he apropressive Minker.

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THE PILGRIM HOME.

Dr. J. M. Peebles, the Veteran Spiritualist, Has Returned to Battle Creek, Mich., Hale and Hearty in His Fifth Trip Around the world.

So much interest has been manitested in the travels of Dr. J. M feebles during his absence from Bat le Creek throughout the past year that we have induced the doctor to give us a more complete account than his letters mailed en route could furnish, his time being then too fully occupied to permit of his writing at as great length as his interesting experiences would have warranted. In interview, the doctor said that travel was wonderfully educational. It lengthened the chains of friendship, enlarged human nature and tended to promote the brotherhood of hu-

"The three great teachers of this age are the press, the pulpit and for-eign travel," said the doctor. "The press, appealing directly to human nature, directs public opinion, and is one of the mightiest agencies of this The newspaper has become a fireside and table companion the wide world over.

"It may surprise the reader to know that Calcutta, India, prints four daily papers in English, three dailies in Bengalese and one in Hindustani. In the principal cities of India and Caylon there are printed dailies weeklies, and monthly magazines. Being in close connection with the English press, they are posted in regard to the political and religious doings of America.

The Hindus are a very religious people, and think Americans very irreligious. They at once refer you to our holding for many years 4.000.000 slaves. They refer you to lynching and burning colored people at the stake: they refer to the slums in cities right under the shadow church steeples, and so say in trumpet tones that they do not want these christian influences of America brought to their country.

'In this they show only a partial knowledge of christianity-that is, the christianity of Christ rather than that of creeds. They claim Jesus Christ as one of their prophets. He was an Asiatic, they say, and not a western scientist, and they reminded me more than once that while Jesus had not where to lay His head' and that John's meat was locust and wild honey, Rockefeller was a billionaire and the lands were mostly owned by rich landholders. They have gathered these things largely from the English press which is reflected largely in oriental countries.

"Speaking of lands reminds me of two of the passengers on the Manuka from New Zealand who had the cabin next to mine. These were Mornion Elders who had been on a three years' missionary tour in New Zealand. With Some prejudice against Mormons, I found these elders not only gentlemanly but scholarly and broad minded. They informed me that they had solved the 'rent' businers, for 95 per cent of Western Mormons dents of the mystery of manhood.

They send out each year 1,000 missionaries to all parts of the world. These elders have no stipulated salary and they seemed so entions, and had been so self-cacrifleing -a proof, by the way, of their sincerity-that I greatly enjoyed their

companionship. "We all know that polygamy does not now exist, at least legally, among, this people. In talking with them about what they term plural marriages, or celestial marriages, they at once referred me to Abraham, Jathe patriarchs and David who were biblical polygamists, and were very careful to add that while they personally did not apthought it more honorable than for merchants and wealthy men of Amer-

The Mohammedans number in India 40,000,000, and are noted for their bigotry and superstitions. sects among the Mohammedans. The Ameer of Afghanistan is a rigid Mohammedan, and when he came into India with his court the Mohammedans, to honor him, proposed to sacrifice 100 cows. This the Hindus sternly opposed, the cow being a sacred animal. The matter being laid before the king, the Ameer, he said frankly, 'I will not permit the sacrifice of cows, that might so injure their religious feelings. If you choose to sacrifice goats you can so do, but you would do me greater honor by being good, industrious people?

was deeply interested in seeing the Ameer, and hearing his address in somewhat broken English. He is a very independent man, tall, straight as a pine, has a roman nose, sloping forehead, deep set eyes, and in his movements really has a kindly bear-

ing. "The Aighans and many of the Hindus regard Americans as savages or semi-barbarians, reminding us of the mobs, hold-ups on railways, as-sassins of presidents, etc.—Battle Creek Enquirer.

Unkind Advice.

Two Irishmen were eating their lunch, when one asked the 'Pat, an' what be you thinkin'

Pat replied: "Shure, Mike, I was a thinkin' how I would be gettin' me clothes over me wings when I would get to heaven."

You would betther be thinkin' how you would be gettin' yer hat over yer horns when you get to the other place," answered Mike .- Ally Sloper.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good

temper than to attack him in a bad one, Thomas Paine, in Crisis. Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe not being able to penetrate into what it is le believe. -- Montaigne.

Identity, or the True Self in Man.

A Philosophical Discussion of an Interesting and Important Subject, A Fair Trial for All Violators of the Law, from by Charles Dawbarn.

Every molecule in his organism is the planetary compound of intelligence, substance and energy. Even if he is an idiot, every organ has to work intelligently or he would soon die. His heart must beat, his lungs inhale and exhale air, his kidneys secrete, his stomach digest and his blood flow. He has a complete system of nerves—a regular teleand work together. If he is a normal child he will have SOMETHING MORE, and that something is SOMETHING is the object of our present study.

If we take the new-born child to pieces, we will not discover even a trace of this "something," although it may have been there from the moment of conception. We find, however, an "energy" present which will help us in our search. This energy, by which intelligence controls the little form and its organs, is so interfused with every molecule in SELFHOOD. It is a fact we cannot explain, for the organism that it does its work imperceptibly, it shows a startling limitation in the power of SELF. and without fatigue. The organs do their work, If that child is born right-handed every impress and hard work, too, sometimes for a century, yet recorded by SELF will be on the left lobe of that the child passes into manhood and old age without child's brain. And if he is to be a left-handed sensation of weariness from the work of those or mortal, it will be his right lobe that will bear that gans. When those organs do, at last, stop work, impress, But still more astonishing, there are cerand the blood ceases to flow, the human form dies, tain localities in the lobe used by SELF for his imand presently goes to pieces. So we have to look press or scratch which are so differentiated by the further for that SOMETHING we seek, which is in the body and yet distinct from the body.

we-find it? It cannot be a normal part of the pels certain organs to work, when of themselves is diseased. they would be quiet, or only move to seek sustenance. So we have found the SOMETHING we are sceking, which is in the body but not of it, and sonality we know, and sometimes love.

will, or SELF, are not one, but two distinct individ- cult and rare. uals with very different powers in one body, we are and identity, which difference puzzles so many stu-

selfhood of its own, which we now perceive is quite organs, and also this wondrous SELFHOOD. sonality.

In sleep we have an expression of manhood. Everything is present and active save SELF. There is we have been taught that a duplicate form will be even a simulation of that in the sleep-walker, but all ready to give us greeting on the other side. in every dream the intelligence becomes grotesque and distorted because the SELF has withdrawn. SELF comes and goes. It sometimes happens that the form dies while SELF is absent, but as SELF has been in the habit of coming and going, all that has really happened—that is to say, the death process-merely keeps SELF from coming back again. Since he was always independent of the body, it is bourd to suppose that death could kill him.

In order to-mark the power and the limitation of this higher and only real SELFHOOD, we will now trace a little of his manifestation, beginning with the new-born babe. If we knew enough we might go further back, perhaps beyond conception, and even into the asserted realm of reincarnation, but in this inquiry we must confine ourselves to the proveable, and so learn our lesson. We acknowledge we do not know whence SELF comes, or whither he goes. Our little real knowledge is comprised in the fact that sometimes after the body is dead, SELF can once again manifest, though always in a very imperfect manner. So far as we know he is linked to but one body in earth-life. Of course he must have a form of his own. He could not and lower till annihilation is achieved. SELF cancome and go without form, but what that form is not die, but the effect upon him we cannot even we do not know. We are told by some of these SELFS which return, and by our own clairvoyants, an organic expression through form. So, if form that a copy of the mortal form, but of finer material, continues as a sort-of duplicate of the old personality. -We presume that SELF uses that new form as he used the earth body, but, under universal law he will still come and go, because he is just what his name implies-an independent SELF-HOOD, and necessarily with a form of his own. So, of a new-born babe.

See the babe lie on its nurse's knee-just a molecule of planet life. Its own form intelligence is already there. Its little organs are assuming their several duties in adaptation to planet life and atcovers a brain with plenty of convolutions, but never or a word it can repeat itself indefinitely. That the infant, or the man, has almost no power existing within his mortal organism which can thus creexpression. Memory is thus almost entirely the work of SELF, even in that new-born babe. Professor Elmer Gates divided a litter of puppies.

When a babe is born we recognize that, like every- and some he proceeded to train, while the rest were thing else, he is a child of our mother Earth. His left to their normal activity. The interesting result bones, his muscles, his nerves, his blood, are each was that presently the brains of those he had taught and all manufactured out of planet raw material. had evolved cells that were not there in the beginning, because the untrained puppies did not, have them. The interesting fact in this experiment is the alteration of brain structure as the result of outside influence.

In the case of the babe we call the influence "outside" because it comes and goes, but it does its work from the inside, and is always limited by the phone system, enabling his organs to communicate development of its mortal instrument. So the infant, with almost no control of its eves or ears, makes little movements of its hands by reaching not LIFE, for, as we have seen, even an idiot is full for what it wants. That is a feeble effort of SELF. of intelligence in activity, which is "life." That It can do little before the hand will drop fatigued, but the tiny effort has made its mark on the brain, which is presently repeated and deepened into a memory. It is not long before the babe exhibits SELFHOOD at work on its eyes, ears and vocal organs, but requiring frequent periods of rest.

We now come to a most convincing fact, proving the distinction between that infant form and its skilled scientist of to-day that a troubled patient can often be relieved by a surgical operation. For The first question is, how shall we know it when instance, the utterance of words is mer crized at one spot on the brain lobe called "Broch's convolution," form because of a remarkable distinction in the way because Dr. Broca first proved that articulated spread it works. That difference tells us the secret. Its was impossible if this convolution were discussed. every-day name is SELF, for it is selfhood which This discovery led to many others where the passing distinguishes one being from another. The use of events of life were each impressed on a definite this "self individuality" makes the body very tired. spot on the lobe. If a patient has become suddenly It is always making certain parts of the body so affected with "word blindness," as word failure is tired that they must go to sleep and rest. It com- now called, the surgeon knows the exact spot which

This is not an anatomical essay. It is enough for the reader to recognize that self is limited to the use of one brain lobe to record his own experiences which can only use the body part of the time, yet as memories, and to certain localities on that lobe. is the real man, the guider and director of the per- The young may sometimes make a use of the other lobe if a previous center is destroyed, but once Having made this discovery that the man and his manhood is developed such partial recovery is diffi-

Now let us see what we have so far discovered. ready to discuss the difference between personality Here is the infant mortal with no apparent power of memory in his little organism until it is evolved and developed by an outsider we have called SELF, We are all aware that the person we know and who comes and goes, and always tires that organism admire has not only the human form with its organs when he uses it. When we think of that babe as and nerves, but also what we speak of as a will or a personality, we always include both his form and distinct from the rest of the form. It is also true in that total we have evolved the personality of our that we always include this mysterious SELF in our mortal friend or loved one. But in our ignorance conception of "personality," or, if absent, as in the of these facts we have demanded that the form, case of the idiot, we count him as an imperfect per- with all its organs, and also its SELTHOOD, shall be present in the next life for instant recognition, We know the mortal form has gone to bieces, but

> In a recent article on "personality" we noted the impossibility of the new form being duplicate in its organic details; but we now see that so far as that form exists, SELF must always be the foreigner he is here. When that new form is in its turn discarded. SELF will still be the real man-the ego, as distinct from the personality. He will be the IDENTITY, which, in its essence, is as near to our conception of Godbood as anything finite and a distinct entity can be. Personality after personality may be evolved, each form from finer and finer planetary material till, at last, cosmic substance must be used. It is then that the new foring freed from every earth attraction, will be guided by SELF into experiences we cannot even imagine;

> At every step/we see SELF at work, and sometimes he loses his hold. The infant dies before he has placed his seal upon it. SELF is not infallible. He can gain experience, but he can also fail to get the experience he seeks. The form may overwhelm him, and experiences may horribly degrade the personality. In fact it seems quite prohable that the personality may sink to its own destruction, lower guess. All suffering of which we can conceive is vanishes, and personality ceases, SELF would ultimately be freed from that which had dragged him

We have now reached a point where the distinction between Personality and Identity should be clear to the student. He should now see that personality will be ever changing, by either progress confessing our total ignorance as to the nature of or retrogression. On the other hand, SELA or Iden-SELF. we will watch him attempting to get control tity has always a limited relation to form, for it fatigues it by use, and it comes and it goes. Comes from we know not where, and goes back to that unknown when the form is compelled to rest.

- The spirit seeker chases "personality," and when times such a babe dies, and then the student dis- act as if Identity were absent, and the form with its organic intelligence was played upon hy surrounda scratch on them. Let us remember that, like the ing forces. Brain impressions are apparently carried disc of a phonograph, once scratched with a tune over into the new form, but if SELF is not present to control, they exhibit a jumble of intellectual conrepetition is memory. The remarkable fact is that fusion. At the best the visitor soon makes complaint that the "power" is gone, with little said that can give proof of Identity. The entire personate its own memories. When the heart beats, or the ality, including its SELFHOOD, which was the indibrain palpitates, there is no memory of that life vidual we knew in earth life, is not present. Something is absent, and that SOMETHING we now see is SELF, or the EGO of the mortal.

What Spiritualists Demand.

Rockefeller Down to the Worst Case of Human Depravity.

South Carolina's "pitchfork" senator, when he was in this city the other day, said to a reporter of The Journal, "As long as there are rapes, there will be lynchings."
He might have added, that while

lynchings continue there will be rapes. One crime cannot be stamped rapes. One crime cannot be out by another crime. Neither second be duction, adultery, nor rape can be stopped by a murder committed in revenge of these crimes. Murders by mobs will not put an end to crimes by individuals. Scenes of mob lawlessness will not strengthen the lawabiding disposition of individuals. On the contrary, the more lynchings there are, the more crimes will be committed. They serve only to arouse the ferocious feelings, the savage instincts of man and make the crimes committed more brutal, as well as more numerous. Senator Tillman, we do not doubt,

fearlessly just what he thinks. We admire him for this quality, which has been shown in conspicuous conthe senate. But a bulldog, and even me "valler" dogs are courageous, while something more than honesty is necessary in dealing with public views, and in power a man's honesty may make him the more mischievous. The founders of the Spanish inquisition and their successors were men of undoubted honesty. And yet, by selecting for death or imprisonment the best near of their country during a period of \$00 years, they contributed very largely to the decline and decay of the once great Spanish nation. James the Second, of England, was a better man, morally, than was Charles the Second. Yet the very conscientiousness of the former, with his religious ideas, made him a persecutor, while opposite traits in the latter saved the country from many horrors. An honest, wrong-headed fanatic; unchecked, may bring great calamities upon a coun try. Intellectual error may be more dangerous than moral error. "Hell," it is said, "is paved with good intentions." One may have good inten-tions and very bad inclinations, as well as hurtful principles and poll-

Now, Senator Tillman, while morally honest, is intellectually erratic, prejudiced, fanativil, and explosive, and his views are as distorted as his reasonings are often illogical, and his, expressions violent and extravagant. He does not view great sub-jects in the unimpassioned light of the intellect. His projudices and his bigotries, deep and ineradicable, impair his intellectual integrity and often vitiate his conclusions. Tillman defends lynchings when

the victims are negroes. He thinks that lynching is the right kind of punishments for assaults upon white women by colored men. In other words, when the offender is a negro he should not be given the benefit of a trial or the chance of defense, but should be strung up by a mob. Angry, infuriated men should take the law into their own hands and be, at the same time, judge, jury and executioner. The courts in such cases should not be opened to the accused and there should be no legal procedure, no observance of the forms of As soon as caught, the man identified as a criminal should be rushed to the nearest lamp post or tree and hanged, if not shot to death on the spot where he was capfured. The liability of a mistake by a

mob, or by an excited victim of assault, as to the identity of the assailant, and the possibility of lynching a man innocent of the crime, without a trial in court, with the safeguards to the prisoner, as well as the opportunities for rigid examina-tions which the court affords, do not enter into Tiliman's consideration. He does not see that the object of the law is to prevent individuals or mobs taking the punishment of offenders see that courts are established to prevent rash acts against real or supposed offenders by the parties aggreed, and to protect the innocent falsely charged, as well as to convict stances fosters lawlessness in genthere must be some tribunal to which when their rights are infringed, or when their rights are thinged, or when they are charged with criminal and luxuries of life.

acts: and that every time an indiacts, and that-every time an individual or a collection of individuals

exercise of its functions themselves, they weaken the power of the consti-tuted authorities, and encourage dis-

Senator Tillman talks like an ignorant man, dominated by anger and up for him in his name. The sweet, revenge, unable to take rational or loving precepts of the lowly Nazarene judicial views of this subject. Action have nothing in common with the latfrom impulse and the unreasoning ter. His teachings are menvenly in mob spirit, and not on principle and their pure conceptions, and are soulby regular legal procedure, is what purifying and uplifting in their sweet by regular legal procedure, is what he advocates.

This seems to result from his hatred of the negro race. He says that he is a friend of the negro. In-deed! Would a friend of the race clamor for the shooting and hanging of negroes charged with crimes, without trial, without even the semblance of a trial? Would a friend of negroes applaud such shootings and hangings by frenzied, excited, is courageous and honest, and says furious, irresponsible mobs, when-

ever and wherever they occur? Tillman would treat the negroes the same as he does dogs, horses, and trast to the trimming, temporizing cattle, that is, he would avoid incourse of some of his colleagues in flicting upon them needless suffer flicting upon them needless suffering, without provocation of some kind, and he would deal with them kindly, so long as they should remain contentedly in a service condiquestions. There are many dolts tion, acknowledging by their acts who are perfectly honest. With wrong their natural inferiority and subordination to the whites and show no ambitions or aspirations to rise in the social scale, and no desire to be measured as individuals by their mental and moral worth,

If they commit revolting crimes he would have them treated just as cept. dangerous animals are treated, killed He without trial, and as if they were not men, and were without rights except such as the whites choose to grant

them. It is a little too much to say that Tillman feels as kindly toward negroes as he, does toward dogs and horses, for his mind has dwelt so long upon the negro question, upon the sexual and social phases in which contemplation and discussion he has conceived the negro to be a brutal, lustful creature, to be kept in subjection with the lash and the halter. whose very presence in the country threatens the purity of the white blood and who must be in constant subjection, subjugation and fear lest he work himself into the spelety of the dominant race, that Tillman's attitude toward the negro has come to be one of aversion, contempt, and hostility. He can be kind to individuals of the race such as he employs at his home, but his feeling toward the race as a whole is one of honest cuss the negro question without de-ness the says: dislike and hatred. He cannot disnouncing and abusing the colored

trial for all violators of the law, whether they be white or black. It is not a question of misregenation, nor an association of the races against the daughter * * * and a on terms of social equality, as Tillman's foes shall be those of his own man is accustomed to assume. household." People, generally, from choice and their own race, avoiding association ever heard of. tion, wealth, and personal influence in hath seen the Father." dividuals of two types so unlike as are the Caucasian and the negro, the before as after committed? influence of culture and wealth can was lord and master of his disciples. do but little to break down the social tice to negroes charged with crimes, if not all, of the crimes, bloodshed to ask him if he wants to see negroes and cruelties laid at the door of the

power. Those who are in secret sympathy with negro slavery as it once existed personage, the better they are. in the country, and are "cussing" Compare the church and the people the negroes in season and out of of to-day with those of a hundred into their own hands. He does not season, do not show a just or democratic spirit. Putting forth their ideas as "democracy" is simply ridiculous. They are not democrats. They are political Bourbons ; they are social "survivals;" they are intellecthe guilty who are deserving of pun-ishment. He does not realize that seek the degradation of any race. disregard of law in special in But it seeks to protect all men of every race, color, religion, and confact that for men to live together and the pursuit of happiness, and to secure for all, as far as posible all members of society can appeal equal opportunities in the struggle to obtain the necessities, comforts

Quincy, Ill. .

TRUE CHRISTIANITY.

Jesus Not an Ideal Personage-His Teachings Will Not Bear the Light

In The Progressive Thinker of July 13 is an article by C. E. Ingram, under the heading "A New Evangel-ism." While I do not doubt the sincerity of Mr.- Ingram, I think he is much mistaken in regard to the teachings of Christ and "true Christian-

ity." Mr. Ingram says:
"The teachings of Christ, as handed ignore this tribunal and assume the down to us through the Scriptures, were grand and beautiful in their sweet simplicity, as were all the teachings of this nature before this time; regard of the fundamental conditions but what a vast difference there is between his teachings and the teachings of that religion that was built grandeur-full of love and hope, faith and good works, not vaunted up, doing good at all times when and where possible; while the latter is debasing to the human soul that is touched with its influence, and while it has carried civilization to many nations, vet it has also carried to them the torch of destruction, torture, murder, rapine, and, in fact, all the known evils of so-called civilization.",

As for "the teachings of Christ as handed down to us through the Scrip tures" being "grand and beautiful in their sweet simplicity," we would be pleased to know what particular teaching Mr. Ingram had in mind. His "Sermon on the Mount" is impractical, absurd and immoral. He taught "Take no thought for the mor-

row [the future], etc.
Every seed planted for a future crop, every house built, and, in short, every other thing for the good of mankind has been done contrary to that teaching.

Even a dog will bury a bone, that he may have it to-morrow. No animal so foolish as to fleed such a pre-

He taught, "Resist not evil." I, being an Atheist, believe we should resist even the temptation to do evil ourselves, and also resist others who would do us evil, otherwise we encourage them in evil doing.

"But I say unto you that ye resist not evil, but whosoever smite thee on thy right cheek, turn to him the other also."

In this we are forbidden to protect ourselves from bodily assault of injury. A woman would not be allowed to protect her virtue if assaulted "Resist not evil," one "sweet, loving precept of the lowly Nazarene. He that believeth and is baptized shall be saved (regardless of his sins), but he that believeth not shall be damned (regardless of his virtues); that is another of his "sweet, heavenly teachings;" that is "soul-

purifying and uplifting in its sweet

He is made to say "A new commandment I give unto you, that yolove one another," and in contra-diction of the same bit of heavenly, love-inspiring, soul-uplifting sweet "If a man come unto race, and using bitter invective me and hate not his father and against those who, while dealoging mother, and brother and sister, and against those who, while deploring mother, and blother and children, yea, and his own wife and children, yea, and his own assault by blacks upon white women, life [self], he cannot be my disciple." and by whites upon black women, de | Hie [Ben], ne cannot be my discipation and by whites upon black women, de | Again: "Think not that I come to nounce lynching, and demand a fair | bring peace. I come not to bring peace, but a sword. To set the son against the father and the father against the son, and the mother

This meek and lowly Nazarene was instinct associate with members of the most arrogant character that we with those of other races. Educa-very God. "He that hath seen me individuals serve somewhat to lessen the Delfic power to forgive sin, and the race feeling, but with the masses to delegate that power to others. So is so strong that even among in- why not the priesthood sell indulgences? Why not forgive sin as well

His teaching of "believe or be barrier between the two races. damned" is responsible for the in-When, therefore, one pleads for jus- quisition, with all its horrors. Most, if not all, of the crimes, bloodshed associating with whites, with the con- modern church had their incipiency sequent mixture of races, is to exhib- in the false teachings of Christ; and it, if not spiteful imbecility, at least it is a well known fact that the marked feebleness of the thinking farther the church and the people stray from the teachings of primitive Christianity, and that mythical

Compare the church and the people years ago. greater that Solomon. Very many more such sayings and teachings might be cited, but those will suffice. It is claimed he taught universal

brotherhood, but on one occasion he said: "I proceed forth and come from God, but you [his audience] are the children of your father, the devil, and his works you will do." Strange brotherhood that, but

quite meek and lowly! But I must bring this to a close by saving it is a character being lauded as a worthy ideal. H. H. HUTCHESON.

6323 Philadelphia Avenue, Los Angeles, Cal.

The student of life sees SELFHOOD in every form. grasp. Presently his instrument becomes fatigued, It accepts and rejects, even if it is a microscopic and he retires. Another SELF may try to take conmicrobe. Therefore SELFHOOD is a universal fact, trol, but it is no longer the Identity we seek. several duties in adaptation to planet life and at found it may or may not include the SELFHOOD microbe. Therefore SELFHOOD is a universal fact, trol, but it is no longer the Identity we seek.

mosphere. For a while that is all you see. Some of Identity. In fact, the "return" seems to often and an individual fact we cannot ignore. And since So, our lesson becomes plain. Personality is for all forms grow fatigued, and rest, SELF comes and us a mortal form with a SELF in it. Identity is goes in all alike. Herein is the mystery of mysteries the SELF, that may be in that form one hour and which no sage has unraveled. SELFHOOD'S ex absent the next. Identity comes and goes so long pression is just such as form may permit, with man as the mortal form lasts, and if that mortal form as the highest and best-or worst. It may be that has a spirit successor, then SELF will continue to SELF thus gains universal experience. It seems as come and go, subject to the new conditions. Perif spirit return can throw no light on these mysteries. sonality evidently, must sometime cease, but, so far But the spirit seeker finds, at best, just enough of as we can grasp the thought, Identity may have an the old Identity to encourage him to persevere. It cternity of experience before it. is not now working as SELF through its old form and conditions. Its new form and the old won't er's judgment, between PERSONALITY and IDEN. harmonize, and at best SELF finds himself trying TITY. Here is a thought we must follow for a moment, to recall a past that in many details he cannot now San Leandro, Cal.

Such is the distinction and difference, in the writ-CHARLES DAWBARN.

Seeking to Improve Conditions Four Girls In One.

souri State Spiritualist Association.

the community our neighbor is doing of the price of a commercial license. it for us, and we don't like it a bit.

For us to deny that these things

We have been so busy locating the weak points of our neighbor that we have entirely neglected to locate and remedy our own. And we have a our eyes owlwise to the sun. Let us

ism really is,

2. Lack of co-operation. Lack of proper regulation. Fraud and commercialism. Selfishness, and a lack of lov for humanity.

6. Ignorance and undeveloped me diumship on our platforms. In the first place, what is Spiritualism to us as an organized body? A religious Cult, a scientific philosophy, ment; but does it make desiral or a commercial enterprise? I imag- verts? Does it make the

we are incorporated as a religious ist? body, but I know also that many of our brightest philosophers and think- brand of amusement-loving, sensationers dispute the religious side and con- hunting, seance-chasers, who were tend that Spiritualism, per se, is a won over by sensational methods, scientific philosophy, and should be and must be fed by that brand of studied and investigated as such. Spiritualism (?). They are totally igstudied and investigated as such. Spiritualism (?). They are totally ignorant of our beautiful philosophy, that while Spiritualism, per se, can be scientifically demonstrated and its nition of what Spiritualism is, outside be scientifically demonstrated and its philosophy is in accord with science, yet it is first of all a religion; in fact, the religion of all religions. As for medium is destroyed by an exposure, or they become confirm a contract their fact. the commercialists, they adapt their or they become surfeited with that position to the company they are in kind of amusement, they throw over and use both sides to the fullest ex- the whole thing, and tell inquiring tent of the law; and the press, pub-friends with an owlike air, "Yes, I lic, city officials that we so often say investigated Spiritualism thoroughly do not know what Spiritualism is, for over two years, and there's notigive us up in despair, often in dising in it!" And for once they are

AND THE FORTUNE TELLER. everything pertaining to Spiritualism That should be easy to say. I admit is barred from the press, whereas it should be, but under existing continuous there never was a time when the public should be. the only difference I can see between tises in the papers, is not favorable to the medium. The one pays the itualism. WHY? Again the most city for a license to conduct, either powerful manifestations are occurring honestly or dishonestly (as the case be), a commercial enterprise. He or she is perfectly frank—nothing Spiritualism or mediumship, indicatat least hypocritical about them; they s cloak has the same WHY? object in view, the almighty dollar, the railroads, they hypocritically as-nual messages has called the attensume a religious guise.

Mind you, I do not here question the genuineness of their mediumship; the fact remains that business cards given out at a religious meeting, a charge at the door, are business methods, or rather, methods of conducting a business enterprise, and no stretch of the most vivid imagination can make it otherwise; and when we as an incorporated religious body not only permit this, but even endeavor to defend them in it, by making the false statement that they are practicing their mediumship as part of their religion, and should as religious workers be exempt from the payment of a city license, we are placing ourselves in a very peculiar (to put it as mildly as possible) position.

If we are to be known as a religious body, in the sacred name of real religion, let us eliminate from among us such grafters. Let us check with a firm hand, the sensational psychological side-show run at ten, fifteen and twenty-five cents per, in the name of Spiritualism, or let us not complain when the intelligent public, the press and city officials, refuse to take us seriously as a religious body. But "Brother McArthur, you are There are but few societies and mediums resorting to such methods." Thank God, that's true. But there are just enough to damn the incould name them. nocent and place the consistent conscientious medium in the position Sister Noyes is in Los Angeles, Cal.

self under foot and are giving up the age, a little self-sacrifice. These are best years of their lives in order that the things that are causing the intelorganized Spiritualism may be built ligent self-respecting Spiritualists, up, and the world be cheered and many of them, to quit the ranks in uplifted through a knowledge of spirit return; in the name of those societies who scorn to use such methods but are damned with the bad just the same, and in the name of our beloved Cause, which has been under a blight so long on account of such things that my position will be misunderbeing done in its name, I earnestly urge that steps be taken to regulate these crying evils; that we define ticle in no spirit of fault-finding, but plainly, fairly/and squarely for the press, public and different city authoritles, WHAT OUR CONCEPT OF SPIRITUALISM REALLY IS, and what we as an organized body stand have carefully refrained from indulg-The time has come when organized Spiritualism for the sake of the ammunition). I am fighting the its future standing and prosperity condi-SHOULD DEFINE ITS POSITION sible. ON THESE VITAL QUESTIONS. :

ernment to draw the line between our If Spiritualism can only be built up workers and the fortune teller, when through fraud, falsehood, greed and we do not? Just recently a bill was selfishness, then it is unfit to live, But we do not? Just recently a bill was that was aimed largely at the bogus I think one of the best answers I can madeling and fortune teller, but on ac-make is 40-cite you to the unfinching count of this lack of proper regula-tion, it was necessary in order to de-cr against fraud and all questionable also for the commercial grafter. I a result. Dr. Albert Bushnell of Kando not believe from conversations (Continued on page 3.)

Sophia B. Seip and Brother Francis held with the city officials and law-nit the nall several times on the head, makers that they have any desire or in The Progressive Thinker, number disposition to infringe upon the re-The causes leading up to the ligious rights of the Spiritualists, or arrest and prosecution of Sister Noyes interfere with, or prevent the genuine and others lie deeper than the mere psychic from honestly exercising his desire on the part of some petty of or her powers as a religious demonficials to prosecute Spiritualists or strator, but as long as we cannot our-Spiritualism. We are but reaping selves honestly explain the difference what we have sown. The result was and have no rules rigidly defining inevitable. We have been so busy denouncing and endeavoring to read was said have no rules rightly denning denouncing and endeavoring to read we shall be classed with and fought form the orthodox, the Christian against as traffickers in the affection scientist, the Theosophist, that we of the mourner for his or her departhave neglected to keep our own house ed, endeavoring under the guise of clean, and now for the protection of religion to cheat the government out

are true, and MUST be remedied preferably by ourselves, if not, of necessity by the authorities, is to close face this fact soberly and earnestly. 1. Confusion as to what Spiritual- I know that the temptaion to add another society to the organization, with its per capita dues, etc., is great. I know that the inducement to a poor, sruggling society to resort to sensa tional methads in order to draw a crowd: and fill up the -treasury is strong, but count the cost. methods draw for awhile I admit; so does a Side Show. The world is filled with people looking for amusement; but does it make desirable conine I can see some of you smile, but brighter and better? Does it attract wait; I am perfectly serious I assure the student thinker? Does it make you my brother and you my sister proud I am well aware of the fact that to say to the world, I am a Spiritual-

Our ranks are teeming with right, for such, there is nothing in One of the first questions asked by Spiritualism; they are not ready.

city authorities when protesting for some of us complain that the press our rights, DEFINE THE DIFFER- and public are prejudiced against a ENCE BETWEEN YOUR MEDIUMS belief in spirit return, so much so that ditions is it, if you are truthful? lic were more generally interested in For my part, I frankly confess that phenomena and Psychic Research Socleties for the purpose of investigatthe religious medium, head of a religing and teaching it, and students and the rengious medium, hour cards with thinkers are joining by the score. "Business Medium" print- Here in St. Louis there are three or ed thereon, has a large sign on the four classes conducted by college prodoor of his or her home, and adver-fessors, and more forming; but they steer clear of the brand labeled Spirat the homes and through the organ isms of people who know nothing of are out for the almighty dollar, and depending on or even using the Spirdon't care who knows it. The other itualists to the extent they could.

Understand, I am not blaming the but in order to cheat the city out of State Associations and Spiritualists at the price of a professional license, in order to more easily reach the public large to do their duty. Year after and in order to ride on half fare on year that fearless leader, Harrison D. tion of the delegates to these evils and urged that they be remedied, only to have his petition denounced and the matter laid over for some future time WHY?

Are we afraid to face it? Are we fearful, some of us, that if we express our konest opinion, some of our lec ture engagements will be cancelled? Can anyone give a logical reason why a medium, because he or she is one, should be excused or defended in wrong doing? I know the old question will be asked, "Don't you want the medium to live? Yes, but not as a religious hypocrite. If she is practicing her mediumship in order to make a living, her place is among the fortune tellers. It is true that the speaker and medium should and must be supported, but that should not have been THE cause of their entering the work. out without a thought of self or gain because of their love for humanity.

I know that almost all of our leading speakers and mediums have gone on record as being opposed to questionable methods, but how many of them have done anything to check the rising tide of fraud, greed and ignorance? ... How many

ments to occupy jointly the platform with those who they know to be tricksters? ARE THEY CONSISTENT? In the name of those dear self, is that not an endorsement by them sacrificing souls who have trampled of the fraud? Oh, for a little courshame and disgust. These are the things that make the public view us and our profession of righteousness

with a suspicious eye.

I know these statements will not be relished; truth seldom is. I know stood and even misrepresented: be it so. I want to say that I pen this ar with a sincere desire to assist (as much as in me'lies) in placing our be loved Cause in its proper position. am not fighting the wrong-doer. ing in personalities, (although I have conditions that make these things pos-

But it has often been argued, rad-Can we expect the public and gov- ical action will destroy the movement. defeated by a sister State Association that argument is as false as hell itself. the legitimate worker to fight methods, and its attendant success as

Stirring Words from the President of the Mis- The Saint, the Shadow, the Devil, the Woman -The Wonderful Multiple Personality of Christine Beauchamp That Prizzles Medical Science—A Study for Occult Students.

> Otherwise put, Miss Beauchamp was entangled. The saint, the shadow,

course of twenty-four hours. With each change her character becomes transformed and her memories altered. That is to say, to the real original or normal self, the self that she was born and intended by nature to be, she may be any one of the three different persons, different in train of thought, different in views, heliefs, ideals, habits, temperaments, different in acquisitions, tastes, habits, ex-perience, memories; Miss Beauchamp the saint, reticent, ascetic, introspect ive, bookish, religious, or B 1 in the doctor's books: the shadow, or B II who was Miss Beauchamp the saint in the hypnotic state; BIII, the devil or Sally, an impish romp, who despised books and had little culture, who was at first thought to be a sec ond hypnotic state, but later proved to be a distinct personality, a subconscious self, and lastly, B IV, the warman, or as Sally said, the saint, selfwilled and high-tempered, inclined to learning, but no religion. B 1, whom the world knew as Miss Beauchamp, the student at a New England college, knew nothing of the other personalities; B. IV apparently knew something but really nothing directly beyond isolated impressions of B I, and noth ing of B III, Sally. B III or Sally knew all about the acts of the other

Nervous Shock Scatters Her Parts In childhood the girl had lived alone in a dream world, unloved by the mother whom she worshiped from afar At 13 her mother died, producing a profound shock upon her nervous system. Later on she was the victim of an accident, and by that time the mischief of disintegrating her personality was nigh achieved. In 1898 Dr. Price found her. Miss Beauchamp generally was known to be a semi-invalid, liable to periodical breakdowns. That is all that was and is known except to a few. Yet

two, but the thoughts of B 1 alone.

she managed to get on somehow. The home life was particularly There were apt to be two or more baths, for IV would never beleve there had been one unless she took it herself. . A trivial matter, but the bath came dressing. Suppose it had not hidden some of the most important articles. dressed B IV as likely as not would arrive and then off would come everydone all over in another way. Lucky it was if B I did not come again before finishing and all did not have to be done or ce more.

Different Personalities Cannot Agree. Then came the family breakfast, Vhere were they? Had Sally destroyed Before the day began there was three hours' hard work, requiring un- Prince. ending patience and much strength. B I and B IV both had learned to write shorthand and used the typewriter. Sally could do neither. Dur-ing the instruction B I and B IV often and B IV against B I and Dr. Prince. course, each would be oblivious to Miss Beachamp was in despair.

change took place the one coming could keep or perform them. A memorandum was made of every task; this enabled either with the help of a little "fishing" to go on with what she found herself doing. If a letter it was not difficult with what already had been written and the memorandum to finish it. If the clew was insufficient a note in shorthand to herself would await the change of person ality. In the absence of a memorandum sometimes no amount of infer-

ences or guessing would suffice. Social Life Maze of Complications. cessfully disguised was difficult but independent spontaneous activity.

ly reticent about themselves and activity. y reticent about themselves and Saly was only too anxious to be thought Miss Beauchamp to disclose the secret of her own existence. While the va-

dress, was one of the great troubles to thwart my endeavor to get rid of when her health was bad, and insomAccordingly, Buy or B I, as the nia and anxiety had done their work,

The saint, the shadow, the devil, and obtain her freedom. Sally would call the woman [as set forth in the Chicago Tribune] all dwelt together in had no sense of honor, no moral sense, he capacions bosom of one Christine or anything else. IV declared Sally yet an undiscovered lady when the physician was called to find her.

Otherwise put Mice Pears of them all, and as sense. They showered each other with criticisms. If all this had affected only Sally and P W. In the sense of the physician was called to find her. L. Beauchamp, who was none of the to be untrustworthy, a child without a young woman of multiple personali-ties happily discovered and put to-lurt, but poor Miss Beauchamp, B I gether by Dr. Morton Prince of Tufts often caught a blow intended for one College Medical school and the Bos- of the others. One night Sally piled ton City hospital and thus saved from all the furniture, everything mova-the unhappy fate of the salpetriere in ble, on the bed and then left in favor Paris, where the multiple personalities people live together hopelessly herself up in a steamer rug and slept herself up in a steamer rug and slept on the floor. The joke and the misthe devil, and the woman come and ery come to Miss Beauchamp, for instead of waking in the morning as IV she awoke as Miss Beauchamp, to go in kaleidoscopic succession, many changes often being made in the whose lot it fell to put all the furniture back to place.

> War Leads to Delivery of Ultimatum Finally IV issued an ultimatum to Sally. It ran as follows: "No inter-ference with mail. No letters to Dr. Prince or myself, except in the case of myself, when they may be absolutely necessary to give information. N more snakes, toads, spiders, and such absurdities. No more hallucinations whether of r'ght, touch, or hearing No more nonsense concerning Dr Prince. Also she must not receive or spend any money beyond a fixed week-ly allowance which shall be given her and to keep it separately and spend it as she may choose. She must not destroy any notes or interfere in any way with the work to be done. She

must allow free choice of friends, and determination of food, drink, and wear as well as place of abode."

Hostilities opened at once. Sally now confiscated all the papers belonging to B IV which she could lay her hands on, including many pages of lecture notes difficult if not impossible to replace, and dogged her steps with hallucinations. As B IV walked the streets she found herself with black moving draperies, an endless procession of black-robed figures, most of them with countenances that changed horribly from moment to moment.

The climax came when Sally took to physical torture. After scratching the arms full length with a sharp pointed instrument Sally bathed the scratches with alcohol and made them sting. Then size rubbed in lemon juice, saying it was good treatment.

"Sally" Resents Refusal of Recognition. One of Sally's, grievances against IV

was that the latter refused to recog-

nize her as a real person and regarded her only as delirium. Then IV's air of superiority was more than Sally could bear and stung her to the quick With astuteness IV now proposed to Sally to recognize her as a real person and to make various other concessions provided Sally in return would do certain things. IV would what answer was she to make to the other inmates of the house when told family funds to spend as she pleased: she just had taken one bath? After 2. Half the time. 3. The right to the bath came dressing. Suppose it after her own tastes. In return for had not hidden some of the most im-When nearly informed of everything that took place while Sally and B I were on the scene. 2. Help IV in awkward sitthing, to be replaced by clothes to the value which she was ignorant—such as self a tempestuous atmosphere or latter's taste. The hair would be which she was ignorant—such as done all over in another way. Lucky would be ignorant of what had occurred a moment before when she was Sally. 3. Prevent B II from giving Dr. Prince any information which IV did not wish him to have Miss Beauchamp by suppressing her Combine, with IV to get rid of involving difficulties. Next the fam-Miss Beauchamp by suppressing her ily papers, exercises and letters. letters, preventing personal interviews between her and the doctor, and genthem, or IV, or B 1?—somebody al- erally terrorizing her by misinformaways objected to something—and so tion, threatening letters, and a dozen other ways. 5. Conceal all from Dr.

> Coalition Formed by Two. All this agreed with Sally's wishes.

would change with each other and, of They planned a trip to Europe. Poor what had gone before. Yet they man-aged to become proficient. The European trip was distressing. Yet knowledge of shorthand enabled B I she had promised to leave with a Miss and B IV to keep notes of engage- K. who had arranged accordingly. She ments and duties so that when a pealed to the doctor for help. Dr. could be fused into one character, a fusion which would be the resurrec-tion of the original Miss Beauchamp few inferences and when necessary a and the restoration of the original mental relations. Sally could sink out of sight and disappear her original subconscious abode if she had one; because, among other reasons, with the synthetizing of the dissociated personalities into one personality a considerable part of Sally's field of consciousness, that is, the motor part, would also be amalgamated with the main personality and Sally's field would be so far despoiled that there would not be enough left

"To dispose of Sally in this way after our fong friendship seemed cold blooded, and I confess to certain cying moods made Miss Beauchamp qualms. The choice had to be made, and the law of psychology condemned acter no one suspected that they repart of this plan was told resented alterations of personality.

B IV to old in His co-operation. More The chief difficulty lay in the hos- than this he did not dare disclose, for tilities between personalities. B 1V's if Sally got wind of the whole scheme, determination to manage her life in as she certainly would if I revealed it her own way, even to the arrangement all, for she heard whatever was said. of the furniture and her mode of she would do everything in her power

case mightwhe, was hypnotized daily the successive transformations might and the proper suggestions given to be a dozen a day. The wrangling lay B II. As a result, a personality was almost entirely between IV and Sally. Obtained and kept in existence which Poor Miss Beauchamp no longer was a seemed to be a combination of I and religiously sought to do penance for IV and the emotional idealism of I. her sins—the sins of her other selves. She was just a normal, healthy mind-Lays Plot to Conquer.

ed person, and when she was in existence Sally sank out of sight, Finally IV became determined to squeezed and imprisoned, helpless down Sally—to "conquer this thing," within the "bastile of the healthy part of her mental life she has no te continue the sole personality and mind, and unable to get out." The more memory than has I or IV.

IMPORTANT LESSONS.

As Given Me by My Spirit Teachers Thety-seven Years Ago.

abroad to obtain definite knowledge on all lines of mental exercise past and present. All that is now received by the world through its numberless avenues, as higher truths, also that which pertains to the lower branches of study in man's school-course, is criticised and investigated, as the direct result of the force brought to bear upon the minds of humanity by said spirit of inquiry.

So-called Holy Writ is being questloned and carefully the records are retraced, to learn whence originated existing errors, and to what motives were or are due the interpretations which changed the original true meaning into error.
It is well to ask: Is truth Persian,

Egyptian or any of the older cults? Or is that truth which bears the Jewish, Greek or Christian label? We would say there is truth in all and error in all. All the world's bibles, like all the world's people from the remotest past to the present, are related, linked together. From age to age, as the world moves on, men have borrowed from what was pro duced by those before them, as mankind is also thus perpetuated; but it is a marvelous truism that none of the earth races knew exactly their places in their relationship to God and Nature, and do not, or have not thus far rightly interpreted their inborn devotional or religious nature. Eyen these moderns, mentally en rapport with their elder brothers and sisters, in the immortal worlds, do not know where they are, and have failed, and will fail, to give clear statements of their ethical and religious platform until they cast out of themselves and out of their movement the selfish spirit, or rather all selfish motives. Then will they become all illuminated to see wherein they err and come together and reason upon all points of difference that are due to the fact that all are in different degrees of development, and the deficient must be shown by comparison the superfority of truth over error, also that truth is known only by its beneficent effects and by its power to create har-mony and maintain order in the progressive onward march of adding new thought and truth, or, rather, gaining a clearer view and understanding of truths as they have been, are and ever will be. As long as mental limitations forbid a clear grasp of truth by the majority of mortals, just so long will these controversies continue to affirm and deny beliefs and acquired knowledge, and especially does

glous sense. - The question of immortality is not in dispute, nor has it ever been by even the savage earth races. All ancient and modern nations long before the Christian era believed in man's conscious existence beyond the grave. Then why do modern Spiritualists lay such stress on that one fact, as if it were entirely new and they its only custodians? Dive deeper, friends, and grasp the full truth of this latter day spirit outpouring which is for all people, wherefore its thought, its spirit and purpose does infiltrate into all minds and systems of thought and religions. Man, the thinker, impelled by the

this hold good in a doctrinal or reli-

spirit of universal inquiry, discovers the missing link as well as the weak ones in the ethical systems in use, and slowly, but surely, one set of errors after another is discarded, or exchanged for that which reason approves and conscience declares true. Up to date humanity has largely monial worship, and thus at enmity with itself, in blind zeal becoming the adversary of God's moral order condition through which it was compelled to pass by a conspiracy of crude forces. Now, however, a change is in progress and no matter how it seemeth, the progressive march is onward in steady steps along the true lines MRS. M. KLEIN. . Van Wert, Ohio.

real Miss Beauchamp clearly distinguished the various periods when she as B I and B IV and recognized her different characteristics in each. Combination Checked by Every Strain.

It seemed to her that when she was B I she was simply distressed and tired, while when she was IV she was comparatively well and buoyant. Physically she was well. The neurasthenia had vanished in the twinkling of an eye. In place of pains, fatigue, and insomnia she boasted of a joyous feeling of well being, of freedom from every discomfort, of peaceful nights and freedom from disturbing dreams. She was free from impulsions and obsessions she exhibited no abnormal suggesti

The real Miss Beauchamp at first was not permanent. She had the same emotional and psychical makeup which was permanent in I and IV After continuous exposure to mental and physical strain of a sudden emotional shock her personality at first tended once again to disintegrate into sepafate selves. And all the old friends appeared with multiple mental life. But after experimenting a period of years—six or seven in all—Dr. Prince solidified the real self to such a degree of mental cohesiveness that she has remained unchanged for six months and promises so to remain as long as she is guarded fram strain. Six Months Without Disintegration.

And Sally? "With the resurrection of the real self she goes back to where she came from, imprisoned, unable either to come at will or be brought by command. Automatic writing, speech, and such phenomena cease and it has not been possible as yet to communicate with her and determine what part if any she plays in Miss Beauchamp's subconsciousness, whether as a personality she exists at all. When, however, as a result of some mental catastrophe, she peared again as alternating personali ty, her language implied a persistent existence as a subconsciousness like factor. Sally disregarded her as in IV. She remembered her life as I that of her early youth and as designificant and said she was "no fun." and as IV. She had lost the bad temscribed in the autobiography. Nevershe would not battle, but patiently, per and willful self-determination of the less the resurrection of the real Miss Beauchamp is through the death

of Sally." Of Sally, her life and her doings the real Miss Beauchamp knows noth ing, excepting indirectly.

ORITICAL ANALYSIS

It is Coming on in the Realm of Physics, as well as in the Realm of the Psychic and Occult.

To the Editor:-The scientists are advancing along the line of material research by exceedingly careful anainvestigation. spiritual and occult equally as painstaking investigations are being made The following, as set forth by John O' Laughlin, will be read with great interest:

[Special.]—The weather man is working industriously nowadays to make himself infallible. Not only is he studying meteorological conditions close to the earth, but he has started an investigation of the air at an altitude of ten miles. In adition, he is seeking to discover a secret which nature thus far has zealously guardedthe mechanics of storms.

The Smithsonian Institution has just made an additional grant to Dr. A. Lawrence Rotch, director of the Blue Hill meteorological observatory, just outside of Boston, for continu ance of his work in collecting records of temperature, pressure and air currents ten miles above the earth. Dr. Rotch has flown kites as high as 15,000 feet with instruments attached, but through the use of rubber balloons of various sizes to which are attached small parachutes with baskets carrying self-recording in-struments it has been possible to get records at much greater heights.

Experience has shown that as the balloon ascends and atmospheric pressure lessens, the bag expands until. reaching the limit of its tension the rubber breaks and releases the parachute with its burden. This floats gradually to the ground, to be picked up and returned for a nominal reward.

The thermometers have registered in some cases 85 degrees below zero Fahrenheit eight miles above earth. At about seven miles relatively warm stratum was entered, which was found to be at higher level in summer and autumn.

May Solve Mystery of Storms. Prof. Willis L. Moore, chief of the

weather bureau, who has been making similar experiments at Mount Weather research observatory in the Allegheny Mountains, has found that at an altitude of 3,000 feet above Mount Weather it is just as warm at midnight as it is at midday in July in the hottest weather. It is the intention of Prof. Moore to scatter observation balloons made of rubber and paper throughout the West, then to pick out a given storm or a given cold wave and explore it. Prof. Moore thus describes his proposed experi

"We will say there is a storm extending from the Mississippi river to Denver and from Duluth to northern Texas. By telegraphic orders I will direct three of the stations in each quadrant of the storm to liberate a balloon, say at 9 o'clock. They will shoot straight up through that storm and the instrument carried in the parachute will record pressure, temperature and humidity. When the balloons get up to an altitude of ten miles they will explode. We can explode them at ten or even fifteen miles.

"Then the instruments will descend slowly to the earth with the records. They will be sent to Mount Weather where, for the first time we will be able to study the mechanics of the storm itself. No other government in the world could plan a system like that, because they have not stations under one central authority and, with the exception of Russia have not sufficient territory.

Effect of Dust Motes in Air. The Mount Weather station promises to provide meteorological data of highest importance. It is intended there to measure the earth's atmosphere to find out exactly the quantity of solar energy that reaches the earth and the quantity absorbed by the air.

The air is full of dust, and it is intended to count the number of dust motes. As many as 80,000,000 of these motes have been counted in a cubic centimeter-about one-third of an inch. In theaters, hospitals, etc. there are about 5,000,000 motes in the same space. These dust atoms are nearly all vegetable and are separate and distinct from germs, but Prof. Moore asserts that germs at-

tach themselves to dust motes. 'We have learned one important function," he continued. "It is this: if you were to eliminate dust motes from a room-if there were no dust in the air there-every person in it would be like a star stuck in a black firmament. On a perfectly moonless night if you look at the stars they are like bright, glittering objects stuck into a black background.

No Light Without Motes.

"If there were no dust motes in the room, each person would be visible, but the interval between would be inky black. You would see walls, but the space between the walls would be inky black. You could not illuminate the room without dust motes.

"The motes refract light. They take up light and scatter it and diffuse it, and thus illuminate the whole You say, 'What has that to do with meteorology?' We have gone further, and we find that without this same atom you could not produce rain. The presence of dust motes in the atmosphere is such that probably every little minute droplet has a little atom for a nucleus. You could not get a fog without motes at the center of each little minute droplet.

"We want to study in the physical laboratory, and count up these motes. We want to take samples from here, from the Farallones, from New York and so forth, and analyze them. We want to count them every day and determine their number We want to count them before rain falls and even during the falling of rain. That is only one of probably, I might say, 100 problems that we want to investigate at experimental stations."

The scientists, too, are extending their investigations into the realms of Psychic Phenomena. Spirit Return, in its kaleidoscopic characteristics, is being investigated as never before. The various manifestations are being examined with great care, and a superstructure established as an everenduring monument to sustain the TRUTH that the spirit does live after the death of the physical body. DIVINE WRIGHT.

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Do you wish to investigate Spirite Do you wish to develop Medlumship Do you desire to receive communica-

The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CUL-

TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spirit ualism Capt D. B. Edwards, Orient, N. Y.

writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest com son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am surd must be far more sensitive to spiritual

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Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

wretched man.'

She said, "My dear son, I have rent. tried so hard and was not successful in finding an instrument to convey my thoughts through to you until tothat happy feeling to your condition, great kindness." They would not permit me on any occasion to talk to you only the present one. His band claims it takes too much of his strength and shows in his acting at night, the consequence of which is debilitating to his physical organization.

'Now, I am going to reveal a secret to you. The surprise of it no doubt will mystify you for a time. You have been obsessed, dear son, by the spirit of your grandfather who was a wicked man when he lived in a physical body, and still retains part of that wicked influence. Your father and myself, with the assistance of other loved ones have broken it up to-day. Now, my son, pray for the Power of Wisdom to enter your soul and build up a strong wall between you and that influence; that wall must consist of truth, inspired ly a life of morality; its foundation must be chastity in its highest ele-ment, and the great stone that fills that niche placed over your mental ability must have in it the love of we sang a hymn. The grandmother God working out through every line-ment and aspiration of your life. said, "See, my son; my granddaugh-ter is returning to her normal condiament and aspiration of your life. One of the parties present knows the pangs of hunger sometimes brought on by a sensibility and pain of pride, when otherwise he might ask and it would be given unto him. On this occasion, dear son, it is my desire that you assist him by a present of money. When you present him with the money also permit your blessing to go with it.
"Now, Mr. Forrest, I ask you to

perform a kind act for me; it will not go unrewarded. To-day in your room I heard you say to Mr. Poe you was going into the country with the little boy to try and break up the condition of my son following you around to different hotels. That condition is broken up. The favor I ask is to take my son with you also; the son." Through the invitation of Mr. powerful influence which you possess, with the soothing influence of the little boy, my son can and will become a different man. Do not refuse to grant me this request. We have bro-sation. The sociability there that ken up the influence of his grandfa-day was one of beauty and refinement. ken up the influence of his grandfather, Abraham Winchester."

Mr. Forrest granted her that request, saying: "Madam, with the power of God and the holy angels I will exert myself to my utmost ability to save your son through the love bear the children of God."

We returned to the hotel. I was presented with a check drawn to my order for three hundred dellars. I man were ushered in. They were hade them all good afternoon and introduced to us; that is, Mr. Brylearned afterwards the three took a ant and myself, as Mr. and Mrs Peck. nap on the Forrest bed. After Mr. I saw they were both lovely charac-Forrest's engagement was finished, ters. Their conversation was elevating. Winchester accompanied Mr. Forrest and little Puss to a hotel near the does thee not think it would be good citizen, loved his wife and children for the young lady to make a change, with the love of a moral man released of the country? I can see thou affirm"Obsession." He became known to many of the reading public as a temperance man, also in other lines.

One day while standing on the the deck of a ferry boat crossing East river from New York to Brook-William Cullen Bryant approached me and said: "Poe, you are am on my way to visit a family by the name of Watson; they have a daughter who is quite a freak. want you to go with me to see that ence that perhaps you would designate as obsession. Mr. Sawton says she is influenced by an evil spirit to speak in the manner that she does." I said. "Perhaps her parents would

not like to have me call." He safd, "I most assuredly think they would. When I introduce you, you will find they are glad to have the pleasure of meeting Edgar Allen Poe." I said, "If you think so, I will accompany you?

He said, "By all means, do." When we had reached Mr. Watson's home we were ushered into the back parlor by a colored maid. I discovered after being introduced to the family, an old lady with white hair, a person that I would call a handsome grandmother. There were several others present on that occasion I was personally attracted to that old lady; her voice to me was music in a high degree. She said: "Mr. Poe, I am glad you came to see my unforrational and reads beautifully; it between her and me.'

While the grandmother and other members of the family spoke at different times, I noticed the said young dition. The relief was a joyful one lady whose name was Elizabeth, did to all present and prayers went up not take any part in the conversation. While we were conversing her eyes seemed to roll in her head and at times looked very flerce. The grandmother made request, saying, "Mr. your compositions for us."

He did so. After he had finished and resumed his seat, the girl laughed glad the moment has come for me to in an idiotic manner and said: "I am tell you so." Why did sorry for you, poor fool. you not stay out on the sidewalk and menced to smile and that smile broadspeak your part? You would collect ened out into a laugh. I left the more pennies there than you will stage at the corner of Bleecker St., here. We are all so poor and can't and Broadway. I had only proceeded pay the rent. There is a man that a little way when I heard footsteps calls himself Watson comes around walking behind me; my new-found every day to collect his rent. I am friend that I had met in the stage afraid grandma and I will have to same up and took my arm, saying: go to the poor-house. You know I "Poe, your last poem was diabolical can sing and you will be the monkey; and now I want you to reform and be grandma can turn the crank of the come a decent man. I will assist you don't you think so, grandmn? That world." will keep us out of the poor-house." Just then Mr. Watson entered the friend? I have no place in my memo room. I was introduced by William ry of your acquaintance before

He said, "Oh, mother, mother, why did you not come to me before and tell me this? I have been such a wretched man."

ter's hands in his, saying at the same time, "How is my pet to-day?"

She said, "I am happy, Mr. Watson. My. husband, Jesus, will pay you the

Just then the beautiful granddaugh-ter said, "Mr. Poe, will you do us a favor by reciting one of your poems? day; it was I, dear boy, that brought If you do we will look upon it as a

I arose and recited a poem, after which the girl laid her head on her father's shoulder and laughed in a hysterical manner. She sald: "John, I knew you would leave the wilderness and come here to-day. Tell these people I am God's sister and the bride of Jesus Christ. 1 am only here for awhile; grandma and I are going to make our ascension to-morrow morning; they will all be there to witness our grand triumph; the chariot will descend to earth accompanied by a host of angels." then she commenced to laugh again in a hysterical manner.

I made the discovery I was looking on a strange personality; that personality was a beautiful young lady obsessed by a religious fanatic. Her father said: "When she laughs in that hystorical way she generally returns to her normal condition. Let us pray, friends, "We all knelt and prayed, repeating the Lord's prayer after Mr. Watson. When seated again

tion. Let no one question her on what they have seen and heard," She looked at us with a beautiful smile, and said: "Isn't this a happy gathering? I am so glad I got here in ime to meet you all."

The grandmother said: "Sweet heart, Mr. Cullen Bryant, who is always so kind, had Mr. Poe accompany him here to-day to meet you, dear won't you read for us."

She went to a table, taking up a volume of Shakspeare, handed it to her granddaughter. The young lady arose, opened the book and read several passages in a beautiful manner, showing the power of elocution. The black maid came to the door

and said, "Lunch is waiting, Mr. Wat Watson we all adjourned to the dining room. When seated at the table I was surprised to find such high cultivation in that young lady's conver-The love for each individual of the family was apparent on all occasions. During the afternon that evil influence had full control, and talked in

a ridiculous manner. Its conversa-tion was so silly, and I felt it must have been disgusting to the family. During this vile condition the door bell rang. A Quaker lady and gentle-

speaks out of thine eyes. Thou feel-

est as well as I, friend, the change will be beneficiat." Mr. Bryant and myself on that question acquiesced with the Quaker gentleman. Mr. Watson kindly consented that his daughter should acjust the very man I want to see. I company Mr. and Mrs. Peck back to their home at Newark, New Jersey, where they had a beautiful place at the suburbs of the town. I heard afterwards the changing of circumstanc-She is either a freak es and surroundings was of great benin nature or under a powerful influ- efit to Elizabeth Watson. They held home prayer-meetings, their when the spirit moved any individual "it is a case of obsession.' He thinks they went direct to Miss Watson and gave her a magnetic treatment. In time she was restored to her normal

condition and perfect health reigned supreme throughout her physical body; her mental condition was restored to a sane equilibrium whereby she became a beautiful character to her family and friends, and also to the reading public.

The discovery was made she was obsessed by a female cousin who was a religious fanatic; her spirit passed from her body in that condition. She found her cousin Elizabeth was sensitive, threw that obsessing pow-

er upon her, thinking she would get relief from her unbalanced condition She not only suffered through that religious influence, it was her desire to compel her cousin to suffer When finally she was restored to a proper spiritual condition she saw the crime she had committed through the error in compelling her cousin to suftunate granddaughter. Allow me to fer as well as she. When realizing inform you: At certain times she is fully what she had done, she made confession to a spirit who assisted her makes me so happy to have her read to throw off that condition, whereby to me. There is a great love existing she was released and once more be came a sane spirit. - In Mr. Peck's home there was a strong spiritual power that brought around that con-

from all the guests. On one occasion while riding in Broadway stage I noticed one of the inmates was a very fine looking mar and acted in a peculiar manner. Bryant, will you please recite one of seemed to know me and addressed me saving: "Edgar Poe, I always though you lacked reasoning power, and I am

I noticed the other passengers comorgan, and I think we'll 'get rich; in giving beautiful stanzas to the

I asked, "What is your Cullen Bryant, and Mr. Watson gave "My name is Robert Litchfield."
us a cordial greeting. After that he am a good fellow to become acquaint placed a chair close to his daughter, ed with. Don't you remember I

mired my singing? When you saw me in that stage I was on my way to visit my wife and children. I have been boarding at Trenton, N. J. I did not like my boarding house, so I came to New York to make my family a visit. I say, old chap, I was attracted to you and thought I would help to make the day pleasant for help to make the day pleasant for

I told him I was going to visit friend and it was utterly impossible to take a stranger there; we have some private business to transact—that is the friend and myself-and must be alone," thinking I'd get rid of him in this manner. I found I'd made a mistake. He said, "That's all right, I can sit on the steps and wait for you. It looked to me as if I was in a dilemma, and did not know how to get out of it. Then he said, "Poe, let's go and get something to eat and somethink to drink? I am chillier than all

It struck me that would be a good way to get rid of my friend as he called himself. When we reached the Bowery he discovered a German Beer Saloon. It was then the noon hour and they were serving up hot lunch. We gave our order. After doing so I said to my friend "I will step out for a few moments, and then return." I did not return. I went my way in order to attend to the business I had in my mind. I dined with the family and left their home about eight o'clock in the evening. As I was walking down Broadway I discovered my new friend walking between two men. As soon as I had made the discovery I crossed-over to the west side of the street and was not recognized by the friennd. In the morning while sipping my coffee at a restaurant on Broadway the waiter handed me the morning paper. I saw in strong headlines: "A lunatic had escaped the vigilance of his keeper. He was discovered on Broadway and taken back by a late train to the Insane Asylum, Trenton, N. J."

Two years afterwards I was invited to be one of a party to dine at a club on West 14th street, New York City. There I discovered my new found friend of two years ago. did not seem to recognize me, which pleased me much. About 11 o'clock a gentleman present said to me, you see that man over there?" pointing to my new found friend.

"Well, Poe, his name is Litchfield He was an inmate of a lunatic asylum over in New Jersey somewhere. They say he was obsessed by an evil spirit. They claim he is now cured of that evil influence and is all right again.

He said: "Edgar Allen Poe, do you believe that one person can become obsessed by another person that has

"Mr. Chambers, I most emphatically do; at certain times I feel a queer influence coming over me. I seek the home of a friend where I am taken care of until I come out from under that condition; at one time, friend, was obsessed by that influence, and found wandering almost in nude condition on Long Island. I was taker to an inebriate asylum, as they thought I was drunk. I remained there two weeks, and was kindly taken care of. God bless those charitable institutions; they are like a welling spring in a desert of calamity. where every poor Arab seems to be a civilized devil looking on the ruin of perishable hopes.' He said, "Then you, too, Edgar

have had that sad experience. 'All except being incarcerated in an insane asylum."

Mr. Chambers invited me to tarry at his home that night. I did so, his permission. He possesses a highly About 4 o'clock in the morning that idealistic temperament. He is one nfluence took po my mental abilities and wanted Mr. but at times thoughts of the most ter-Chambers to accompany me to a house of ill-fame that he might indulge in upon him, and his conscious willhis perverted ministerial passions

braided that influence in such a man-The ner that he commenced to cry. influence quieted down, begged Mr. Chambers' pardon, and commenced to feel his shameful condition. He told arise in spite of himself. Mr. Chambers that before his birth he was marked to become a villain His mother was a licentious character, deceived his father, on all oc-

of seeming religious respectability." you, whoever you are. I did not believe this, that, one individual could to my satisfaction to-night. Now I want you to leave my friend Poe, never return to obsess him again. You see and understand I have a strong will power, and with the assistance of others that will contribute to give their will power with mine, I am going to break this up. You understand what I am saying; see to it that you obey my command, and if spirits from your side of life can lend their aid I will thank them for it. From this moment henceforth I will bring my will power to bear; go and

The spirit thanked him and said: "You are my friend. ... I have been wicked and through your power I can become a better man; assist me and I will reform. ,When I leave Edgar Alllen Poe I return to a better condition in spirit existence. The prayers of yourself and your friends in the future, backed up by your will power will bring me to a realization that can become a better spirit. Behold! I see the light, let us pray."

to become a different individual. He that bondage and curse, that he came life awaited him. Dear friend, I was released that night from the power of man until a fate awaited me from which I passed from my body in the

Clay of Baltimore. [To be continued.]

THE PATHWAY of the Human Spir-Traced, by Dr. J. M. Peebles.

did it enter the body? What is its -how does it relate to the soul \$1.00. body? Can it leave the human body and return again? Can it live in and Bland. Interesting, instructive control another mortal body? These helpful; Spiritually uplifting. 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. When seated he held both his daugh- sang at the Apollo Club, and you ad- Fice 75 cents; postage. 12 cents.

THE SUB-CONSCIOUS.

In Many Respects it is a Great Mystery, and Should be Carefully Considered by Every Occult Student.

Prof. Gustavus Snee Halderman, of Berlin, who has devoted forty of his sixty years to the study of psychologic phenomena, is in New York with the purpose of interesting societies or in-dividuals which delve into the study of peculiar mental conditions, in his conceptions of the operations of the sub-conscious mind. Prof. Halderman was in this country about eleven years ago and made a particular inquiry into the remarkable case of a reporter on the old Mail and Express who was possessed of some form of prescience which alarmed him, and for which he could not account.

"The case, while rare," said Prof. Halderman, "was not without precedent, but it was of amazing interest. To identify him by name is not necessary. He is extremely sensitive regarding his mentality, for the reason that he fears that he may be regarded as untruthful or attempting to make capital out of a condition which he sincerely wished did not belong to him. He appeared to have a sensory sensation, if it may be expressed that way, about six or seven seconds in advance—that is to say, he could presage an action and which 'he was powerless to avoid-like the coming of a person into the room in which he was seated and what that person was about to say, or what movement or gesticulation he was about to make. I spent many hours with him in the editorial offices of the newspaper and saw this exemplified a score of times. He invariably broke into a profuse perspiration just before this second sight or clairvoyance, or what ever you wish to term it, was demon-

No Reasonable Hypothesis for It. "The sub-conscious is the most mysterious and inexplicable condition of the human mental machine. The most profound students are unable to present anything like a reasonable

hypothesis to account for it,
In the case of a physical injury to the brain there are numerous in stances of the subject losing his primary identity and becoming what is to all intents and purposes a new be ing under a new direction, but that is due entirely to some form of brain lesion which, when corrected in time by absorption, brings the subject back to his original mental equipoise. This condition is not to be confounded with the control of the sub-conscious over died and left his body and gone to the conscious b. ain, if I may so differ entiate between the thinking faculty which is voluntary, and that which

"In all highly-developed and sensitive mental organisms like those possessed by poets and painters and idealists generally, the subliminal, or mental process which is not, or does not, appear to be controlled by the directive power of the mind, is exist ent. I have been been fortunate enough to have discovered a score or more perfect examples right here in York, and it is my hope that I may induce the majority of them to relate their experiences, or, if possible, to give a practical demonstration another individual in that desert of of the peculiar workings of this little known mental state.

"There is one gentleman in particu lar, a Wall Street man, who lives on one of the cross streets near Central Park, whom I am especially desirous of bringing forward if he will give power is unable to drive them away. Mr. Chambers told me he The suggestion comes to him involunlocked the door of the room and up- tarily as to what the possible effect on his future life would be if he should slay his wife and children. He never has the slightest desire to commit such a deed, but the thought will

Cannot Help Repeating It.

'I have met a lady, also h resident of New York, and whose name is casions pretended to be a devout re- familiar to nearly all newspaper read ligious woman, when she was only a ers, who, whenever she walks in her harlot that bore a respectable man's garden, has the thought come to her, name. She was covered with a cloak the rose is not the queen of flowers, the rose is not the queen of flowers. Mr. Chambers said: "I am sorry for It is meaningless, of course, but she can no more help having that sentence run through her head at that obsess another. I have realized it particular time than she can help breathing. She has striven with all her might to resolve that she will not permit herself to think of those words, but they seem to intrude upon

her inner self and against her will. "Another instance, and rather amusing because of its trivial nature, is that of a musician whose studio in this city is well known. The moment he plays a bar from any of Wagner's music his sub-consciousness says, 'Who killed cock round, this ner.' As in the other instance, this 'Who killed cock robin-Wagthought is involuntary, but it cannot be stifled.

"Another and equally amusing case, but a proof, nevertheless, of the ex-istence of the sub-conscious mind and its power to control a physical func-tion, although it really sounds very foolish, is that of a newspaper editor who cannot pass a red-haired woman on the street without turning to look for a white horse. It does not matter how much he may be absorbed in study, nor how firmly the has made He said the influence compelled me up his mind never to steldinto the to kneel. He offered up a prayer, subliminal suggestion again, he in-asking to be guided by the higher an-gels in spirit life as it was his desire he passes a girl with red hair. It could continue to give illustrations without number, and all of persons perfectly sane and of strong, forceful minds. into the world with, a true Spiritual I cannot imagine a more interesting study for the student of metaphysics and I hope that my efforts may result that evil spirit, once more a happy at least in laying the foundation for an elucidation." 67. 9.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spirituals thought can fail to be fed and delighted with this book. Beautiful spiritual thought, comit, or the Pathway of the Spirit bining advanced ideas on the finer and Traced, by Dr. J. M. records.

Did it pre-exist and does it reincarthe mind onward into the pure and the mind onward into the pure a management of exalted spiritual, truth. A phone the body? What is its book for the higher life. Price, cloth, ethereal phases of Spiritualism, leading

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DRAFT SPIRIT CODE.

Chesterfield Leaders Act-Prepare Declaration of Principles for the Spiritualists of the World.

The Spiritualists in attendance at the meeting at Camp Chesterfield, received, on August 10, the report of the committee appointed to draft a set of principles fixing the meaning of clairvoyance, mediumship, prophecy and growth in the spirit world and voted to refer the statements for favorable; consideration at the regular meeting of the convention, August

"We declare the following as fundamental and essential principles of the religion of Spiritualism, as believed in, taught and practiced by Spiritualists of this association and the world over:

That to the soul, or real man, there is no death whatever; that what is commonly called death is but trans

That the normal condition in the spirit world is constant progress-

That those who pass over in infancy and childhood, or in early life, develop to manhod and womanhood mentally, spiritually and in all the at-tributes of individuality under learned and efficient spirit teachers.

Spirit Communion,

"4. That we recognize the fact of spirit communion and manifestation various methods and forms, through those who are designated as mediums, possessed of certain spiritual gifts, which were quite generally and definitely referred to and de-scribed by the Apostle Paul in his letter to the church of Corinth, among which are the gifts of clairyoyance, or discerning of spirits; clairaudience, or the hearing of spirit voices and the giving of messages from excarnate beings; the gift of inspiration and of speaking, writing or otherwise manlfesting under control; also to those so endowed the gift of prophecy, whereby the controlling spirit look forward to events in the future life of individuals in the earth life; also the power by which an ariser friend may materialize or ethereal ize in partial or full form.

That we believe in and strict ly adhere to the efficiency and power of spirit healing through persons en--rowed with psychic power, whom we designate as psycho-magnetic or spirit magnetic healers; either by the use of the medium's hands to direct and distribute the spirit healing forces or by the psychic force alone, independent of physical contact. We recognize the practice of this gift as important in carrying forward the gospel or re-ligion of Spiritualism as it was in the days of Jesus and the apostles in establishing and the work of the primitive Christian Church. The practice of all of which spiritual gifts we consider sacred and binding upon Spirit-ualist teachers and mediums the world over.

Brotherhood of Man.

"6. That we further believe in and teach the brotherhood of all mankind and the practical exercise of true and associations and affairs of life and the strict observance of the golden rule as taught by Jesus and Confucius as a perfect manifestation of divine spirit

That there are some, perhaps, many Spiritualists who will not subscribe to Il the statements set forth in the resall the statements set forth in the resolutions was evidenced by a number of contrary votes on the passing of the free illustrated pamphlets to people in WHEELER WILCOX. resolutions to refer with favorable consideration to the convention. The scope of the fourth and fifth sections is believed to be too broad and should resolutions to refer with favorable many parts of the world, which explain the principles of my new distant of the Giles Ruddy, from the poetical same wonderful things I have done, prose writings of Ella Wheeler Wi be more specific. Copies of the resolutions will be forwarded to other camps of Spiritualists in session throughout the world.

The legal difficulties experienced by Spiritualists within the last few years in securing bequests and protecting ceived from persons who tried it are mediums has made it imperative that some expression of belief be formed and approved.

In his lecture this afternoon, Dr. Marvin made a plea for the support of mediums that they might be afforded an opportunity to follow their calling unburdened by those needs that are dependent upon pecuniary support. He contended that a medium that must depend for daily sustenance on her divine work could not always ob-

Seeking to Improve Conditions

(Continued from page 2.) sas City, Mo., said at the Piasa Chan-

taugua on August 4, that the press and reformers like Governor Folk, had done more to eradicate graft and bet-ter humanity than all the .churches. Brother Francis, by his fight for reform among the camps, by his exposures of the tricksters and frauds, has dono more to clean our ranks and protect our rostrum than all of us put to-

gether. If we are to continue as a religious body, let us live up to the principles we advocate as a religion. If a mafority decide that we are to be a scientific body, let us drop the titles of reverend, form schools and classes for the investigation of phenomena under strict scientific test conditions, and use our rostrum for scientific lectures only. Let us be consistent and hon-

est in what we do above all things. I think it was brother R. F. Little of Seattle. Wash., who suggested in an able article some time ago, that a committee of representative Spiritualists from every State be selected or appointed to meet and discuss ways and means whereby these evils could be remedied. Their conclusions could be presented to the N. S. A. convention for adoption or rejection. As Sister Seip has intimated there is such rush during convention, that a majority of the delegates are not prepared to act. PAUL McARTHUR. St. Louis, Mo.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosoph-ical 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 excruciatingly funny. Price, in boards,

"Discovery of a Lost Trail." By Chas B. Newcomb. Excellent in spiritual suggestiveness. Choth, \$1.59. [Advertisement.]

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Than the Marvelous Things Done by People Who Have Tried This Wonderful

How Prominent Men and Women Use It to Influence the Minds of Others —Heal Themselves and Others of Chronic Diseases, Nervous Disorders and Habits as If by Magic—Any One Can Do It— Distance No Barrier— One Person's Control Over Another Now Fully Ex-plained.

How Every Man, Woman and Child the World Can Have "The Secrets of Magnetic Force, Health lutely Free.



Professor F. T. McIntyre, a well-too scientist of this city, has created a ensation in the hypnotic world. Through delving down in the realms of nature's mysteries he has discovered a delicate but powerful system that seems destined to revolutionize the theories of the most noted authorities on Mind Force. Some people look ipon him as a man possessing a strange power, for he has told them how to influence people far and near and to heal themselves and others of their ills as if by magic. He tells them how to project their thoughts, levelop a powerful mentality and build up the mechanism of the body and brain. Doctors and magnetists who have tested the workings of his new discovery admit that it surpasses anything in the history of psychic

In explaining the method Professor McIntyre says: "I am convinced that many of the best poetic creations of the everybody can accomplish the things author. Embellished with portrait I have done if they understand the Presentation edition. Price \$1. system. 'It would be a grand thing if every man, woman and child in this country learned the use of this wonderful system. There should be no more disease, immorality, drunkenany charge whatever, as I am anxious portrait, and half-tone this new discovery. The letters rethe same. Many are loud in their exclamations of surprise and thanks, and say they never dreamed such things possible. I receive many fine presents and enjoy working for the uplifting of mankind and science. The kind letters received from grateful hearts more than pay for the interest I take. I will send a copy of my free book to every person who writes me

without any charge whatever. Professor McIntyre has a basketful of letters, from people in many parts ling. Mr. James Kubal, a prominent business man of Chicago, writes the

following: "I never dreamed such things pos-sible. If I had only known of this sooner. This system has made a different man of me. I shall give up business and make more money through the use of this system than can in my business. It has brought back my sight. I can see without glasses, and work without them, too. It has overcome my backwardness, and can now handle my customers in fine shape. I did not know I was so ments are culled from the correspondments are culled from the correspondfull of the magnetism. I think your system wonderful."

Mr. Eugene Devenson, Baton Rouge, La., writes: "Having tried tion of Christianity as Paine and Inyour system, I unhesitatingly pro-gersoll. That Washington was not a nounce it to be and to do all you Christian nor a believer in Christianlaim for it."

Rev. E. G. King, pastor Christian he has collected the testimony of more claim for it."

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H. D. C. MILLS

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Published Every Saturday at 40 Localis Street.

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Clairvoyance.

The following is a cablegram, sent out August 6 by the Associated Press, all the way from Christiania, Norway, A sub-head says: "Scientists discover a lad who possesses sixth sense." Read:

"A 14-year-old boy, John Flottum, who is alleged to possess a sixth sense, is a subject of discussion throughout the whole of Norway. On several occasions he has shown where-missing persons and horses, and articles lost for years, could be found. At present he is trying to find a little girl in Christiania, supposed to have been advertise himself in any way, but his uprooting the social fabric, we are lish full accounts by reliable eye-

witnesses of his feats. Physicians and scientists are unable to explain his phenomenal accomplishments. At first they were very skeptical, but they no longer refuse to believe that he possesses an unusual gift. The boy draws maps of localities in which he has never been and by these maps people are able to find lost articles and persons. One dead body was found with his aid is claimed, directed Moses, Joshua after hundreds had searched for it several days."

It would be supposed the collector for the world's news, in Norway, had just heard for the first time of the marvels of clairvoyance, which is as well an established fact as any other scientific truth. It is those only who have had no practical experience in investigating who doubt the reality of the phenomenon. Possibly they have come in contact with frauds, and have come to a false conclusion by deceptions practiced on them.

The general interpretation of this wonder of science is, that the wellattested cases of clairvoyance are but mind-reading. We challenge the universe to account for phenomena which have come under this writer's observation on that hypothesis. There may be cases in which thought transference may act a part, but there are others which cannot be accounted for in this manner.

Whose mind was this Norway lad reading when he found missing persons, horses, and articles lost for years? Whose brains are employed when he draws maps of localities he never saw with normal vision to aid in finding lost articles?

Skepticism is on a rampage when it controverts so well an established fact as second sight.

Making Mirth of the Preacher.

is in the sun. It says: "Now we know why April, May and June of this year were the coldest on record. The heat of the sun is kept up by the burning of sinners, the sun being really the seat of the infernal regions; and the world has been getting so much better recently that the supply of sinners for purposes of fuel has in a considerable degree failed, and abnormally cold weather on the earth and other planets is the result. Such: at least is the inference to be drawn from the important discoveries made by Rev. Zeb Hetxel Copp, pastor of the New York Avenue Presbytorian church in Washington, and minfster in charge of the Bethany Mission-Chapel in that city."

A Wave Mountain High of Crime Reports from all parts of the counry, and more particularly from the reat cities, represent a wave of crime is rolling over us unparalleled in previous history. Why is this? and what measures are necessary to arrest it? These are subjects of earnest thought by every lover of his race.

The politicians represent we are living in a period of universal prosperity. They point with pride to our mammoth industries, giving employment to multitudes of laborers. From every quarter the toiler is in demand, and harvests are calling for help and offering large reward for labor, and yet the great wave rolls on unchecked.

Not petty crimes alone, but millions are frequently involved. Suicides follow-the wrecked and the wreckers meet in a common grave, and still every offense known to our laws goes on. The courts use their powerful arm in vain. The prisons are overflowing with convicts, and the wail of starving families comes to our ears

rom every quarter.

Crime is not confined to the lowly. Every walk of life furnishes offenders. He who occupies confidential relations in government circles; the bank president and the cashier; the priest in his sacred robes; the churchman, glorifying as a lover of the cross, and professedly imitating the master, whilst lovely woman, whom all adore, fall victims to this overwhelming tide of wrongdoing.

Religion seems no barrier. The principal victims brought to justice, 95 per cent of them, say official reports, have been taught in Sunday schools, and nearly all subscribe to the dominant creed.

Whilst it is true the uncultured masses contribute more largely to fill our prisons, yet, sorrowful to relate, the scholars are there, as are even former professors in our colleges and

One terrible fact stares us in the face, which we cannot overlook if we would: The foreigners, and the most criminal element of all, come from southern Europe. They are coming to our shores in unprecedented numthe late N. S. A. convention in Chicago | bers. They do not come to cast their destiny for life with us. They do not Mary T. Longley, 600 Penpsylvania affiliate with our people, and most of them make no effort to acquire our language. Their purpose is to gain a few hundred dollars, return to their place of nativity, and live in affluence on their quickly acquired gains. Depraved in morals, and clannish, they aid each other in concealing crime and preventing punishment in our

Until we know the direction the moral world is drifting, it is impossible to successfully set on foot methods for reformation. While looking to any system of religion as the savior of the race, at the same time shutting our eyes to the encroachments crime is making in the world, fame has spread far beyond his home sullty of a wrong which must be The Christiania papers pub- remedied. Crime has prevailed in every age of the world. Accepting Bible narration as authentic, the patriarchs and the wise men who are presented as our exemplars, every one of them, were criminals. Noah and Lot were drunken; Jacob was a fraud and ljar; Moses a murderer; Joshua a land pirate and a wholesale assassin; and the Lord, who, it and Gideon in their marauding expeditions, was as vile as they. He who is hailed as a man after God's own heart, had criminal blood on his hands. . And "the wisest of men," Solomon, with his vast riches, justly punished would have been stoned to

death. Under our laws he would have died in a penitentiary. There is not a Bible character who could be imitated in these modern times without imprisonment or death on the gallows. Accepted as "The Word of God," and the lives of those ancient times reflected on this age of intelligence as our exemplars, what else can be expected but disregard of the moral We see it illustrated in criminal

practice. Statistics show a majority of our criminals in our penal institutions were members of Christian churches, the most rigid church-the Catholic, and parent of the entire brood, leading the van; while in America, the Protestant sects are most largely represented by the Methodists. And, awful to relate, 95 per cent of all convicts in the penitentiaries were educated in our Sunday

schools. Just think of it-139,951 murders and homicides were committed in the United States since 1885, and only 2,286 brought to justice! Perjury of witnesses makes prosecutions of high crimes merely farces. Our judges are The New York Mail makes mirth of not yile, but the technicalities of law Rev. Copp's late discovery that hell rob the prison and the scaffold of

its most deserving victims. Justice prompt, certain, inexorable, should be administered in every case for the infraction of law in times like these.

Fame is not got by seeking it. AH such pursuit is vain. It may very well come about that a man will succeed making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.

Duty is carrying on promptly and It is to fulfill the claims of to day.

By the late Wm. Denton.

Truth is shining; earth's awaking; Freedom rising, chains are breaking; Tyrants on their thrones are quaking, For their reign is nearly done. Knowledge coming, error leaving; Pen and press their past retrieving,

Priests and creeds are retroceding; Men the guide within are heeding; Every one his garden weeding;

Swiftly fly their shuttles, weaving

All the nations into one.

Headlong bigotry is hurled. Love upspringing, hate is dying; Men rejoicing, knaves are sighing; Deadly curses fast are flying From a renovated world.

Postal Cards.

The Postmaster General his issued be used by the sender, the other twothirds to be used for the address only. A very thin sheet of paper may be pasted to the card, which may contain either writing, or printing, or both.

Had the government succeeded in preventing its officials from obliterating the writing on postal cards, and compelled them to limit their defacing marks to the address side of the card it would have done the public real service. We have frequently received communication on postal cards which were impossible to decipher because of the needless defacements on the side reserved to the writer.

Just Think of It!

Rev. Madison C. Peters, late pastor of one of the leading Baptist churches of New York, is reported as saying that with an investment of five millions of dollars, to which was added \$400,000, the seventy Baptist churches in New York, had a net increase last year of only NINE MEMBERS. He is also represented as saying the other churches of the great metropolitan city of the new world did litfle better during the same period.

The churches must build on a better foundation, else go to the wall.

A New Disease.

"Psychic Epilepsy" has succeeded brain storm as a medical term. A New York physician has just been cleared of the charge of brutally assaulting a man and women on the street on the plea that he had been subject to attack of psychic epilepsy from childhood, and that on recovery he had no knowledge of what had occurred. Just how the ailment differs from ordinary epilepsy is not made clear, but it will undoubtedly prove to be a convenient malady in criminal procedure.-News Item.

Fun Alive.

From half a dozen to a dozen children, all clothed in holiday attire, years, in the center of a very dusty street, each kid trying to see which can raise the largest cloud, may be set down as fun alive. The merriment seen on every face tells of real enjoyment, and dwindles to insignificance the joy of the politician who has just triumphed over a rival in the acquisition of an office to which both aspired.

CHARLES B. BROCKWAY.

He Is at Last in the Coils of the Law.

A late number of the Los Angeles Times says: "At least four Angelenos and probably many more, have been lured to financial losses by the oily tongue of Charles B. Brockway, alia Edward K. Earle, alias Edward Fay, alleged clairvoyant and astral seer, whom the police arrested Friday or a charge of grand larceny from J. D.

Brown, 78 years old, of Fargo, N. D. "Captain Auble, in deference to the personal feelings of the wronged individuals, withholds the names from publication, but he said last evening that four complaints had been made to him. One man is said to parted with \$600, another with \$650, and a woman gave the seer An inmate of the Soldiers Home of Sawtelle was also victimized to the extent of \$12.

"Brockway, alias Earle, alias Fay. was arrested by Captain Auble and Lieutenant Murray, Friday. He was identified by the daughter of J. D. Brown, Mrs. Zoe M. May, who recognized the man on the street. It is alleged Fay, or Earle, as he was known in Fargo, swindled Brown out of \$300 in Fargo just three years ago. He will be taken back to the North Dakota city for trial."

This man Brockway is no doubt one of the most skillful "ledgerdemain-mediums" in the United States. He can almost deceive the very elect in his manipulation of pellets, containing written questions, and is consequence has been able to "draw the wool" over the eyes of many. We will give further particulars next

Platitudes against sin are as harmful as applause for sin. -- Anon. ing 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 creed, and floods with light and love the germs of good in every soul .- In-

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble the robed and crowned-rises the sincere man. Happy is the man, who faithfully the affairs now before you. neither paints nor patches, veils nor it is to fulfill the claims of to-lay. veneers! Blessed is no who wears no mask!-Ingersoll,

Plain Words from Lily Dale.

Dr. Goo. B. Warne writes from Lily

"Will Spiritualists of the United States xohelp 7 bulld - up periodicals wholly in "sympathy with New Thought, whose founders are playing for our subscriptions, but going from camp to camp misrepresenting the workers at provious centers visited?

Have not individuals a right to refuse to subspribe without being afterward subjected to villification and a cowardly species of blackmail because they will not stand and deliver up one dollar each?

One such ambitious person visited Lily Dale, pestered our workers by importunate solicitations, appealed for pictures so as to play to their personal vanity, and went away to run down the camp and its workers because unresponsive to the selfish desires of an order allowing the first third of this literary light. She spoke meanly the direction side of postal cards to of women who did not bow to her in either physical, mental or spiritual endowments.

I personally incurred displeasure by saying frankly in private that I had no use for the publication because it did not stand for Spiritualism pure and simple.

The same individual tried to get control of the Sunflower, saying that if successful it would not continue to be an organ of Spiritualism. Why should such people demand subscriptions of us?

PROF. HYSLOP IN CALIFORNIA.

That the Spirit World Answers Our Appeal, is the Testimony of the Great Scientist. When Delivering an Address at Berkley, Cal.—Dr. Hyslop, of the American Society for Psychical Research, Startles His Audience!

Dr. James H. Hyslop, Secretary and campaigner for the American Society for Psychical Research, lectured last evening before a great audience in Hearst Hall at the University of California. [Says the San Francisco Bul-letin.] His subject was, "Psychical Phenomena and Life After Death."

Dr. Hyslop declared again and again that he had no doubt the dead could that he already had scientific data tending to establish this assertion. He hopes, through the society which he represents, to obtain before his death complete scientific proof of his

assertion. "IJ Professor Hyslop was formerly professor of logic and ethics at Columbia University. He is a scholar of world-wide repute, and since he retired from the faculty of the University to take up the scientific study of psychic phenomena, he has been the most famous man in that line of work in the world. Hence, when he asserts that he not on believed that communication with the spirits of the dead was possible, but that he him-self, through mediums, had so communicated with his wife and others, the interest aroused among the great

throng of University people gathered to hear the lecture was great indeed. Dr. Hyslop referred to a tacit agreement he made before the death of his companion and co-worker, Dr. Richcommunicate with each other after one had died. Hodgson died in 1905. a medium. She gave him a bit of a message from his friend. Dr. Hysop said: Three days later he went to the famous medium, Mrs. Piper. She wrote, while in one of her trances, a

message from Dr. Hodgson, which "I tried to give you such and such

a word." Two days after that, Dr. Hyslop said, he tried it again and got a whole sentence from Dr. Hodgson. Then he wrote to the son of Professor James, the great Harvard psychologist, and got a sitting with him.

"Through him," said Dr. Hyslop, I got the identical sentence which got through Mrs. Piper. There is corroboration of facts which can't be attributed to chance.'

Dr. Hyslop referred to the fact that most of the matters in the messages he got were trivial, and that very few gave any idea of the life beyond the grave. But, he added, the trivial facts were the only ones possible of verification here on earth, and were therefore the only ones that appealed to scientific men. Several times, how ever, he said, spirits had begun to tell him of life after leaving the earth and always ended in a tantalizing way by saying they were getting into a

dreamy state. Dr. Hyslop is a rapid and entertain ing talker. He is by no means of the long-haired variety of mystic dreamers. He appears to be an energetic, vigorous man, with a keen sense of humor, and plenty of good, hard, prac tical sense. He devoted much of his lecture last evening to explaining the enormous cost of scientific research work. He wishes to interest neonle with money in the society with which be secured along the lines on which he

has been working. The lecture has aroused more discussion in Berkley than/anything that has occurred here in many days. After the lecture last night the streets aroundathe University grounds were full of interested folks discussing and arguing the points brought out by Dr. Hyslon: All one could hear was references to psychic phenomena. ghosts, plain spooks, mediums, cases scientificiproof, materialism, idealism, organism, telepathy, apparitions and

the liken of oil of the guest, during his stay in Berkley of Charles Keeler, the poet. He will deliver a second lecture on Friday night, August 5.

People may outgrow natural ignor ance, but ignorance carefully culti-vated, polished, propagated, and called divine truth, can rarely be out-grown, because it paralyzes the power of growth.-Moncure D. Conway.

A good Christian should never go to law; rather should be give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most doclle and easy creatures in the world on matters of business.--Voltaire.

ANOTHER DANGER SIGNAL!

AN ADDRESS TO SPIRITUALISTS,

The Progressive Thinker Has Sounded the Danger Signal!—Our Mediums are Liable to be Arrested at Any Time, and Then Have to Expend Hundreds of Dollars to Free Themselves from the Meshes of the Law-Without The Progressive Thinker These Facts Would Not Have Been Known to Spiritualists Generally—Read Carefully What a Noted Medium Has to Say.

To the Editor: - Spiritualism in general and my phase of mediumship in particular have been so freely criticised by a few people, the pulpit and the press of New Castle during the four months last past; and all who desired, it seems, had their say if they made any effort so to do, and in consequence of the criticisms of the religion which best fits my consciousness, and the aspersions made by some of these critics as to the morality of my efforts or endeavors to demonstrate in an humble way the possibilities of my religion to others, I feel it my duty to myself and the religion I represent, to clear myself of the uncalled-for odium cast upon my labors and myself by those who themselves admitted that they were unfit to distinguish between "good and evil," in this particular field of endeavor, for the ladies in cross-examination in the alderman's courtall who endeavored to testify against me-said that they never had readings of any kind before, either from other mediums, palmists, astrologers or fortune tellers. They all admitted, however, that they had preconceived the idea that I was violating the law; therefore, without any knowledge whatsoever pertaining to my religion, and only having biased minds toward my calling, they turned themselves loose upon me, coming to my home nurturing untruth in their hearts and baffled me in my efforts to give them truthful messages. My friends on the spirit side of life and the friends of honest investigators send their messages of love through me as their instrument by the law of vibrations-a natural law, not a supernatural power-and only when harmony exists and an honest purpose to receive "the light that shineth in the darkness," can the spirit friends use this "law of vibration." The law of vibration works everywhere the same.

Like all natural laws it is immutable. I can best bring this law to the consciousness of all by referring you to shouting in a valley. There the law of vibrations returns to you an echo., Should you shout an oath in the valley, would it bring back a prayer in the echo? Or should you utter a falsehood, would you receive from the echo a truth? Wireless messages are to-day sent all over the world by the use of this law of vibrations, and those messages can become jumbled or falsified by opposing partisans who have their instruments adjusted to come in chord

This is not to be construed as an apology for giving these ladies untruthful readings, but as an admission on my part that they may, by or through their own condition, have received in their messages jumbled statements that could, through an uncharitable construction, be designated as not exactly the truth. They were many and I was but one, and for this reason it was then, and is now, impossible to rebut their testimony. In the messages received by my accusers were many things of a remarkably truthful nature, but as they had not "charity," they ple's door-bells who were in quest of my whereonly mentioned the things which they thought were ard Hodgson, that they would try to detrimental to my well-being. "A tree is known encountered in this city, and I hastened to correct by the fruit thereof"-and the jury readily saw that it bore not "charity."

I do not now, and never have during my life in this mortal body, laid a claim to infallibility. Neither do I lay claim or pretend that my spirit friends cannot err. There never was a person in the flesh but was accused of erring, whether he did or not. No two lawyers see the law exactly alike, and yet neither may err in its interpretation or perception.

Very few doctors diagnose exactly alike and there seems to be enough common sense in humanity to make allowances for their different opinions upon the same thing. But I am held up to ridicule, dragged into court, made to spend several hundred dollars, preached from every other pulpit in the city in derision. Why? All because a dozen women had the caprice to complain that some things which I said were untrue, while hundreds in this city can vouch for the absolute truth of the messages received from their spirit friends through my mediumship and thus mocking these would-be upholders of law and order.

Oh law and order! What a great panacea you have been and yet are for all manner and conditions of men? You have always helped out the wardheeler when all other remedies failed.

You have put a white robe on every hypocrite on this terrestrial ball, and have given them-the special privilege to be the "salt of the earth."

You have been the "stock in trade" of every pothouse politician from Cain to Tallyrand, and from Tallyrand ad infinitum.

But, as Isaiah of old said, you do at times "become stench unto God."

At the alderman's court the testimony of the prosecution developed the fact that they did not know for what reason they had attacked me; but between fall short of convicting me. he is connected, so that more data can then and the quarter-session-trial by jury they "read As to the aforesaid "boasting," I wish now to up" and then came to the knowledge (in their refer the originator of that news item to the fact; minds) that I had practiced "necromancy," which, that on June 24 a jury of 12 of my peers, and yours. conversation or communication with the dead. They guilty" of violating the laws of this commonwealth, admitted in quarter-sessions court that they had thus proving that I did not boast but predicted my learned this since my preliminary hearing. So their own future correctly on the 3d day of April. ease at the outset against me must have been some kind of a "feigned issue," and in this connection allow me to explain that never by thought, word or

anxiety is all gone, and I am not

deed, spoken, written, printed or accomplished, did I cause anyone to be impressed that I spoke to the 'dead" or pretended so to do. I, like all other people, speak only to the "living," whether they be in the body of flesh and blood—the physical body -or whether they be in the spiritual body. Should any of the sermonizers of this city deny that there is a spiritual body, they must place the veracity for the truth of St. Paul in jeopardy-read his first epistle to the Corinthians, chapter 15, verse 44, for Bible authority on this subject.

Dictionaries say "dead" signifies "to be deprived of life"—"lifeless;" Worcester's dictionary says that "dead," as applied to spirituality, means "devoid of spiritual life."

It would, therefore, take an absolute fool to use upon an enlightened people any pretense to be able to speak with the "dead." It should not and could not attract any person or persons by making such

claims. Even God ignores the dead-for my authority: as to this I shall here quote Jesus Christ, as recorded in the gospel according to St. Matthew, chapter 22, verse 32, clause 2: "God is not the God of the dead, but of the living." In the first clause of the same chapter and verse, Christ proves this statement by referring to Exodus, chapter 3, verses 6 and 16, as follows: "I am the God of Abraham, the God of Isaac and the God of Jacob."

Now the inductive reasoning: If Abraham, Isaac and Jacob were "alive" or "living" at the time when Jesus Christ made the reference aforesaid, although they having put off the mortal body between about 1,700 and 1,800 years before this reference was made by Christ, or if Abraham, Isaac and Jacob were living when God spoke these words to Moses, which must have occurred about two hundred or more years after the last of these patriarchal Hebrews had disrobed their fleshly bodies from their spirits or egos and had mantled themselves with spiritual bodies, it naturally follows that God, who conserved their lives for that length of time, is no doubt still preserving them, and by the same law or process will preserve their lives through all eternity. And if these lives were and are thus preserved, why not the lives of others? And if others, why not some of our friends, relatives and other dear ones? 'Death' of human beings is now considered by all intelligent Christians as merely a mythical superstition and as a misnomer for the true beginning of a purely spiritual life.

That any W. C. T. U. woman would figure in my, persecution was a surprise, both to my Spiritualistic friends and others, because Laura G. Fixen, who happened to be the vice-president of "The Illinois State Spiritual Association," is the president of the Illinois W. C. T. U. State organization, and she, like myself, is a Spiritualistic medium. I do not wish to hold out the impression that I am her equal in any way, but only wish to show that this gifted woman is in the same vocation.

Mr. Chambers, the additional counsel for the commonwealth, stated that I attracted people to my residence by an advertisement. My advertisement can only be named such because I paid for its insertion in the local papers. There was nothing in it to attract the attention of any one excepting such as had a desire to call on me. It was only placed in the paper as a card, for the convenience of people who, wanted to know where I lived, and it was only, intended to save my friends from ringing other peoabouts. The door-bell trouble was the first one I by placing my card in the newspapers which

always read about as follows: "Medium-sees ladies only: hours 10 a. m. to 7. p. m. Mrs. E. H. Marquette, No. 29 Neshannock

avenue.' There was nothing misleading in this advertisement, nothing persuasive and nothing attractive. I did not lay any claim in it to be able to do anything at all. In fact, it was such an advertisement that would pass the "ethics" of any medical association or bar association in the land.

There is but one word in that whole card which

refers to my vocation, viz: "medium." If you, dear readers, will take the trouble to refer to your dictionaries, you will find that the word 'medium' is "that through which a body not in contact with another, must pass to reach it;" or words of explanation to that effect. This defines the word in its most general and comprehensive sense. The word "medium" in the narrower sense is applied to persons or things through which spirits in spirit bodies can reach spirits in the mortal bod ies. You will see, therefore, that the use we put this word to, as Spiritualists, is very apropos, and does not in any way violate its original and broad

You will not find that this word "medium" is defined as something or someone having or claiming supernatural powers; nor will you find that it means "necromancy" outside of the brains of a score or so of people in New Castle.

The New Castle News, April 3, printed about a column of matter in which, among other things, were these statements: That I boasted of two previous unsuccessful attempts to cause my arrest, and, that I on that date did predict that the prosecution would

according to standard dictionaries, is a pretended declared me "not guilty" of necromancy; "not

Very respectfully, MRS. ED. H. MARQUETT.

New Castle, Pa.

Writes a Message to Her Mother. separated from her by an infinitude of space, but am often with her, and doing what I can to brighten her de-My name is Lucy Marion, and I am writing this message to my dear old mother. She believes in spirit clining years. She does not always return, and when she reads it, she sometimes feels my presence, when she sits alone in the twilight, and will understand, and know that it came from me. I am so rejoiced that can return to earth and communitogether. I want all the dear earth cate with the dear ones I was forced to leave behind when I came to dwell in the spirit world. I want my mother to know that I am much happier now between the two worlds—the material —Horace Walpole. than when I was living on the earth plane, and much better off. I do not suffer now; the pain and misery that spirit. used to cause her so much sorrow and No. 414 Thirteenth Street,

know when I am with her, but she Thought controls the universe, that there is a way of communication and seldom draw to their full extent.

The practice of self-restraint and renunciation is not happiness, though it may be something much better. T. H. Huxley.

Controls your life and mine, Sways the destiny of nations,

sings the old songs we used to sing. Yet servant is of mine and thine. Men are often capable of greater friends to know that I remember things than they perform. They are them with love, and I am so rejoiced sent into the world with bills of credit,

world and the beautiful world of there is play that is play; there is play that is play; there is play that is work and work that is play. And in only one of these lies happiess.-Gelett Burgess.

God, and the Efficacy of Prayer.

The Attributes of God and the Efficacy of Prayer | sense, and I revert to them here only because the Carefully Considered by Wm. Van Waters in a Lecture Before the First Spiritualist Society of Walla Walla, Wash.

"We must learn to appreciate that God's bless-Ings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically sealed compartment and then sounds a tearful petition for fresh air. The of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity."

'Among the' masses to-day there are but few athelsts in proportion to the number to be met with forty or fifty years ago. This is owing to the leaven of the philosophy and movement of Modern Spiritualism, which had its birth in 1848, and which has clearly demonstrated the fact of soul existence and the continuity of life.

The man or woman who does not believe in a great Over-soul, or Supreme Intelligence is now but rarely encountered.

Yet as humanity continues to grow into a more general recognition of God, it also grows more skeptical regarding the characteristics imputed to Deity by the hordes of Bible expounders and religious enthusiasts, whose manners and speech would imply that they are on the most familiar terms with their creator-in fact, shaking hands with that being night and morning.

These zealots assume that Deity is masculine. That "He" makes careful record of every earthly occurrence, no matter how trivial-even noting every

sparrow's fall. That "He" can be moved by earnest prayer to grant a special dispensation to the supplicant, even though the concession may necessitate the temporary

suspension of the law of cause and effect. That God is an expression of all good, of loving mercy, of exact justice.

By "good" is meant those acts, qualities or conditions that contribute to happiness or development. By "merciful" is meant that condition of mind that would mitigate suffering, even though perchance deserved.

By "lustice" is understood that quality of mind which seeks to reward or punish in exact accord with merit or demerit.

Does this character of Deity, as seen through finite eyes, square with these qualities? Let us see:

For every blessing accorded humanity, God apparently has an injury at hand. The life-inspiring sunlight that vouchsafes the world's harvest is. at the very time when scattering its blessings, hatching up a storm or tempest that will leave desolation, famine, wreck and death in its path.

The earthquake that, in the endless past, helped to pulverize the rocks and form a soil in which vegetation might germinate, to-day wrecks an entire country, turning fertile plains into deserts, killing thousands of people, the good and the bad, the young and the old, the innocent child, the saintly parent, the dumb brutes in the fields and beasts of the forests. The volcano spares nothing within its malevo-

With rare exceptions, might has triumphed over right throughout the centuries. Surely every good does seem to have its antithesis.

It is generally accepted that God is the author of all force, all life, all action—in fact, the author sponsible for the so-called bad as well as the socalled good in this universe. Is God merciful?

Nature, in the manifestation of her laws, knows no mercy. The falling tree will crush an infant as readilv as it will a ferocious beast. The penalty for transgression of natural law is always exacted to the remotest extreme; there is no escape. A sleeping child is, by some accident, transformed into a misshapen cripple, beyond all human skill to correct. Nature exacts the penalty in a life of suffering and misery, exhibiting an indifference equal to that of the soulless rock. As Nature is God and God is Nature, wherein does anyone discern any mercy in Deity? Man frequently forgives; Nature, i. e., God, never. Every debt against Nature must be paid to the uttermost farthing.

Is it an exhibition of mercy when God overwhelms a beautiful, populous island with volcanic hell, blotting out, without even a moment's notice, thousands of innocent lives?

Is it justice for God to visit the sins of the parents upon the innocent, irresponsible offspring? Is it justice for God to create a class of virtuous, loving, industrious people and, at the same time, create another class to prey upon them, torture, and even to slav them?

Man terms such acts as bad, as merciless, as rankly unjust when committed by his own kind. Why should he invert all his opinions of right and wrong when judging of the acts of Deity? Can it be that in so doing he is hypocritically trying to propitiate God's favors in thus stultifying his intelligence and reason by calling black white and white black? Is it not a point of wisdom to conclude with the immortal Humboldt, that the "Universe is governed by law." by laws that are co-eval with God; laws that never have, never can deviate "in the estimation of a hair;" that effect must continue, as in the eternal past, to follow cause, though the lives, happiness and well-being of all humanity be jeopardized; that whatever opposes—by accident or design—the opera- about this "superior condition," as Andrew Jackson tion of natural law, will be ground beneath God's juggernaut, whether insect, man or angel?

From centuries of experience and study man has learned how he may avoid many of the evils and catastrophes with which Nature (God) has surrounded him, while at the same time appropriating force. It is now definitely known that right living, Nature's blessings. But man's immunity from such evils comes wholly from his own exertions, no aid ever having been vouchsafed from "On High"-the assertions of miracle-believers to the contrary, not-

is omniscient, foreseeing at creation the ultimate the higher spiritual forces, or as Trine puts it. "In development, throughout countless centuries, of a tune with the Infinite." Eventually, by persistent race of beings even yastly superior to the humanity observance of this line of thought and action, the of to-day, it is the height of folly to assume that aural vibrations will become a second nature, so to Deity had in mind "at the beginning" the trivial speak, when health, strength, confidence, love for incidentals of existence, such as the fall of a sparrow, all will possess the physical and spiritual man. a leaf whirled by the breeze or a mole on my lady's

"religious" atmosphere is saturated with rot of this character.

Why should it always appear necessary, when discoursing upon spiritual, moral or religious topics, to assume to tell your listeners what God thinks, what God wants and what God will do? . Is it not a mark of wisdom to conclude that as infinite duration and infinite space are wholly without the pale of human conception, whether of man or archangel, so is the Infinite mind incomprehensible in every respect to the finite?

This trend of thought naturally leads us to inquire into the efficacy of prayer. Prayerful supplications entrance of the sun's rays awaits only the opening to Deity have never been known to arrest or subvert the laws of nature in the remotest degree, notwithstanding the unreasonable assertions of superstition and ignorance. Prayer often aids the supplicant, but not through any outward manifestation. The answer must always be strictly within the pale of the natural law. Prayer may inspire courage in the faint-hearted by causing a belief that God is and it is claimed that to-day the magoing to extend divine assistance. Prayer often operates to divert the petitioner from his evil ways, in that he believes that he must make a showing of virtue in order to obtain God's favors.

Fervent prayer for health and strength is sometimes followed by seemingly miraculous recovery from disease and weakness; but the change is through the operation of ever-present law, and not because of any special divine dispensation.

All about us are helpless, unfortunate beings, misshapen dwarfs, the maimed, the blind, the crippled, and the toiling victims of man's greed, whose very existence is a more powerful prayer for help' than any lip or tongue could ever utter. Is it not presumptuous, yea, sacrilegious, to assume that the heavenly Father will pass all of these by to bestow a blessing upon some pious petitioner, simply because the latter pleads vociferously for divine assistance, while the other remains silent?

We must learn to appreciate that God's blessings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically scaled compartment and then sends up a tearful petition for fresh air. The entrance of the sun's rays awaits only the opening of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity.

Science was forced into assuming space to be filled with a subtle atmosphere, which man designated as 'ether,' in order to account for the transmission of light vibrations and other phenomena. In the same manner the metaphysician has been led to account for certain spiritual phenomena by the assumption that we are immersed in an ocean of magnetic ether, which vibrates with an intensity unknown to anything outside of the higher spiritual forces. The existence of this ether is postulated wholly upon the recurrence of certain phenomena (effects) for which there is no apparent logical cause, outside of this theory.

Students of psychic law are aware of the existence of an emanation from all living organisms, which has been designated as the "spirit aura." This aura corresponds in purity, color and vibra-

tory potency to the spirit from whence it emanates. Whenever we can, by any means, raise the tension of our spirit aura to a degree-corresponding with the ever-present magnetic etheric atmosphere. there will be an immediate influx of these potent, health-giving, etheric vibrations, that will continue so long as the harmony is maintained. It is common knowledge that any wire or string on a harp, piano of all that was, is, and is to be; that God is all to a tone corresponding in pitch to the tone which other stringed instrument, will vibrate in response and all is God. Hence it follows that Deity is rethat particular string gives forth. Only that string will vibrate which is in harmony with the given tone. This explains why that particular spirit aura with a tension corresponding to that of the magnetic ether will vibrate in response thereto while other spirit auras of a lower tension remain insensible to such influence.

As certain destructive germs are rendered immune in the presence of fresh air and sunlight, so are disease and despondency changed to health and cheerfulness by these all-potent vibrations. Like the air and sunshine, this palpitating ocean of magnetic ether ever surrounds us, ready to invigorate our beings as opportunity offers.

Any benefit to be derived from the presence of this magnetic ether depends upon one's own self; upon one's receptivity and spiritual condition. Whenever these health-imparting vibrations do electrify our entire organism with their presence it is not a "Special Providence" or a special dispensation of Deity, for God is not partial in the bestowal of favors.

How we may make ourselves amenable to this potent influence is a problem fraught with great import. Fervent prayer is often conducive to high aural vibrations, especially if several join together in earnest supplication. Hence the prayer-meeting may have the same result as the Spiritualist seance.

Inspiring music momentarily raises the aural vibrations to a high pitch; enthusiasm has a like affect. All beings feel at times, when inspired by some deen emotion of love, or admiration for a noble deed, the influx of this magnetic current, as it thrills and electrifies the whole being. This is the effect of a momentary high tension of the spirit aura, permitting the influence of etheric vibrations.

Arisen spirits give forth vibrations corresponding with those of the magnetic ether; hence, whenever we become in harmony with the one we are in touch with the other. The best mediums are those whose aural vibrations are readily raised to a high notency. Whenever the mortal succeeds in bringing Davis terms it, the spirit friends are able to manifest their presence in some manner.

But there must be some scientific method by which humanity, as a whole, may be able to render itself amenable, or receptive to this higher vibratory pure thoughts, loving, earnest endeavors to help oth ers, abstinence from intemperate language, intemperate habits, and critical attitude of mind-these. coupled with a desire for spiritual knowledge and spiritual gifts, long continued in, will bring one into Even admitting, as claimed by many, that God a spiritual condition where he or she is in tune with

WM. VAN WATERS. neck. Such assumptions are nauseating to common P. O. Box 167, Walla Walla, Wash.

REINCARNATION.

The Theory Philosophically Considered from the Standpoint of a Spiritualist.

Reincarnation, or pre-existence, has been the subject for innumerable discussions, essays and lectures; yet, after all, it is still but a fanciful theory. It has no philosophical basis to rest upon; neither is it required as a working hypothesis to explain any phenomena of Nature or mind. But why it is believed in admits of a philosophical explanation.

There is no doubt that many teachers and writers, both ancient and modern, have believed it to be a reasonable doctrine, furnishing a solution for many life mysteries that could not otherwise be so easily explained.

Pythagoras, the heathen philosopher, believed in pre-existence. He claimed to have been reincarnated on various occasions; that in one reincarnation he was Euphorbus and killed at the siege of Troy. Many learned French Spiritualists, led by the teachings of Allan Kardec, believed in it. jority of French Spiritualists are reincarnationists. Quite n few noted American Spiritualists believe it to be true. W. J. Colville, who trans-lated Allan Kardec's book "Genesis" into the English language, believes in it, and teaches it in his lectures: so does Mrs. Cora L. V. Richmond, and many others who are prominent in the ranks of Spiritualists. Noted writers of all ages have referred to it vaguely. Wordsworth, in his "Ode on Intimation of Immortality," alludes to it thus:

"Our birth is but a sleep and a forgetting. The soul that rises with us.

our life's star, Hath had elsewhere its setting, And cometh from afar," etc. Tennyson writes about it in this

"Moreover, something is or seems That teaches me with mystic gleams Like glimpses of forgotten dreams, Of something felt, like something

·here:

Such as no language may declare. In Lockhart's "Life of Scott" is published an extract from Sir Walter Scott's diary, showing that the great Scotsman was at times influenced by the philosophy of pre-existence. It is as follows:
"I cannot tell, I am sure, if it is

worth marking down, that yesterday at dinner time I was strongly haunted by what I would call pre-existence. in a confirmed idea that nothing which passed was said for the first time: that the same topics had been discussed and the same persons had stated the same opinions on them. The sensation was so strong as to re-cemble mirage in the desert. . . . It was very distressing yesterday, and brought to my mind the fancies of Berkeley about, an ideal world. There was a vile sense of want of reality in all I did and

There is an innate power in the human mind, which pictures to itself scenes and events of the future. Many intuitive natures in their daydecams, or at night in the slumbers, see panoramic scenes of, the future through which years hence they are destined to pass. Such experiences are so real to many that they cannot separate them from experiences received through their five senses when in contact with the outer world. There is also a phase of mediumship akin to this mental endowment, in which the information is conveyed to on his brain. All external objects may be used for this purpose, and ingeniously grouped together in scenes and events resembling the experiences of everyday life, to convey the information the spirit wants to impart. Many persons have this power of mediumship, possessing an art gallery in their inner consciousness, hung with pictures innumerable deposited by spirit friends. Such pictures, though they fade with time, are never wholly biotted out from memory. Swedenborg and Judge Edmonds both possessed this form of mediumship: there are many instances of it recorded in the Judge's book.

This vague consciousness some persons feel of having seen and heard things before, when they view and hear them for the first time, which Theosophists think are scenes of a former existence awakening in the memory, is in reality but the picturing power alluded to above—either gathered by the intuition of the individual or impressed by the agency of spirits. The same power will also explain the vision some have on the astral plane."

There are other reasons advanced. however, by Theosophists, to prove reincarnation. They say: "If God be just to all his creatures, he must of necessity give them equal opportunity and development. What justice get idiots, fools, or children who die young?" they ask. "But allow relucarnation to be true, and you give each individual an opportunity to return to earth until he has received all that there is coming to him accord-

ing to the law of divine justice." It is plain enough that there are many differences among the individuals who make up the human race. They are as many and as varied as the causes which operated to bring each individual into being. But this ought not to converta sense of injustice to our mind. but othe reverse. Each individual at birth has all there is coming to him and no more, according to the lawrof justice. If he be poor and deficient in makeup, and several grades below the ordinary. he but represents a certain state of progress of the human race. But there is no injustice done him by God that no one shall cather figs from thistles any more changhe shall get a perfect organization from imperfect parents and social conditions.

Reincarnation, if true flurnishes no key to the solution. Phose who are unfortunate and uffhappy in one incarnation may be so in every other incarnation. In this world of effects none are safe from the hand of disaster or misfortune. We are, at best, but creatures of circumstances, and often at the mercy of the elements Choice and free will we have in a small-degree, but, generally speaking, conditions over which we have no

the night, and enter homes unexpectedly, blighting their happiness and prospect in this life forever. Theosophists, in trying to solve

some of life's mysteries, have accepted theories woefully in opposition to Nature and reason. Reincarnation is a moth-eaten theory—as old, I suppose, as history, and remains to this day but a fancy of the mind. Yet Theosophists hold on to it and make it prominent in their teachings. There is an awful weariness in the thought of having to return to earth again and again, and to learn the primary lessons of life each time-such as learning to walk and talk decently, not to mention the first lessons at school. But it never happens. Every time a child is born a new soul comes into being. The body and the mind of the child grow up and mature together. The child has nothing at birth but a few common instincts; it has to learn all that it knows from experience. This fact ought to be plain to every Theosophist, and practically disproves their theory that an intelligent and matured ego has entered the body of the child.

The mysteries of providence and the decree of destiny work strangely in the lives of some. We have to learn our lessons and bear our crosses, though we weep. What but our spiritual philosophy can console the unfortunate and unhappy-those who are unlovely in appearance, or mentally afflicted through no fault of their own, will some time, if not in this life, then in the other where there are no accidents, be beautiful and realize their fondest hopes P. A. JENSEN.

and longings. P. A. JEN 1265 West Temple Street, Los Angeles, Cal.

OF MEDIUMSHIP. Selected From the Writings of Prof.

J. S. Loveland.

THE POSSIBILITIES

The comparative anatomist, from a fossil bone, will reconstruct the animal and tell its habits, though it existed thousands of ages ago. So the psychometrist will hold in his hand piece of broken stone from some buried city, and read from its pictured page of history, character, and customs of its inhabitants. Or he will grasp a piece of paper whereon some one has traced a word, and describe the writer as to person and character. Or he may go into a room and see pictures of those who have left no material ones behind. He knows that 'all houses where men have lived and died are haunted, not by their ghosts but by the impressions made while they lived therein.

Can we conceive any limit to the possible action of man through this force? Why can we not come into communication with spirits and also inhabitants of other worlds? It might require the aid of spirits to institute system of telepathy with other It is substantially demonworlds. strated that we are influenced by other worlds, not only in a general sense. but in the special one that we are personally affected. Many laugh at the claims of the astrologist, but are we quite sure that the planets do not affect us? Even so careful a philosopher as Reichenbach is constrained to say, in reference to his discoveries in odyllic influence: "It shows that we stand in a connection of mutual influence; so that, in fact, the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes of some heads'

Even a late Christian writer, after considering these principles, claimed:

man occupy. It is just as if the universe were a tremendous mass of jelly which every movement of his made to vibrate from center to circumference It is as if the universe was one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists, with unerring skill. It is as if each man had his foot upon the point where 10,000 telegraphic wires met from ev ery part of the universe, and he were able, with each volition, to abroad an influence along these wires, so as to reach every created being in heaven and earth. It is as if were linked to every created being by a golden chain, and every pulsation of our own heart or movement of our own mind, modified the pulsation of every other heart, and the movement of every other intellect. Wonderful, wondrful is the position man occupies in the part he acts! And yet. it is not a dream, but a deliberate conclusion of true science.' When a distinguished Christian,

Prof. Hitchcock, of Amherst College, could write such words as these forty years ago, (now fifty years) is it not "when spirit phenomena have confirmed the "conclusions of true We have the very agent by which

all these manifestations are made, revealed as a universal principle The deep, underlying principle of spir it phenomena is made manifest. mystery of ages is solved. The naturainess of all supposed miracles is demonstrated. The hitherto inscrutable phenomena of the spiritual nature are brought within the scope of scientific research as really as physiology. Indeed we say that spirit manfestations constitute one branch of the physiology of the spirit body. And this, taken in connection with the universality of the relationship demonstrated, puts a new aspect upon all life. The influence of present action upon the eternal future is no longer an affirmation of faith, but a demonstration as positive as any of the deductions of science. Mediums are the great pathologists who lay bare "the hidden things of darkness by the clear shining of spiritual light. There are those who will stand and

look at the human stomach, rotten with alcoholic ulcers, and turn round and pour deadly fluid into their own. There are those who would not be convinced of a future life of the risen dead should they meet them at every corner. The way of hell will be taken scorch and burn at every step. There are others who, seeing and hearing, will pause and learn the way of wis

dom Again: Mediums are the keys to the grand organ of universal being. Wisely fingered, the anthem of harcontrol shape our ends. The most mony shall sound its echoing notes perfectly organized and happily situtified through the depths of immensity, ated are not safe from the hand of while folly must cause the jarring affliction. Diseases and accidents in-numerable stalk about like a thief in a vista of infinite possibilities, opens

THERE IS NO DEATH.

Science Proves the Immortality of the Soul.

The beautiful and enduring philoso-phy of Spiritualism is proved by scienworld have arrived at the conclusion that there can be no such thing as the destruction of either energy or matter. While they have all been compelled to concede that it is impossible to obtain any knowledge of the essence of mind or matter, yet their indestructibility has been demonstrated.

Prof. W. Stanley Jevons, in his Elementary Lessons in Logic, over a quarter of a century ago wrote that, 'It is now believed by all scientific men that force cannot be created or destroyed by any of the processes of nature." Mind must certainly be accepted as one of the elements of universal energy or force; while the individualized soul is one of the molecules of universal spirituality. Noththan that nothing can be destroyed.

I read from Ribot's Heredity that "Nothing is lost; nothing that exists can ever cease to be. In physics this is admitted readily enough; the principle is well established, and con firmed by so many facts, that doubt is impossible. In morals the case is different; we are commonly so accustomed to regard all occurrences as the results of chance, and as subject to no laws, that many at least im-plicitly admit the annihilation of that which was once a state of consciousness to be possible. Yet annihilation is as inadmissible in the moral as it is in the physical world; and but little reflection is needed to see that in all orders of phenomena it is alike impossible for something to become nothing, or for nothing to become something. Such a miracle is neither conceived by reason nor justified, by experience. We may, indeed, state such a proposition verbally; but as soon as we pass from words to things, from vagueness to precision, from the imaginary to the real, we cannot form an idea of any such annihilation in external or internal existence.'

And from "Future Life," by the learned Elbe, we read, "We know that we are impotent to create or to destroy the minutest material atom, and we can induce no new manifestation of energy without at once causing an equal quantity under another form to disappear. that the law of indestructibility applied not only to matter and energy which also become indestructible when once they have been recorded in the vibrations of ether, and we have every reason to suppose that the law holds good of phenomena purely immaterial in appearance, such thought, seeing that the ideas which we conceive appear also to be inscribed in the unending vibrations of the invisible ether. We recognize, in fine, that nothing whatsoever in the universe can clude the inevitable operation of the incorruptible law which eternally preserves the memory of the past; and we are hence justifled in concluding that the living, and especially the conscious, forces must also be amenable to the same law. for it scarcely can have determined to preserve the memory of our most

author. The above extracts are given to show what is the consensus of scientific judgment as to the indestructi-

insignificant acts and vet be unwill-

ing to preserve the being who is their

bility of both energy and matter. The experience which the individual soul gets in its journey through this incarnate life is a part of it, and, like all else in the glorious Universe of God, is indestructible. The individual soul is as immortal as Infinite Power itself. Truly did Longfellow write There is no death, what seems so is

transition." From the foregoing scientific truths it follows that the claim that the blood of the Savior will cleanse the world from sin, is a mere myth. As remarked, the individual soul is perfected by its earthly experience and when it makes the change which we have learned to call death,' it enters upon the journey beyond, as it left its carnate existence. If we would wear a crown of glory or any other crown in the "sweet by and by" we must earn it: if we would be happy over there, we must fit ourselves for it here. In this life we cannot learn the secrets of the life to come, and it is well that it is so. It is time to solve the problems of the after life when we get there.

But as long as we can know that our soul life is immortal, we can bear up under the trials of our earthly lives; and accept such trials as the means by which we will be fitted for a higher and broader state of existence over vonder. CARL C. POPE.

up and stretches away in the unmeas ured distance of unrecorded time, until lost in the mellow, palpitating

light of deathless bliss. Will Spiritualism die out? yes, if some dread spell shall change the tides of human life, and turn back their onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate. and man be something else than man If the voices of the immortals can be hushed in eternal silence, if human ears no longer list thereto, or human love respond no longer in harmony to their most kindly greeting, then may, then will it cease to be. When Spir-itualism dies, man will die. Philososame grave, and the pall of eternal will lay the book down until he has night will fall upon the realm of life.

The songs of eternity will cease, its It has 254 pages, is bound in best music be hushed in eternal silence. All suns will cease to shine, and worlds will wander darkling in he abyss of endless night., Spiritualism is at once the pedestal and apex of human progress. It permeates all law, all force, all substance. It supports and bounds human hopes, and fills the cup of human bliss."

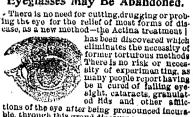
E. T. DICKINSON. Palmetto Pl., Limona, Fla.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive . Thinker issued up to date. Keep watch of the number on the tag of your wrapper.

THE WIDOW'S, MITE, AND OTHER PSYCHIC PHENOMENA.

BY ISAAC K. FUNK. A remarkable book, of intense intersat to all, whether Spiritualists or Ma-

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ORIGIN OF LIFE

General Survey.

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

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

J. Q. Adams of 344 Pennsylvania avenue, Wichita, Kan., wishes to correspond with mediums, or those gifted with the power of manifesting the genuine phenomena, as public slate manifestations; materialization under test conditions; trumpet and fire test

Geo. A. Letford of Florida, is vis-Letford is better known as the Drum- appreciated there. mer Medium and his messages of love from friends "across the river" are beautiful. He will assist in the message work during his stay .-- Vicksburg, Mich., Herald.

Mr. Kirchner writes: "Mrs. Kirchner has returned to her home after being absent a week in Philadelphia, where she had gone to bury her only child, who was called to the spirit world on August 11. While we regret the loss from this plane of our loved one, we have the assurance that she still lives, and will no doubt manifest herself to all with whom she can come in rapport. We tender our thanks to the Spiritualists of Chicago and elsewhere for their sympathy and kind thought."

Minnie E. Harvey writes: "The Golden Rule Spiritualist Society held services last Sunday night in its hall, 378 So. Western avenue, in Star Lodge Hall. Mrs. Nellie Kusserow was the speaker. The message bearers were Professor Banks, late from England, and Mrs. Golden, a German Pa. Sunday night, August 25, Mrs. Nora Hill, pastor of The Golden Rule hold a Tea Party on the Afternoon of society will be the speaker. Her August 27, at 70 East Adams street, many friends will be glad to have her A reading by one of the mediums will with them again. She has been vis- be given with each Cup of Tea. Come iting her sister, Mrs. Salter of Muir, and bring your friends. Mich., and is at present in Clinton, Iowa. Maud Lord Drake. She will give messages, assisted by home talent. Sunday afternoon, September 1, the St. Louis. He will also speak in the

Ferd. C. Suhrer writes: "At the conclusion of Miss Elizabeth Harlow's address before the Fraternal Order of Spiritualists on Wednesday evening, gifted orator under the auspices of hungry for spiritual things, to report the Fraternal Daughters. Refresh once more the proceedings of our ments will be served and all who camp at Haslett Park, and also a wish to remain may do so. At a re- visit I paid to the camp at Vicksburg, cent special meeting of the trustees Mich.

of the Fraternal Order it was decided to engage Mrs. Cora L. V. Richat the camp from which I write. It mond for the first three Sundays in was also my privilege to preside at Peace Conference at The Hague, from faces of our friends and clasp their vember, Mrs. Lillie, the well known again and listen to the inspired teachworker in spilitualistic ranks. F. ers of the day. O. O. S. at Chesteffeld. Anderson, At Vicksburg Will J. Erwood Indiana, August 11. The attendance at Camp Chesterfield to-day was the us not to the heaven after off, but largest of the season. Special cars to the duty of each one to assist in over the interurban lines brought establishing the kingdom of heaven large numbers of people from surhere and now. He impressed his rearrang cities. In the afternoon his hearers with the fact that "Life is real, life is earnest, and the grave is not the goal," but that the goal O. O. S., addressed a congregation that filled the large building. The management invited the F. O. O. S. management invited the F. O. O. S. management invited the result of all that is high and noble in human character, in the constantly proofficers to demonstrate their work, and kindly offered the auditorium for the purpose, which was gladly acceptwith Dr. Alex. Caird in the chair. After the usual opening services, Mrs. Mamle Helyett of Boston, was session of themselves. initiated. Those taking part in the The work was highly appreciated by ence gathered to hear the speaker of the large audience, who felt that the day, W. D. Wattles, of Elwood, "Things seen are mightier that things Ind. Mr. Wattles with his unique ability to read from sealed letters, proved to be a very enjoyable feature a novelty at this camp. We are of the program, pleased to note the absence of sensa-Mrs. Abbie E. Sheets, of Grand tionalism at the camp, and it is appreciated by residents and visitors, and we are enjoying her work very

ding was celebrated August 10, at 18, completes her work here, and we the home of Mr. and Mrs. William are looking forward to the coming of Macdonald of Muncie, Ind., when Mr. and Mrs. E. W. Sprague this their daughter, Miss Beatrice, was week. They will be with us until the united in marriage to Mr. John V. close of the camp, August 25. Fulks, the ceremony being solemwized by Sarah A. Crossfield.

tion for truth than in previous years."

in cream silk, and carried bride's known as the "drummer medium." roses. After the wedding a four-Mr. Letford never goes visiting but course supper was served in the din-what he takes his work with him, ing room, which was decorated with and undoubtedly has made. ferns and roses. Many beautiful converts to the truth of Spiritualism: presents were received. Mr. and He followed Mr. Wattles' lecture with Mrs. Fulks will make their home in messages while here.

W. J. Colville, having completed ton street. Chicago, where he is now er Grundy. One can hardly afford to giving lectures and lessons in Spiritube narrow after hearing him.

BEAR IN MIND that the editor of MENT 18 ONLY INTENDED TO The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

> Emma A. Ellis writes. "The final social of the Band of Harmony was held at the home of Mr. and Mrs. Dru liner on Thursday, August 15. Quite large number were present, and the afternon was given over to "tea cup" readings, music and social concourse n the evening we were entertained by selections on the cornet by the son of the host and hostess, accompanied on the plano, by Miss Tresness. Pro gressive euchre with handsome prizes

concluded a very charming day." Georgia Gladys Cooley passed through the city Saturday, August 24, enroute to Clinton, Iowa, Camp meeting from Lily Dale. How she managed to pull loose from her loving friends at the Dale deponent saith not She was retained by the people of Lily Dale several days over her contract with the management, as a telling iting at the Camp this week. Mr. indication of the way her work was

A. P. Courtney writes from Minne-apolis, Minn.: "There has recently been organized here an independent Spiritualist society to be known as the Minneapolis Psychic Society. It has engaged the First Unitarian Church. corner of 8th street and Mary Place. for its Sunday evening services, commencing September 1st. It has been very fortunate in securing the services of Mrs. Carrie Willar as spiritual message bearer, which, in connection with trance lectures, is an assurance of our platform. We leave them in the hands of those who have proven themselves adents in fostering such characters upon the citizens of our city as teachers and exemplifiers of Spiritualism.'

Mrs. Helen Stuart-Richings has been engaged to lecture at Grand Rapids, Mich., for January, February and March. Her present address is Eden,

The Illinois Sunflower Club will

Mrs. Susie L. Thompson, No. 348 A mass meeting will be held Oakley Boul, a well known medium, in Star Lodge Hall, 378 So. Western will hold a circle at her home on the avenue, beginning Saturday night evening of August 27. The proceeds August 31, and will be continued the are to help defray the expenses of a next day, Sunday, September 1. Ser- worthy medium who has had a sevices in the afternoon and evening. vere illness. Mrs. Thompson and also The speaker of the first night of the the afflicted medium, are both workmass meeting, August 31, will be Mrs. ers in the Sunflower Club and members, and their friends are urgently requested to give their aid.

Mr. and Mrs. E. W. Sprague are at speaker will be Prof. W. F. Peck of Haslett Park Camp meeting in Michigan, this week.

Haslett Park Camp.

To the Editor:-It is with pleasure August 28, in Hygiea Hall, an in-formal reception will be tendered this which I have been deprived of and

The first Sunday evening the Vicksburg camp while there. It will be devoted to an account of the is a pleasure to again look into the which she has just returned. It was hands after these intervening months also decided to have with us in No- since-last camp season; also to sit

ward better things. Mr. Erwood Services commenced at 7:30 his listeners find their finer, better qualities coming forth and taking pos-

Sunday, August 4, was the opening ceremony were Dr. Alex. Caird, H. D. of the camp at Haslett Park. The sun Mr. and Mrs. A. W. Bloom, shone upon us as it only can shine Mrs. Henrietta Lichtig and Dr. Webb. after a rainy day, and a goodly audiand we trust the seed sown manner of reasoning presented vital will bear fruit. For the next hour truths upon the questions of the day. F. O. O. S. mediums, Mrs. Caird, Mrs. His family was with him. They are A. W. Bloom, Mrs. H. Lichtig and a quartette of excellent singers and Mrs. M. Helyett demonstrated their furnished our music while here, which

Ledge, Mich., is our present speaker, The mediums report liberal patron- much. With her inspired words she age, and a more searching investigabrings to her audience a feeling of upliftment and power. She points them to the cause of things, and to MARRIED .- A pretty home wed- the laws of being. Sunday, August

Among the visitors at our camp we would note Dr. A. B. Spinney of Beld-The bride was beautifully gowned ing Mich., and Geo. A. Letford, well

messages while here. Dr. Spinney gave us a fine address while here. He does not view the world through a narrow crack in a highly successful engagements at Lily wall, behind which he has hid for Dale can now be adressed in care of safety, but his vision is broad and Spiritual Book Concern, 87 Washing- universal, and he has no fear of Moth-

Each of the above speakers are do-

TAKE- NOTICE .- Correspondents are requested when writing for this paper to use either a typewriter or s 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.

ing their work in their characteristic way, but through it all, and above it all, Truth rings out its clarion notes calling men away from sordid mate rialism to look into the soul of things, to seek for the cause, to study under lying principles, and to promote the brotherhod of the race. We are made to feel with Sam Walter Foss: 'Let me live in a house by the side

of the road, Where the race of men go by-The men who are good, and the men who are bad, As good and as bad as I.

would not sit in the scorner's seat Or hurl the cynic's ban. Let me live in a house by the side of

And be a friend to man. EMMA GIBBS. Grand Rapids, Mich.

ORTHODOX SUNDAY SCHOOLS.

A Spiritualist Lady Has an Experience, and Offers Remarks.

To the Editor:-Having read, from time to time, articles concerning send ing our children to orthodox Sunday schools, I have had some experience with one of these earnest Sunday school workers this afternoon, who was taking the Sunday school census and I wish to send a few thoughts in regard to same.

Quite an argument arose as to my disbelief in sending my child to the orthodox Sunday school, and to my belief in the occult; although the lady admitted she knew nothing, only had heard that such people received messages by table tipping and chairs dancing around the room; also that unless I accepted the gift of Christ as my Savior and salvation, and believed the entire Bible and all its myssuccessful meetings as well as the up-lifting of our philosophy. Known nally lost. That it was not by fakers and immoral representatives of WORKS and RIGHT CHRISTIAN Spiritualism will not be tolerated on LIVING that I would be saved, but by simply taking Christ, as his blood was shed for the atonement of my sins, "For without blood there is no remission of sins;" and that if I tried to live right, and by good works try to enter heaven, I was the same as a THIEF and a ROBBER.

Friends, this was getting pretty strong, to be classed among such a class of people, but my spiritual guide boldly came to my rescue and explained a few things for me, wherein the lady arose to go, saying, "Dear sister, I fear you are on dangerous ground, and will sink into the bot tomless pit that burneth with fire and brimstone" (for living right).

When, oh when, will the true Spiritualists band themselves together for the rights of their beliefs and establish societies and children's lyceums all over the country, where the young may be taught TRUTH and REASON? My baby boy is not quite three years old, yet, when he hears the church bells ring and has been told ts meaning, and is also asked to come and join the cradle roll in the Sunday school, his little mind is already at work in wonderment as to why mamma doesn't take him to Sunday school and church. .

I am sure a city the size of Danville ought to have an established church for its children, for SURELY ERE MUST BE SPIRITUALISTS N DANVILLE, yet through these summer months I read the orthodox announcements for service and Sunlay school in the daily press,. but no Spiritualists'.

While I may be branded a "thief and robber" in trying to enter the pearly gates by my firm belief in Spiritualism and its teachings, I feel that it is my duty to teach my boy the TRUTH, as it has been shown me, and hope soon to remove to a place where we will not be in the field comparatively alone, but where he will grow up in PURE SPIRITUAL ATMOSPHERE, and his little mind never tainted with such superstition

as the Sunday school teaches. May Nature's choicest blessings be yours, dear readers, and may our editor long live to proclaim the truths of spirit return through The Progressive Thinker.

Yours for the truth, MRS. EDNA UTTER WARD. Georgetown, Ill.

THE DIVORCE QUESTION.

A Lady Gives Her View of the Causes and Cure.

A current magazine contains an able article on "The Evil of Divorce," from a churchman's point of view, by Cardinal Gibbons. As the newspaper by agitation stimulates thought, having a tendency to solve the prob lems of life, we venture to submit

our earnest opinion.

Let us deal with conditions of our own country, for to members of a republic, monarchical forms of government are wrong.

The settlers of America were in duced to come here for fame (by discoveries), gold, religious liberty, etc. During and after the Revolution history relates little concerning divorce; homes, lands and occupations were all-important. The desire for gold promoted the slave-trade, and a civil war resulted. When peace reigned once more, gold again became the incentive. Husbands and wives worked hard for this object, and their wants being simple, the acquired fortunes were bequeathed to their children. Through inventions and manufactures living became complex: - more gold must be gotten to maintain modern comforts and luxury. Consequently husbands devote less time to the fam-Wives spend extravagantly to gratify vanity in the adornment of themselves and children. Husbands look for enjoyment of clubs: wives and children also seek for pleasure away from home. Children are left to the care of not always intelligent intellectual servants. What sort of moral training does that imply? Men and women of refinement are not demanded for our households because their worth, apparently, is not known Cheap help is considered good enough.

The so-called pleasures which draw parents from home, in many cases, lead fathers and mothers apart, caus ing numerous divorces.

If parents will devote more time in study for the lome, and less for gold and what it beings, the children of the next generation will make nobler men and women and parents will not separate so frequently. The future offspring, when united will emulate their childhood's memories of happy

homes, and divorces will be fewer. But as long as selfishness is fortered in our phildren by the gratification of every desire money can pro-cure, and gold, instead of good will, is king in our minds, divorce courts will flourish. DE. K. EAGER. New London, Conn.

Letter from Helen Stuart-Richings. Some of my correspondents seem to have lost track of me lately, so that their letters, as related to my movements, remind me of a game of 'hide and seek."

Well, here I am, my friends, at Parkland, Pa., the four-year-old home of the Parkland Spiritualist Camp Association. I was fortunate this summer in being able to secure for a few weeks just the quiet retreat my dramatic and literary work requires for its preparation, and came to Parkland toward the end of July. This gave me an opportunity that seldom offers, of hearing some of the speakers on the Spiritualist platform. Mr. and Mrs. Kates appeared here on July 28 before pleased audiences Mrs. Kates tests seeming to give special satisfaction. Various local mediums occupied the platform on the two following Sundays, and the writer is to lecture on the 18th and 25th, when camp closes for this season.

A bazaar, under the auspices of the Ladies' Aid, was held for four days last week and brought the Asso clation nearly \$200.00.

There is a feature of some of the bazaars and fairs held by Spiritualists, against which I feel that protest—earnest protest—should be made, namely, the selling of chances. The other churches are awakening to a realization of the principle involved, and many voices are being heard in pulpit and new against a method of raising money that may instill in the minds of our young people the fatal love of gambling. Surely Spiritualists should not be among the last to put upon it the stamp of their disapproval.

One lady here, the very efficient secretary of the Camp Association, stood out at first alone against this practice; now she has the support of whose attention has been called to the matter, and together they controlled a table in the recent bazaar, of which it was announced that from it no cigars would be sold, and no article "chanced off." As demonstrating the power of the spiritual law, when obeyed, to care for its servants, it may be noted that the receipts at this table exceeded those of any other,

This statement may give offence to some of my Parkland friends, but we are weak-kneed, indeed, if seeing a wrong we fall to condemn it lest we offend. Love of truth should be above fear of man. This taking of chances and selling things, the use of which we condemn, is not an uncommon practice among our societies, and the writer believes that all that is needful is to set our people thinking on this question to bring about a much needed reform.

If I were able to attend the coming

convention I should bring up this subject for discussion. As it is, I hope omeone else will do so.

I am in the same home that gave me shelter while I was in Parkland last summer. You may recall my telling you of the pretty little home set in the midst of clinging, climbing vines, hedges of privet and hydrangea, and beds and banks of flowers innumerable.

A fine grove shelters the house on the northeast, and here the robins, threshes, flickers, and many other birds I know only by their song, give us early morning and evening con-certs. "Floral Heights," as this delightful spot is called, is on the highest ground hereabouts, its wide lawn sloping down to the privet hedge that separates it from the road. I sleep in a nice airy chamber with four windows (next to all-out-of-doors-I love windows), one to the east, two to the south, and one to the west. Everything about it, and about the whole place, is clean, sweet and wholesome.

My host is a fine old Quaker gentle man, Joseph Fish-"Josie," as his daughter calls him, in the simple Quaker fashion. He is 83 years of age, but, although not very strong. still able to work about the place, cutting down weeds here, using the lawn mower there, trimming the hedges, gathering peaches from the orchard west of the house, or bringing in garden truck, and always in the same even, placid way. We have grand chats on spiritual matters, and his gentle "thee" and "thou" are like a benediction.

Elizabeth, his daughter, is a fine woman—worthy daughter of such a father. She decorates the camp platform with green vines, and fills jars and vases with her choicest blooms The sick are remembered. She has a lyceum that meets in her home every Saturday. It has over thirty members but not one sees a birthday pass without a lovely basket of flowers, beautifully arranged, from their "dear Miss Fish."

And Elizabeth's flowers bloom all the more luxuriantly because of her generous spinit, and "Elizabeth's Garden" is the most beautiful spot in

HELEN STUART-RICHINGS. Eden, Pa., Aug. 13, 1907.

CONCENTRATION. A Valuable Work.

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MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and clos es Sunday, September 15. For full particulars adress Mrs. Long E. Strickland, Secretary, R. F. D. 27 Madison,

TENTH ANNUAL CONVENTION.

Of the State Spiritualists' Association of Minnesota.

The Tenth Annual Convention of the State Spiritualists Association of Minnesota, will be held in the First Unitarian Church, Lighth street and Mary Place, Minneapolis, September 6, 7, and 8, 1907. The following excellent talent has

been engaged for the convention: -Miss Elizabeth Harlow of Columbus, O., who delivered such splendid lectures at the convention last year: W. M. Lockwood of Buffalo, N. Y.; Mrs. J. P. Whitwell of St Paul; Mrs.: Carrie Tryon of Minneapolis and others.

Message bearers, Mrs. Emma A. Sauer, Mrs. Paul Beuhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake Mrs. Asa Talcott, and Mrs. H. P

Courtney. Prof. Lockwood, in his lectures employs philosophical and scientific apparatus to analyze the principles, and demonstrate the facts underly ing the Spiritual Philosophy and its Phenomena, and distinctly proves the continuity of individual life, and the mortal association with other spheres of existence.

Business sessions and addresses from fraternal delegates of New Thought and Occult societies, during the day. Evening meetings will be devoted

to lectures, spirit messages, music and song. It is the aim of the officers of the association to make the tenth conven-

tion the best ever held. Annual reception and entertainment to delegates and visitors will be held Thursday evening, September 5, at 8 o'clock, at McElroy Hall, corner of Nicollet avenue and 8th street The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and addresses. Come and bring your friends and help make the tenth convention a grand success, FRANK E. IRVINE. Secretary State Spiritualists' Associa-

Texas Spiritualists, Attention!

tion of Minnesota.

The next annual convention of the Pexas 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 meeting to advance the cause at this 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.

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

Passed to the higher life, August Price 10 cents. 4, 1907, Mrs. Sarah Ann Best, wife e late John A. Best of Heuve She was seventy-two years of age, and for many years an enthusiastic supporter of Spiritualism. Her departure was rendered the more touching | cents. ecause of her blindness, which fo thirty-eight years she had borne with such exemplary patience and cheer fulness. Her many friends join in sincere sorrow with the three children (Elmer E. and Mary J. Best of West Potsdam, and Mrs. Monroe Ritter of Heuvelton), who deeply mourn the loss of the true friend and mother. HARLEIGH HAMMOND.

The angel of Death came to us and obbed us of our beloved daughter and Sister Laura. She suffered We take this opportunity of greatly. extending to the flower girls of the Ly-ceum, and for the beautiful sprays which they carried, our sincere thanks. Last, but not least, our sincere thanks are due to Mrs. Rev. Dr. E. B. Price for the beautiful orations delivered, which crept to the depth of everyone's heart, and which in time to come will be long remembered. Again we extend our sincere thanks for condolence and sympathy offered.

CHAS. H. GROOSE. and Family, St. Louis., Mo.

Geo W. Eichelberger passed to spirit life on August 14, after a prolonged illness. He was an old and highly respected Spiritualist, and for the past twelve years has been promi inently connected with the movement in Chicago, and a staunch supporter of The Progressive Thinker. Funeral rvices were held at the home, 586 E. 60th street, and were conducted by the writer, assisted by the Rev. Lib by. His devoted wife will, sadly miss his staunch support, but will know of his spiritual presence. A good and faithful soul has been born into the higher life.

JULIET H. SEVERANCE, M. D. Columbus M. Law of New Philadel-

phia, Ohio, passed to spirit life August 12, aged 55 years. Brother Law was converted to our great philosophy of life from the Lutheran Church, a few years ago, of which he was a devout adherent, but which did not satisfy his soul. Recently he became a subcriber to The Progressive Thinker, and an earnest investigator as your correspondent is well aware, and now has a whole eternity to explore the great future, of which he has the initiatory We deeply regret to lose him so early in life from our city C. H. MATHEWS.

"Continuity of Life a Cosmic Pruth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker. on a deeply important subject. Price,

"The Light of Egypt." Volumns 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermotle Philos-.cohy. Price \$2 per volume.

"The Religion of Cheerfulness."
By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c. THE N. S. A.

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

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only A cordial invitation is extended to the public to attend these business meetings, to which no admission feet 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, Elizal eth Harlow, Elizabeth Lowe Watson, Messrs Dr. Geo. A. Fuller, J. Clegg Wright Oscar A. Edgerly, Albert P. Blinn speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others. Come One and All to This Great Con-

vention of 5 Days.

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

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

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

President. MARY T. LONGLEY, Secretary.

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, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

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

Pamphlets by J. M. Peebles, M. D. A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Nights' Sermons against Spiritualism. Price 15 cts. A Plea for Justice to -Mediums.

Did Jesus Christ Exist? Is Christ Price 30 cents Immortality. Its naturalness, its

possibilities and proofs. The General Teachings of Spiritualism. Price 5 cents. Fiftieth Anniversary of Modern

Spiritualism at Hydesville, N. Y. Price 15 cents. Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cnts.

Spiritualism in All Lands and Times. Price 10 cents. The Pro and Con of Spiritualism by H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents. The Eightieth Birthday Anniversa ry of Dr. J. M. Peebles. Price 25

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critica Price 5 cents The Pentecost, or the New Heaven and the New Earth. Price 10 cents The Jubilee Lectures. Celebration of Fiftieth Anniversary of Modern

Spiritualism. Price 35 cents. HAECKEL'S LAST Great Work. Just Published,



PROGRESSIVE THINKER, Publishers 40 Loomis Street, Chicago, Ilis.

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.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the

work of our State organizer and missionary for the fall and winter cam-paign, commencing September 1. We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't. East Aurora, New York.

"The Kingthip of Bell-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world,

PUBLIGATIONS

HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, \$1.25; postage; 10 cfs. THE EVOLUTION OF THE GOD and Christ Ideas. Price, \$1.25; postage 10 cents.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

THE LYCEUM GUIDE.

For the use of Societies, Lyceums, Sunday Schools and the Home: A manual of physical, intellectual and apirital culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gens, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liboral Society-may be organized and conducted without other assistance. Price, 50 cents, postpaid.

FROM SOUL TO SOUL. Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and vorsatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with music by the eminent composer, James G. Clark, 250 pages, beautifully bound. Portrait of author. Price \$1.00, post-paid.

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This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty storiettes, a part of the latter by Clair Tuttle, in her most charming style. 285 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, \$1.00, prepaid.

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To Advance Humane Education.—For use in entertainments managed by Socleties, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen set as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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

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BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper,

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80. cents; paper, 50 cents. The New Life. This book deals with the principles and laws which

open unto man the floodgates of infi-

nite creative power, and put him into

conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents. Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth

What All the World's a-Seeking.

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RALPH WALDO TRINE. RAPH WALDO TRINE.

Rachts building his world from within: thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, pence or pain, success or failure.—From Title-page.

The above books are beautifully bounding ray-green.

raised cloth, stamped in deep old green and gol gilt top. Price, \$1.25. For sale at this office, LIFE'S PROGRESSION.

"There is no death; there are no

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox worki. and through all of its pages runs this challenge to those ideas of God. of heaven, of hell, of a uture life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50. For sale at this office.

MOLLIE FANCHER, The Brooklyn Enigma.

An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dailey. With Illustrations. Price. cloth. 81.50.

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A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper. 25 cents.



This department is under the man agement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers

ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. space given, and hence there is una-

given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private anguers and while requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

A. E. F. and others:—Q. Can you surely promise us the Golden Sheaf? A .- The Golden Sheaf is surely to be published this autumn. Already the number of subscribers assures its torium. The meeting closed with issue, and that in a manner that will singing. be pleasing to those who have given their names. The MS. will be given to the printers in two weeks, and it is very desirable that those who desire the book at once send their names, that the size of the edition may be determined. We have arranged to make an Edition de Lux, silk cover, gilt top, gold embossed, and fine paper. The generous response of our friends has warranted doing this, and making the book an elegant example of the printer's and

bookbinder's skill. We thank the friends who have so confidently subscribed. Many have ordered five and even twenty-five copies, looking ahead, they write, to use them for gifts the coming holidays.

Mrs. L. A. writes:-"Do they have bells to ring for religious purposes in

Turkey?
A.—The call of the Muezzin takes the place of the bell in Mohammedan countries.

Bells have been in use, as some form of clanging instrument from remote-times. How significant they were in a religious sense is difficult to determine. The Buddhists and Chinese make much of bells and gongs in their religious ceremonies. Bells have more significance with Chrisfind the source of the superstition attached to their use. Probably the the veteran suffragist gave a its clamor scared away the evil spir-tics. Thursday the speaker of the day its ever lurking around to ensuare the believers.

This ringing of church bells is eminently Christian and altogether heath en in origin and significance.

Lyceum:--Q. Why is it that the Lyceum movement flourishes so vigorously in England and languishes in this country?

A .- Although the Progressive Lyceum had its advent here, and for a time seemed destined to become an important movement, its English branch has become strong and vigorous while in this country the organization languishes. The cause of this is plain. The Lyceum depends on the efforts of individuals, and is not backed by an organization, as are the Sunday schools. For a time our Lyceums had strong men and women as leaders. These grew old or wearied and none took their places. The Spiritual societies have, as a rule, looked with jealousy on the Lyceums, quite different from the fostering care of Albert P. Blinn, secretary, New Eng-the churches toward their Sunday land Camp Meeting Association, as the

In England there has been almost directly opposite conditions. Mr. and Mrs. Morse published the Lyceum Banner almost at their own cost, and rallied around the movement unselfish and devoted people. Alfred Kitson, with remarkable ability as an itualism is worth living for as well author, furnished books of songs and as dying for. music and was head and front of the movement, devoting all his energies to be wondered at that he stands at the head of over two hundred socie-

It has not been by passively waiting the "dear spirits" to do somegained.

American Spiritualists would waken it will probably appear in The Proup to the fact that Spiritualism is gressive Thinker later. something more than test and phenomena hunting-that it is educational and reformatory in the fullest and grandest sense of the word. The ing them. truest and best reformation is that which is laid in the hearts and minds of the children. Oh! what a glorious opportunity they are missing in neg- the Arcade this evening, giving a lecting to train and educate the chil- great many messages. dren. May they awake to a realization of its importance before it, he too late, is my fervent prayer."

who has devoted his energies to emphasizing this truth. The Lyceum is the one vital movement expressive of the new methods of thought and culture, and it seems to me that its neglect is treason to the cause of right

ONSET CAMP MEETING.

Abstract of Report Sent Too Late for Last Week's Issue.

Thursday, August 1st, Rev. F. A Wiggin was the speaker of the day.
After singing by Mr. A. J. Maxham
and invocation by Mr. Wiggin, he
spoke at length upon the Conditions have called forth such a host of respondents, that to give all equal hear-extensively man this theme and his lecture was much appreciated.

Friday was conference day, and a very enjoyable one was held.

Saturday, August 3, was Massachusetts State Association day. The vice-president, Mr. Hatch, decorated by assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of ter is always several weeks ahead of space given, and hence there is unaeverything was made beautiful for the occasion. The meeting was presided voidable delay. Every one has to occasion. The meeting was presided wait his time and place, and all are over by the President, Dr. G. A. Fuller and he welcomed all the friends to the NOTICE.—No attention will be given anonymous letters. Full name sang and F. A. Wiggin gave the invocation. Miss Susie C. Clark, one of lowed by Carrie P. Pratt, Rev. F. A. Wiggin, Dr. Fuller, and others.

Kate Ham then gave messages, which were all recognized. Mrs. Hattie C. Mason then spoke earnestly of the work of the M. S. A., and said that all mediums and workers should join and co-operate with the State Association. A vote of thanks was extended to all who so kindly helped in making the day a success-to Dr. Prentiss for flowers, and to the Onset Bay Grove Association for the use of the Audi-

-Mr. Terry of Washington, D. C. sang a solo; Mr. A. J. Maxham sang several selections during the meeting.
Notwithstanding the downpour of rain the largest morning audience of the season was in attendance.
The New Bedford Band preceded

the lecture with a fine concer The speaker for the morning was Mrs. Mary T. Longley, secretary of the N. S. A., and she received a fine reception on being introduced chairman Fuller.
At 2 o'clock the Temple was Crowd-

ed and the large audience was well paid for coming out in the storm. The Speaker was the Rev. Wilson Fritch of Attleboro, Mass. Mr. Fritch is a good speaker, and is always sure of a large audience. After singing by Mr. Maxham, Mrs. Longley gave a soulful invocation, after which Mr. Fritch took for his subject "Wireless Superseded." Only a verbatim report could do justice to such a lecture.

Monday another large audience was in attendance. Mr. Fritch was the speaker, delivering an instructive lecture.

ture on "Religion." Tuesday Mrs. Juliet Yeaw was the speaker of the afternoonn; she is one of our of our ploneer workers, yet she is still a power of strength to our

cause. Wednesday was Equal Rights day and Mrs. J. Willis gave a fine violin solo. Mrs A. J. Pettengill spoke of tians, yet it is not an easy matter to the reeds of the hour. Mrs Eager gave some statistics and Henry Blackwell; primitive idea of the Christians was markable adress for a man of his

was Dr. Wm. A. Hale, and he spoke on the subject of practical Spiritual-

very great success in every way and everyone here is enjoying the fine weather and we are sending out the best thoughts to all friends of the West. Mrs. Kate Ham gave a test seance on Wednesday evening, one very fine instance noticed by the writer was of a gentleman in the audience after rećeiving a message from his mother, said in a deep-toned voice with such a note of reverence, ."Thank you, mother, I am resting." It was such a pléasure to see some one recognize the presence of the spirit mother instead of the medium—this was a refreshing incident.

Sunday, August 11, was a most beautiful day and a big crowd. The New Bedford Band opened the exercises with a fine concert before a large audience. At the close of concert Chairman Fuller introduced Mr. speaker for the morning. Mr. Blinn eceived a good reception and opened the meeting with an invocation. He took for his subject "The Divine in Nature, the Mysteries" of God," delivering an exceptionally able lecture.

. He claimed that we should live so we can show the world that Spir-

After another concert at 1 o'clock, Mrs. Cora, L. V. Richmond spoke beto making it successful. It is not fore the largest audience of the sea-Mr. Maxham opened the meeting with singing, after which Richmond was introduced and received an ovation. The speaker preceded her address with a soulful invoing the "dear spirits" to do some-thing, but by earnest, persistent effort that this splendid result has been gave a very interesting address, and Mr. Kitson says: "Oh! that the report was taken of this lecture, and

> Mrs. Kate M. Ham of Haverbill, followed the lecture with communications, and gave a great many, and all were recognized by those receiv-She is one of the most popular mediums that we have at present, and is always sure of a large udience. She held a large seance in

Monday, Mr. Wilson Fritch was the speaker and after an invocation and singing by Mr. A. J. Maxham, Mr. These are golden words of one Fritch took for his subject, "God;

Not In Favor of Reincarnation.

Theory, and Kindred Subjects.

Man is ever seeking to gain more knowledge. He would solve the mysteries of the heavens and the earth.

He is studying, investigating, experimenting, inventing.

As a result marvelous advancement has been made in the arts and sciences, in discovery, and in the literary and industrial world.

Men are devoting their whole lives to subjects both profound and insignificant. But of man himself very little is really known. Physiology tells us all about the physical man; but what of the mental, the thinking, active powers that have given to the world so much knowledge; that have set the wheels of progress moving at such a rapid pace? Who can tell us all about this strange force; the human mind? Who can say as to whom or what is responsible for the multifarious degrees of intelligence, of goodpess and sinfulness that are made manifest among the children of men? Why some should possess such wonderful brain power, such spirituality of the directors, made the response to mind, while others are unteachable idiots or occu-the call of the president, and was folpants of a prison cell?

We have reached a place in our history when we should have some scientific knowledge on this subject. It should be determined beyond a doubt if a man makes or chooses his own mentality; if he can at will elect to be a Roosevelt, a Rockefeller or a rag-picker, a Lincoln or a Booth? Or if some outside influences are helping to shape-the minds of men-are fashioning the mind of the criminal as well as to form the mind of the gifted musician or poet. Or if the human mind is a plastic force or substance, and can, like an old garment, be made over at any time.

Individual opinion or any present method of reasoning cannot settle the question.

People are yet to learn the fallacy of human reason, that this so-called reason is as liable to lead people into error as it is to guide them into the right way of thinking and doing.

When the human reason can lead people, and intelligent people at that, into believing all manner of absurd and ridiculous things; can teach one person that a certain creed or question is true and tell another that it is absolutely false, which it has been doing since history began, it would seem about time the world was guided by knowledge instead of theories and speculation.

Justice will continue to be almost a meaningless term, and as no work of reform can be lasting until the world learns more about the natural laws governing human life, governing the human mind.

Now I do not pretend to know all about the mysterious mental formations, or all about the different influences that are working to make up human character, but I have, after some experience and years of study of the human mind, learned something about heredity and prenatal influences, and I know that these influences can as easily produce a sinner as a saint; that they can as easily deform the human mind as they can disfigure the human body; and that some persons born under these influences are as helpless as though hypnotized.

Ella Wheeler Wilcox touches the key-note of this When speaking of prenatal influence, she truth. says: "It is the suppressed state of the mother's the same as that of the pagans, that years, giving very interesting statis mind that does the work." That works for weal or woe.

Others have and are coming to know of these influences. Science has made some discoveries along Islander, Hottentot, or murderer, or rocking to sleep these lines, and some writers for The Progressive
The Opera, "Charter Oak" was a Thinker, The Arena, and other publications, are these lines, and some writers for The Progressive adding their testimony. The benefit such knowledge will yet be to the world-to humanity-must be determined by intelligent and progressive minds. '

For years I have been trying to possess my soul in patience, waiting and believing that higher intelligence and abler minds would come forward to guide the world into the light of a new day; a time when it would be considered as important to educate parents as it now is to educate children; a time when mothers would be tenderly guarded, and protected from brutal and drunken husbands; a time when little children would not be pushed into the world with nerves shattered and minds distorted; a time when many wrongs would be righted and when reformers would be seeking to remove the causes instead of trying to remedy the effects.

And, too, I have been believing that my mission was only to wait; but I can no longer remain silent and continue to read The Progressive Thinker, for there is inspiration in every number. I have been a Spiritualist while living among an orthodox peoa reader of this interesting paper for nearly two years. It was the name of the paper that first attracted my attention, and it seemed to me that Spiritualism, through different cults, and back to a happier or more auspicious title could not have been chosen for any progressive publication, for I would like to tell to the readers of The Progressive progressive thinking leads away from creeds, big-otry, and all limitations into the broader fields of And the liberty, investigation and advancement.

paper when I felt impressed that here were the peo- ties-the-freaks-of human reason, which make it of late so much fraud among mediums had come gences. Now I wish it to be remembered that whatto light, I continued to read and enjoy The Pro- ever I may say is for a purpose, all in the interests ive part in the next step of human progression.

Then all at once that ancient and hideous doctrine of reincarnation looms upon the Spiritualistic

of the wonderful mechanism that were

used to operate the mediums. She

said all forms of spirit life are re-

sults of conditions within us. You

told of the work of the spirits, and

how they employed themselves; the

missions they were engaged in and what powerful things they were able

to do by projecting their thoughts

She closed her lecture with an im-

promptu poem-"Spirit Child, Mother

many speakers were present to add

upon the human mind.

ossess that which you create. She

An Earnest Woman's Views on the Reincarnation hoffizon a doctrine that, if accepted by the civilized world, would soon block the pathway of human progression, crush out all sympathy for suffering humanity, smother every kindly impulse, and make manking but little above the brute creation.

Personally I know nothing about the people who are believers in Theosophy, and have never felt any particular interest in their teachings more than to hear what strange things some people were able to believe; but to learn that Spiritualists are believing this awful thing quickens my mind to action. Now I cannot rest fintil I know why Spiritualists have chosen to enwrap the beautiful truth of immortality in a garb so repulsive.

I will admit that my mind was not fashioned in way to believe, without evidence, any and all sorts of doctrines; so the first and most important part to me would be the proof that reincarnation was a truth; and then, if true, or even believed to be a reality, how would it benefit mankind? Would it make people better or happier? Would the star of hope shine brighter for each soul if they could know that sometime they would not know anything; then after centuries of oblivion they might again come forth-might blossom out into a bird, or worm, or some other interesting expression of life?

Now let us view well this hope-destroying doc-

trine, and so make sure of its advantages to humanity. If I am correctly informed on the subject, Theosophy teaches that Karma-a supposed natural law of progression-sends people back to earth for an experience they require, for their spiritual growth; that they must return to earth hundreds, or perhaps thousands, of times, or until they have experienced every agony and every happiness and have committed every crime in the calendar. -

Now this being true, any work of charity would be nothing less than a sin. To help the widows and orphans, the blind and helpless, would be only to cheat them out of their wretched but necessary experience, and thus drive them back to earth.

So the greatest kindness we could possibly show the unfortunate would be to teach them the importance of making haste in their career of misery or iniquity, that they might the sooner reach the worm or insane period, for to believe all this jargon would be enough to unbalance the mind of anyone.

And then this "brotherhood of man" doctrine far-reaching in its ties of consanguinity. It puts the human family into such a tangle of relationship that we could never know as to whom we might be, or as to whom we might belong. Think of the thousands of brothers and sisters we must have had, and the numerous fathers and mothers; and some of these same parents might now be reincarnated as our own children, and then those children could occupy the unique distinction of being their own grandparents and grandchildren at the same time. There is hardly a limit to the amazing muddle of this double-and-twisted brotherhood.

But the crowning picture of hideousness is what it would make of mother and babyhood. It would make of these a nightmare. For any refined and sensitive mother to believe that disembodied spirits were so, lost to all sense of decency and respect for others that they would dare invade the privacy of her home, watching over and contending for the possession of her body, would be enough to drive her wildly insane. Race suicide might well become popular. Then, when she held her little one in her arms she could not look upon it as a little bud of humanity-it would be only some dried-up old mullen stalk of creation. And a mother could never know if she were singing her lullaby to some Fiji Shakspeare, Columbus or a cannibal

What an indignity upon motherhood, and despair for the world!

If all this were true, we have no parents or children. Progression would be at a standstill. Everything is as it should be and everybody are just where they belong.

For picturesque hideousness and hopelessness the doctrines of reincarnation certainly stand alone.

Now, in all sincerity, I would ask if this is the teaching of pure Spiritualism? If so, its mission on earth is ended, for the world is in need of help, hope and encouragement, and this kind of teaching can give none of these.

Now I cannot say that I repudiate Spiritualism, for I know that spirit return is a truth. This knowledge of immortality came to me without the aid of any personal medium. It was one of the truths I gleaned when in search of something to satisfy an inquiring mind, and reincarnation was never any part of this truth as given to me. How I became ple, and some of my studies and investigations while progressing away from orthodoxy into infidelity, the beautiful truth of life immortal, makes a story

And there is more I wish to say regarding the teachings of Theosophy, though first I would like I had read only a few numbers of this interesting to tell our friends something about the peculiariple I had so long been seeking; that here were the seem so important that we now have knowledge to soul-inspired who were to help redeem the world. guide us along life's pathway. And then there is And, although the Spiritualists as an organization another story about the contradictory, and so, perhad never engaged in any works of charity, and haps, unreliable statements of the unseen intelligressive Thinker, and to still believe that here were of humanity; that never in my mind has there been some of the great minds that were to take an act- a desire to bring about a discussion merely to antagonize another's thought.

Yours for humanity and truth. Rome, N. Y. C. CURTIS GARDNER.

What is God, and How We Can Know, their voices for the opening of the God, and the Best Method of How to Library during the Winter for the Beach God. His discourse was a benefit of those who reside here durof peace. neglighter of those who reside here during the year. This is an important matter, and some money and pledges were made to assist this worthy cause. Onset is still dressed in her gayest and best, and extends her hands to all to come and join us at this most delightful spot.

12. HATCH. never seek the silent pool by day, masterpiece, and a large audience con-For if I found it dark and foul with vened to hear him. Tuesday Mrs. Cora L. V. Richmond was the speaker. She answered several questions briefly and then took for her subject "Conditions in Spirit Life. She told

THE DARKER, SHE. Beside a winding path there is a pool

Where often when the stars are all aglow And when the evening breeze is sweet and cool. I watch the silent ripples come and

There I may see the jewels of the sky

Reflected where the inky shadows Wednesday was Library Day and And feel the touch of zephyrs flitting And hear the whispered message

The joy it gives me would be swept away, Its mirrored worlds would cease to be sublime.

We do not view the canvas from be hind To see the picture which is made

to please; Why should we look beneath our joys to find Unloyely truths or hidden miseries? S. E. KISER.

"The Spiritual Significance, or Death as an Event in Life," By Lilian Whiting. Que of Miss Whiting's most ang gestive, intensely interesting spiritual books. It is laden with rich, thought ful spin tual ty. Price \$1.00.

LIFE and REMINISCENCES Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of

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 reason-

ing. 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

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A Vivacious Account of Various Doings at the Noted Eastern Camp.

As the flower is the concentrated essence of all the sunshine and rain, and all the chemical forces and vibrations the plant has been able to gather unto herself, and as the flower lives the skirts being longer behind than its life of beauty, giving out its fra- before; his waistcoat was buttoned grance, then yielding its seed, so, in- all the way up (which wasn't much), deed, is Lily Dale — this beautiful and his immaculate shirt beamed—as flower on the plant of Spiritualism, did his face. Solomon in all his glory

The harvest time is near and the promises of the flower will be verifled in the seed, fruitful and filled with life-giving essence and power. As the dainty thistle-down gives wings to its seed, sending it to the four winds of the earth, a veritable Swasrevelation -- a new presentation of the the physical, mental and spiritual man, and whether the hour brings from sweeping the carnets, and eating the plates clean so as to save dishwashing, or whether it was Mrs. Francis Baker who taught you Arts and Crafts, including the weaving of waste baskets which would hold water, binding books, though you could not write them, or painting flowers with their natural odor, or whether the time was spent purely in pleasure or recreation, the hours pass so quickly that they seem to begin on western closing as soon as begun, meeting itstarted.

The week closed the splendid work The week closed the splendid work of Mrs. Russegue and Mrs. Richmond, and not ours. We didn't need to be and brought in another star in W. J. told "alleman left"—we just natu-Colville. He shines for all and three rally lefted: "swing your partner"-

The creat of the week was our Woman's Day--the greatest day in all the year. The weather was ideal and the grounds and house wore their indeed, to all forty-seven of them; Sunday clothes. At 10:30 the symposium was called to order by Mrs. was first couple at that dance; Humphrey, our president, who made hands around", you did, around with some most fitting remarks and then all the hands you had, and then introduced Mrs. Judge Tilden and wished for a hundred more to match Augusta Armstrong, Mrs. Sarah T. all the feet you felt crawling up your Rorer, Margaret, Gaule Reidinger, shins or trustingly resting on your Mrs. May Price, Laura G. Fixen, Mrs. E. L. Nicholson, Mrs. M. J. Stevens, Mrs. F. H. Spaulding and Mrs. Clara Watson. Each presented the "woman question" from a different standpoint. They say a woman never knows when to stop, and yet in 72 minutes 11 women spoke.

of her soulful solos and Mrs. Augusta Peterson and her blind sister, Mrs. Ida Fowler, and Mrs. Dr. Batdorf. another sister, sang a trio accompanied

In the afternoon the Woman's Dav oration was delivered by Mrs. Mary Beymour Howell, one of the oldest and most prominent workers for the suffrage cause in New York State. every word which fell from this' orthodox Spiritualist. She depicted woman's struggle to a larger life and greater liberty, and it was pronounced the most spiritual lecture ever delivered from our platform on Wo-

Mrs. Margaret Gaule Reidinger wait till next week, for to tell of her is a tale all by itself; it takes volumes to do justice to "our Margaret." The ring in the cake was vet to

be uncovered, for the woman's dance in the evening was to crown this "ga dorious" day with a halo of pleasure not to be forgotten. The six-o'clock trains brought hundreds of beautiful bouquets pinned on fair maidens, as they came with their partners, for the women invite the men to dance with Spiritualism, and reliable information way for both. Artistic programs had been prepared with water liles embessed on the covers. Over a thousand people crowded litto the auditorium, the big draw agent and people crowded litto the auditorium, the big draw agent and people crowded litto the auditorium, the big draw agent and people crowded litto the auditorium, the big draw agent and people crowded litto the auditorium. torium, the big drum sang a solo and 500 Pa. Ave., N. E., Washington, D.C.

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the ball was on! The grand march was led by the president, Mrs. Esther C. Humphrey, dressed in a gown that looked like sea moss and moonshine, garnished with her sweet and queenly

low-neck at the top.

personality and fitted with a train cut

John T. Lillie, our chairman, was her partner. He was a masterpiece of the tailor's art, done in black and white: his coat was a cross between a Prince Albert and a claw-hammer,

blooming and giving out its divine was not clothed half so elaborate as fragrance of sublime truths to a was our fashionable chairman, leadweary, waiting world and a hungry ing the march with his fair partner, lending dignity and assurance to the rest. The flower committee and the trustees followed, then come over one hundred couples, all rigged in their gladdest clothes. Our famous orchestra furnished the music. The violins strained and

stretched their strings until they tika, so will the seed sown at Lily snapped; the flute was tied in knots Dale this summer enrich the world and the base viol ripped its 'innerts" and strengthen the cause everywhere. out-sandpapered them and put them As the various changes of the back again. This demoralized the kaleldoscope, each hour brings a new rest of the instruments and they broke loose, whistled and tooted, fiddled, many-sided questions most helpful to grouned and laughed, shricked and played hide and seek with the notes. but it made delightful harmony, and a lecture-deep and broud in spiritual the people-you should have seen philosophy, or with proof strong as them-gray hairs and blonde curls holy writ, of spirit return through side by side-everybody was young some phase of the phenomena, and everybody on their best behavior; whether it be one of our morning they waltzed and hopped, glided, classes, which soak the brain in men- stamped, sached, tripped, marched tal lye to make it more pliable and and tip-toed two-steps, three-steps, receptive for more, or whether the four-steps, a thousand steps; they time be devoted to learn from Mrs. danced on their own toes, or on their Rorer, that demi-god of the siew-pot, neighbors' toes, and it was all a par

how to do housework easily, keeping of the program. No barnstormers dust from furniture by refraining ever had more fun on straw floors than we had, dancing the Virginia Reel: it didn't make the least difference whether you danced with your own partner or somebody else's, or whether you reeled alone, the wheels turned and kept turning till everybody was wound up convulsed with laughter. We had always supposed that quadrilles were square dances, but that night they were not-they had forty-seven corners and as many centers. Sets sprang up like mushtime and close on central time, thus rooms, then overflowed all outdoorsand then some. Nobody could hear self coming back-just so it gets the caller, but even if we could, we wouldn't have cared; he was paid for

> we did, if our partner was there; but if not, we danced with any left-over, just to be sociable and show them you didn't care: "balance to corner"---ves. "first couple forward"-every couple "pet corn." You "Grand-right-andlefted" twice around, and a few more for good measure. You felt secure, for you couldn't fall—where would

you fall to? There was no room for you on the floor, that was crowded, holding up dainty number ones with high heels dancing with 81/2 pumps, Miss Norma Pritchard rendered one and though the floor was considered "well brought up" and highly polished, it was very noisy and splitting with merriment over our doings. What if skirts were torn, collars wilted and feet ached-it meant something to tuck a month's unalloyed

At midnight, when the last strains of "Home, Sweet Home" had died on the air; a living, loving, laughing The auditorium was overflowing with stream of humanity leaked out into people who for over an hour hung the park as fresh as a candled egg, many flowing to the depot, where special trains were waiting to take our jolly, welcome guests home.

bliss into three and one-half hours.

The engines gave a few toots and snorts, their bells rang, then with a loud guffaw they belched forth a glad au revoir and went out into the night with their happy human freight, leaving us behind-alone. We went home, to bed, to dream it all over LAURA G. FIXEN. again.

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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

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The Thirty-first Annual Session of

Lake Brady Camp.

At Camp Brady on August 11, Dr. our Camp meeting will begin Friday. O. Knowles spoke on questions. August 30, closing September 8, under handed in by the audience. He pre-The faced his remarks of the morning by Association is now in a position to reading "Not Understood;" and those give the best in every way; not only of the afternoon by one called from its platform in the way of up-to- "Death," by Ella Dare. Dr. Knowles date lectures on all matters pertaining is a practical speaker and always anto psychic research and the occult sci- swers the questions to the point. He ences; but spirit messages from dear and his wife made many friends at Brady. He followed his afternoon Camp Etna is pleasantly and conlecture by messages, most of them being fully recognized. veniently situated in a beautiful grove of 25 acres between the county road

Mr. J. Madison Allen of Springfield, Mo., was a visitor for the day at Bra-The railroad station is but a few min-dy. He spoke for a few minutes after the messages were given. He was on his way to Boston, Mass. He has been a worker for Spiritualism for over fifty years.

aded to our camping section; and in On Friday evening Dr. Knowles the years to come we hope to see the united Mr. Roberts, a member of the entire grove occupied by cottages and tents; and the "wilderness be made camp association, to Mrs. Jones of Ravenna, in the bonds of wedlock. The newly married pair have the best wishes of a large circle of friends. Here we can find food for both

We may live without art. We may live without books. But civilized man Cannot live without cooks

Mrs. Mary Gaskell, Mrs. Mary Fish er, Miss Russell and Mr. Morledge returned Friday from a trip to Lily Dale. They were gone a week.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

Queen City Park Camp, Vt. ticles in the Bazaar. All our friends and the members of our association everywhere are requested and invited to contribute to the support of this society. It has been a great help to

Another week of spiritual refreshment from the spirit world, supplemented by the uplifting influence of Nature's beauties at their best in our environment, has gone into the past A course of lectures by Rev. F. A. Wiggin of Boston, began August 6, the interest in them being augmented by the spirit messages which he gives after each address What every investigator especially low, Vt., will be the soloist, assisted wants is some personal evidence that by congregational singing. All singdear ones passed to spirit life can and ers please bring singing books and do return and communicate. It is music and help us out.
CONCERTS.—Annual Concert of more to heartshungry ones than the

ablest discourse.

August 18, the afternoon address was delivered by Mrs. Laura Cummings of Hardwick, Vt, who afterwards gave very interesting and satisfactory psychometric readings from President; Mrs. Mary D. Jefine, Mon- the various little personal articles

son, Mer, Vice-President; E. F. Clap-ham, West Sullivan, Treasurer; W. Angusta 10 and 11 Re August9, 10 and 11, Rev. F. Wiggin again accupied the platform-afternoons; Mrs. Cummings giving the forenoon address Sunday, August South Newburgh, Me.; A. F. Burn- 11. Attendance has been very good at nearly every meeting, and much interest evinced.

nterest evinced.

August 13; Rev. B. F. Austin opens an engagement here extending A dainty book of 52 pages, bound known to the campers in previous over ten days. He has become well m heavy white cover with cat-tail years, and his advent is looked forward to with great satisfaction by those who before enjoyed his loc-

with Rev. F. A. Wiggin herenfter, Mrs. Effic I. Chapman will give the

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SEE HOW SIMPLE, different, easy. Put on store-gdd water, then soap, then clothes—that's all. In 5 to 8 minutes, clothes clean. Laundries clean clothes without rubbing—EASY. WAY does same at your home. You can rest or road between batches. Dirt removed automatically except to move knob occasionally. Clothes cleaned while you get breakfast. With wash board you rub, then boil 20 to 30 minutes, then rub again. Or you boil, then tire yourself running heavy machine, which wear, teams and rubs the clothes—and alterward rub by hand anyway. The EASY WAY does slowe in one operation the combined work of wash boiler, wash board and washing machine—less lime, almost so labor—no highly to clothes.

EASY WAY creates energy by mechanical manipulation associated with hot water, soap ands, heated steam, and scalding vapor, utilized as a compound force, all contained in a closed compartment. Special operating arrangements.

Cleans woolans, flannels, blankts, colored clothes, as well as white goods, fluest laces, curtains, bed clothes. Saves your time, fuel, labor, clothes, buttons. Eaves your strength, looks, health, money.

WITH EASY WAY 30. 40.50 minutes cleans washing which before

WITH EASY WAY, 30, 40, 50 minutes cleans washing which before kenife day. No rubbing, wear, tear or injury. No soggy, bad smelling, avy wood,—but all metal, sanitary, light bu weight. Easily od cleaned, handled—always ready. Child can uso it—no ex-

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spirit messages during the last two weeks of camp-meeting.

Something is doing every evening; oncerts, entertainments, everything that bright, lively young people can think of and execute. Prof. and Mrs. Gibson give two concerts during the season, which will surely be musical treats. The campmeeting is remarkably successful in every way this year, and apparently there is a larger number of people staying on the grounds than in several years.

Lake Pleasant, Mass., Camp.

The best and largest attended services of the convocation were held last Sunday, beginning at 9 o'clock a class lecture by J. Clegg Wright, and continuing with lecture by Mr. G. W. Kates at 10:30 followed

with messages by Mrs. Kates.

At 2 o'clock Mr. Kates commenced the afternoon service with a splendid given), character delineations, diagnosis of placture and Mrs. May S. Pepper-Vanderbilt followed with some remarkably convincing messages; the Temple being filled with people, and at No. 1008 Fourteenth avenue, Seattle, Wash. with messages by Mrs. Kates. ole being filled with people, and at 7:30 John Slater of San Francisco gave a test seance in the Temple with an audience nearly as large. lectures of the day were masterpleces and the message work of Mrs. Kates,

Mrs. Pepper-Vanderbilt and John Slater was indeed phenomenal. On Monday interesting conferences were held, with Hon. A. H. Dailey. R. F. Churchill, Geo. W. Kates, Mrs Tillie U. Reynolds, J. Clegg Wright and Mrs. Zaida B. -Kates as the speakers. With such a list of workers to draw from, all of our conferences have been spirited and enthusi-

astic, and the most successful for Mrs. Carrie E. S. Twing gave an 'Ukabod" seence in the evening and as usual Ikabod proved unique and entertaining.

The Ladies' Independent Society opened its Annual Fair Tuesday tables were cleaned out the first day. Among the notable donations were two very handsome bed quilts, one of which was given by the ladies of the Independent Liberal Church of Greenwich, Mass., and the other by the Helping Hands of the First Spiritual

Union of Norwich, Conn. We are beginning to feel that the fire which devastated our grounds may turn out to be "a blessing in disguise," for, though we miss many interest, encouragement, and sup-

Never were the campers, cottagers. and management so united as now.

The enthusiasm to rebuild that exists seems almost a marvel. as announced in our previous letter, and two more have commenced since.

one it replaces. Camp closes next Monday and the cloth, \$1.00. present week is full of interesting events. The work of Edgar W. Emerson, May Pepper-Vanderbilt, J. Clegg Wright, and Wm. A. Hate is making a powerful impression upon the skeptical mind and is attracting

big crowd to the grounds. We have been somewhat hampered this year on account of insufficient hotel accommodations, but another season will find a great improvement.
The camp meeting of 1908 will open on the first Sunday of August our speaker for the opening Sunday postpaid.

in 1908.
After the fire, it was very doubtful about the advisability of holding this season's camp meeting, but every speaker was retained and success has

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