paid no attention to the prediction, for she knew of point is not perceptible. no relative possessing any considera-ble means. A few days ago. while out at Manhattan Beach, she saw in The Post a brief notice of the death of Thomas Moran in Douglas, Wyo. Thinking it might be her missing father, Mrs.

tention was to see that he was proper ly buried, if the relationship was established. What was their surprise to learn that Moran had not only left considerable property, but had willed it all to his favorite daughter, Helen, now

Carroll had her husband telegraph to

Douglas. They had no idea Mr. Mo-

ran was a man of wealth, and their in-

Mrs. Carroll.
Mr. Carroll has employed an attorney to look after his wife's interests. although no legal difficulties are anticipated. They reside in the Rosslyn annex, Welton street. Moran was crushed beneath the

wheels of a heavy wagon so badly one of his legs had to be amputated. On recovering from the anaesthetic the shock of realizing his leg had been amputated killed him. At the time of the disappearance fourteen years ago, Mr. Moran lived

The glory of science is that it is freeing the soul, breaking the mental

to Chicago, where he built a number

that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!-Peter

Kropotkin.
In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but A fool in revolt is infinitely wiser the first wonder is the offspring of ig-

MOST REMARKABLE.

Spirit Hands Painted Her Daughter's Portrait.

witnessed the appearance of the painting on canvas, without the aid of hu-man hands. Mrs. Sackett and her husband, Den-

Before I left Springfield for Lily Dale, Mrs. Sackett gave me a pair of gloves that had been worn by her deceased daughter while on earth, and whose portrait she desired; she also gave me a sealed letter which was not

opened until after the portrait was received, I, myself, opening the letter. "I thoroughly examined the canvas and magnetized it myself. The elder Mr. Campbell pinned the gloves upon the canvas, which never left our sight. should here mention a strange circumstance in regard to the gloves. After having sat a short time we noticed a peculiar and bright light emanating from the gloves and they seemed to rise from the canvas again and again. We then noticed a faint outline of the face and gradually it grew fuller and fuller; another strange thing we noticed was bright flashes of light dashing across the canvas that played more fully about the forehead than any other part. know it was impossible that any artificial light could have been introduced while I sat with Mr. Campbell, holding his hands-and facing the canvas

in a lighted room.
"A wonderful and convincing test here occurred. The spirit, speaking through the guide, Alice, gave her name in full, which was unknown to any of us, and said her vavorite flowers were roses, and desired some roses to be placed near the canvas, which was done. While we were sitting there we saw the perfect resemplance of the roses come on the bosom and in the hair of the spirit portrait. I should state they were perfect facsimiles of the roses we had placed

near the canvas. "To please her mother, she said she would have some lace painted over her shoulders like she had made before she passed away, and it would be recognized by her mother. She also said her mother had the lace she had made over a picture at home

"There were many other tests given which we knew nothing of at the time; but after writing Mrs. Sackett, she informed me that the roses, the lace and the names given were perfeetly correct.

Another strange thing among the many tests given was: The Alice, spoke of a cat, described it perfectly and kept telling the cat, which she called Pussy, not to get too nearthe canvas; she also asked one she called Louie to take the cat away. I have since learned from Mrs. Sackett that the description of the cat was perfect and it was the favorite cat of her deceased daughter. Louie is the name of a gentleman the deceased was engaged to; he, too, has passed away. All these facts were unknown to any of us until I had ett, and which facts were all con-

firmed by her. "The portrait is in oils and perfect, the coloring exquisite; it was some days before it was dry enough to handle with safety-Boston Post.

WOMEN AND ANGELS.

"Real Angels" in Chicago-Clubwomen Tell Why They Will Will Get Wings.

Chicago women can become angels. They are just as eligible for wings as men, according to Chicago club wo-"Halos" for Women.

In fact, they are even weating "hanow in Paris. The fashionable nissing for more than fourteen years. halo is a slender circlet of gold or fila-A short time ago Mrs .Carroll, who gree silver attached to a back comb, which holds it in place on the head. The halos are of various designs, some being made of precious stones,

> hair, and from the front its fastening How will the halo adjust itself in Chicago or Chicago to the halo Just what is to be expected is a ques-tion. For Paris, having started to borrow from heaven—earthly things being already passed, we can expect to see ourselves dressed, as saints by the new year, with halos atop of marcelled curls, and sandals, a la Mary,

Garden, on our feet. Listen to what the local femininity has to say about the declaration of the ministers at the Methodist meeting at Chester Heights, Pa., that there

could be no female angels: "The idea that women cannot be angels is quite ridiculous," declared Mrs. Grower. "The proof is that wo-men are angels now—I mean the majority of them-and they undoubtedly will go on being angels forever. Here in Chicago, and all over the country are plenty of women who are angelsall the men have to do is to use their eyes and brains to see that. I don't think the sex, therefore, need have any cause for worry over the news.

from Pennsylvania."
Mrs. John Worthy, chairman of the art and literature department of the Chicago Woman's Club, also rallied to

the support of her sex.
"It may be that no records exist of in a small fown in Kansas. He went female angels," said she, "but that is no proof that female angels do not

exist.
"I don't know whether any people but if we at all will become angels, but if we are to do so then I am sure women have quite as good an opportunity as men. There certainly will be a large representation of women among the angels. I do not make any claims as to which sex will be in the majority, but some women will be there without doubt. I see no cause for pessimism/

over the angelic future of my sex. Female Saints? Oh, Yes! It should not be forgotten that there are plenty of records of female saints even if records as to female angels are lacking. Besides that, many women nie saints even on earth to-day."-Chicago American.

International Peace From the Standpoint of the Higher Thought

Address by Mrs. Cora L. V. Richmond at the "Circle International" The Hague, Holland, June 26, 1907.

Introductory Remarks by the Chairman.

Ladies and Gentlemen:-It is my pleasant task to introduce one whom you have seen here before other congress has dispersed.

on several occasions and some of you have heard . The underlying principles of n one or two occasions. It is a curious fact that you will find people whom everybody knows through great movements, and whom nobody knows outside of those movements.

I do not say that nobody knows Mrs. Cora Richmond at The Hague. Some of you do. But there are very few people who have any idea of the position which the lady who will address you holds and has long occupied in the United States of America. Pray do not mistake me in imagining that Mrs. Richmond is a politician. She has never, so far as I know, been in politics; has never been a candidate for president of the United States. The advantage of a monarchy over a republic you can appreciate here in Holland, because, as you know, your present sovereign is a queen, but in the lifetime of the oldest of you, who has come across a republic which allows a woman to be a president? I think that outside the range of politics in America there are great fields of work that are exceptional fields of thought and question-fields in whatever is extraordinary and new. How prodigal many Americans butes. We are nearer, we hope, in all the world to are in the production of new fields of thought. I the Sermon on the Mount than when it was uttered American unless he be a native of Chicago or New York, or lives in one of those cities. I think, as a rule, a person in Chicago is quite as much interested | proposition is to find the great heritage of the human in what goes on in Hindustan as in New York. In Chicago, which is a world in itself, Mrs. Richmond has held a high position for a long time. Mrs. Richmond belongs to those gifted mortals who are highlyinspired or who have been reincarnated many times human being. When that begins its sway we shall a more advanced mind. This being so, you may call it psychic, you may call it Spiritualistic, you may -the fact remains that certain persons can see and in the presence of a superior being.

Mrs. Cora Richmond has been, and now is, pastor of The Church of the Soul, in Chicago. She has been there—take a good look at her—a long time. She has been pastor of that church for thirty years, or rather she has been preaching to that congregation | lionaire should offer to build a "Peace-Temple" at for thirty years. When I heard it I remarked, "you The Hague. Mr. Chairman, the millionaire has made must have begun preaching when only ten years his money by wresting it from the people by the sucold." Mr. Richmond said: "That is true. Mrs. cess of providing steel and ironclad ships of war Richmond commenced her ministrations when only When a millionaire shall return to the people some ten years old."

a trance. It is really a pleasant surprise to us that we are to have the chance of hearing this gifted has been given her to tell. Whether conscious or unconscious, there has been the same unity of thought, the same directness of purpose in the same line of psychical expression.

Mrs. Richmond is here representing many of the advanced thoughts of America, bearing credentials unions, which, with a short address she has presented lief that humanity is not, after all, totally deprayed. in person to President Nelidoff. She is now to speak upon "The Higher Thought." What that is I do not know. I know very well what the lower is. I am of individual and collective power and its oppression. sorry to say many peeople whom I meet, who think Perhaps one of the fundamental causes of war, and themselves very, very clever, dwell in the realm of one which even now threatens disturbances in Amerthe lower thought. You can easily distinguish one ica, and possibly in England, and throughout the who is in this range of thought, because he always wishes to tell you of some delegates quarreling, or something against another delegate, until the "devil's to pay." But very soon Mrs. Richmond will speak to you upon the subject of "Universal Peace from the point of view of the Higher Thought." Therefore, in presenting the highest thought and ideals of the human mind and those higher planes to which human beings tend, in a measure must exalt mankind; without further introduction I will call upon Mrs. Richmond.

Address by Mrs. Richmond.

Mr. Chairman, Ladies and Gentlemen:

so many people together at the present moment in it is that causes children to go down into the ground the name of peace. It has brought your present to work under age; whatever it is that causes them speaker and her husband nearly five thousand miles to go into the mills when they should go to school for AN IDEAL. Is it not an ideal instance that the and into the playground; whatever it is that causes best representatives of the nations of the earth conwene without arms, without guards, without display | dents may occur, to go out to earn their-bread, and of military force or power, even to profess, if that sometimes they cannot earn it by any possibility; is all they will do, even to profess to desire the peace of the nations of the world? It is the psychological moment, the culmination of many years, of Russia-not slumbering, for it awakens the revolumany centuries, of many thousands of years of the tion, which is the next question in Russia. It may best thought of the human race. If we do not know not burst forth as it once did in England in the form what the "higher thought" is, then we are not rep- of "bread riots" until such far-sighted men as Richresentatives of the highest civilization of the world; and Cobden and John Bright brought the great quesfor it is that which many recognize in the Sermon tion before Parliament and the subject was settled on the Mount; that which philosophers recognize in there before there was war, in the abolition of the the highest thought of Plato; that which Emanuel Kant emphasized in his wonderful essay on the Day of Peace ("Eternal Peace"), that the time would come when all the nations of the earth would, by mutual agreement, determine on peace instead of war. But he further said, "this cannot occur until there is a federation of nations (i. e., organization

More than to the Peace Congress, to which we offered an address, not knowing whether it would be received or not, our thought was attracted thither to this International Circle, by the enthusiasm that Mr. Stead created when he said in America, in many councils and assemblies, "we want a moral force, a representation of the people, a representation of ham Lincoln as a representative that all nations look duce an effect upon the Congress."

We all recognize the power of human thought; we true genius, and he sprung from the common people. stand shoulder to shoulder, brothers all recognize the influence that the human mind pos- You do not know when or how the great prophets and sisters, rally strangers and sesses, and we all recognize the larger influence of a of the future will spring forth. But it is the thought tion, and help make Mt. Pleasant forward the work of the world. We do not know to represent to this International Circle more than how far the members of the Peace Congress, or Con- to the Congress over there (the "Peace Congress"). ference may be susceptible to the psychology of that the prevailing power in the world should be, and ference may be susceptible to the psychology of that the prevailing power in the world should be, and us send broadcast the spirit of love, to peace, but we do know in the welcome we have received here, in the discussions of ideas by brilliant spirit over the body; the power of kindness, good minds from all parts of the world, that this center feeling and fraternity over diplomacy, hatred, scornof internationalism will prove a great psychological ing and malice.

And while the angels have looked a small building owned by the Ladies' peated articles upon spiritualism. By
in wonder at the turbulent waves of Aid, connected with the Association. Moses Hull. Price 10 cents.

"Just How to Wake the Solar Plexmonths, we can at last "gather up the purchased by the Aid last year, all us." By Elizabeth Towne. Valuable
fragments that remain, that nothing thrown into one room, extended in for health. Price, 25 cents.

is said here from day to day will produce its influence, which will continue to grow long after the

The underlying principles of peace are not in the discussions of the lessening of armies and navies, not only in reducing the horrors of war, so called, because war in any shape is horrible. The killing of human beings by one nation and by the other is the most horrible thing that can be. But there are states of war in times of so-called peace. There are oppressions that are as terrible as war. We hope before this International Circle shall be dispersed Mr. Chairman; that many of those great problems that cannot be touched by the Congress yonder, but can be discussed elsewhere, will be perpetuated and agitated until the real underlying causes of war shall be removed.

It is our belief and our thought that there is noth ing greater in the overcoming of war between nations than that which one of the greatest generals has said: "The largest conquest is self-conquest." When individuals shall be able to govern themselves they may be able to govern societies and States. Internationalism comes when people have learned that the highest attributes are the governing attrisometimes feel when in America that one is not an nearly two thousand years ago. We are nearer to the divine utterances of Plato than when they were uttered. The world grows by degrees; its ultimate race. The boutal instinct first holds sway, then the intellect must hold its sway, then comes that which is highest, which some call spirit and some call soul the DIVINE INTELLIGENCE that is in every and acquired more knowledge than ordinary mortals, find that these higher attributes are to govern our a more advanced mind. This being so, you may call daily existence. When we shall fully realize that these-higher attributes are to dominate the world call it hypnotic-you may call it any name you like ultimately, we shall be able to bring such thought to bear upon the legislatures in republics, upon parhear things that are impossible to ordinary people. liaments in monarchies, upon all governing people, Mrs. Richmond has several faculties which I do not that they will realize that the people have the right possess Therefore I naturally feel in her presence, to the largest inheritance of humanity; not only the apart from the fact that she is a woman, that I am right to self-government when they are ready, but the right to be governed by these higher and diviner qualities. That must come by education; that must come as the result of unfoldment; that must come

when genius is here by inspiration. The truth is, that it is a fitting thing that a milof the wealth secured from them, he has developed When speaking she is usually supposed to be in that which our chairman says no editor has developed: a conscience, and wishes to make such restoration of "conscience money" that will scarcely atone lady. She has remained constant to her gift, in for the wresting of these millions of money from the season and out of season, speaking the message that people by taxation for war and the destruction of people. He cannot restore the lives lost in the Spanish-American war; he cannot restore the lives lost in the Boer war, and he cannot by any process give back to the people that which has been wrested from them because of these wars. But he can help with the paltry means at his command to restore, somefrom Spiritualistic associations and Higher Thought | what, the inheritance of the people through the be-

We have said that there are other underlying causes of war than war itself. War is the outgrowth world, is that which many people hesitate to speak of, but which unquestionably is the next great question of the hour: the INDUSTRIAL WAR. When we consider that wealth is the cause of oppression; that in America we have no kings, we have no titles, we have no "classes" that should be lordly one over the other: but we have our millionaires, and a country that can produce millionaires is liable to suffer from millionaires. - A country that PERMITS millionaires is liable, perhaps, in the future to receive from those millionaires that which we have already experienced: oppression. Class instinct inheres, though it is not a dogma of our government, and when this prevails it is oppression, because the results prove that it DOES OPPRESS. When kings It certainly is not a holiday excursion that brings and queens, titles and wealth, armies, or whatever women to leave their little children to whatever acciwhatever it is that oppresses BY ANY SYSTEM is a state of warfare-like that which is slumbering in 'corn laws."

The evolution of the people to a higher standard of human thought and liberty is by such processes as shall uplift "even the least of these little ones." They are to make up the States of the future; they are to constitute those to whom you will turn ultimately for the fashioning and bearing forward of vour laws.

It is not simply among the so-called "higher classes" that the education and bearing forward of classes" that the education and bearing forward of special dates. Many have heretofore governments is to rest in the future. In America requested such a change, and the op-we have the experiment of those public schools that we have the experiment of those public schools that we have the experiment of those public schools that This will be the season when all will and restful in the Eastern States admit of people and the children of people passing have the privilege of touching the and to suggest that they or some of on and on to the highest position. We have Abraham Lincoln as a representative that all nations look to with the greatest and most devoted reverence for his worship of law and liberty, his scholarship, his those who have the thought of peace, and will pro- to with the greatest and most devoted reverence for

combination of minds upon those who are carrying of the societies we represent here, and that we come

world when these higher attributes of human nature ment for permanent arbitration, or parliament of shall be more and more obeyed and strengthened; nations, let that be celebrated as a double peace; when we have the right to enter into that inheritance that places us in possession of the best and highest gifts of the world.

This wonderful country to which you are summoned, and in which many of you live, has been rescued from the ocean, and from the encroaching rivers by patience, by the unfolding of a system that redeems it from the wild waves and devastation of nature. Is not human nature as capable of being saved-saved from the great ocean of human passions, and the desolating rivers of human ambition? Individual pride and individual avarice have been allowed to deluge the lands with their waters (of blood)-waters of hatred and strife. Will not the same patience of philosophers, teachers, sages-those who lead the world in human thought-at last-rescue humanity from the terrible sea of these great dis-

Must we always find retaliation for a wrong the only remedy? Must we always turn against the highest and best, merely because others turn toward us in anger? If "a, soft answer turneth away wrath;" if it is true that there is greater power in good than in ill-as we all believe; if it is true that whatever the name, we may worship the same infinite God; whether we are Parsees, Brahmins, Buddhists or Christians, we recognize among us all this Infinite Intelligence that guides and governs the universe-is it not true that we are all brothers?

At the "Parliament of Religions" held in Chicago at the time of the Columbian Exposition there in 1893, held in commemoration of the discovery of America, it was found when people came up from India, from China, from Japan, from all the nations of the earth, they all agreed on the fundamental principles of religion: that God is the Infinite, by, whatever name; that human lives are fraternities; that there is one God, one humanity, one divine truth of universal brotherhood. It made the small barriers of nationalities and of creeds sink into insignificance before the higher and more perfect unfoldment of the fraternity of souls.

We could but think when the Dean of Ripon was here and pronounced at last the words of peace that the church has hesitated for so many years to pronounce, that the honor was conferred upon the church, not upon "peace." But some of the best church people say, "Oh, I have sacrificed so much for such a truth, so much for the cause of peace. Friends, can we ever make a sacrifice to truth? Is it not forever an honor to stand in the public places and declare the highest that we know? Is it not our blessed privilege to be near when peace shall crown our thoughts and lives; when love shall uplift humanity to the recognition of man's relations to all men? No one can feel that it is a sacrifice to pay tribute unto Truth.

When the Anti-Slavery Society, founded for the abolition of chattel slavery in the United States of America, was to be disbanded because of the results of the terrible war that brought the liberation of four millions of slaves, someone said at the last meeting of the Anti-Slavery Society, "slavery could not have been abolished but for us." Wendell Phillips said, "slavery could have been abolished without us, but we could not afford to be outside this movement; so we must have spoken here as we have."

Beloved friends, peace will come if we are not here, if this conference of the International Circle were not held, as the brighter and more luminous of the two. Peace will ultimately come, but we cannot afford to be out of this movement. We cannot afford to lag behind our fellows. When the great work is going on we cannot afford to be idle.

We know the speech (born of the thought) that goes out in your public meetings does more to bring about this result than all the enactments of the Peace Congress with its thoughts and suggestions of disarmament or reduction of armies and navies. Let us be more intent on celebrating the great events of peace than those of war. If it shall transpire that the enactments of the Peace Conference shall be favorable to peace; if there be any agree-

let the world bring its songs, its flowers and its little children without the accompaniments of war.

We have in the United States of America the celebration of the 4th of July as the result of that war brought about by that little tea party in Boston harbor. We celebrate the 4th of July with pomp and pride, the booming of cannons and the marching of soldiers, and the telling of our great victory over England. I like to celebrate the day of National Independence, but let us have no more of the dismal horrors of war; let not any sounds of guns be heard; let us celebrate, if it is recorded, the intelligence of the nation. Let us inculcate in schools and in universities, like that which Mr. Stead addressed last evening, the value of intelligence in speaking of the peace of the world. Value the cultivation of the fraternal spirit; value the obliteration forever, if possible, of the memories of those horrible events in history that recall the use of arms and the butchery of innocent women and children, and the oppression that is the result of war.

Poets, philosophers, painters, orators and presidents alike agree as to the horrors of war.

Then let us all agree to put forth every endeavor, and all our best and highest intelligence to that end, that the beautiful ideal state shall come pictured by Victor Hugo, who said: "The time will come when you France, you Germany, England, Russia, Austria, Holland, Italy, Japan, America, all you nations of the world will clasp hands around the globe as a sisterhood of nations." So may we pray, so may we work, that all our words shall speed

Meanwhile, let the governments, the diplomats and congresses meet and take such careful steps as their fear of each other will permit. But we are not afraid of each other; we can speak the best thought that we know, even if we criticise one an-other as to methods, the agreement is that the object is the same.

The beauty, leveliness and divine order of the universe require that when the periods of storms and tempests are over, when these human passions shall have spent their force and fury, when all that is possible shall have been done in the name of war, there will rise nations like that which our country could have been if it had had power-moral power -enough to have been the advance nation in peace.

We deplore the tendency of our republic to be a great "world power" by the force of arms; we deplore most fervently the tendency to build up a great warlike nation; in fact, we deplore a standing army in a country where every man would spring to the cause of humanity if required. But while we deplore these things, we still know that fundamentally if the other nations were agreed. there would be the basis of peace in the thought of every statesman that now seems to desire war.

We must look to the future while working in the present, and we must understand that there is no high hope, no dream of poet or philosopher, no prediction of prophet, nothing in the world that has ever been thought by humanity for the unfoldment of the human race that cannot and will not be ful-

I have dreamed-and all these dusams come true-That somewhere, and sometime, over all the earth, The blessed fraternity shall be in view For which the great Christ-life had its birth.

And dreaming, there appeared from out the sky Wondrous harbingers of light and love. That said, a day of peace is drawing nigh, A power in which mankind its light can prove.

Through this prophecy all souls may be, At last a portion of that blest fraternity.

I dreamed that over all the earth Nations linked together in one accord . Shall be, breathing the spirit of higher worth, And blending in Freedom's perfect word. But net without Justice can this thing be, And Justice cannot come devoid of Liberty.

be lost." As I lift mine eyes and look, length, and a wide porch built on two

MT. PLEASANT PARK CAMP. The Chautauqua People Praise the

Camp Grounds at Clinton, Ia. -Excellent Prospects for the Camp Season.

The Clinton Chautauqua having just closed a very interesting and successful session of ten days here, are loud in praise of our camp grounds, and have done much to fell the walls of prejudice which, for some reason, has stood so long as a partial bar-rier between the park and the Clinton people. Many have learned for the first time that such beautiful grounds are so near their door, thus proving that the world is full of beauty if only we will look for it. Could they learn from the motto of a Woman's club-"nothing that pertains to humanity is foreign to me"-they would indicate a liberal policy and feel glad they have found us. In fact I think this is true of the Chautauqua people, for they have spoken for the use of the grounds for next season. and propose holding a two week's

. Many of the old cottagers are already on the grounds, and new ones are coming every day. The indications are that a glorious session is just before us. We are sorry to announce however, that Mrs. Cora L. V. Richmond was obliged to cancel her engagement with us, owing to her journey across the water, but we feel that by presenting instead; Hon. H. D. Barrett, President of the N. S. A., we lose none of our prestige and interest. A brilliant orator, a Spiritualist to the back-bone, Mr. Barrett has won a warm place in the hearts of all who

love loyalty, discipline and principle. The management adecided to offer. to the mediums the use of the pa-vilion for the 4 o'clock message services this season, thus giving wider scope to the mediums than we could possibly do by engagings; them for tion, and help make Mt. Pleasant Park second to none other in beauty and accommodations, that the truth of our eternal progression may be proclaimed unto all the nation. Let

out upon the beautiful lawn in front of the hotel, everything is green, blooming and sparking. The air is beginn below the blooming and sparking. lightful. I take it as a sign of the August.

pamphlets, addressing
MRS. M. B. ANDERSON, Sec'y

times-not visionary, but literally

Mt. Pleasant Park, Clinton, Ia.

Pine Grove Camp-Meeting. To the Editor: -I wish to call the attention of your readers to the work of the Connecticut Spiritualist Campmeeting Association at Pine Grove,

Niantic, Conne

Pine Grove is the name of the Association grounds, and it lies on the broad and picturesque Niantic river, about a mile inland from Long Island Sound. Here we have a summer community of 115 cottages of all sizes, and nearly the entire ground is covered by a well-grown pine grove The Niantic river lies to the east of the grounds, and on the north is a narrow stream, or strait, that widens out, forming quite a large cove which bounds the grounds on the west, thus giving water on three sides. The river proper (more of a bay than a river) is a mile wide opposite our grounds, and sets in from the sound about five miles, affording ideal boating and fishing waters, while the beaches in some places sandy, and free from weeds, afford splendid still water bathing, but it's salt, just the same,

as salt as the briny deep. Frequent excursions are made to the neighboring beaches and to Block Island, Fisher's Island, and other places in and along the sound. I enter into these details to let our western brothers and sisters who may wish to visit the eastern camp in August, know that this, one of the oldest and one o the least advertised of the New England camps, is one of the most beauti them, include Pine Grove in their itinerary. There are no hotels in the grove, but cottages can be cheaply rented, or rooms secured from cottagers at very low prices. It is not a grab-all summer resort. large pavilion for dancing, and a restaurant where meals are served at ordinary prices. There is no show or ostentation, and no one goes there to make money.

Our meetings are held on Sunday in the open air, where the audience ites, Inconsistencies and Blasphenies. is seated on a hill-side, under the plues. Evening meetings are held in a small building owned by the Ladles' peated articles upon Spiritualism. By

Our camp season is eight weeks blooming and sparkling. The air is beginning on the second Sunday in cleared of dust and haze by the recent July, when there are five Sundays in showers. and the atmosphere is de-

During the present month, Mrs. Sadie Hand, a lecturer and psychic who Those wishing to know more of is rapidly becoming recognized as one this camp, which opens July 28, and closes August 25, should write for as well as most able women workers, has been serving us, and too much cannot be said in praise of her work. She has endeared herself not only to the Spiritualists and advanced thought people on the grounds, but to many of the non-Spiritualists, of whom we have our fair proportion.

During August the following are to serve us: Sunday, August 4 Edgar W. Emerson; August 11, Mrs. S. C. Cunningham; August 18, and probably 23, Wellman C. Whitney.
As several of the camps do not begin their lecture season until August, visitors can spend a few days if they choose in each, but we do wish all to put in a bid for Pine Grove. I. R. SANFORD.

VALE ET AVE!

I'verthought my little thought, And said my say. My little fight is fought,-

And now, away! O, World, with steady keel Traverse the wave.

Long may, your timbers feel The pulls I gave! Feeble indeed they were,

Our weakest breath may stir The furthest star. I've done a little harm, A little good,— But never has my arm

Yet, as we are,

Done half it would. Good bye, dear Mother Earth, We've loved each other. Now for another birth,

Another mother. The secret sense I see Of shroud and tomb. The comn is for me

Another womb. And though the fates may bless, And though they damn,

Than what I am.

"Taimagean Inanities, Incongrui-

-Ernest Crosby.

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Susan Cardwell, Lincoln, Kan, writes: "I am 73 years old. I was so blind I could only know porsons by their volces. After using Actina for an One thread a needle without glasses."

Mrs. T. F. Moyle, Watefrord, Wis., writes;—"About two years ago I was takon with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent-for an Actina last April and it has taken all the infiamation out and my eyes are now well.

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

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Three choice volumes, each com: 'te in itself,
in which spirituality is related to 'varyay life
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Molecular Hupothesis of Nature:

General Survey.

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

THIS GENERAL SURVEY DEPART-AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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

Mrs. M. L. Fields of Berlin, Wis once an old-time Spiritualist of Chicago, is visiting in the city, and called 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 C. Pierson 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 Forrest Park, at Ottawa, Kan. The Ottawa Camp commences August 16, 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 garheavenly manna. There on the banks of a beautiful stream of water boating and fishing can be enjoyed by all. There are good accommodations on the grounds for eating and sleeping, but he sure and bring sheets and blankets, and enjoy a regular camp out All welcome to the beautiful Forrest 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

Ferd. C. Suhrer writes: "With the opening of fall and winter services of the Fraternal Order of Spiritualists at 406 Ogden avenue, corner Robey st., in Hygea 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 Fraternal Order to depend on luck or convenience for its talent, and as in the past, when we advertise the appearance of a noted speaker or any other prominent worker, arrangements have been completed for their services. We as Spiritualists, should not be unmindful of the fact that there are people in Chicago planning daily the downfall of Spiritualism; by making it impossible for mediums to demonstrate. The offi-cers of the Fraternal Order are also wide awake and watching pretty closely for any attempted hostile leg-islation. What would you do without a meeting to attend-no circles, 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 initiate another large class soon 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 dear reader, it takes work and constant planning to interest and satisfy the public and we need your dimes and doings. Come, add your strength to ours, and we will both be stronger. We have been asked not to abandon the Fraternal Camp idea by friends from down-Indeed 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 28, who will lecture for us in Hygeia

Mrs. May A. Price is assisting in the in her work, by giving clairvoyant ain, trying to do my work as best I tests, descriptions and names in seatile can, do not always believe all you work. Mrs. Price is open for engage ments with different societies for platform work as lecturer and test medium. Ruth will assist in seance work with her mother. Address them at Lily Dale, N. Y. Emma A. Ellis writes: "Thursday,

Hall, 406 Ogden ave., corner Robey

July 18, the Band of Harmony's summer social met at the home of Mr. and Mrs. Fresness. 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 vio-lin 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. J. Briggs writes from Decota, 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. She is well known as a lyceum work-There are a few Spiritualists here. er. Mr. Mullen is a popular young A lady medium and myself have our man. They will visit Camp Chester-regular sittings twice a week, and we field. Their home will be in the East are satisfied that we are improving and hope to do some good, as several unhappy ones have already come to us was beautiful and impressive. The and perhaps by talking to them we spirit Father of the bride made him- livery of heaven to seve the devil in, may be able to bring them into the self manifest to the writer, invoking what can we expect only the censure

ammunum freezemmennum BEAR IN MIND that the editor of MENT 18 ONLY INTENDED TO The Progressive Thinker is in no wise arrest is an outrage, andwe hope the CHRONICLE THE ENGAGEMENTS 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: "Ju-

ly 15, 1907 .- I have duly received he several issues of The Progressive Thinker. Contents are most interesting. I am glad to note that you are courageous enough to exploit the do-ings of "Rev." Hugh R. Moore, inLos 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.) T. J. McFerron, Secretary, writes

'Our noble young worker, John W.

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 a grand 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 to large assemblages of the Grand Army people, at their place of meeting, and in that way has aroused an interest in a great many who would not otherwise have availed themselves of an opportunity of hearing our Harmonial Philosophy. Brother Ring speaks for our society afternoon and evening 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 den of Edens, and be fed with the his services on the 11th of August. and then goes right on east to fill other engagement. We are making an effort to get him back with us for a part, at least, of the winter months. Our society has more than doubled in membership in the past 16 months. We had an election of officers on the 15th of July, at which there was a greater number of electors present than at any previous election in the history of the society. The officers elected are: President, C. A. Buss; vice-president, E. L. Nichelson, late of Seattle, now of San Diego; secretary, T. J. Mc Feron; treasurer, A. W. Belden, and Directors, Dr. W. H. Van Riper and Mrs. Lena Garner."

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 aching void and close up the mighty chasm that has been rent asunder in the cause of truth and honesty? Who will inspect and sort out the Spiritual ists and tie them up in bundles with wool-twine and baby-ribbon, and label them according to their merit and true value? Echo answers, Who? Hoo!

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

Minnie Eastman Hanvey writes: "The Golden Rule Spiritual Society and the Golden Star Center have conand no mediums? You can help to solidated, and hereafter, beginning prevent this by joining an established Sunday night, August 4, 1907, will hold their meeting in Star Lodge Hall, 378 S. Western avenue. Speaker for Sunday night, August 4, Nellie Kusserow. Services at 8 p. m. for notice 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. 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, Angust 4. I note in a late issue a letter from one bearing the same 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 work at Lily Dale. Her eleven-year- have thought I was in California, but old daughter, Ruth, is also assisting you see I am not, but here in Wiscon-

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. I expect 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. Fixen. "The Reality of the Unseen" was the subject of her discourse. She held the large and intellectual audi-ence, 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 lec-tures here before the W. C. T. U. of Racine. We hope to have Mrs. Fixen 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 dainty refreshments served. Mrs. Mullen is a highly cultured and prominent young lady. where Mr. Mullen is employed as a window house worker. The ceremony

his blessing upon the happy couple.

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

The arrest of Mrs. Noves 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 he friends there will rally to her assistance with money as well as sympa-

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 it has been one continual soul feast from Sunday to Sunday, listening to the beautiful in spired lectures of Rev. John W. Ring Everybody loves him. The First Spiritual Society of San Diego, under the able management of our President, Brother C. A. Buss, and the grand, harmonizing work of Brother Ring, is flourishing and growing continually. I regret to say that Brother Ring will take his departure from here sometime between August 4, and 11, but we all hope to re-engage him for the winter months, unless he should be elected President of the N. S. A.

A correspondent writes from Barre, "Mrs. Laura Cummings of Hardwick served the South Barre society the 23rd and 30th of June with good satisfaction. Her lectures were log-ical, interesting and instructive, and her readings from 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 bluff overlooking the village, which was through the efforts of Brother Lucius Colburn, now of Califor-nia, 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 here among the young people, and a great amount of ability that speaks well for the future of the Barre society. It already has a nice little amount of the rainy day, but with the well attended dances and other entertainments held' from week to week, they expect to be able to hold the meetings and meet other necessary expenses. The chapel has recently been wired for elec-tric lights, a new floor laid and the dining room is well equipped with dishes, tables, etc., and the South Barre society is neither dead nor sleeping, 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 can not answer important letters. Will do so as soon as she has sufficiently

THE WILKES BOOTH TEST.

Mrs. Margaret Gaule-Reidinger and New York ..

To the Editor .- I was much interested in reading 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 Gaule-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 state that as far as reported it is strictly true, but there was mush 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 without exaggeration, marvelous work during the past season, and we often remark each Sunday was better than the last, if possi-

Our metings have been well at-tended, our hall being one of the best in the city, and with our glorious American flag draped at 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 we not have the most-fayorable conditions for spiritual work?

It is very interesting to learn by

little careful inquiry how large a number of persons are interested in spiritual phenomena, and are having sittings in their own homes with re-sults most gratifying; but for reasons best known to themselves these sitings are kept quite private. 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 Livery of Heaven to Serve the Devil In.

To the Editor: -In a late issue of The Progressive Thinker comes the innouncement of the suspension of the publication of the Light of Truth, and. the editor's (Willard J. Hull's), renouncement of Spiritualism, and as he puts it 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 o' cakes was taunted by an Irishman with having sold his country. He retorted by

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 lay-ing to Spiritualism when, IN FACT, IT IS THE LACK OF SPIRITUALISM. When an organ called a Spiritual paper resorts to such methods as the Light of Truth has, appropriating the

A SUMMER OUTING. Best Enjoyed et Mt. Pleasant Park From July 28 to August 25.

The best peakers will occupy the rostrum, and nadiums of various phases of phenomena will do private nd public work. Flowers, sunshine and good cheer greet you through the day, while

sweltering, enervating, sleep nights of the cities are unknown. Write for descriptive booklets. Mt. Pleasant Park, Clinton, Ia. MRS. M. B. ANDERSON, Sec'y

futerest in the true spiritual workers and the cause in general?

I have some honest-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 peerless worker, in California. May you and your paper continue the noble work to purify and exalt our cause. BISHOP A. BEALS. Summerland, Cal.

LAKE PLEASANT CAMP.

The 34th convocation opened her ast Sunday with a splendid attendance at all the meetings. The week preceding was marked by interesting events, notably band concerts by the Sixth Regiment Band; a whist of ten tables given in the Temple Monday evening; a prize waltz Wednesda night, with an attendance of 150 couples, and a dramatic entertainment by Miss Bertha Bryant and others on Friday evening. On Thursday night a mass meeting was held and Hon. J. E. Kavanaugh, of Boston, addressed the property owners upon 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 "tin 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 decidedly 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 Dalley, George Cleveland, ord others, etc. made with and land, and others, she made witty and interesting remarks. On the same evening Mrs. M. L. Sanger, of Walt-ham; received her many friends, it being her birthday, and speeches music and good cheer were the order of the day. Hon, 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 Newack will start one this week. This will make the seven-teenth new cottage erected since the Our newshotel, "The Roosevelt,"

and Streeten's, Wood's and Mulyey & . Corliss' dining rooms are furnishing ample accommodations for visitors. The addugases of President Churchill and Mrs. Neitie 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, Mrs. Tillie U. Reynolds and Mrs. Alice H. Whall, the two latter accompanying -their -addresses with

message work.

We hope to have Mrs. May Pepper
Vanderbilt with its Sunday, August
11, to remain till the close 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 clair voyant to be psychometrically identifled, and the clair voyant, with the hair in her hand, described the assassina-tion of Lincoln, an event that occurred 40 years previously to the death of the

owner of the light.

I respectfully submit that this is very poor scientific evidence indeed Here it is perfectly clear that Mr. Hubbell, to whom the lock of hair was given, says he was "particularly im-pressed 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 envelope in which the lock of hair had been confined, 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 lifetime (assuming he was J. W. Booth) which had happened 40 years previously,

I once gave a look of hair from a lady friend (which I had begged for a clairvoyant test) to a medium. lady was in good health, but the clairyoyant said: "The owner of this lock of hair is suffering from brain 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 re moved in brain fever sickness some years previously." I mention this to show that the clairvoyant would (at first attempt) be almost sure to describe the person as he was when he died in 1903. It would take considerable time to

nake investigations into that person's past life. For this reason I submit that Mr. Hubbell's thought influenced the clairvoyant, neading, and it is not a test afailly. F. A. BINNEY.

San Diegon Cal.

A Study of

Elizabeth Barrett Browning.

By Lillan Whiting.

Author of "The World Beautiful," "Kate Field,"

"After Her Death!" "From Dreamland Sent," etc.

"After Her Death!" "From Death Indiana Sent," etc.

"After Her Death!" "From Death Indiana" "From Indiana" "From Death Indiana" "From Indiana" "From

as follows:
LIVING WITH VISIONS. 'Summer Snow of Apple
Blossoms;" Music-Flow of Pindar; Friends in the Blossome; Midic Flow of Phidar; Friends in the Unascen.
LOVES OF THE POETS. The Prefigured Friend; Vita Nouva; "Ohe Day, My Siren.
IN THAT NEW WORLD. Pisa and Poetry; In Casa Guidi; Florenting Days; Walter Savage Landor. ART AND ITALY Individuality of Character; The Clasped Harday Este Field's Records; Mrs. Hrowing "Death.
LILIES OF FLORENCE." Poetle Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.
For Sale at this office.

Practical Methods to Insure Success. A valuable little work, full of practical in-struction in matters pertaining to physical mental and spiritual health. Worth many times its cost. Price 10 cents:

MANONET His Birth, Character and Doctrino. By Edward Gibbon. This is No. 8 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, Events.

ANCIENT INDIA. and blame of the world and a lack of less Paper, 20 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 him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

Sunapee Lake Camp. The Annual Spiritualist Camp-meet-

ing at Blodgett's Landing, Lake Sunapee, 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 edification 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 me-

diums secured are G. W. Kates and wife of Cheyney, Pa., Edgar W. Emerson of Manchester, N. H., Mrs. Kate . Stiles of Charlestown, Mass., Mrs. Whitehead of Lawrence, Mass., and

The place itself needs no commendation or reference: the charms of Lake Sunapee are too well known All are welcome; everyone should attend; Spiritualists, investigators, scoffers and non-believers. Spirit-ualists, for it is the way to truth made clear; scoffers and non-believers, for here their armor of prejudice and bigotry will be well-tried, and in defeat they may taste victory of the highest type. THOMAS BURPEE. type. T 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 acquaint-

ances who, I am sure, will respond to this appeal, but friends, don't put it off, "DO IT NOW!" The Secretary, Mrs. Annie J. Quinn

is out of the State on 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 I expect to have a long list of Don't delay this minute, "DO IT OW," Very truly,
CARRIE M. HINSDALE.
R. R. 5, Box 61, Ft. Worth, Texas.

Taxas Spiritualists, Attention!

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 Asso-ciation 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 con solation 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. Shonts passed to spirit life at her daughter's home, 162 N. Yiew St., Aurora, Ill., July 6. was 77 years of age. She was a devoted Spiritualist, and highly respect-MRS. J. W. WARFIELD.

Passed to the higher life from his late residence, Detroit, Mich., July 17, 1907, Charles F. Baade, beloved hus band 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 being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington

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

"The Kingship of Belf-Control." By Wm. George Jordan. It-treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

"The Spiritual Significance, or Death as an Event in Life." By Lilian White ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.00.
"Spiritual Fire Crackers, Bible Chest.

nuts and Political Pin Points." /By J. S. Harrington. A pamphlet containing Discovery of a Lost Trail. By Chas.

B. Newcomb. Expellent in spiritual suggestiveness. Cloth, \$1.59. "How to Train Children and Pa-rents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents

buying this little book. Anyone that

THE N. S. A.

The Fifteenth Annual Convention of of the National Spinitualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N W., Washington, D. C., October 14, 15. 16, 17, and 18, 1997.

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

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

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

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

The Ebbitt House of Washington,

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

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

HARRISON D. BARRETT, MARY T. LONGLEY, Secretary.

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Who Can Answer

The Question, "What Shall We Do to Be why frame such sentence in thy mind,

physical and moral happiness of the beings in their relations with each human race, but if not answered it is other were compelled to live as brutes, to their misery. We know that there and now, after forty years of change are many conditions from which human life should be saved, but it first dominant traits are made, manifest. must be known from what particular The white race is reaping what it has saved. With a large majority of the of the former enslaved race will not race, when they ask this question it is remove the wrong unless it is supwith a desire to be saved from the plemented with high moral culture, result of their own acts, or from con- and generations will come and go beditions transmitted from ancestors; fore the degradation of the slavery but salvation can only come by chang- system can be removed. ing the habits of life and turning the currents of their being into a higher civilized countries are asking, "What

more earnestly asked, and the anxiety Our attention was lately called to it has aroused is not ephemeral, but those facts when listening to a lecturit has a permanency that is favorable er on that subject. The scene was to and will eventually solve the prob-lem. There is a growing sensitiveness liberty. It was in condemnation of when dealing with the question of the license system which gave the moral degeneracy, that was not known legal right to rob human life of its a few generations ago; the realization moral and intellectual liberty and then s that galvation must come from thrust its victim into the street; but those degenerate states; if they are one thousand dollars a year paid to not expelled from human society they the city relieved the dealer, according will cause it to revert back to the bar-baric state from which it has been from all responsibility, slowly emerging. There are indi-We observe that some who profess slowly emerging. There are indi-vidual sins and national sins, violations of that great moral and spirtual law which must dominate human life, or else it will come under the do- gue that it is a restriction of individminion of the lower elements of its ual liberty to prevent them from act-

units from whence all larger organ- inent domain that gives human society vation must begin with the individual, done if it does not use means for pres-for the average standard of individual ervation. The pure, the temperate, is the standard of the nation of which those individuals are need the enforcement of external law units. How futile would be the effort to compel them to be pure, temperate to abolish the liquor traffic the prac-tice of polygamy or any of the vices law that directs their life, which is suthat stand condemned before the more perior in every respect to the external. advanced conscience of civilization, if cient civilizations were destroyed?

Affe from the lower planes of being salvation, and we can be strengthened to the higher and more spiritual ones by placing ourselves in concord with is slow; imperceptible to the ordinary those higher powers.

We will not be of that class who with propriety, be asked, has human society developed up to that plane of being where they can understand and ward and move forward to the more would accept better methods if pre- exalted planes of our being. higher law they cannot dominate the a further increase, I don't feel satisthought of the world, and as long as fied." it is on that lower plane of being . It is that dissatisfaction which it will make itself manifest in acts corresponding to that plane.

present day that are striving to plant a higher civinzation 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 gloconflict waged, greater and more far-reaching than history has ever re-In the afternoon Mrs. Abble E. to thousands.

the morals of human society be main- of Grand Rapids, Mr. C. A. Barnes, of tained to that high standard that we Indiana, Mrs. Russell of Grand Ledge, all admire, when the physical condi- Mich., Mrs. Christine Oswald of Chitions of a large body of people, especially in our large cities, is such as must reflect back on the moral nature

Everything seems to favor a grandmust 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.

Well, if we are, thanks to the di-vine Father and Mother, and may we but when such things can take place 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.

but as that does not remove the cause whatever it may be and wherever it our cry for salvation is a failure. It may be found. Price, cloth, \$1.50. 10 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 philet, which contains many of the philet. 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 committed in that section is by the enfranchised race. We will neither a fill more deay the statement and 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

It is a subject fraught with great wondered at. For generations under responsibilities, for on a satisfactory answer to that question depends the atic brutalization of the race, human wrong conditions does it desire to be sown, and merely intellectual training

shall we do to be saved from the physlevery individual should have leaf and moral degeneracy produced knowledge of the power of those force by the liquor traffic? A traffic that es from which he needs to be saved has not one single redeeming feature But on that subject there is a worul in its horrible business. Legislation lack of knowledge. The inebriate, has only partially succeeded and on the libertine, the dishonest individual some of the most important points is do not realize the power of those forc-impotent. Legalizing a meral wrong es of the lower that holds them in does not make it right; the effects of their grip; if they did there would be such wrongs are just as disastrous greater and more successful efforts whether legalized or not, and of the made for emancipation. The question, "What shall wo do to be saved?" would be satisfactorlly answered.

As the years roll on, that question among the civilized races is becoming degradation.

to believe in the spiritual philosophy fail to recognize the difference be tween liberty and license. They ar ing out their desires, even if they As nations and races are composed were working degradation to human of individuals, they being the primary society. There is a law of moral ema right to protect itself, and wrong is the honest man or woman does not

What shall we do to be saved from the general desire among the nations these forces that are working for huwas to practice those vices. What man degradation? To deny that there shall we do to be saved from those are such forces would be foolish as we are such forces would be foolish, as we conditions that will, if not checked, see their operation in all phases of overwhelm our modern civilization in human society. In the political, mordisaster and ruin the same as the an- al and religious world they are made ent civilizations were destroyed?

It is a serious question, more so it has attained, human life has had to the mass of materialistic minds. than the mass of materialistic minds struggle mightly, and to-day the real realize. They do not hear the rum-struggle is not "against fiesh and bling, nor feel the vibration of the blood, but against principalities and eruptive forces, but that does not powers of darkness, against spiritual prove their non-existence. The bur-den that hears heavily on the spirits vation can only come when mankind of the more spiritually unfolded ceases to do homage to the elements minds of the world to-day is, can we of their lower life, and look upward find salvation from the horrors of for the ideal toward which they are war? Can we induce mankind to striving. The intelligent believers in adopt more peaceful methods in the the spiritual philosophy have knowlsettling of the difficulties that arise edge of the fact that while we can be helped by those who are on a plane The evolution of racial and national above us, we must work out our own

sented? It is very evident to the mighty unrest and dissatisfaction that observing mind that it has not yet ad-exists in civilized society is in-vancer thus far, although its journey dicative of progress, it is the yearning is in that direction. A few have and for that uplifting power and it causwhile they may be instructors of the es the soul to cry out, "I want to find

made manifest will be the redemption waltation of the race to a property with the result of the race to a property with the superior to the one and exaltation of the race to a plane bb, earnest men and women of the which it is now living.

HAMILTON DE GRAW.

Watervliet, NY.

Grand Ledge Camp, Michigan.

The Grand Ledge Spiritualist_Camp meeting had a most auspicious openrious coming age of which at present ing on Sunday, July 21. The morn-we only catch a faint glimpse; but huing service was devoted to an address man life must work out its destiny of welcome by Oscar' A. Edgerly, on lines that it can understand, and at which was enthusiastically received present it does not understand the by the audience. Mr. Edgerly's dishigher law. To remove the obstacles course was followed with messages by that prevent a realization of the gold- the widely known "Drummer Medien age, if our prognostications are cor- um," George A. Letford. The mesrect, there will be needed a mighty sages were accurate and most con-

corded. That demon of corrupt greed Sheets was the speaker, and as we must be destroyed, that not only had expected, her lecture was elohoards the products of wealth, but the quent, practical and soul-inspiring. actual wealth of the world, and can We have a good array of private fix prices which can bring starvation workers on the grounds this, year, thousands.

We prate on morality, but how can Mr. A. H. Finney, trumpet medium,

ly successful meeting here this year. SECRETARY.

woman dying of hunger and cold.
They had been ejected for non-payment of rent, the cause, inability to find employment. Some will probability ay, "O, you are too sensitive."

Worry, Rurry, Scurry, Flurry Cured." By the Blis ful Prophet and Wm. E. Towne. To is how to cast away worry, anxieties needless cares, by say, "O, you are too sensitive."

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dations if it does not overthrow them. peared of late years. It is scientific in We see the effects and impotently its method, profound in its logic, and cry, "What shall we do to be saved?" above all sympathetic to the truth

HERE IS LOVE.

Wby ask "O, what is love?" when in thy fulsing heart there lies that never dies?

when down within thy soul Thou knowest well that all is love, entwined in one grand whole? 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 anhungered, passing on, Despairing, hopeless in the

light of such bright dawn As holds this earth en rapport 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 thing is part within the whole, coequal 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 buds of spring, Sweet babes and lambkins, 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 put to right Thy spirit, grand, and searching for the good, the sweet, the true; While searching it will surely come

to thee-lt is thy due. Look down within the fount of life with loving, patient care, 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.

ook down within thy human soul for foot-prints 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 in passing time some new unfoldment brings. 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, greated heights, His little footsteps are the trail for thee through days and nights. His silent voice of soul to soul illu-

mines darkened ways, As yonder sun illumines earth with scintillating rays; His nectar'd lips e'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 and a picnic were held. Mary C. Vlasek was re-elected pas

tor, 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 \$14 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 im-

pressive and interesting service. there is the Lyceum (the only one in the city) meeting Sundays at 9:30. a. m., with an average attendance of

The young people's Progressive League was organized last Easter with 32 charter members: it now has over 50 names enrolled. Meetings at 6:30,

p. m., Sundays.
The Ladies' Auxiliary, known as the Sunshine Club, consisting of 83 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 enough 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

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. Vlasek, 121 East 30th, street, for the building fund, and become an honorary member of an enterprising, suc essful society, where you will find friends and a cordial welcome when ou 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 and State association to fill and return the card sent them long ago, by the Department, Every opportunity has been given us to prove by figures how many we are are incorrectly reported. Spiritualists have you the courage to stand up and be counted? If so, 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:

reflection occurred; when clairvoyant power came into activity with its visions, phantoms, dreams, oracles and reverles 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 beneld 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! realms called for, assumes through psychic-means to give, when it would But what has sobered this little face have been better to postpone for the 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, will you?" "Why, bless you, child, no. Uncle has never acted that way with you, its philosophy.

She answered, "No."
Then putting her hand into her pocket she pulled out a paper with influence used against it by the some writing upon it, saying, soberly, churches. When once it has organsome writing upon it, saying, soberly, "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 place it above the reproaches of the think what I was to write about past. Its teachings, also, shall be When I began to write, I could not accepted. help it. It seemed as if someone was using my hand, and was writing so 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 was afraid, so I thought that I would wait and show you. I did not seem afraid of you. guess it was because I always liked you so much.'

I took the paper and read the following: Why is Spiritualism, as a Modern Re-ligion, Slow in its Growth? • C

First .- Because being more attractive in its phenomenal part, people will not at once look into the philosposed, will bring a wonderful back-

set, which will have to be overcome.

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

Fourth.—Because there are two

where all standard progressive

periodicals will be kept on file, and

individual subscriptions received. Also

our libraries will necessarily be large

Vision given to the writer last May,

and immediate steps were taken to

season, so the attendance was rather

ics, criminology, or any line appropri-

ate to the purpose of the Association, I. R. SANFORD, Pres.

11 Winthrop street, Hartford, Ct.

THE WATER WITCH

It Located a Never-Failing Well.

I have read a good deal in The Pro-

water famine he said, "Well, I am

going to see what I can do for you."

He went to a peach tree and cut off

This movement is the result of a

purchasers of your publications.

I sat in my room all alone at evening twilight. Within and without a
sacred silence presented. It was such
a time when memories of the past
naturally arose; when thoughts of
the past
(1) the person actually in the spirit realms, 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, 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

> Fifth. Spiritualism will be slow in advancing in works of benevolence, are still within the orthodox church and are contributing there. These have not openly espoused the cause,

Sixth.—Spiritualistic societies will be slow in organizing into a large religious body because of the great ized, 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

accepted.
All these stages must be passed pefore this last result takes place. More will be given later. I must not weary my little lady in her first unrealized 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

And now: Are there not some truths here worthy of notice? (1) Value placed upon the phenomenal part in the establishing of a fact; (2) the importance of the study of its-philosophy (education); (3) the importance of a distinction between the two phases of spirit materializations (knowledge); (4) the import Second.—Because attracted imita- ance of a complete union of all Spirtionary phenomena, when once exitualistic societies into State and National organizations (organiza-tion); and (5) the insistance of a moral standard for the entire mem-

bership (good morals)... A close study of the above letter may solve some of the apparent hindrances which hold back many of the honest investigators. We shall be pleased to hear again from Mr. Gordon. J. L. MUSSINA.

Gordon. J. Williamsport, Pa.

THE RESULT OF A VISION A GOLDEN SHEAF. The Golden Rule Association of the United States.

To Our Friends: - October next To the Editor:-I enclose you the printed call for a meeting to organize will bring the 50th anniversary of on The Golden Rule Association of the marriage, and nearly the 55th of our United States, also a copy of the Constitution then adopted, and a copy of the Constitution then adopted, and a copy of the obligation which it is proposed In the first years we published a vol-The charter membership fee is \$1, thinking that should the time come and the charter will be open for subscribers anywhere in the United States. To all who thus become identified with the movement, full details closing years, of fruitage. A half cenof the action taken at the next regu-tury, has almost gone by, and this lar meeting, including a copy of by-laws and constitution will be sent, with a request that steps be taken to form a similar, or branch association we have entitled A GOLDEN SHEAF. in their community: When a suf-ficient number are organized, it is matter not before published, in prose proposed to employ teachers and psychics to cover the field, and keep them and verse; selections of the best senall busy. In this communication I am tences and paragraphs scattered simply outlining briefly our proposed through our various books; a new spiritual song with music; illustra-Work.
I wish to say that the successful detions of fac simile automatically writelopment of this movement will mean much for The Progressive Thinker, as ten manuscripts; photogravures of we should establish libraries and club-our home, birthplace, and brief auto-

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

The number of copies will be Unfortunately, June 5, the date of strictly limited to the number of subthe first meeting was, without escep-tion, the stormiest day of the entire placed on sale after publication. As we have reached the conclusion to on, and our first series of lectures will publish at a somewhat late date, if be held next fall, winter and spring you favor the undertaking you will No engagements have been or will be confer a favor by sending your name. made until the completion of the or- by card or letter, at once (the price ganization, September 18, but I should is not now wanted). e pleased to receive applications from

A. list of names of subscribers will lecturers and teachers along the lines of psychic science, mental science, ethbe published in the volume. We thank you beforehand for your favor in inviting our book to your homes. HUDSON TUTTLE,

EMMA ROOD TUTTLE. Berlin Heights, Ohio.

there, and the first four feet were as dry as a powder horn, but just below gressive Thinker, pro and con, in re-gard to the Water Witch, and I should of water coming straight up, and by the time we got down ten feet the wago no deeper, and that has been a nevtrary in your paper. 11 50.

In an early day, on my father's go no deeper, and that has been a never failing well for fifty-five years.

Now these are foots. I was these Now these are facts. I was there

home place, we had a well, but not giving an adequate suprity of water. Father was undecided what to do, rod won't do anything for me. We when one day a man stopped to get a drink. When he learned about the WM. SCHETH.

Sterling, Kansas.

a forked limb of one year's growth, trimmed it to suit his fancy; then he started out, circling round on the premises, widening out his circle as he went. Finally he pulled up in plowed ground, two hyndred yards by his promethy here and set want. Then from the house, and set a mark. Then ethereal phases of Spiritualism, leading he worked all round that place, but the mind onward into the purer atmos-

he worked all round that place, but the mind onward into the purer atmoshis bush would always lead him back phere of exalted spiritual truth. A to that spot. Then he told us to sink a well there and we would get plenty of fwater. Father had little faith in it, and I did not have very much, but we had to do something, and we concluded to try that place. We sust a help

THE NATURE CURE

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LIFE and REMINISCENCES Col. Robert G. Ingersoll.

By Edward C. Smith.

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OBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shake speare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator. Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had. He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As

a Lawyer his arguments were always so convincing that he won his case. He knew many things by learning and more by intuition, He was an intellectual Giant, and it is very probable that the wonderful combinations he

possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersolf, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and not have said anything but for W. P. the time we got down ten feet the walferent periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genea-brittain's strong assection to the con-ter came in so strong that we could brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work s well written, handsomely bound, and beautifully printed, All admirers of the Colonel will welcome its publication.

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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 countryy; 41 years ago it was lnaugurated. I feel I am treading on holy ground. Here once gathered the shining lights | Harlow, and enjoyed her strong, vigof Spiritualism; here the shades of our departed early workers held concourse on whose shoulders rested the burdens and sufferings of building the Ocean; sky and water meet. Ofup a rational Spiritual faith; here ten I strolled along the sands thinking
they bared their shoulders to the
anathemas and curses of the orthodox

of the early days. Where was Timothy Baker? Where his companion

othy the distributed to the companion of the sands thinking they be the sands and Methodist Christians.

ground! First at Cahoon's Grove,
Rev. Presby Clark, a man of broad pronged God and Christian Devil. understanding, put his shoulder to the hoofs, horns and tail; that he has had wheel, assisted by Mr. Thayer, a taste of that sizzling hell wherein Millerite. Next, the camp-meeting he consigned the unborn infant, the was removed to Religious. was removed to Robbins' Grove heretic, the humble Spiritualist-it There was always the Christian would be a pity to have him so bitter-Church opposers, who blocked the ef-forts of the little band. The hound-graven images of Christianity; I can ed Abolitionists sought the shelter offered by the Spiritualists, who opened the spirit sphere in the effort to find wide their doors to them. The Methodist zealots hung like

barking dogs on the heels of these struggling souls, disturbing their meetings and breaking them up.

and many others; Theophilus Baker. Watson Kelley and wife. Among the enemies to freedom and Spiritualism was a rigid church pillar by the name of Timothy Baker, who thought he was adding to the glory of God and the splendor of the heavenly courts by attacking this band of human brethren who were trying to breathe the Almighty's air of freedom without hindrance; he incited riots which broke up the meetings, riots in which

Under such conditions as these the little band passed a chaotic period, and then the camp-meeting was removed to Nickerson's Grove, and here such shining lights as William Denton, Dr. Storer, 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 spirit to select this spot bordering on the water, 41 years ago, and here it found its final resting-place.

The early mediums were pure in heart; Mrs. Hettie Clark, Mary Albertson, Susie Fletcher, Susie Nickerson White, Mrs. Typhena 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. Feebles, 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

it and she hardly developed to the onslaught; she had no time to smoothe out the angularities of the standpoint of a spiritualist ners and present her standpoint with This subject should mean a great deal artistic coloring; she took the bull by to us as Spiritualists and we should to us as Spiritualists and we should artistic coloring; she took the out to us as Spiritualists and we should the horns, desperately. I was not stop and consider, is Spiritualism fulthere, but I have read all about it. filling its divine mission to humanity? be with this sister who bled in the cause of the new revelation.

Some of the brightest stars in the spiritual firmament have graced this fault might be found with so-called camp-ground; in recent years; Colville, Christians. We draw no line of de-Jennie Hagan, Frank Baxter, Joseph

This is the first time I ever visited ple. How true 'tis, "A prophet is not with any sect. Spiritualism has its try." I might walk my home village therefore has no time to quarrel with all day with never a glad hand out-stretched in gratitude for a kind word, an uplifting thought radiated from my pen; but here, kind people munication between spirit and mor-

Liberty here and hereafter.

4. Its author speaks from the Every intelligent man and woman standpoint of one who has "had the who is seeking for Spiritual Truth personal experience and made the demonstration."

5. It presents to the world a Mor-al Philosophy so simple and exact Process of Spiritual Development that it may be understood by a child, whereby we may communicate with and yet so profound as to meet the our spirit friends without becoming deepest and most exalted demands of the human soul.

It will be sent post-paid to any ad-Department P. T.

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 orous lectures; Mrs. Clare, an old worker under a new name (Pennell). This camp is beautifully located on

zealots? Let us hope he is enjoying How that little band of struggling the glories of the theological hereafeven imagine him scurrying through 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 whole There have been hot times in the outfit?" I can even see him falling ancient history of the now peaceful into the arms of the Devil, and rub-

arwich.

Speaking and lecturing for the Ab. the Devil is better than nothing, out olitionists was Wm. Lloyd Garrison, of the whole superstitious structure; Parker Pillsbury, Wendell Phillips, in which case he would smell some Samuel J. May, Captain Ephraim thing a great deal worse than the in which case he would smell some Doane, Lucy Stone, Stephen S. Foster rotten eggs with which he stoned the poor Abolitionists; and a rotten egg is very had indeed-phew! Its horrid! EVA A. CASSELL.

Onset, Mass.

ONSET NOTES.

This Great Camp Meeting Is Now in Full Blast, With All On Deck.

.The Camp-Meeting held at this Garrison, Henry C. Wright, Foster, place was opened to-day, before one etc., were rotten-egged; riots which of the largest gatherings of many were a disgrace, a crime on the part years. Every train that arrives comes of the fanatics who represented the crowded. Every electric car is taxed theological God and the biblical Devil, to its utmost. About all the cottages and the structure of superstition are opened, the hotels are filled, and termed orthodox and Methodist chrisgives promise of one of the best seasons that this camp has enjoyed for a.long time.

To-day the exercises were opened with a fine concert given by the New Bedford Band. The book store was

officially opened to-day.

During the season The Progressive
Thinker will be found on sale and subscriptions will be taken, as this paper is to be the official paper for Onset. It will contain all the news of the meeting, it also contains all camp news from all parts of the country. Be-sides the news referred to it contains the best spiritual reading of any of our publications. Every Spiritualist in New England should support this paper, and make it a New England

The meeting at the Auditorium opened with singing by Mr. A. J. Maxham, who received an ovation when presented by Mr. J. B. Hatch, the vice-president, who presided at the meeting; ofter which Mr. Hatch presented the speaker of the morning, Dr. George A. Fuller, Chairman of the Onset Camp Meeting, and president of the Massachusetts State Association.

Dr. Fuller read a poem written by Belle Bush, "One Night," and gave an invocation. He said "It has been my custom to give an address of welcome for the opening lecture at Onset, but this year I am merely going to say, you are all welcome to old Onset, and strength.

I must not forget Victoria Woodhull; the waves of the new revelation
hull; the waves of the new revelation
you will, all have a "spiritual feast
you will all have a "spiritual feast which will be of lasting benefit to you all. He took for his subject "The out the angularities or cordinate the Spiritual Perspective of the Future present her standpoint with from the Standpoint of a Spiritualist." I have no fault to find with Spiritualism, if fault could be found sometimes with Spiritualists. I have no fault to Jennie Hagan, Frank Baxter, Joseph markation between the two, what is wrong for one is wrong for the other; what is right for one is right for the here, and I found so many kind peo- other. We are not here to quarrel without honor save in his own coun- own great principles to establish, and

thronged around me; broken voices fal, and mediumship is the avenue througed around me; proken voices tal, and mediumsnip is the avenue said: "Oh, how I have longed to see the writer of those letters in The Progressive Thinker! And you are in mediums and mediumship. I be-Progressive Thinker! And you are she! How wonderful! How your letters have stimulated and helped, me; cheered and encouraged me." Mrs. H. G. Handren (Aunt Hitty) with her many are trying to reach heaven in many are trying to reach heaven in the come other way: but my friends. plain, honest features shining with some other way; but, my friends, love and beneficence, told me how she through the avenues of mediumship had ever reached forth into space for is the only straight way. Spiritualism came to establish mediumship in Michigan States Spiritualist Associathe 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, Spir-itualism is trying to drift away from its purpose, just as 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 people 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 min-isters, so far as religion goes; therefore we have nothing to fear, for Spiritualism is growing inthe hearts

Spiritualism works in all fields of reform; it enlarges man's field of action; it places before us ideals that have never been presented be fore; 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 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 "Esoteric and Exoteric Spiritual-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 inediumship, but nevertheless she felt the Spiritualism of the future would be more from within than from without. Spiritualism is as old 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. Monday we held our first Confer-

ence, and a goodly number of people were present. The day was all that could be desired, and the Conference was of the best. Mr. Burnham opened the meeting (after singham opened the meeting (after singing by Mr. Maxham) by reading selections from Cora Lina Daniel's book, "As It Is to Be," asking through the book many questions which are of value to the masses. The questions, ha proposed, brought out many responses.

Mrs. Johnson (daughter of Moses Hull) read two selections, which were very highly appreciated.
Tuesday, July 23, Mrs. C. FannieAllyn was the speaker, and as usual she took her subject, from the audience, 'Eternal Justice." Mrs. Allyn spoke as length upon the following subjects: "What Shall the Harvest 'Concentration," and "Wireless Telegraphy."

Spiritualism means not the worship of your ancestors, nor the communi-cation 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 their 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. Allyn closed her lecture with an improvised

paem. Wednesday was Conference day again, and Mr. Maxham sang one of the finest of his songs; he is always appreciated. Mr. Burnham was asked to 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, the raps came and were distinctly heard throughout the audience, and not only were the raps intelligent, but the medium, after having the questions answered by the table, would describe the spirits around 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 a few mes. sages. Mrs. Hattle C. Mason spoke 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, an aged veteran, then came to the platform and asked the spirits to rap replies on his cane so all could hear, and they answered very clearly to

This will have to answer for news from Onset for this searc. All here send greetings to the editor of The Progressive Thinker, and all here would be pleased to greet him and his genial wife, to good old Onset.

J. B. HATCH.

THE PATHWAY of the Human Spir it, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles. nate sgain into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and Did it pre-exist and does it reincar control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages Price 75 cents; postage, 12 cents.

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tion-Annual Meeting at Landuga Michigan.

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

Article L. Section 4, Annual Meeting-place and date.

Article IL; Section 1. Annual dues. Article VI., Section, Licentiate, or Lay minister; Section 2, Ordination; Section, 3, Mediumship; Section Time of payment 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.

for it is of value to all. We have an abundance of work and need your assistance, so please be on 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 your credentials are prop erly made out, and with per Capitatax, are in the hand of the State Sec retary not later than August 2. That will give her ample time to get her report ready for the convention. Do not forget the Date: . August 13, at 10:30 o'clock sharp.

GENEVRA SPAULDING. Sec'y, M. S. S. A., 1230 Mich. Ave., E. Lansing, Mich.

(Advertisement) OFFICIAL PROGRAM OF THE

Lily Dale Assembly

LILY DALE, N. Y., July 12 to Sept. 1, 1907

JULY.

23: Thomas Grimshaw. 24. York State Spiritualists Association Day, Mrs. Tillie U. Reynolds, H. W. Richardson, F.

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

29. Conference. Miss Elizabeth Harlow. Hon Wendell C. Warner. AUGUST.

Miss Elizabeth Harlow. J. Clegg Wright. Georgia Gladys Cooley. George EL Brooks, Cora L. V

Richmond. Conference Cora L. V. Richmond. Mrs. Helen L. P. Russegue.

Georgia Gladys Cooley. Cora L. V. Richmond. George H. Brooks.

Mrs. Helen L. P. Russegue Colvine. ConferenceW. J. Colville.

0 14-yeWomaniso Day-10:30, Symosium, Mray Mary Seymour Howell. 15. Dr. J. C. Butdorf.

16. .W. J. Colville. 17. Temperance Day—2:30, Mrs. Mary S. Howell, Laura G. Fixen.
18. Mattie E. Hull, Dr. W. M. Lockwood...

19. Conference. Dr. J. C. Batdorf: 20. 21. Mattie E. Hull. 22. Oscar A. Edgerly. Dr. W. M. Lockwood. Mattie E. Hull.

George H. Brooks, Oscar A Edger Conference. Oscar A. Edgerly.

Ploneer 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. PLATFORM MESSAGE MEDIUMS Annette J. Pettengill, July 12 to 25. Mrs. J. A. Murtha, July 26 to Au-

gust 3. Georgia Gladys Cooley, August 4 August & George W. Way, August 9, to August 18. 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. Colville, August 18 to 17.
Dr. W. M. Lockwood, August 20.

to 31. Mr. W. J. Shehan's School of Vocal Music, Friday, Saturday and Monday. Mrs. Sarah T. Rorer'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 falurday at 8 p. m. Special Seances, Monday, Wednesday and Friday evenings.

Forest Temple Meetings, 9 a- m. 4 and 6:30 p. m.a -. Children's Lyceum, at 3 a. m. Band Concerts, 9 a. m. 1 and 7

Card parties Monday evenings. Dances, Wednesday and Saturday Ladles' Bazaar, Thursday evenings,

Special Entertainments Tuesday and riday evenings: Entrance Fee-20 cents week days and 25 cents: on Sunday-Daily Ground fee 10 cents-Season Tickets,

Reduced Rates Round Trip Tickets on all roads east of Chicago and St. Louis, and West of Boston and New York City. ! LAURA G. FIXEN. "Religious and Theological Works

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now fields. Price, cloth, \$2. QueenCity Park Camp, South Bur-

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 ontinue for 80 consecutive days.

For full particulars and programs, address Rev. A. P. Blinn, Norwich,

Los Angeles, Cal. The Semi-Tropic Spiritualist Assoclation desires to correspond with

speakers and mediums for engage-

ments at Camp-meeting, to be held in It is necessary that every local so-ciety be represented at this meeting September 15th, 1907. GEO. E. LYON, Sec'y. 1974 1/2 E. First St., Los Angeles, Cal.

Onset Camp.

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

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

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

Chesterfield Camp. Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

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

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

Sunapec Lake Camp, N. H. SunapeeLake Spiritualist Camp. at Blodgett's Landing, N. H., commences August 4, and closes September 1. For

programs and information, write to John W. Clay, Sutton, N. H. Camp Progress. Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June-3, and closing September 30. B. H. Blaney, presi-dent, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Ca-

bot street, Salem. Edgewood Camp, Wash. Commences July 29, and ends Aug. ... For full particulars address Geo. E. Knowlden, 955 1/2 Tacoma avenue racoma. Wash.

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

Island Lake Camp, Island Lake, August 80. 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 Suday, June 4, and con-tinues every Sunday until the last of September. Pine Grove, Niantic, Ct. Camp meeting commences there

July 7, and continues through the month of August.

Haslett Park, Mich. Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich. commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

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

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

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

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

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

Ottawa Camp.

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

vill open its camp on Sunday, July and continue every Sunday until e last of August. Elizabeth M. Fish,, Secretary, Floral Heights, Park-land, Eden, Pa. Queen City Park Camp, Vt.

lington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyends September 3. For programs address A. F. Hubbard, Dresident, Tyseal S. N. Goald, vice-president, Ran-

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 addrss A. D. Champney, secretary, Rockport, Me.

Mantua Camp, Ohio. This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further par-ticulars, 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.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass. This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Central New York Camp.

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

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

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

Vicksburg Camp.

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