DR. MINOT J. SAVAGE.

Not an Agnostic, but an Admirer o Herbert Spencer.

To the Editor:-In your last issue I was very much interested in reading W. J. Colville's lecture, but in it occurs one error; he states that "it was well known that Dr. Savage's tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer.'

Dr. Minot J. Savage was far from being agnostic in his views; he was decidedly liberal in every way, and could not help noticing during the twenty years I had the privilege of hearing his great discourses in Boston, that he grew more liberal and spiritual in his ideas and views, as he often said he "was after the truth," no matter where it prevailed. Dr. Savage was a great admiror of Herbert Spencer, as he is to-day, and also of Robert G. Ingersoll, but it does not necessarily follow that because he is an admirer of these two great thinkers, he must believe just as they did.

I hold in my hand a discourse by Dr. Savage, on Herbert Spencer, preached by him in New York in December, 1903, the Sunday following the passing away of Herbert Spencer at Brighton, England. This sermon is now out of print. I will just give a few quotations to show what Dr. Savage thought at that time of

"In England, in the city of Brighton, last Tuesday, the 8th of December, rested from his labors the greatest thinker of these recent centuries-if, indeed, not the greatest of all the centuries. It has been my pleasure and privilege to have met him twice. He visited this country in 1882. I was one of those fortunate enough to be present at the farewell dinner which was given to him at Delmonico's in this city on the evening of the 9th of November in that year. The next year I spent with him at the United Service Club in Pall Mall, the afternoon of the 9th of September. Mr. John Fiske had given me letters of introduction, and had a long and intimate conversation with him in regard to the great themes of which he was the exponent. Spencer originated, created, the great scientific philosophy of evolution. If you should ask the first person you met on the street after going out of here, to whom we owe evolution, the chances are that he would say Darwin, but, as Mr. Fiske has said over and over again, and with emphasis. irs Nothing of the sort." Spencer has Mined his whole scheme of evolution and wrought out in detail certain important parts of it years hafore (at least four years before) he heard.

'A good many people may think it is strange that I should think of him as having rendered religion any service at all. He has been spoken religion, and yet note this one thing: he is going to be recognized in the future as the man who has rendered a greater service to the religious life of the world than any other who has lived for a thousand years, I care not in what department of life he may have wrought out his work.

of "The Origin of Species" of Dar-

"He has demonstrated beyond any rational question that the one most certain item of all human knowledge is the existence of "an infinite and Eternal Energy from which all things proceed." We religionists call it God, that is all the difference, But some of you who have read

Spencer may be saying to yourselves, But he told us that this Infinite and Eternal Energy was unknowable, and he also denied personality and con-sciousness as the attributes of it. Will you think for a minute and see what he did teach and say to these matters? I know not only from the study of his books, but from his personal utterance, for he told me good many things which then had not been published, but which since have

become a part of the works he has given to the world There are a great many people disturbed over the question as to whether God is personal and conscious. I will tell you what Herbert Spencer said to me, that he did no think it reasonable to think of this Infinite and Eternal Pewer as personal or conscious in the sense that we, in our human understanding of the definition, would give those terms. God is not personal in the sense that he was born and is going to die, or is outlined or limited as we are; he is not conscious in the sense we are. But he made one of the grandest affirmations of the world, and if you wish to understand Spencer, note this: He 'It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vege-table growths.' A grand affirmation, do not you see, and not a denial at ill. This Power includes in himself all we mean by personality and con-aciousness,. and perhaps infinitely

"Herbert Spencer worked for the discovery of Truth, and Truth has wrought all these wonderful results. He may be regarded as the enemy of Theology, that doctrinal conception some other myth or legend or tradition, just as the light, when the sun comes up in the morning, is the enemy of every shadow; but there has not lived for a thousand years a man who has done so much for the establishment on firm, scientific, unshakable foundations of the great essential eternal principles of the religious

I have just given a few scattered quotations from this great discourse Dr. Savage on Herbert Spencer, and anyone can see that Dr. Savage was simply a great admirer (as everyone ought to be who is a thinker or investigator) of this wonderful hinker, Herbert Spencer.

J. OSBORNE LUNT. 79 W. 124th St., New York City.

SECRET OF LIFE FOUND IN OXYGEN, SAYS LOEB.

California Biologist Tells Scientists of His Successful Efforts to Generate Marine Worms and Mollusks.

Prof. Jacques Loeb, of California, the most talked-of biologist in America because of his experiments in creating life by artificial means, addressed the zoological congress in Boston August 21. Though his address was primarily intended for the section of the congress engaged in physiological studies, it was necessary to suspend all other sections that their members might hear Professor Loeb. Dr. Loeb traced his more recent

tudies in this interesting field of zoology. It was in the fall of 1900 that he first came into prominence after a year's work at the marine biological laboratories at Woods Holl, where he had been working on an artificial fertilization of the eggs of sea urchins. Since that time he has been constantly before the public. Salt a Vital Agent.

At that time his experiments were hailed as modern miracles. He found that by contact with a simple solution of salt the eggs of sea urchins could be developed into life without any touch of the sperm cell. Earlier in his career, when experimenting on tellyfish. Dr. Loeb learned that a decapitated jellyfish could be restored to life by immersion in a salt solution, which led him to conclude an electrical current had been set up and that the underlying cause of vital action must be electricity.

Oxygen the Prime Factor.

Since then, the speaker said, his views had been modified and his methods perfected. He now thinks that oxygen is the all-important factor in the fertilization of the ova. Modern teachers of physiology no longer hold that oxidation is for the purpose of producing heat, for oxidation occurs in animals and plants that do not need to keep up a constant temperature.

Whatever the fertilization material is, it must be something nearly the same with the eggs of all species, otherwise it could not be understood why animals, widely separated in habits and structure, as orinoids and moliusks, should be able to fertilize the eggs of the star fish.

Success in Experiments.

Dr. Loeb formerly treated the eggs with what he terms "hypertonic" sea water, or sea water whose osmotic pressure has been raised a definite amount. But he now finds that he obtains better results by the intro-duction of a so-called fatty acid, because a combination of the two methods tends to the development of a more normal creature. Marine worms star fishes and mollusks have been generated in this way. He modestly concluded: "It is obvious that we are now in possession of a method that allows us to imitate more completely the action of the sperm cell with 'hypertonic' sea water."

HE LOVED THE WOODS.

He loved the woods, and almost ev'ry day Would find him strolling there, heart

free and gay, Through shady bowers. Each leaf Seemed mos' to know him: seemed

as if he Was kith an' kin to birds, an' such as they.

Folks called him "Nature's Fool," and loved to play Their jokes an' tricks on him; an

then he'd stay Down where the forest brook runs wild an' free; He loved the woods.

Sometimes he'd be for weeks an' days away. An' folks as didn't understand would

"Jim's got another broodin' spell" but we— The buds an' flowers, ferns an' things an' me-We knew; we knew what led his steps

astray: He loved the woods -Selected.

MY SPIRIT WIFE. One day in mid-summer, With flower-laden breeze,

Dreaming, did I say, Love? Or was it your face came. And did your loving lips Whisper softly my name?

Beneath the shady trees.

Peacefully I lay dreaming

Did your pure white soul turn From your spirit realm of bliss, In answer to my earthly call For your tender love and kiss?

Do you know how I miss you? How my heart is ne'er more glad; How music, birds and flowers serve To make it more lone and sad?

Say, I have not been dreaming That you came from your spirit home

To kiss my lips and whisper,
"I am still thy very own."

Oh! love, My love, it was not a dream I saw your sweet face, certain; You were smiling and waving, Sweet

As the angel drew the curtain. MRS. J. H. DALLAS. Abilene, Texas.

In the court of his own conscience to guilty man is acquitted.—Juvenal. Give up to science entirely, for science is but one.-Senece With all the consecration ceremo nies poured over a church it is not half

so holy as the home.-L. K. Wash-Genius always gives its best first; prudence at last.—Lavater.

Justice is the constant desire and effort to render every man his due.-

CHICAGO, ILL., SEPT. 7. 1907

Are there Any Christian Nations?

No "Christian Nation" Ready to Stop Raising Hell.

cruisers. They originally cost \$129,310,720. For sands in deadly, hellish conflicts, maintenance and repairs they cost scores of millions more. But a few years are required, after the finishing of a warship, before it is declared obsolete "Texas" cost \$2, 500,000, and was condemned and in force for the payment of \$50,000,000 for new warships, Not long ago eighty British warships, which | crites. cost to build \$50,000,000, were condemned as defective, and were sold for \$40,000. The Rev. H. W. Thomas, D. D., of Chicago, recently said: "Our army and navy. England is spending \$300,000,000. The other countries spend, all together, \$1,500,000,-000, hence the grand total of annual tribute to the

war god is \$2,000,000,000." . These are "Christian nations"-so called. But can a nation be truly Christian which stands ready on the slightest provocation or pretence, to fly at the dogs of war and go forth to burn, plunder and its fellow-man and destroy his property, and kill | kill-to vindicate their honor, extend their religion him and all his loved ones, and perpetrate unspeak- or broaden their markets.

able horrors?

Emperor William, of Germany, loudly professes the rulers of the so-called Christian nations, yet every one of them is armed "to the teeth" and stands ready to shoot, tear, rend and destroy his fellow-man on a little fancied insult, or for trade or more territory, or for military "glory." Is this the true Christian spirit? If so, it is a savage, bloody are opposed to war. Their chief motto is: "An one. Is it true, as often charged, that orthodox injury to one is the concern of all." Although more Christians are more warlike and more bloodthirsty than Quakers, Spiritualists, Theosophists, Christian Scientists. Unitarians, Universalists, and other nonorthodox sects who are classed as heretics? It would

Again, who pays the enormous war expense? The working people and the middle classes chiefly. Who goes into the army, does the fighting, and is killed and wounded? The poor, the common people. Have they any grievance against the people they go forth to murder? No, none whatever. The so-called enemy" are strangers whom they have never seen and who have done them no harm. They, too, are of the poor and the working classes.

Why, then, does not the savagery of war cease? Why is not this mountain of waste stopped, and these thousands of millions put into the school fund, the millions of wretched children now in the city slums taken out and educated, and they be given better environments, and the teachers and others who work to save lives and make them better be pen- other, "Ohristian country," are insisting on a simisioned, instead of keeping up bloody wars and pensioning men whose profession is to kill people?

lionaires" want to become billionaires. These are the sooner they are abolished the better for the the men who talk patriotism and the "spread of people. Christian civilization." These are the men who talk Tacoma, Wash,

Edward Atkinson says: "The United States ex- eloquently about "Old Glory," and one pretext or pended, from 1898 to 1905, the sum of \$1,200,000,000 another inflame the passions of their dupes, and then for war purposes." We have 58 battleships and hurl thousands of working men against other thou-

Is there any ground for hope that war will soon be applished?

No, not until the masses learn the truth as above and is sold at a nominal price. The battleship stated; not till the deluded masses get their eyes open to the truth that the bloody, fighting orthodox sold for old junk. Uncle Sam now has contracts church, now masquerading as Christian, is an aggregation of bigoted religionists or money-greedy hypo-

The liberal religious sects, without exception, oppose war and are doing their utmost to promote the co-operative brotherhood idea. They are preaching government is spending \$200,000,000 annually on its arbitration, brotherhood, reciprocity and love. Over against them stand the orthodox churches-rich, proud, selfish, and chockful of fight. As their sacred scriptures teach that their God "is a man of war," and has a bloody record, therefore they are full of fight up to the brim, and on a very slight provocation, and often without provocation, they let loose

I speak of the churches as a whole, Gladly do I admit that there are many individual adherents of Christianity; so does the Czar of Russia; so do all the orthodox churches against whom these charges cannot be justly made.

Is not the peace sentiment growing? Yes, slowly. As above stated, the non-orthodox sects are making their influence felt. The Socialists, now numbering millions of members in all parts of the world, of a political and industrial movement than religious, they seem to have a higher code of ethics than the so-ealled Christian church.

Bloody wars will not be ended so long as the peoole elevate to power Czars, kings and "millionaire Christians," who, while professing to be followers of the meek and lowly Jesus, are quite ready for glory," revenge or spoils, to send out an army on short notice with orders to cut the throats of their brother man, burn his house and shoot his heart out. Yes, I concede they will send with the soldiers Bibles, and opium, and a chaplain with each regiment-a 'man of God''-whose official duty it is to pray God to save all our soldiers killed, and to damn opposing soldiers, both living and dead.

Two billions of dollars expended each year by Christian statesmen," that both our army and navy should be increased and great additions made to our store of ammunition. The "Christian statesmen' of Germany, and France, and England, and of every lar practice. General Sherman once said, "war is hell," but it seems that no "Christian nation" is Because "Christian kings" and generals want yet ready to stop raising hell. If the Bible and the glory," power and luxury, and the "Christian mil- church sustain and foster the killing spirit, then R. A. DAGUE.

from a beast to a spirit, but it lies

with him to choose whether he shall

ner, or a cut finger, leaves less emo-

a devastating earthquite. To worry

dren's worldly prosperity and educa-

unblassed strength to distinguish

amongst relative values and to know the real from the illusion. Each man

sensitiveness; he must wrap it round

and he able to retort to the small fin-

ger-shakings of Fate; "What I care?"

Why sould anyone break his heart over a misunderstanding? It would

be nothing more than a foolish waste

of hearts? To be misunderstood by

a man, or a hundred men, or a thous-

and, is if one faces it bravely, no

more than to be misunderstood by so

many men. What matters it that

unashamed, and present at the end of life an honestly wrought body of

igently on the part of life that is in

our hands to mould, or whatever one

chooses to name it.

This latter half of duty has be-

centuries by the assaults made upon

our faith in the positive and concrete

hereafter in surrounding hierarchies

of saints and angels, partaking with keen interest and ready help in the

problems of humanity. Devout and

naive Catholics, for example, gained

heaven. The unmanageable burdens

the devotee moved on unhindered.

spiritual aspirant and the Master the

is nothing more required of thee than

not to resist the grace which is mani-

fested in thee; there is nothing in

the whole work but to'be obedient

to break the creaturely will

Weekly.

In an ancient dialogue between a

disciple asks: "How shall I be able E'er adorning the soul and renewing

strength and cheer from this practical

despite all opposition and all difficul-

and fret over our own or our

STRENGTH OF INDIFFERENCE.

It Is a Fallacy of Youth to Fancy that Life Is Dropped Upon Us From the Skies a Finished and Satisfactory Product Which We Have Merely to Enjoy and Contemplate.

On the contrary, life is the roughest sort of raw material upon which we try our strength and skill. Considering how great the pain of discovering this discrepancy between expecta-tion and reality, it is a heartening sight to see how well men conduct themselves over it. They have a needs to weave a garment for his own brave and considerate convention whereby, when they face each other, they conceal all the scars and gashes of war, and present a cheerful and placid front to the dangers and the mysteries of present and future, although behind their backs, like guilty children with stolen fruit they hold the sense of all the thwartings and buffetings of fate, the weakness and incompleteness of the human equipment. He among men is an exexceptionally poor creature who cries ty, one should be able to face oneself out on fate or demands pity. The unconquerable soul is the human distinction. But none the less, when we work faithfully done. Let the small face life alone in the dark with none events pass as they will on the whisface life alone in the dark with none events pass as they will on the whisto see our qualities, we have to admit thing winds of chance; lend no anxious quite candidly that life of itself and ear to the moods and vagaries of without our efforts at adjustment and other men, but pursue with unabated Springing bright from truth's mint training is a poor business and a sad vigor the chosen aim, working diloutlook.

Taking this fairly into consideration, it is all the more important that a man should practice thrift with the emotions. If he has to suffer, he is the clever man who suffers to some purpose, and wears an impenetrable armor against unnecessary sensitive There was once a piquant and pretty French maid with an unruffled. rose-petalled face, who for many years held a position deemed by outsiders next to impossible. When the temperamental horizon about her blackened and the lightning whizzed and the thunder clapped, she raised a round dimpled chin an inch, higher into the air, and pursued her vocation stolidly, commenting, "What do I care?". The results were excellent. The storms beat about her, but they did not beat her. In much the same way a sturdy young Swedish girl was put in a position where at least a dozen_young American women had failed and retreated because it was "too awful" or "too impossible," and her only comment was, "I have seen What worse had been to worse. school her to such fine indifference was never divulged, but, at least, all observers knew that it had served a purpose; it had clothed her in a saving armor

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents. A well governed mind learns in time So one sees the reasonableness of to find pleasure in nothing but the cultivating thrift in the emotional na- truth and the just Amon ture. Suffer one must and shall, Correction does much, but enconr since only so may a man lift himself agement does more. God ha

THE BEAUTIFUL SOUL. expend his life energy in futile and O fair was the Garden of Eden of old. wasteful suffering, or whether he shall Its prospects inviting, its beauties un-

suffer for a worthy cause and to good Like a lovely-bright vision its feature purpose. To cry over a spoiled dinwe trace tion ready for a national calamity or In the myth-lore fast held in the heart of the race.

Like a vision of glory it looms in the tional advantages robs us of clear and of the heart's fond ideals, by love anchored fast, And of all the fair things that illumine

Ever fairest of all is the beautiful soul O, fair are the stars that bespangle

the skies, And the moon's mellow light charms the traveler's eyes, The songs of the birds in the leafshaded grove,

The lakelet reflecting the beauties above-All beautiful, beautiful, moving the

With the sweet silent music of Na But fairer than all that emblazons the Are the graces adorning the beautiful soul.

O, fair is the beauty of pure loving thought. in sincerity wrought, And beautiful as a bright halo of

Is the glow of pure love, in love's own measure given. come more difficult in the last two in beauty's ideals there's wealth of pure grace. Man's heart to uplift and to brighten

his face-The sweet, and the pure, and the good They are garments of praise for the beautiful soul.

and ready intimacy with the hosts of O, fairer than all that fair Nature hath made, of life were quite simply shifted, and In garden or forest, in mountain or glade. Is the beauty of goodness, of purity truth:

its youth. in me and is at enmits with the Di-vine Will?" and the answer is: "There scenes pass away. And beauties that clothe it may fade and decay; But while the fair scenes of man's fu ture unroll.

Ever fairest of all is the beautiful and passive to the Light."-Harper's J. C. UNDERHILL, Hammond, Ind.

> Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan. The world is continually growing better to all who are honestly trying to make it better. - Everett McNeil.

NATURE OF LOVE.

The Grandest and Most Useful Passion of the Human Mind.

Love is the grandest, hollest, the most forgiving and unselfish passion of the human mind, and yet there is no word in the English language that has been so often misplaced, and erroneously used as the word love. While love is an incentive only to the most exalted human action still it is claimed by many that some of the most atrocious crimes know to this age have been committed under its influence. If we would believe the secular press of the present day we would be compelled to believe that human beings were enslaved, murdered and compelled to commit suicide through the influence of love.

Hardly a day passes at the present time without hearing of some low unenlightened being unvilly the name of human, killing some innocent girl and claiming to be inspired to commit the act through the influence of

How often do we read of irate husbands shooting their wives' para-mours, and then try to justify their acts by claiming to love the wife. And then it is no uncommon thing

to see some rich man sued for large sums of money by angry husbands for alienating their wives' affections, of

Now the committing of crime under pretense of love is daily growing, and the most drastic measures will have to be taken to put a stop to it. Per sons committing crime and pleading love as the cause should receive the extreme penalty that the law pre scribes for the crime thus committed. For it ought to be considered as an additional crime for anyone to claim to love the one against whom they commit the crime.

No one ever killed, purposely, the one they loved. Murder in such cases is induced by a very much lower passion. Love protects the loved one from both death and danger, under every and all circumstances.

No one ever committed suicide on account of the acts of the one they Pure love always produces perfect harmony between the and the one loved, for pure conjugal love is always reciprocated.

Jealousy indicates a lack of conju gal love, for it never occurs where that or his wife's friend under any circumstances can have no pure love for her; what he calls love is the lowest kind of brute passion and a desire for revenge. No one ever allenated the affections of true lovers, and they never will. The Bible says, "What God joins together let no man put asunder," but I say unto you, what Love joins together no man can put asunder. Pure conjugal love is as deep as eternity, and as broad as space, and always lasts while reason

prevails, There are practically three kinds of love, conjugal, parental and commercial. Commercial or pretended love, which in the strictest sense is but the most terrific character. a liking or an affection for one for nurely personal, or selfish gratification and lasts only while self-interest seems to warrant it, may be broken off at any time either by outside interference or

. From this kind of love springs discontent, fear of inconstancy, jealousy and desertion, which is sometimes followed by murder and suicide.

Such commercial liking is not worthy the name of love, although it is being paraded before the people by the public press as such, and has been held by some of our courts as a mitigating circumstance in the committing of some of the most cruel and

heartless murders. Under no circumstances or conditions can murder be committed on account of pure love, and where this pretence is made it will always be found to be this commercial love above re-

ferred tor Parentil love (unlike the commercial artic.) is seldom dominated by personal interests or unenlightened selfishness, and usually lasts in a greater or less degree through earth life, and far into the border of the spirit land; this is a righteous and holy love. But pure conjugal love is the holy of holies, it not being subject to the will is entirely irresistibleand continuous, it is never moved by suspicion, fear, or jealousy, Shakspeare says, "Love is blind and lovers cannot see.." True lovers are blind as far as seeing the faults of their loved ones, and they who can not overlook all faults are not true Those who are bound to lovers. gether by pure conjugal love cannot be separated, for there is no power on earth that can do it, and none in

heaven that will desire it. Those who are joined together by this love will be held tighter and tight er in its embrace during their entire life, and when they reach that spiri world and begin to reach out for the higher conditions of that life they will find themselves more firmly united at every advancing step, until when they shall have reached those higher spheres, they shall become one in thought and act and deed, together they become one perfect being.

Those who are unmarried while on

the earth plane, as well as those who are married but have no affinity for each other, will find their true counterpart when they reach the spirit world, and there they will be bound together by true conjugal love, and togethe they will progress to the to the demand of any power. realm the Gods and there become a The love of country, the creative power, a position, and a condition which can never be reached by either the male or female alone, for it requires the male and female, or the positive and negative to constitute of love referred to above, and all are or become a creative power—this we induced by the promise of reward, or find to be the universal law of nature and holds good throughout the spirit world. It is just as impossible for either the male or female to advance to any of the higher conditions of spirit life alone as it is for water to run up hill without overcoming the aw of gravitation. United they can advance, but divided they will wander. It is in that higher condition of spirit life that that saying shall be truly and technically verified which

REMARKABLE PRODUCTIONS.

NO. 928

Snapshots of the Soul-Latest Marvel of Science in Photographs of Prayers-The Other World Seen by Camera - Dr. Baraduc's Remarkable Pictures.

Actual photographs [as set forth in the Chicago Evening American] of prayers ascending to the skies are the most amazing results of the latest

researches into psychic phenomena! Sensitive plate reproduction of the current of sympathy emanating from a man in prayerful and contemplative mood is the wonderful achievement of Dr. Hippolite Baraduc, a medical man, as well as an ardent church-

The first "soul photographs" reached Chicago to-day in the Illustrated London News, which prints a series of the pictures taken by the The amazing pictures printed there-

with show: 1-An invocation, a strange appa-

rition from the spirit world. 2-A prayer photographed; the spiritual light in ecstatic supplication. 3-A good thought caught by Dr. Baraduc's apparatus.

4-A column of prayer ascending from the Eiffel Tower, Paris. 5-A cataract of curative forces at

Lourdes during a miracle. 6-A whirlwind of ether, and the violent thoughts as they appear to the camera.

7-A nightmare photographed. 8-The beautiful form of a bene-

9-The descent of curative bene dictions.

Startles the Scientific World. The whole scientific and religious world, as well as students of occult manifestations, is aghast at the re-

realm of spiritualistic photography, In an absolutely dark room, Baraduc sets his camera, with his highly sensitive plates, and takes photographs of the emanations of life. A strange apparition from the spirit world is found on his film when he

has pictured an invocation. Columns of prayer, benedictions, good thoughts, ecstatic supplicationall these are pictured as characteristically as would be the faces of his subjects under different conditions. The results are more than ordinarythey are startling.

Most Wonderful of All.

Perhang the most wonderful of all of the "soul photographs" taken are a series showing the progress of a person possessed of delusions toward

In the first of the series, the aura, or the astral body, of the tormen'ed person shows only a mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. The vibrations are of

In a second, the head is vaguely outlined. There is the semblance of The clouds have shifted and a face. opened up.

Conditions More Screne.

In a third photograph the face can be seen plainly. The conditions are much more serene than in the preceding negatives. Mental health is being established and sound thoughts are driving forth the forbidding shapes of shadowland. The patient is surrounded by a gray and neutral atmosphere, the sign of an approach to normal conditions.

These photographs have brought from D. Baraduc the assertion that there is not only a body of flesh and blood, but a fluid body.

In his photographs of prayers there is one, for instance, of a prayer winging its way upward. It is the emanation of a soul in transport. other, equally strange, is the form of prayer ascending to the skies. These were prayers offered by a band of devout persons on the Eiffel Tower. Again, there is a photograph which vaguely recalls a foam-flecked sea under the blackness of night. It is a

benediction. With Force of Rushing Wind.

Then there is a good thought, the philanthropic, ardent desire of one soul reaching out to help another. It is the aura of a young Englishwoman uttering a heartfelt supplication for the restoration to health of Dr. Baraduc himself. It struck Dr. Baraduc with the

force and sensation of a rushing wind, he says. Furthermore, Dr. Baraduc has photographed the mysterious force which cures obstinate diseases at the times of religious celebrations, such as those

at the shrine of St. Anne. "The Light of Life" he calls the mysterious fluid he pictures, and through its study he believes he will-Next may come the picture of a soul itself!

Two minds with but a single thought.

Two hearts that beat as one. Pure love is not subject to the will. cannot be continued or obtained at pleasure, it cannot be induced by the promise of reward or personal gain, it cannot be compelled by fear of punishment, and it is not subject

The love of country, the love of home, the love of money, the love of power, the love of self, the love of art, the love of nature, and the love of God, are all of that commercial kind the fear of punishment; and should be considered as an ordinary liking and not love. Pure love is of a higher order, personal interest never enters into it or in the least degree induces It. come to all either in this world or the next; instead of its being barred from the spirit world, it will over there be greatly intensified, for it is as eternal

as the ages. JAMES L. DOW. Manhattan, Kansas.

Spirit Edgar A. Poe

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

The mother went to the organ, played and sang a low, sweet lullaby. Their child went to sleep. The mother motioned for us all to leave the room quietly, saying in a low whisper she would remain alone with her darling. We left the room, the father shutting the door quietly. We passed out under the trees and there held a conversation about her condition. The father went to see if dinner was ready. Her brother said: "Mr. Poe, I believe we can restore her to health and reason again. She has been abused in a shameful manner by that brute of a husband, Maxwell. The last time I saw her in New York, when I called at her home, I thought she was under the influence of liquor. der daughter said, 'Yes, Uncle, at ertain times she drinks so much liquor that when father came home he would beat her and kick her. I had him arrested. You see that scar upon her forehead; he did that. He kicked her with his winterboot, I struck him on the leg with the poker and broke his ankle. He was two months in the hispital until he was cured. I wanted to write to grandpa all about it, Mamma would not allow me; she said if I did she would run away from us children and drown herself in the river."

Mr. Reynolds-called us to dinner.

It was a fine, home country dinner, and tasted so good. While we were eating a pumpkin ple and drinking our coffee there came a plercing scream from the parlor. We left the table and reached the parior in time to prevent that unfortunate woman oking her mother to death. Mr. Reynolds and his son caught hold of her while I released her fingers from off her mother's throat. The granddaughter caught her grandmother in her arms and with the assistance of the grandson laid the old lady on

Young Mr. Reynolds said, with an oath: "This must be broken up or I'll know the reason why. You devil, whoever you are, that has obsessed my sister, must leave her. My will power is now aroused and I will break your influence if I die for it."

He said, "Father, you see to mam-a. Mr. Poe and I can hold her. I'll have no more of this nonsense. I will break this evil power up if she has to leave her body." Just she has to leave not booking man then I saw a wicked-looking man standing alongside of his victim. are going to break your power that you have held over this unfortunate voman, if it takes all summer to do

He replied, "Edgar Poe, you are not as smart as you think you are. I got her through the power of liquor and I'm going to hold on to her un-til I am satisfied, damn you. Char-beat landing, that I might go on my

Id with that vile spirit saving "Let us concentrate our will power, forca it on your unhappy daughter and pray parted I believed then in a personal God, and that all the angels that dwelt in heaven had wings; the only ones that

were minus the wings were those evil spirits that obsessed people living in the human body. Her brother held her down in a rocking chair while I was forming circle with the other chairs handed to me by her son and and of the hired men. As we were about to take our seats a neighbor called to see Mr. Reynolds-I think his name was Whitson, at least it sounded so to me. Mr. Reynolds informed him of the trouble they were having with their daughter. Mr. Reynolds said: "Can't you join us; perhaps your will-power will be a great help on this occasion."

"I am willing to help you," he attend church with the family. Their "It is a dreadful condition your daughter is living under. I will run over home and get mother and my two daughters to help us; you know they are good Christian wo-

In about fifteen minutes he returned with his wife and two daughters. I had the chairs all arranged. We locked the door, took our seats while Mrs. Reynolds played on the organ. I saw she was weak from the ordeal she had passed through, and made the request that she lie down on the sofa and rest. One of the young ladies filled her place at the organ and produced some beautiful we had finished the hymn I said. "Now let us concentrate our willpower on this unhappy woman, and pray in silence for help." We were silent over two hours, when I discovered reason coming back into her eyes with a passive look; her exession became natural. She said: Oh! I feel as if a heavy load had been lifted off my head. How strange, it all seems to be, and why are you all sitting around in a circle? It is Sunday, and papa, are you going to read the Bible? Please let us sing

We sang her favorite hymn, Know that My Redeemer Liveth." After that we sang "Rock of Ages." When we had finished she said: I want a drink so much I am burning up with fever." The housemaid got pitcher of milk. She entered the parlor holding the pitcher in one hand the glass with milk, and the unhappy woman drank it with such a relish that the maid filled the glass again. She drank that, and asked for more. The maid filled the glass the third time; that she drank slowly. Handing the glass back to the maid she said, "Bessie, that was good. Oh! poetry was making people crazy. All I am so happy. Where is darling, those poets ought to be placed on an

Her mother sat up on the sofa and crazy lot. By George, I must get said, "I am here, dear." Her daughter laughed, saying, "Oh! darling She went over to the sofa, Mrs. Rogers entered, when she saw held her mother in her arms, kissed the peculiar look upon his face. She and hugged her. When she discerned said, "Brother Fox, return and con-

He laid her gently on the sofa. the marks on her mother's throat she said, "Oh! mamma, what has hapened to you? How came those dark spots on your neck?"

She replied, "It is nothing, dear," treating the matter lightly. She recognized the neighbors and spoke to them in a gentle manner. looked at me and said, "Who is this gentleman, and what is his name? do not seem to remember him. Her father said, "Dear, this gentleman's name is Mr. Poe." She bowed and said, "Where did I hear that name before? Oh, I remember now. There is an Edgar Allan Poe, a poet who writes for one of the magazines. Are you any relation to him?" I replied, "I am that individual; my name is Edgar Allan Poe."

She laughed and clapped her hands. The family and guests present looked at me in a surprised manner, when young Mr. Reynolds said: "Is it possible that we have the pleasure of entertaining Edgar Allan Poe under our humble roof?"

I remarked, with a laugh, "It is anything but an humble home. It must be beautiful and interesting to live here the whole year through, to watch the seasons come and go."
Mrs. Reynolds asked, "Will you oblige us by reading one of your

We have your Raven and poems? few others."
I replied, "Possibly you would like to have me recite it?

The daughter said, "Oh, that will be joyful. Mr. Poe." · I recited the Raven. The old lady, Mrs. Reynolds, said, "Papa, with your permission I would like to kiss Mr. Edgar Allan Poe. His kindness to our family I hope shall never go unre-warded. Dear Mr. Poe, look upon our home as your home in the future.

It was growing late then and the neighbors said, "We must return to our home." The old lady Reynolds went to the organ, played the introduction to "Home, Sweet Home," We all joined in singing that beautiful song that never will grow old. We parted with each other in a beautiful frame of mind; that frame held the sacred love and union formed be-tween the friends and myself. Young Mr. Reynolds and I walked under the trees smoking a cigar. He said, "Poe, do not think it will be wise for you and I to disrobe to-night. We will lie down just as we are, in case that villain might return to sister; if he does, he will find us on guard.

All was quiet that night. In the morning she presented herself at breakfast with the rest of the family. Her manner was that of cheerfulness. She, her mother and father and myself; held converse under the trees until young Mr. Reynolds drove up beat landing, that I might go on my lotte Cushman drove me away from way to Albany. They got me to promthat woman in Baltimore. You ise on my return down the river that haven't got will power enough to I would stop off and make them a drive me away from me away from visit.' I did so. I remained with them one week, and oh! what a happy this woman. Now do your best." them one week, and oh! what a happy I said, "We shall see," in a very week that was. I felt that heaven emphatic manner. I acquainted the was in that home. It was held in friends with the conversation that I wicked influence had shown no symptoms of returning. I reluctantly with the family. When I in silence-pray to God to soud his stepped into the buggy it seemed as angels to help us in this matter." if something had gone out of my life. I never saw them again in the physical body. Her brother acquainted me with the fact that she had become a good Christian woman, and had no

desire to drink liquor again. That

One Sunday morning I got an im-

pression to call on a Baltimore family

that had moved to Jersey City.

enjoyed my sail across the Hudson

River, as it was a beautiful warm

morning. The sun seemed to warm up the blood through my whole anat-

to call on bore the name of Rogers

The head of the house was called

James Clark Rogers. He was in the

dry goods business, and also had a

notion department in his store. I ar-

preacher, I discovered, was a Scotch-

man-his pronunciation proclaimed

preaching he acted in a singular man-

ner, so it seemed to me, and much

of his preaching was presented to his

listeners in a strange way. As he

finished he said to the congregation:

"Go home-I am tired of it all," and

"We will sing now," giving out the

hymn to the congregation and reading

several lines of the same. The con-

gregation sang a hymn, the deacon

pronounced a short benediction-or

prayer, if you so choose to call it-

over the congregation, and then they were dismissed. Mr. Rogers invited

the preacher to dine with him that

day. He accepted the kind invitation

and accompanied us back to Mr.

Rogers' home. I noticed his conver-

sation was quite rambling; he intro-

duced many subjects, and did not give

a full explanation of either. At the

dinner table he handled the wine bot-

tle quite frequently. After dinner he

acquainted me with the fact that he

in Australia. He said: "I came from

there about four months ago: the

church had no preacher and I ac-

cepted the position to preach for them; they were a hard-headed lot,

and were on the road to ruin. I'll

bring them back onto the narrow road

if I have to choke every one of them

to do it. Brother Rogers is the only

one that's got any sense, and he aint

as bright as he ought to be. What's your name, and who are you?"

Allan Poe.

good."

I told him my name was Edgar

He scratched his head and said:

"Poe, Poe, oh! yes, I've got it now; there was a fool by the name of Poe

that thought he could write verses.

They have gothim shut up in a luna

tic asylum, and I am glad of it. His

Island and kept there, for they're a

another drink of that wine; it was

-As he was walking out of the room

the owner of a rich gold mine

sat down. One of the deacons said.

him that distinction. While

rived at the home early enough

The family that I was going

made me happy.

Spiritualists, Wake Up!

Justin Hulburd, Medium.

itual rapping.

ust described.

During the past few months, I have been a great deal more interested in number of articles in The Progressive Thinker, than at any time before, especially those along the line of the Future of our Philosophy and Phenomena, and the question, so often asked by those in our ranks, and out of them, "Is Spiritualism a Relig-

To me it is a religion, and yet to a great many others I have heard speak, again those outside of our religious belief say if Spiritualism is a relgion why don't we band together one with the other?

During the past few weeks, we have seen in the columns of The Progressive Thinker, where the President of the N. S. A. has been striving, with the help of Brother Dr. T. Wilkins to get the number of Spiritualists throughout the country, and what success have they met with?

To me it seems very poor. About three weeks ago I visited a society on the South side and said a few words about the hard time that Brother Barrett and Dr. T. Wilkins, secretary of the Illinois State Association, were having to get the names from the different societies; and the president told me she never had any word from anyone wanting the names of all the members. It seems to me we have in our ranks a great number of those whom Christ said "were neither hot nor cold, but lukewarm." I think the sooner they get warmed up to the boiling point the sooner we will be able to stop saying, we are getting ready for another fight with the Chicago city council in the fall.

I would like very much to hear from one who knows beyond a doubt what we have to do to be recognized as a religious body and be able to hold religious services, without being told to get ready to fight a new city ordinance, which is being gotten up to prevent us from getting our rights to worship God according to the dictates of our own conscience?

. In my visits around the different societies this summer, I was very much surprised and sorry to see that three out of five had no Progressive Thinkers for sale, nor even mention that such a paper was in existence, and then ask "Why don't the societies prosper more?"

How can they, when the food their souls and minds need is lying in The Progressive Thinker office, instead of on the door-keeper's table, where everyone can know it is for sale and can be sent right to their home for one rear for less than two cents per week. Brother and sister co-workers. wake up! and help the one who is do-

ing so much for us, not only in time and talent, but financially. Trusting, dear Brother Francis. that by the time the camps close you will be able to say you have double

sincerest wish.

your subscription list, is my best and C. A. THOMPSON.

Things Inhumally Cruel, and Things Sweetly Beautiful.

erse with as about your sermon."

"I will, madame," bowing as he left the room. His name was Alex-

ander Fox. Mrs. Rogers said, when seated: "Mr. Poe, our minister is a strange being. I cannot comprehend

his actions and sayings; they are more

those of a lunatic than a sane person.

He has preached for the church four

sermons, and they seem to me as if

I told her I did not believe he was

"Mr. Rogers says the church will

have to get rid of him. Mr. Fox in time will become insane."

Mr. Rogers and his children entered

Just then Brother Fox entered the

door and backed out again. Finally he attempted it once more, fell head-

long on the floor, saying, "By God,

your water has weakened my knees

until you mix it with wine." He looked at Mr. Rogers in a foolish way

and said: "Old chap, I want my sal-

ary; in Scotland we call it wages.

I am going back tve got two wives

there. I want to see them and the

bairns." Then he lay over and went

That afternoon, when taking leave of the Rogers family, he was still

asleep on the carpet. Five days after-

ward I received a note from Mr. Rogers in which he said: "We se-

cured a passage on a sailing ship for

our minister, placed him in his cabin, and now he is on his way. By this

time I think the slip must have passed Sandy Hook. I will be over

to-morrow and give you full particu-

here. The information that I had received concerning that minister was

too degrading for publication.

The captain of the salling ship wrote to Mr. Rogers from Glasgow:

That minister died on the way back

to Scotland in a fit of passion; his

actions on board ship were those of a low beast, and we had to lock him

up in a stateroom to keep him from

naking insulting overtures to the

Dear friend, that minister was ob-

sessed by a low, degrading influence,

Any one that says obsession is not a

fact in every-day life I feel sorry for;

they do not understand that state

and I am also happy to know that

a large majority of the human race

has not been inflicted with any such

condition. I speak for a band of spir-

its: "May the higher angels bless

and protect Brother Peebles, who has

given to the world a publication called

Obsession, or Demonism of the Ages.'

We spirits call it the 'Herald of

Fruth,' and hope that all readers will

understand its purpose, and that is to educate those that do not believe

in obsession. Brother Peebles is the

author and publisher of the book. It

s a creation of ours, hoping that

many will receive a benefit from its

scholarly presentation to the public."

sion that I have just described took place to my knewledge; they hap-pened to be in the event and course

of human life before the days of spir-

The world is filled with many cases

of obsession similar to the ones I have

Thanking you, brother, for the

kind office you have filled in taking

down my communication, will you oblige me by sending it to "The Pro-

gressive Thinker," whose "open court" is a school of education to Spiritualists and freethinkers. Thinker,'

EDGAR ALLAN POE.

Dear readers, those cases of obses-

women passengers on the ship."

Those particulars I cannot mention

won't drink another damned drop

the parlor, and when he discovered

they came from a weak mind.'

Where is Brother Fox?"

a sane person.

to sleep.

What a grand and beautiful world this is! How continually its glories praise the Mighty Power; the Infinite Intelligence belief the laws that command the perpetual pageantry of day and night, of storm and sunshine, of spring, summer, autumn and win-ter! Summer its now passing, her censer-ours casting their perfume on the air, and her many-colored pennons fluttering.

From where the waters heat and break against New England's rocky coast, there comes a letter, read, this morning, where sweet winds are sweeping through great green woodland aisles, and bending low the lush grass of the sunlit meadows. It is read, and an answering cry-"Deep calling unto deep"—goes out into the love-filled spaces—the oldtime cry of the child in the night the Pilgrim in the tempest-"Where is God, that these things be?" The letter? Here it is:

This morning I heard such clamor, punctuated by a volley of shots, that I hastened out on to a little porch, high up on the seaward side of this great inn, to see what had happened. Two water-fowl near the rocks—one floating, with its white breast glistening in the bright morn-ing sunshine—its mate swimming frantically around, refusing to leave its dead love, and save its own life. Above the roaring of the waves over Bass Rocks, could be heard its pathetic calls. Another volley of bul lets from the thug below, (Created so they say, in God's image) brought the grief-stricken one down, and I was glad, Lelosed my eyes and sen forth a prayer from the shrine of love in my heart to the Great Unknown the Giver of life, to unite their spirits where the slaughter of man can never reach them again.

"From the large porches below, the clapping of many hands echood over waters, as those "images" strutted around discussing how the thing was done. Then they joined the ladies and received their congratula tions. Later, they all went to church. I searched my mind for something strong enough to fit the case, but seemed to find nothing but God help them!" Meantime my eyes followed the birds as the waves dashed them about, and, by some strange coincidence, they close together, their bodies touching, and in this manner the tide carried them out on the bosom of the deep, rocking them gently, like a loving mother, as it bore them away."

"Where every prospect pleases, And only man is vile! broke from the reader's lips.

From the same facile pen comes

another picture, and I wish to share

t with my fellow-travelers.
"Well, If have been walking, driving, and trolley car riding, among other things. Went over to Gloucester one day last week. Unlike "Doctor Foster" I did not get 'caught in a shower of rain," neither did I "step in the puddle," and I expect to go there" again." The people who built Groucester certainly did not interfere with the Lord's work, but took things as 'they found them. Part of the town reached by the pub-

lic steps, reminds one of Quebec. At Gloricester I took a trolley-car and rode out to Annisquam. way led by moss-covered rocks, and hills, beautiful little bays, streams, fipe old trees and shady groves. Swaying willows, now and then, caressed my cheeks with cool green fingers, as the car rushed on. As you are so familiar with this delightful coast region, you must have before your mental vision the treat I had The people up here seem to have the knack of making things grow in any

"Flowers! Flowers everywhere! I saw them hanging from windows, (have no idea where the roots were fastened) running up and down chimneys, peering out of rain barrels, dangling from sheds, nodding over old stone walls, and smiling at one from the most unexpected places:

"And the trees-what loving care they take of them! And the trees seem to understand and respond."

What a dear "nooky" inn is this from whence I write—the same under whose weather-heaten shingles I rested from my wanderings last summer. It wears the quiet, self-contained look of old; as of one who would say—"I do not need you; but, if you wish to stay, you are welcome. Disturbed! The word is the very

antithesis of the spirit of the place "Tis-s-wee-t!" sings a bird from the depths of the shady grove on the "Tis-s-wee-t!" again he declares and I agree heartily. sweet, from the vine-covered well to the giant chestnut, that throws its shadow over the old shed with its moss-chinked roof-"father's work shop;" from the leaf-sheltered porch to the dappled lawn; from the fernscented walks that wind under the elms and dogwood, the beeches, oaks and maples, to the sun-smitten garden with its riot of color and odor!

'Tis sweet! 'Tis sweet! The robins and the flickers, the thrushes at woodpeckers, all find it so, and haunt its wood land and its hedges, the robins and flickers getting many a fine feast from its berry-burdened bushes. When the summer sun shines, "as though the sun were only a mile out of town, 3, as a certain funny man used to gay—there is the grateful shade of the green woods. When the winds blow, there is a glorious symptony of sound, and the trees

clap their hands for joy.

The night comes down so softly, and lays such a soothing finger on our eyes, we are not far behind the birds in seeking our nests under the

We may watch great Jupiter, or Venus, or some lesser star in the zenith, through the white-curtained windows; we may listen to the iteration of the kaly-dids, and the many elusive sounds of the silence, but those slumitered in fingers have us un-der their hypnotic spoll, and—What is that? Drums? Marching men? Artillery?-No, the rain on the roof, Its patter on the leaves, the roll of thunder which has not died away before we have slipped again within the gate of sleep, in search of the

end of our dream HELEN STUART RICHINGS. "The Truth Seeker Collection

of Liberals." Price, 25 cents.

WAYSIDE INNS, AND TRAVELERS. A VISION OF THE LOST ATLANTIS. THINKS ROOSEVELT

A Poem by the Well Known James G. Clark, Taken From an Old Copy of The Arena.

In the mystic spell of slumber, Through the sea's unfathomed

Burst the silence of her tomb; And the grave-clothes that confined In the bonds of age-long sleen

By her hands were rent asunder As she rose from out the deep, could see her gleaming rivers Down the winding valleys run, Where the olive groves and vineyards Drank the kisses of the sun;

could see vast mountain ranges On her skies her glory trace,— Winters wrapped around their shoul-

Summers blooming at their base.

In the measure of a heart-beat In the twinkling of an eye, beheld her mighty cities Lift their battlements on high, And her strong, triumphant armies, Which the very gods defic Marching to the field of battle In their arrogance and pride

Oh, the princes of that kingdom,-How they ruled on land and sea! How they snurned the God of justice. And to Baal bent the knee! And they reared a golden Image In the grandest of their marts, And the incense that ascended Rose from ruined homes and hearts.

And the one word that the Image Uttered day and night was "Give!" Till the people only answered: "Grant us work that we may live." But the rulers babbled "Business,"
As they reveled at their ease, And they locked up Nature's store-

And to thieves consigned the keys.

And the wolves of want went prowling Round the cabins of the poor, Vhile the tollers starved and perished On the highway and the moor; For the few claimed all the increase From the ocean, soil and air,-Precious stones and gems and metals, Flocks and grain and fruitage rare.

Bishops feasted at the palace, Christ sat hungry at the gate, fammon held the sway of Haman In the halls of court and state; Priest and scholar bowed in homage To the one malign control That in church and school demanded Prostitution of the soul.

Still the multitude paid tribute To the miser in his den, Still the Shylock knife was sharpened For the flesh and blood of men: Crafty minds, like human spiders Weaving traps for human files, Veiled with webs of legal pretence Things that all men knew were lies.

And the victims fell by millions. Under land and chattel bond. Driven from God's soil like lepers By the usurer's magic wand, -Till the army of the homeless Gathered like a rising flood and the cry went up at midnight:

"Give us bread, or give us blood!" And the gathering flood climbed higher

Till it struck the palace door and awoke the royal sleepers With its wild, devouring roar. There are tigers in the jungle That delight in human prey, But a fiercer tiger crouches In a starving man at bay,

And the rulers and the robbers Though they quailed with inward dread. Answered back in hold derision: "Give them blood instead of

And I saw the moon blush crimson And beneath the weird eclipse Sat and rode the "Scarlet Woman, With a sncer upon her lips.

There was gathering of the legions At the mandate of the Queen, And the fleshing of a million Blades lit up the awful scene; And a million starving toilers Fell like blighted stalks of grain In that horrid midnight harvest.

There are crimes that stir with horror Saints and angels round the throne And whose judgment can be meted By the courts of God alone And I saw the kingdom sinking At the scarlet woman's feet. And her splendid cities plunging

By their sons and brothers slain.

Like a tempest-floundered fleet. Mountain ranges met and melted, And above the flery tomb Iwo great oceans swung together Like the closing gates of doom.

And I heard a voice proclaiming Down the solemn aisles of space 'He who slays a starving brother Smites his Maker in the face.' JAMES G. CLARK.

INVISIBLE CAUSE. Progression on Earth and in Heaven

As I sat on the front steps, watch ing the mass of human beings pass

to and fro in their different modes of transportation, my mind was carried back to when a small boy; then we had the slow ox team, and thought the horse and carriage were fast. What a change in one's short life. I look on the right from where I sit, and notice trains of fine coaches

loaded with passengers, pulled by the monstrous steam engine, flying at the speed of a swift bird. On the left, are electric street cars packed with human beings, flying at a great speed; in front on the smooth street, were many different kinds of conveynces, from they sight-seeing automobile (which carries fifty persons) down to the motorcycle, and bicycle, that only carries one person, some of them propelled by steam, some by gasoline, and others by electricity. All seem to be on the rush of progression. Here we wonder what causes all of this rush and change.

It is that same hidden power o progress that existed in the mind and heart of the advanced and noble Christopher Columbus, who wanted to know what was on the other side: that something that awaits us in the future.

He was an honest investigator and had his opposition, just as the investigator has to-day, only more so All men with new thoughts, new ideas, new inventions; all who try to climb Forms and Ceremonies for the Use out of the old rut, are considered by a certain class of "old rutters" to be chant. Price Zo cents.

FAVORED BY SPIRITS.

Washington Man Talks of President's Activity - Executive Unconscious However, of Being a Powerful Medium—Interesting Interview Given Out by Capital City Resident. The secret is out. President Roosevelt is the favored of the spirit world and his tremendous activity, is the result of the activity and counsel of friendly spirits, according to the declaration of a Washington man, who has given serious consideration to the scientific side of Spiritualism.

"I have the very best reason for believing that Theodore Rosevelt lives and moves in the midst of an army of spirits," said the man who imparted this interesting piece of information concerning the President. "Is he conscious of it?"

"No, I do not think he is. would probably laugh at the suggestion, but it is true, nevertheless, and this fact explains many of his acts that the average person cannot under-

"Our investigations show that spirits dwell in a sphere not so much difhave pretty much the same feeling about things as when they were on the earth plane. They have the same aspirations, in a sense, that accomplish those objects which dur ing life they failed to bring about. You must understand, too, that battles are fought there between the forces of good and evil, just as they are here. The struggles are Titanic. Do Not Lose Interest in Mundane Affairs.

"The spirits do not lose their terest in mundane affairs, but are always looking about for some means of advancing their causes to which they were attracted while in the body. Of course they seize upon the

most powerful medium for this, and

who is so powerful as the President of the United States? "But there is not always in the White House a man upon whom they can make a deep impression. From their standpoint it is fortunate that Mr. Roosevelt was chosen President, for there has never been a man in the executive chair whom it was so easy for them to reach. Of course, as I have said, the President does not know he is granting them audience, but that does not detract from the

fact.
. "At this time there is as much turmoil in the spirit world as there is here. Those who have gone before realize the immense importance to humanity in general that is wrapped up in the industrial and political development of the next few years. The know that what President Roosevell says has overshadowing weight with the American people, and so they are continually importuning him. They tug at his elbows and whisper in his ears. The opponents of certain poli-cies, as well as the advocates, endeavor to attract his attention and support and, as the President is very impressionable, many of the inconsistencie in his public acts and speeches may be explained by the contrary promptings he receives in this way.

What the Spirits Discuss. "You would smile, perhaps, if I

should tell you that States' rights, the trust agitation, railroad legislation and all other great questions that are now before the people are sources of lively contention among the inhabi-tants of the spirit world, and that the great statesmen of our country who have passed away, from Washington own to McKinley, are endeavoring to make the principles which they held on earth felt through the medium of President Roosevelt .- Worth C. Harder, 45 Post Building, Washington,

crazy, just as they did in Columbus

day.

I am glad to notice many of that class are changing, for greater things are being discovered on the 'other every day. I am glad we are living in a day of freedom, and enlightenment. Mr. Editor, you and your good pa-

per could not have withstood the dark storm of ignorance even one hundred years ago, let alone in Columbus

True, Spiritualism to me is much like astronomy, it proves itself demonstrations as it unfolds itself to

When the astonomer tells us that the sun or moon will be eclipsed on Because we know that he knows what he is talking about; but when the church fanatic tells us (after a long spell of figuring) that the world is coming to an end on a certain date, we pay no attention to it. Why? Because we know that he does not know what he is talking about, but just

guessing. Now, when our loved ones come and answer questions that no mortal eyes but our own have seen or known about, and these questions are placed in a sealed envelope and answered by independent slate writing between two slates bound together, answering all questions and signing correct names in full, while we sit by in broad daylight, with every proof that no mortal did the writing, then we have evidence as good as ever was produced chance for trickery or fraud.

We find by investigation that most of the greatest powers on earth or in the heavens, are invisible to our mortal sight, as namely: Love, spirit, gravitation, electricity, gases, atmosphere, and even steam is as transparent as the air, while confined in the boiler and cylinder, but when freed we see only the water that was in it. We understand that all of these inmaterial to our sight, will decay, crumble and perish; while our spirits, and these invisible powers, like Time and Space, are everlasting.

Thus, by forty years' investigation, find and in fact know by actual experience that Spiritualism is true: although many mediums are not truthful, the same as in all other Church denominations.

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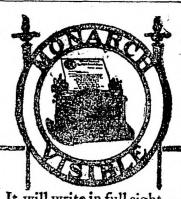
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sistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume 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 Spirite ualism.

Capt D. B. Edwards, Orient, N. Y. writes: "I had communications (by the Psychograph) from many other friends, visible powers are everlasting, while even from old settlers whose grave-the wood, rocks, iron and all visible 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 comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes an ollows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I be ieve it will generally supersede the latter when its superior merits become

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Greatest Among Men.

The Seer and Philosopher, Dr. Andrew Jackson Davis, the Author of Twenty-Nine Volumes.

the history of mankind. For many years Emanuel largely, it has spurned and kicked him in return. Swedenborg has been considered the greatest, and his school of philosophy has gained a foothold among thinking men the earth over. Swedenborg differed from A. J. Davis in that the former was an educated man and of himself was enabled to speak his thoughts in a normal condition; but Swedenborg worked upon theological lines already marked out, while A. J. Davis, being wholly uneducated, struck, or rather made, a new path through the mazes of discovered philosophy, independent of all that had been before promulgated. Therefore, in considering this subject, one must get upon high ground and soar to heights "where eagles dare not build their nests, nor insects wend their way," if one can.

During the writing and speaking period of this justly celebrated man, he evolved twenty-nine volumes—the mysteries of the whole material and spiritual universe; and yet he had never read a scientific book or treatise of any kind, and had attended time his mind had so unfolded that he lived and school but five months in his life. He could read wrote in what he called "the superior condition," a trifle, but had so little interest in himself that he His natural mind had become educated or unfolded did not know where he was born or when.

Mr. Davis began his wonderful career by diagnosing the ills of his fellow-men. The X-ray of his mind penetrated the bodies of those he was called to aid, to locate exactly the seat of the trouble and suggest a remedy. In this work he traveled from Poughkeepsie, N. Y., to Connecticut, and became favorably known. Then the first great work of Mr. Davis began.

He was born in Bloominggrove, Orange County, N. Y., on the 11th of August, 1826. His father was a simple-hearted man, who followed the respectable occupation of shoemaker, and very poor. The mother died when this subject was quite young. Neither. the father nor the mother was inclined to intellectual pursuits. Thus the son. Jackson grew up without seeming preparation for the life which followed. He had neither the desire nor the opportunity to study; but the lad was honest and attended to such duties as were pressed upon him, until he entered upon his clairvoyant career as a healer.

LET ME HERE SAY THAT THE "PHYSI-CIAN," ONE OF THE FIVE VOLUMES OF DAVIS' "GREAT HARMONIA," IS WHERE MRS. MARY EDDY DREW HER INSPIRATION FOR THE CHRISTIAN SCIENCE CULT WHICH HAS HAD SUCH A PHENOMENAL RUN.

She drew largely from Davis's writings-some say almost wholly - and then kicked Davis and his teachings overboard and set up housekeeping on her own account. Indeed, it may be said with truth that most of the more modern cults have been built from material furnished by the Poughkeepsie seer, as he first and last treated upon almost every subject occupying the attention of mankind, such as cosmogony, astronomy, geology, etymology, archeology, mythology, psychology, history and metaphysics.

No wonder the ambitious have flown to the works of Davis for food to clothe their varied cults. And now he is furnishing texts and a better expression to many pulpit orators who would scorn to have charged they were pilfering from one they have held up to ridicule these many years, for during the early part of A. J. Davis's career, the pulpit was mostly engaged trying to pull down the structure he had erected. While the theological storms raged, the author and lecturer was calm, self-centered, undisturbed. Great souls are always calm, or bend to the wind as do the billowy fields of ripening wheat.

But what was the mission of A. J. Davis, the Poughkeepsie scer? His biographers and those who were his constant companions for fifteen months, during which time the first book, "The Principles of Nature: Her Divine Revelations, and a Voice to Mankind," was being spoken into existence, say it was a demonstration from the other world to prove that man never dies; that the spirit lives and communicates with mortals; that this unlettered youth was chosen that there might be no mistaking the purpose, to show that an ignorant youth could catch imagination. the spirit's idea, for not a man up to that time, ignorant or educated, had spoken like Davis, who sow clairvoyantly all of earth, life and the glories of the heavenly state.

Thousands of persons had heard him at different times as he discoursed upon themes above human knowledge at that day; and he spoke with the ease men. Andrew Jackson Davis is an exceptional and grace of one who knew his subject and the imparting of the information was an incident, a pastime, a pleasure. From awkwardness he rose to great heights of oratory and a grace of manner beyond depicting. When diagnosing disease, he used accurate medical terms to the astonishment of physicians as well as laymen. When he ascended to the stellar universe he was equally at home as an astronomer, and puzzled those who had studied astronomy as a science. Coming to earth he knew more than geologists had told, and in purer scientific terms. And so he went through the gamut of material and spiritual science, always using the most choice phraseology-words best adapted to express his specific intentions. The purpose was to establish the fact, his biographers say, that only an in spired one could so speak. To the satisfaction of those constantly in his society, the proof was estab-

.The book alluded to contains about eight hundred pages, and has been read by thousands with wonder and admiration. Of Fear, he said: "The highest hopes are mingled with the darkest doubts; even the courage of conviction is weakened by the fear of failure." How true!

The like of this subject under consideration, as to his scientific and literary productions, never appeared on this planet, considering his total lack of early preparation for the work. Unassuming in his ordinary walk, he struck a deeper depth and rose to higher altitudes of Nature's laws or principles than any other. He may be likened to the majestic Mississippi or the mighty Oregon, with their banks ever widening as their great tributaries empty into them. His Harmonial Philosophy is a procession of ideas, sweeping the earth and the heavens-every thought in harmony with the general trend of his great subject. On every page of the twenty-nine volumes are texts from which men and women have

There have been many seers and philosophers in utterances; and while the pulpit has borrowed

In the elaboration of his masterpieces, his only material assistant was a dictionary, and yet he quoted freely from books he had never seen or heard of, and quoted correctly. He described places on which his eyes had never rested, and had no visible knowledge. He saw more and further into the heavens than any telescope had divulged. His book called the "Summer Land" is a marvel of-beautiful descriptive work, easily taking a receptive mind abstruse speculation. He told the world of a newly along to view the shining shores of lakes and rivers, woodland and birds of our heavenly home. In his 'Great Harmonia''-five volumes-is portrayed not only the possibility of future life, but by masterful reasoning he proves the alleged fact by a natural process. Mr. Davis believes in theology; but the theology of Nature, not that of man's building. He

is always reverent, dignified, and pure of speech. After the issuing of the first volume, Mr. Davis dismissed his mesmerizer and amanuensis. By this to an extent that he seemed to know by instinct. Music, poetry, philosophy flowed to him as naturally as the river runs, as the flower comes from the bud. When the twenty-nine volumes were completed he rested from that labor; in that direction his work was done, and he went back to healing the sick: For many years this extraordinary man has had an office in Boston, where his rooms are always filled with those wanting bodily assistance. It is said he cures them-most of his cases.

His books have never been a source of profit, although in the early fifties of the last century many whole sets were sold. They were turned over to a publisher without any reward, seemingly, and his support has come through his healing powers.

Dr. Davis is still living, old in years, but not feeble. His books are practically out of print, there not being a whole set of them in any book store. Therefore a movement is on foot to raise the money to have a new edition printed, but there are complications. The right to the plates belongs to another, and that other refuses to surrender them and fails to print another edition. Nevertheless Mr. Davis believes another large edition will be in the hands of the public "before the completion of the Panama Canal." They are works which the younger generation of men and women need. The earlier editions are scattered broadcast in this and other countries. They are being borrowed and read, although none can be bought. These works are not easy reading, but require a concentrated, healthy mentality to comprehend them. Hence few novel readers care for them; only mentalities of a higher

In his "Address to the World," at the conclusion of his "Principles of Nature," may be found this paragraph: "I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form and a power to instruct, purify and elevate the race.'

Again: "Exercise your choicest gift, which is Reason, and fear no corruption from truth, though new; and expect no good from error, though long delayed."

Still again: "Your duty is to search, and after searching, ask Nature and your own superior judgments how much practical truth there is herein re- tant because it expresses, a desire to vealed. In doing this you will display the dignity know and understand, so far as posof your natures, perform your highest duty, receive | sible, the most worthy object of man's the most unbounded interior approbation and obtain trust and veneration. mental happiness."

He believed that man has rights founded in principles of Nature; that these rights have been perverted, crushed and prostrated. Folly has reigned in the place of reason; imbecility instead of thought. Vice has reigned instead of virtue; ignorance instead of knowledge, and bigotry instead of benevolence. Thus the holiest, highest and sublimest powers of men have been repressed and distorted by the degrading shackles of superstition and false

The Doctor believes the universe to be controlled by what he terms THE GREAT POSITIVE MIND. which we call God, and acts by unchanging principles inherent in Nature. He believes we should be directed by these unchanging principles instead of theological creeds dictated by the thoughts of product of Nature, apart from any other who has ever lived, and, the writer believes, greater than all others. But of this each person must use his reason and think as he pleases.

Anything that one can say of such a character falls so far below, that one is discouraged for having made the attempt. All else but the character dwindle to shrubs.

On reading the first book of 800 pages, one is satissied that all has been said that is possible for one mentality, but taking up The Great Harmonia. we find still newer and fresher thoughts are flooded forth, and then you say there is nothing more to be said, and still there are twenty-three other works as interesting as the six preceding ones.

ANDREW JACKSON DAVIS' NEW THEOL-OGY IS NOT MAKING FAST STRIDES IN CREEDAL CIRCLES, BUT IS PERCOLATING SURELY, IF SLOWLY, INTO THE MINDS OF THOSE WHO APPEAL TO REASON, THE PRINCIPLES OR LAWS OF NATURE.

Wireless Telegraphy.

It was at this time that wireless telegraphy was first projected, it may be; for the two Boston men. Gardner Speer and T. S. Sheldon, with the aid of A. J. Davis, not far out of Randolph village, constructed a device upon an eminence, the use of which they religiously affirmed would enable one to transmit messages to Boston, New York-anywherewithout the use of wires. Of course the idea was so preposterous, so beyond human possibility, that each was denominated as off his base mentally. Undaunted, these men prosecuted the work with diligence, and declared its feasibility, the only drawelaborated other thoughts. He has enriched pulpit back being just how to do it. The device was

curely under lock and key, After months of earnest work, the matter was dropped, but the lockedup shanty stood there. Davis had long since gone back to his Poughkeepste hope. Finally the boards inquisitive men. The matter was apparently forgraphy. Those "crazydl men were only a few years money of Speer, Gardner and Sheldon failed them. like the respect of neighbors and acquaintances.

his respects to most of the religious chieftains; to Brahma, Confucius, Buddha, Socrates, Plato, Zoroaster, Aristotle, Jesus, Paul, Martin Luther, John Calyin, and finds partisanism in them all, Up to the as I know, has dealt with those characters with a and gratitude; Brahma was so good, so merciful so just, so all-powerful and surpassingly beautiful. Buddha had all the qualifications of Brahma; and as he comes along down he finds Christ a worship, also, He opposes the idolizing of any individual or any book, for pasonages pass away and only principles live. So far as these chieftains carried along the principles of Nature, they were necessary to the times in which they lived. He terms the high eulogies of those chieftains as "eloquent mischief.'

Dr. Davis is not a believer in the infallibility of man; but every man has a natural mother. So he pulls down our idol worship and in its place substitutes Davis' Principles of Nature as a working basis, that reason should never be subjected to idol atry of any kind. Truly he blazed a new path. Every devotee has an "Incarnation" at which one can look at opposite sides; in front you see the god-side of your man, and behind you see the manside of your god. The story is Oriental; yet the idea within is immortally useful. But Jesus gave the of this subject, to comprehend him one must reach which it is held. Presentation edition, strongest, freshest expression of this saying: a height "where eagles dare not build their nests, with author's portrait. Price \$1. 'Whatever ye would that men should do to you, nor insects wend their way." B. F. MORRIS. do ye even so to them," and perpetually welled over

guarded and inclosed within a board shanty and se- the brim of his large spirit, which was truly adapted and consummate in man, so I must to feel and affirm. His charity was overmastering. While Christ had different occupations from his existent with and controlling all Crepredecessors, his central idea was the same; but of atton, however vast and boundless, tumultuous fires filled with countless myriads of and by inflexible, uniform and unwere torn off piece by piece, the metals composing incorrigible wretches as human beings on earth, begets like, so man, begotten of the device were carried away by curious boys and Jesus said almost nothing positively. He analyzes infinite, must possess the attributes Jesus said almost nothing positively. He analyzes Infinite, must possess the attributes all sides to that undefinable word called Truth—to of the Infinite and the heritage of gotten, or thought of as something unworthy of the ultimate where none can reach, but ever ascend-real sane men. But now we have wireless tele-ing toward it.

Dr. Davis never claimed infallibility, as that bein advance of Marconi, who bears no semblance to longs to the Father God and Mother Nature. He highest expression of the Supreme an insane person. Marconi succeeded, Perhaps the set forth that there is an ocean of spirit; that man money of Speer, Gardner and Sheldon failed them. Was evolved from this ocean, the highest being post habitation or either personality other Possibly they were daunted by ridicule, for we all sible to ever appear on this planet; so man is not than the individualization of Mind in infinite.

hands and voices in terms of unmeasured eulogy but strongly claimed it true—a fact that spirits do return and converse with mortals, as he assures his readers that he had converse with varied spirit entities. But Andrew Jackson Davis is not an idol of the modern Spiritualist. He refused to become the High Priest to the Spiritual Cult, as solicited, on it changes form and colar as evolution goes on; that what one thinks to-day may seem differently to-morrow; Truth must be free. So he has lived and wrought, never reading theology or history until his books were completed. When he pulled terful views of life give the reader new

> His mind seemed clear and clean, and rose to the pen. altitude of his subjects with admirable case and

And so one may say, as stated at the beginning

400 Poplar St., Warren, Pa.

Of his many books there is no space to speak. Of himself he embodied what he claimed—a life verity of the statement be under-In his "Pantheon of Progress" Mr. Davis paid beyond earth life—demonstrated the fact, some bestood? And I am thinking of man his respects to most of the religious chieftains; to lieve, by being acted upon by excarnated beings least, throughout the innumerable who once lived on earth and were exalted entities least, throughout the innumerable Universes of an endless expanse! And in the home not made with hands, with many man- if man's reach of sight and powers sions, where all mistakes on earth can be outlived of conception continue to extend and a book concerning them; but not any author, so far others who have spoken as profoundly; whether what new discoveries make, and what time of his writing about them, he had never read and rectified on the other shore. There may be increase, as in the past, what yet unas I know, has dealt with those characters with a correctly or not, is not for me to say; but Davis out of the present Unknown may not more open, intelligent understanding of them. He is the latest of the seers, prophets and chieftains, yet be revealed to his untiring gaze says Brahma's admirers did not exceed the Christian devotee in the way of manifestations. The vener-first book before "Modern Spiritualism" was known, the may not reach? Infiniable and reverential Hindoos lifted up their holy nor did he ever identify himself with the movement, able and reverential Hindoos lifted up their holy nor did he ever identify himself with the movement, and the echoes, where! Petoskey, Mich. the ground that TRUTH can never be organized, as ELLA

> down an idol he attempted to put something better, a wholesome spur to flagging effort. in its place. His highest thought was in behalf Words of truth so vital that they live of the human race, which he exalted and found a heavenly home for it—to his satisfaction. To fit—the lasting improvement of his own tingly speak of such a personage is difficult, as he work in the world, in whatever line it differs from all who have been before.

comprehensiveness-to grandeur!

eye only as did the author of Genesis:

What and Where Is

A Very Important Question Philosophically in need of a helpmate, taking a rib ${f Considered}.$

To find the great First Cause, Man seeks to know the laws Of Matter and of Mind And force of every kind, Accompanying every form, The thunderbolt and storm, That stirs the atoms and The rivers, seas, and land, And moves the world afar. And guides the shining star; For such must be the Soul In Infinite Control

"What and where is God" is natural and important question; natural because it originates in the inquisitive nature of man; and impor-

There is no doubt that our early ancestors, seeing that all creatures had parentage, naturally concluded that there must be a parental power—an ancestor of themselves and and things about them. And because they saw in themselves superiority over all else, and were able to form, mould, and make useful things, as they themselves possessed the power to create, so they were able to think of, and imagine the necessity and existence of, a Creator, and thus account for Creation? And seeing that all life was generative; that families, clans, tribes, and nations were nu-merically increasing and rapidly populating the earth, so in meditative retrospect they conceived of a time in the past when man and all else must have had a beginning; and the story of Creation was formulated and taught according to the light they possessed; and then, as to-day, unable to comprehend any Supreme Being possessing other than the powers they were conscious of in themselves, their idea of God was naturally the image of man; and so it "In the image of God created he them;" and so it is that God has ever been thought of as an anthropomorphic deity vaguely located somewhere in the mystic realm of imagination, and omnipresent in the unlimited extension of his will and power.

Man can only think and conclude from what he knows or conceives. Primitive untutored man in his swaddling clothes, seeking to account for the phenomena of life and being about him, was forced to tax his flections of his understanding, even as is the case to-day. To Give me a man's conception of God and I will give you his highest conception of manhood. As is the one so is the other. A personal God, imaged in the mind of the person, can only possess the attributes of the fruman mind, because man can conceive of none other in a personality. He, himself, is the highest and most consummate expression of delty he can imagine; and so men have been defied and worshiped, and the gods of all na-tions appear on canvas in the human form. It has been said that every man has his god, and so he has standing out upon the canvas of his mind, his highest ideal, commanding his respect and veneration, and,

As there are many men of many minds,

So there are many gods of many kinds.

In these latter days, in the increased light of the present, is there

life and being? There surely is; for as man has grown and developed and vastly broadened his field of observation, more knowledge is at his command upon which his reason may draw, making his judgment, conclusions, and beliefs more advanced and and better and must ever continue to improve and broaden as truly as is onward-bound, impelled by an eternal, and which he has learned to know and honor as God.

It has been the perpetual crux of all time to know and understand the origin of man and his rightful place or consequence in the Universe. The difficulty lies in the infinitude of the object sought. But we are better equipped than ever before and may not question in vain. Indeed, as inquiry is the source of knowledge, and the way of understanding, persever-ance must find its reward along this line as along all others, and with newer light we may yet see as never before.

In order that we may conceive of God in the fuller light of the present and arrive at a rational conception of the Infinite control, let us first settle the question in our minds as to whether God is personal or impersonal, an individual being, or an allinclusive being, mind or energywhich?

Now, it is agreed, as it ever has been, that God is almighty, infinite, omnipresent and supreme. Now, then, how can such conception be made to agree with the idea of personality, or of an individual being? It is well to reflect that our early ancestors had not the glasses that we have to-day, and therefore could not see as we see. The authors of the Bible thought of the earth as the one great object of Creation and the only inhabited world anywhere in the or in our thought and efforts to learn realm of the Infinite; that the sun, and respect his presence by the free moon and stars all revolved-around and untrammeled use of our reason. the earth, and the author of Genesis declares that God created the heavens and the earth in six days and rested get tired and rest like a man). Such itterances are unmistakable evidence of man's primitive ignorance and consequent visionary conceptions.

And how is it now? Since that time man's vision and understanding have wonderfully extended, so that now he sees with the giant eye of the telescope countless millions of stars, suns and worlds in a univers so vast that light traveling 186.000 miles per second requires 15,000 years to span its greatest equatorial length. And beside this amazing armada sailing through shoreless ether, countless other universes greet the searching eve of man, so distant. we are told, that our agile ray takes 5,000,000 years to cover the intervening space, and with every increase of power in the telescope new revelations appear, so that it seems likely that an endless ocean swarms with nebulae, universes other than our own, doubtless with suns and planets, and most likely inhabited by intelligences related to the same Almighty Father with us; for spectrum analysis of light coming from these distant shores declares unity of being and control throughout.

The revelations of the microscope are no less wonderful and instructive.

things into existence by special creation, moulding man and breathing into his nostrils the breath of life, and, after a time, seeing him lonely and from his side and making Eve to be his wife; can we still thus think and helieve or has the increase of knowlbelieve, or has the increase of knowledge opened our understandings to higher and broader conceptions, so that now, instead of the Jehovah of Moses, we see an Impersonal, Allinclusive, Immanent Mind Energy, creative and constant throughout. Do we not see that law everywhere prevails, perpetual and immutable? Did water ever run uphill? Was the force truer than ever before. As man has of gravity ever set aside? Do not come up from the past gathering gravity, centripetal and centrifugal knowledge at every step, so his inforces hold the planets and interstellit upitomizes her inspiring optimistic lar systems in continuous balance? philosophy with an apposite quotation for each day in the year. With author's spirations are transcendently truer lar systems in continuous balance? forces of life, whether in the animal, vegetable, or mineral kingdom, equal-Infinite force unerringly causative and ly certain? And are not the laws of reproduction, generation, and procreation regular and constant? deed, is there not a creative energy resident everywhere, in great and small, in atoms and worlds, in monad and man, controlling all? Is not the whole universe a living, law-abiding whole? And is not every part re- cloth, \$1. lated and responsive alike to the same Creative Energy, manifest in law and as constant and certain as time and being? How, then, a personal God or a special creation, seeing that all comes into being by force of inhering law? And how the possibility of a miracle which would require a special act at variance with law and order? And how could a virgin conceive and transmit through her maternal matrix a personal and eternal self-existent God? However it may have been in the past, such a conception is impossible in the light of the Supreme Fact of the Unithe present. Nothing is clearer or werse; The Supreme Fact of Human more certain than that Christ was a Life; Fullness of Life—Bodily Health man; was born, lived, and died like and Vigor; The Secret, Power and Etall men, subject to law, to successfully dispute which one must impeach the constancy of God, who isout variableness or shadow of turning." God is not a man to make a mistake and then mend it with a miracle. Neither is God circumscribed or limited in his occupancy. Law is a manifest of his existence,

gence manifest in the controlling laws and energy of the Universe. And on the seventh (as though God could I believe that Intelligence is the ancestor of all life and being, and also the heritage of man, on which rests his hope of immortality. I believe this because it seems to me clear that all life must have come from somewhere and from some causative intelligent source. As in all life I observe ligent source. As in all life I observe or later, you will find objectified in your intelligence, especially pronounced life."—From title page. Price 35 cents.

will and power, which we may wit-

nes everywhere in Creation, and hon-

I believe in an inscrutable Intelli-

recognize an Infinite Intelligence eternal life. Such is my conception of God and man.

I have sometimes thought man may be God, in a sense that he is the All-Mind, Infinite, omnipresent and omnipotent, having no limited local man, so that, as Christ said: that hath seen me hath seen the Father also;" and how else can the the goal he may not reach? Infini-

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SATURDAY, SEPTEMBER 7, 1907

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

Pensioning the Aged.

The British government is considering an old-age pension. The project is to give each person for life above sixty-five years of age, the sum of \$1.25 a week. This, it is claimed, will require about \$135,000,000 per annum. The large amount' will probably delay favorable action for a time by Parliament; but the idea is a practical one, and will ultimately become the law in all advanced civilized nations.

The United States should, and probably will, be first to adopt the beneficent law. We can learn of the Chinese, if we will. Sears, in his "Pictorial History of China and India," p. 525, says:

"In former times, every male at the age of sixteen paid a capitation tax, which ceased when he reached his sixtieth year; then a pension for life was settled on him by the government."

The war spirit now prevailing with us must be first overcome. The great annual waste by army and navy must he abolished before we can expect relief for the poor, however deserving. And pensions given soldiers for fighting our battles become expenditures of the past, while war vessels costing ten millions of dollars each must be relegated to an age of

A Congress of Nations must adjudicate all national disputes, and each power must furnish that Congress the munitions of war on call to enforce its decrees. Instead of each nation laboring to rival the other in its means of destruction it will only supply its pro rata force to the central power.

This done and money enough can he saved from the cost of the ravages of war to pension, not the paltry sum of \$1.25 a week, but \$5.00, and still have an excess for invalids and decrepit at a higher rate, who are unable to contribute anywhat to their

War is a Christian institution, The founder of the system boasted: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."-Mat. 10:34.

And he was true to his mission, as subsequent history through all the ages abundantly testifies. As his power wanes humanity, more and more relieved from its galling chains. escapes its tyranny, and will until the last vestige of the scourge that wasteth at noonday will disappear from the world. Then the aged and infirm can be cared for.

A New Monument to Servetus.

A new monument is to be erected at Geneva to the memory of Michael Servetus. He was born on the 29th of September, 1511, and the monument will be dedicated on the 400th anniversary of his birth. The old monument, erected four years ago, is in an inconspicuous place. The new is to occupy the site on which the martyr to truth was burned with his books, at the instance of John Calvin, one of the leading spirits of the truth and the revelations of Nature.

Protestant reformation. Calvin was inspired by the same spirit that cursed the world with the Inquisition; and all were but practicing the teachings of the dear Jesus who said;

"These mine enemies, which would not that I should reign over them, bring hither, and slay them before me."-Luke 19:27. This text justifled the Inquisition with its torturechamber, its stake, its fagot and its flame.

A Question for Thinkers.

An important question has lately been sprung on the business world, which deserves a thoughtful reply. The inquirer asks:

"Can a man succeed in business and be a Christian?"

Rev., H. L. Smith, of the Belleville Avenue Methodist Episcopal Church, Pittsburg, started the inquiry. He sent out six hundred letters to prominent business and professional men, and received a large number of replies. One response said:-

"Hang a dollar on the other side of the lake of fire, and the business man of America will have a try for it, if he has to go into partnership with the Evil One and swim the lake to get it."

A manufacturer put it this way:-"The sweatshop has made it imossible for fair and wholesome goods o get fair treatment. So long as the lood-stained money of the sweater is raked into the pockets of our rivals we must rake it in too."

But these answers are evasive, and do not meet the issue. They are trifling with a great question which merits a straightforward answer. The Progressive Thinker is disposed to so treat it.

To us it seems positively impossible to carry out in practice the teachings of Jesus as he is reported in the Bible, Christians receive him as the founder of their religion, and the New his inculcations. Begin with his sermon on the mount, when he said (Matt. 6:24): "Take no thought for the morrow."

Who can build, plant or sow, or engage in any occupation with "no thought for the morrow"? The merchant buys his goods to sell at a profit to-morrow. The inventor plans and constructs to-day, in the hope of to-morrow's reward. The scholar spends years of labor and thought to acquire knowledge for future use. the people, while he spends even the midnight oil over his books to furnish fruits for a future generation. All governments would cease if no thought was given the future; for anarchy would everywhere prevail, and social chaos would be universal.

"Lay not up treasures on earth." This is another of the unwise teachings of Jesus, which Christians are taught to observe, and failing to do so are not disciples of the Master. In practical life it is impossible to avoid laying up treasures on earth and continue a mortal existence. If the husbandman lave up no stores in harvest time, his family will starve when winter comes. The squirrel, with no savior to mislead him, gathers in the nuts to-day for the mor-

row's use. All Nature shows the falsity of such teaching. The mother folds the child to her breast and nurtures it with tenderest care, confident of the morrow's happiness, when, with expanded mind, he will reciprocate that love, and in evening's decline will minister to her

"What shall I do to inherit eternal life?" asked a kneeling inquirer of Jesus, at the same time telling him he had kept all the commandments from his youth up. See Mark 10:17-22. The reply was applicable to all the world as to the interrogator, and every Christian is bound to observe it if he expects the reward: "Sell whatsoever thou hast, and give to

the poor, and thou shalt have treasures in heaven." Keeping all the commandments and belief in Jesus as a God must be climaxed by giving all one possesses to

the poor. There are no Christians, with this standard, in the world. Instead, we find the pretenders the most covetous of people.

It is but just to say the authors of the gospels, making poverty the passport to eternal bliss, were monks, who subsisted by beggary, and it was they who put into the mouth of Jesus their diatribes against riches and care for the future. And it was they who made, Jesus a god.

Driven Insane by Fear.

Evansville, Ind., Aug. 14.—Fearful that the wrath of God was upon him cause he was instrumental in havng his sister declared insane and sent to an asylum several months ago, in some it is developed and in others August Schlenshi, a wealthy farmer, it has but a casual quickening. Its became a maniac and was adjudged insane by a commission.

Oh, such a terrible record! Our prisons filled with victims, because of the teachings of the church which indorse crime; our insane asylums overflowing with raving maniacs; and that psychic condition of a person our poor-houses manifons of wretch- which enables spirit intelligences to edness and despair, because of man's

inhumanity to man; Heaven hasten the day when an infernal system of tyranny, projected by pagan priests in Rome, and falsely credited to a humble and unknown Nazarene, with fictitious Galilean fishermen for apostles, shall give place to a system of religion founded on

The End in France is Not Yet. Advices from Paris and Rome indiate that the troubles between France and the Vatican are not at an end. A resumption of conflict at an early

day seems certain. The French authorities are determined to make the separation of church and state complete. To that end they are directing their best ener-

The papists have opposed French action in church matters with so much bitterness that the latter are no longer in a mood to trifle with Catholic assumption.

It is reported that the statuary and paintings in French churches, with historical documents, will be placed in the museums. This done, then there is a possibility that the frauds and forgeries used as props to Christianity may reveal a state of facts which will astonish Protestants.

The pretended Greek originals of Paul's Epistles, it is said, betray some six hundred French words, which were used by the author where he had no suitable Greek term to express his ideas. This tells a dreadful tale, and explains why church prelates, who cannot be ignorant of the facts, are warring so violently to prevent giving the public access to their "sacred" records.

Talk about political rascality! All snow of the methods to which the church resorted to force its teachings on the world. For full eight hundred years, and down to 1808, the Inquisition, with all its brutality and disregard of human life, was in full operation to compel belief in their creeds, their holy books, their saints and their gods.

The Protestant Reformation was only a partial affair. The great frauds of the monks were all projected, in force, and accepted as gospel truths Testament as the inerrant report of by Luther, Methancthon, Beza, Calvip and associates. The principal warfare of these reformers was made on the sale of criminal indulgences, while they accepted the greater frauds, as their history, without dissent.

A riper scholarship, more independent thought, and greater freedom to express that thought, reveal facts of which the reformers did not dream. And these will come more clearly to light when the ecclesiastical archives of France are given to the public. The author writes for instruction of The makers of those records were partisans laboring in a common cause, for a common interest, and, probably, under direction of the leading officials of Catholicism in Rome.

> Extracts From Sears' Pictorial China "The system of Confucius [generally known as a religion], may more properly be termed a system of morality than a religion, as it is intended to inculcate the duties of men toward each other, rather that those they owe

to a superior being. "The word Joss is supposed to be a corruption of Deos, as it does not belong to the Chinese language, nor ddes it appear to have been in use before the settlement of the Portuguese in China."

The Chinese pay no observance to a Sabbath."

"The barbarian prince, Zinghia Khan, granted universal toleration [of religion]; nor did he suffer his people to interfere with each other on that subject, but to receive equal protection from the laws, whether they were heathen, Jew, Mohammedan, or Christian."

DEFINITIONS OF TERMS. Continued from fifth column.

trance, or even in the condition you term abstraction, when the thought is far away, mingling with the sweet home seenes, the spirit does not act with the body; still the life is there. -Lecture of Emma Hardinge Britten on "Spirit, its Origin and Destiny," delivered in Chicago, Ill., October 28 1860.

16. "A power of perceiving ob jects however covered or remote, without the use of eyes; said to be communicated to a person under the influence of animal magnetism or mesmer -Worcester's Dic. p. 248, 2nd ed., 1888.

17. "A power attributed to per sons in a mesmeric state, of discerning objects not perceptible by the senses. -Webster's Dic., 1881.

Having before me the foregoing definitions, I have attempted to for mulate a definition of clairvoyance which I here insert for what it may be

worth. 18. Clairvoyance literally means, clear seeing; but in Spiritualism it has a technical meaning and may be either objective or subjective:

(a) Subjective clairvoyance is that psychic power or function of seeing, objectively, by and through the spir itual sensorium of sight which pervades the physical mechanism of vision, spiritual beings and things. A few persons are born with this power: it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power. Subjective clairvoyance is impress or photograph upon the brain of that person, at will, pictures and

mages which are seen as visions by

that person, without the aid of the

spirit communicating them.

physical eye. These pictures and imiges may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the CHARLES R. SCHIRM.

Definitions of Terms.

A Matter of Vital Importance to Spiritualists.

At the last Convention of the Na-R. Schirm (Chairman), George W. should resolve to keep their minds Kates, W. A. Willing, Mrs. Georgia concentrated on some clear and defi-Gladys Cooley and Miss Elizabeth nite topic of mutual interest, as by so Harlow. This committee was appoint- doing they are certain to secure sated to obtain from as many able sourc- isfactory evidences of the transference es as possible, definitions of terms, or transmission of mental pictures."carefully digest them, and report to the coming convention the result of its |-10, 1907, quoted from "Light;" labors. For this purpose it was authorized to publish such data as it nity for making suggestions to persons not members of the committee, and in a manner to prepare those who will be delegates to the next state. convention to act upon the report.

G. W. Brown, Hon. A. H. Dailey, Dr. George A. Fuller, Mrs. Helen L. P. 1902. Russegue, and Rev. Cora L. V. Richmond, and wherever their definitions are used, proper credit will be given. Copies of these communications were sent to each member of the committee concealed from sight and to see what with suggestions of a plan for prose- is happening at a distance."—Centucuting the work, but up to this time ry Dic. & Cyc. Vol. 2, P. 1023. only two of the committee have made reply. As the time for the next Condeemed it proper to place before Spir-

definitions of terms; and yet, it seems picture or image they desire." to me, we have not yet reached that stances, This plan, I think, will largely meet the demands of the courts and will permit us to take advantage of any form of definition, just as the right shade of meaning may be selected from the various definitions

of words given in the dictionary. / The terms thus far presented for consideration are: Clairvoyance, Clairaudienge, independent writing, autoaudienge, independent witting, matic writing, mediumship, trance begin with definitions of clairvoyance.

Definitions of Clairvoyance.

1. ""According to our definition, persons and facts hundreds of leagues "Clear Seeing, or Spirit Vision," while away, with all the accuracy and ob-1. "According to our definition, yet in human form, is the opening of yet in human form, is the opening of jectivity natural to the bodily vision. the one faculty of the spirit that takes the place of all sensation, i. e., perceptive, not delusive like a sleeper's tion. 'This,'In our view, is always the result of the action of a spirit outside peatedly to the medical world, that of the human form who produces the physical organs of sight are not upon the spiritually sensitized brain always necessary to accurate seeing. the impression of sight. Evidently * * * * * * * * there is no science of spiritual optics. "The cerebra The physical senses are but so many action the perception of the spirit, and drew Jackson Davis. it takes the form of vision. In other words, it reproduces an impression upon the sensorium in the form of where mediums perceive the spirits, as sight. It is quite certain that the imsight. It is quite certain that the impression of sight in the clairvoyant in the sense that you see objectively; is not actual optical vision, but a the external organs of sight are exmore real perception that takes the cluded in this operation of clairvoy-form of vision."—Rev. Cora L. V. ance. It is a utilization of the inte-Richmond, A. A. Ballou, spirit influ- rior centers of the visional tract upon

encing. of all degrees of acuteness, from that medium has never been, then it would where the personality predominates be simply necessary that I should have and modifies the perception, to that sufficient wisdom to manipulate or where the mind is independent of the energize the neurotic centers at the physical body and its surroundings, terminus of the optic nerve so as to and is in direct contact with superior Intelligences. The last phase of clairvoyance is often seen in the dying, death being the separation of the snirit from the body."-Hudson Tut- In the latter case the vibrations of tle's Glossary of Terms Pertaining to Spiritualism and Psychic Science quoted by Dr. George A. Fuller.

the spirit eye; the indestructible part ive clairvoyance, as I have shown, the of the physical eye. An exercise of same result is accomplished by a dif-the spirit function of the physical ferent process. This a spirit intellieye."-Rev. Geo. W. Kates.

tecting the spirit. Soul sees by the ship, Dr. Chalmers, the spirit coneyes of perception. Soul is often deaf trolling. and dumb, or it may by growth become clairvoyant, and also, it may bethrough all organs and parts of the Dic., p. 209, 1852. physical body.-Letter of Andrew

er, possessed by certain sensitive per- By it the clairvoyant claims to be able sons, of seeing or perceiving, as to see mentally things concealed from though visually, forms and scenes in- sight, to see and describe things hap-

of scenes and conditions, invisible to English Language, Vol. 1, p. 1032, advice of the medium. the physical sense of sight, hence, 1898. usually without use of the organs of sight, though not necessarily so."

special occasions, when the sub-con-

of mental consciousness.' (d) 3:"The faculty of seeing distant p. 301, 1903. objects; or objects regarded as on another plane of existence, invisible to

organs of sight." (e): 1"Clairvoyance is a term com- action of the will; there is no thought; the evil. monly applied to a function exercised there is no evidence that the life fol-by sensitive persons denominated lows the spirit; yet the spirit is away mediums, phychics, seers, and proph- across the wide ocean; the spirit is which reaps its profits from the viccts—who possess the power of seeing in the depths of the captor's dungeon; hearing and perceiving, without the the spirit is in the cloudy region, far use of the ordinary senses or in com- off in space; it is away among bination with them.'

with teleesthesis, when applied to the flesh and blood can enter. The spirit discerning of distant objects, and is is far away, and yet the life is present. confounded with telepathy, when ap- and so is the body; still the silver plied to distant scenes and conditions cord is not loosened; still the golden connected with the contact of the bowl is not broken.' mind of distant or absent personality." -Letter of Hon. A. H. Dalley.

6. "It is generally impossible tional Spiritualists' Association, held to deal exclusively with any single in Chicago, in October, 1906, Presiphase of psychical experience; it often dent Harrison, D. Barrett appointed a happens that clairvoyance and telep-Committee on "Definitions of Terms athy are practically inseparable, * * used in Spiritualism," to-wit! Charles * * * * Experimenters in telepathy

7 a) "The ability to see or disdesired in order to give the opportu- cern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance

W. J. Colville in Sunflower, August

(b) "Clairvoyance is a natural Mr. Barrett turned over to the trance condition as opposed to meschairman communications on the sub-ject from Andrew Jackson Davis, Dr.

—by artificial or external means."— Standard Dictionary, Vol. 1, p. 347.

> 8. "A power attributed to persons in a meameric state by which they are supposed to discern objects

9. (a) "Under this form of mevention is drawing near, I have diumship spiritual intelligences who understand the process are able to control the nervous organism of the The importance of this work can eye through which impressions are not be overestimated and it should not conveyed to the consciousness of the be hurriedly done. In a number of medium. By this method of operainstances, judges sitting in cases in-tion they are able to impress upon the volving Spiritualism have asked for consciousness of the medium whatever

(b) "Or, they may, in a higher stage where we can reduce these defi- form of clairvoyance, produce a condinitions to rigid form. By way of tion which opens, for the time being, suggestion, I will say, that the entire a direct channel between the spiritual data should be published in pamphlet world and the consciousness of the form for general distribution, leaving medium. In the latter case the me for a later day, after thorough con- dium unconsciously employs the spirsideration, the difficult task of form itual sensory organs of sight. He ing such definitions as we would be thus sees whatever there is to be seen willing to rely upon under all circum- upon the spiritual plane within the immediate range of his spiritual vision .- The Great Psychological Crime, p. 155.

10. "The eye of the soul is inde-

pendent of the eye of the corporeal body. * * ** * When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle field could not disturb it, then the spirit's beautiful, sun-lit eyes can contemplate very distant localities as though they were present: and its gentle eyes can also fix their observation distinctly upon objects dream. Thus it has been proved re-

"The cerebral organization is not the sole agent of intellectual phenomdivisions of faculty, perception; the ena, but, positively, it is demonstrated blind perceives through touch and that the various physical organs are hearing and the other avenues of simply containing vessels and viaducts sensation; when these are also closed for the development and flow of man's mental capabilities."—The Great Har-Spirit influence awakens and sets in monia, Vol. 5, pp. 319 & 330, by An-

11. "In subjective clairvoyance, which it depends. Thus if I, as a controlling intelligence, have a desire to 2. "Clear Seeing: a sensitive state produce a scene in a locality where the produce the same result, the vibratory impress upon those centers which would have been produced had the medium actually observed the scene light would have operated upon the external organ, the vibration would have been carried through the optic nerve and the consciousness of sight "Clear seeing, or seeing with would have resulted; but, in subjectgence can impress with accuracy upon the consciousness of the n 4. "Clairvoyance is from and of scenes at a distance, externalized in the soul-not of the spirit. For soul the brain of the medium by the methis an individualized chemical unit (an od to which I referred."-Trance Lecultimate body) surrounding and pro- ture of Oscar A. Edgerly on Medium-

12. "Clairvoyance, n. (Fr.) Litercome blind by means of disease impairing the outer organization. Soul tributed to persons in a mesmeric is a growth of evolution. It acts by state, of discerning objects which are means of the bodily senses and not present to the senses."-Webster's

13. "A faculty of power claimed to be possessed by some persons while 5. (a) "It is the faculty or pow- under the influence of mesmerism. visible to others."

pening at a distance, and to discover things hidden."—Universal Dic. of the

14. "The alleged ability (in cer-(c), "It is a power of perceiving, tain states) to see things not normal-exercised by certain sensitives, upon ly visible; the pretended ability to see the internal organs of a patient, and scious mind rises above the threshold thus diagnosticate his allments."-Gould's Illustrated Dic. of Medicine,

15. "In the state termed clairvoyance, or clear-seeing, there is no most efficient means of eradicating shining stars, in the land of souls, in "Clairvoyance is synonymous that remote realm where nothing of

> "Into the state of catalepsy, (Continued on third column.)

DANGER SIGNALS.

Mediums Arrested as Vagrants in Seattle

HELEN RICE TELLS OF

Pastor of Seattle Psychic Circle Dis- self-from my throat. The sensation edge of Mysterious Power Came at my bed and went fishing with my Close of Illness, and Since Then She has Lived in Another World.

Helen Rice Burleigh, pastor of the Psychic Circle of Seattle, and alleged fortune teller, will soon appear in the Superior Court to answer a charge under the vagrant law, which makes a clairvoyant a vagrant in the State of Washington.

Mrs. Burleigh, or as she is known prefessionally, Miss Helen Rice, was seen this morning in her rooms at the Vendome Hotel and asked to talk, not so much about the specific charge against her, as about her beliefs and experiences as an accredited medium of departed spirits.

When found she was sitting with circle of friends in her reception room, and it needed only a glance to tell which was Miss Rice. was sitting in the center of the cir-cle, and wherever she had been would still be the center, for her personality dominated the little gathering and gave an air of occultism to the

In the little darkened room to the rear where the spirits come, and with the canopied chair in which the clairvoyant takes leave of her earthly form and calls up her friends of the spirit world, she told the story of her discovery of her mysterious power and its effect on her life and beliefs. She says she makes no denial that she gives readings to her friends and others but makes her defense on the ground that it is her religion. It is more than a religion with her. It is part of herself. .

Parents Were Methodists.

"My parents were strict Metho-dists," she said, "and had no faith in Spiritualism. I was from my earliest childhood an emotional and very impressionable child. When I was 24 years old I was seriously ill and the physicians had given me up, when, one night about dusk, a face appeared to me. I cannot remember much of my sensations except that it seemed familiar, and that there seemed to be nothing unusual in its appearance.

'Shortly after I became conscious

of its presence I was either entranced HER BELLEF IN OCCULAT, or went to sleep, and as I awoke I felt a hand slowly withdrawing itcusses Experiences in Realm of was so vivid that I looked to see Spirits with Reporter of The Seat- there was no living person in the tle Daily Times-Intangible Beings room. The next day my throat trouble Always at Her Call-First Knowl- had completely disappeared and I left

brother. "From that time the spirits came to me at shorter and shorter intervals, until I found that I could call them to my side at will. Then I began to ask them questions and to prefer their society to that of the people who were about me.

"Spiritualism is, after all, only an increased and highly developed sensitiveness. The spirit world is all about us, and the spirits, when they leave their earthly form, are little changed. That is one erroneous idea many persons have. There are no sudden changes or developments in the universe. Everything is the result of slow and gradual growth, and the spirit is subject to the same law as the earthly body.

Cause of Inspiration.

"Why do people who profess not to believe in Spiritualism speak of inspiration of writers, painters and great orators? They confess to a belief in our creed by another name. There are times when the inspiration fails them and they cannot write or paint, just as there are times when am out of tune with the great spirit world and the spirits refuse to come at my call, and I am speechless. It is the same phenomenon. We have name for it; they have none. That is the only difference.

"Spiritualism is as old as time and older than history. Christ was the greatest of modern Spiritualists, and he said, 'Greater things than these shall ye do.' Clairvoyance means literally clear seeing, and we have claimed the promise of power which came direct from the fountain head of spiritual power, 'Now we see through a glass darkly, but then face to face.

"What are my sensations when giving a reading? More nearly like havng hold of a battery than anything you can understand. Some times, too, there is a sensation like an overpowering drowsiness. It is then that have my deepest visions, for then am attuned to the most delicate suggestions of the great mind of the. universe." - Seattle Daily Times.

Must Pay a License.

of District Attorney and President as such. of Anti-Faker Society and Pass Ordinance.

nediumship, fortune telling and similar professions in Los Angeles county form, is the prostitution of his remust pay a license of \$30 a month ligion. hereafter. This was decided by the board of supervisors at its meeting

While the ordinance is not designed as a hardship, but only to give the supervisors control over unscrupulous fakers, it means that "Dr." H. W. Moore, who has been fleecing a number of credulons dupes near Edendale will have to get outside the county to practice his wiles, as he was compelled to get out of the city when the attention of the police board was

called to his nefarious methods. Robert M. Hale, president of the Anti-Faker society, appeared before the board of supervisors yesterday afternoon and petitioned that body to pass an ordinance creating a license of \$30 or more, which should affect all Spiritualistic fakers throughout Los Angeles county.

Fredericks Wants Ordinance.

Mr. Hale was encouraged in his fight by the fact that recently District Attorney Fredericks wrote to the board recommending such an ordinance be passed and put into effect at once.

In his letter to the supervisors the district attorney pointed out that as the city authorities had found such a mode of procedure advisable owing to the rank frauds which have been exposed in the police courts for the past several months, it became incumbent upon the county to adopt a similar measure in order to save unincorpo rated districts as well as the coupty at large from the impostures and rapacity of the faker.

In addressing the board yesterday ir. Hale said: "Your honorable body Mr. Hale said: will undoubtedly know the reign of terror which the Spiritualistic faker has wrought in the city of Los An-In the past few months time and again have instances arisen where families have been broken up, the wife and daughter asked to give up the pure and loyal lives they were leading and seek the society of other than their father and husband, and the latter made bankrupt through the

Are Moral Lepers.

"You owe it to yourselves as guardians of the public morals of the county to promote any cause which would lead to the decreasing of the great number of those moral lepers. Fix a license, raise it to the dignified point to where it is beyond the reach of the many fakers to continue their practice, and you will find it the

"Gentlemen, I can conceive of no phase of graft more beingus than that tim's moral and material ruin. "In some instances they have robbed their victims of entire bank

accounts. "If there is any truth in Spiritualism, which the State recognizes by the fact that it grants papers of ordi-

They Must Pay License of \$30 who have not these papers from the Monthly-Supervisors Hear Pleas State, is illegal and should be treated

"If the well-meaning Spiritualist believes in the 'religion' of Spiritualism, he must concur with the sentiment of the Anti-Fakers' society that All persons practicing clairvoyance, the bartering away of his religion through medium

Spiritualists Sign Petition. "This, a friend of mine, who is acquainted with the tenets of Spiritualism, claims that its followers agree to. Any right-minded Spiritualist will ell you he is in sympathy with the

principles of this petition. "In fact, some of the signers of this instrument are Spiritualists. "Gentlemen, I ask you in the name of this society and of the citizens of the county of Los Angeles that

the petition be granted and go into effect at once. Hardly had Mr. Hade finished when the district attorney entered the apartment and made a statement which coincided perfectly with the views of Mr. Hale. Later on several of the supervisors also concurred in the sentiments expressed by those furthering the passing of the petition. Chairman Patterson, who was evidently impressed with the drift affairs had taken, struck his hammer and asked: "Is the board ready to take

any action in this matter?' One of the board immediately moved that the ordinance be passed as submitted by the district attorney's office, and, that the license, which should go into effect at once, be \$30

Driven from City.

"Rev." Hugh W. Moore, as he styles himself, who recently built himself a cozy fakery just on the other side of the city limits of the Edendale car line, will now be in trouble again f he continues his public seances.

Recently he bragged that he would never pay a cent toward license fee. So far his bluff has not been called, but the real reason that he is not now paying a fat license fee to the city is because the police board will not let him. He applied for a license, but was turned down so hard it hurts

Moore formerly found lifs dupes in New York, but his methods there became so crude that the attention of the New York World and Herald was turned to him. Under the fire of their heavy guns

e was forced to leave that city in a hurry and he came to Los Augeles last spring. Here he set himself his wife and his two little girls to work giving seances.

The little girls, arrayed in gauze, were the spirits of departed children. Moore and his wife were arrested one night a few months ago and the whole thing shown up. Moore was caught with a trumpet in his hand, giving a correct imitation of a ghost in distress, and little Niebe Moore was seen flitting around in her little nightia when the glaring electric lights were switched on by a profane hand .- Los Angeles (Cal.) Herald, Aug. 20, 1907.

The glory of science is that it is freeing the soul, breaking the mental bondage, giving courage to thoughtnation to those who are worthy of filling the world with mercy, justice

them and who exclude materialization and joy .- Robert C. Ingercoil. in all its forms from their ritual, I A fool in revolt is infinitely wiser

say that the mode of procedure with than the philosopher forging a learner the services of the fakers. or these apology for his chains.—Rossitter,

SPIRITUALISM.

What Is Its Mission? An Important Question Considerered.

ant subject; but we will be justified before the ent members of the human race should cease. courts of the superior world if we do the best we can, even if we only to a limited extent succeed. It is a great subject, one that needs both intellectual and spiritual powers of a high order to do it justice. We will use all the abilities at our com- undeveloped spiritual powers of the world will be mand and accept the verdict as to how far we have succeeded.

What we term the modern manifestation of the great gospel of Spiritualism is only a revived edition of a glorious truth that has illuminated the in guiding humanity. past ages of human experience, and kept the life of the race quickened with a yearning for something superior to that which it then possessed; and also with a determination that it would succeed in reaching those higher planes of life.

Modern Spiritualism appeared among the creeds and dogmas of the religious systems that were then dominating the thought of the world, not as one who in fear was asking for recognition, but, conscious that it possessed the truth, it came to the front and insisted that its voice should be heard In the councils that were moulding the thought of the world. The expanding political, social and religious thought was becoming weary of the husks upon which it was being fed. Its mission is to extend its beneficent arms and enfold all the phases of human life. It does not merely tell the world that its duty is to anticipate heavenly conditions in the elysian fields of the spiritual world, and leave the hellish conditions existing in mortal life to continue their existence, corrupting the fountains whence life should receive strength to advance on its upward journey, but its mission is to cleanse the temple of life here in mortality.

One great work that through its influence is being accomplished is in removing the old effete political systems represented by the autocratic monarchies of the world, and to enlighten their people so that they may understand the duties and responsibilities of republics and make them determined to have the principles of political and religious liberty incorporated in their governmental systems.

That it is accomplishing this work, every intelligent person will admit. Opening a canal across the isthmus is a great undertaking; the expanding civ-Ilization of the world demands it; but, using exterhal things to illustrate the spiritual, if such a thing as possible, the labor that is needed to accomplish the work of human progress in the lines of its moral and spiritual advancement is far greater than that which need be applied to any external object, however desirable it is of attainment. To remove the obstacles that are hindering the race life, so that it can build more perfect structures in the political, social and religious world, is at present the most important work that can be accomplished.

The present mission of Spiritualism is only one chapter in the great history of its beneficent mission, and without the recording of those various existence. What was it that endowed our fore-Tathers of the Revolutionary period with that indom-Atable courage and determination to break the political bands that bound them to monarchical systems of Europe? It was a manifestation of the mission of Spiritualism which was preparing the soil and sowing the seed which would produce a higher type of life and be an encouragement to the oppressed of the world, causing them to make more determined efforts for their emancipation. Without that strengthening influence from the higher realms, those who are standing in the vanguard as the representatives of human progress could not succeed in the work that they have undertaken; but with that help they can do nothing less than triamph. The law of human destiny says that the time has come when a higher civilization must be made manifest on this earth; that the old systems have seen their best days and must arrange for their departure from the arena of human life. That destroyed; for if they are not, they will destroy they are obeying the mandate, though reluctantly, our civilization. A very important responsibility is evidenced by the trend of events at the present time.

What is it that is arousing the energies of the subjects of the autocratic governments of the world

the nations of the earth. It is working in all of the departments of life. It is no respecter of per- no standing still. sons, its mision being manifest even among those who do not yet understand the work it is doing; ization more than another, but uses what is best adapted as a medium to perform its mission, which life, placing them on a higher plane.

is the reorganization of all the systems of human those enormous combinations of capital designated for eventually the truth will prevail. as trusts shall be placed where they cannot be a menace to the stability of our republican governmental system?

It is Spiritualism manifesting its mission; extending its beneficent influence, directing the citizens of our country to deal with those conditions according as the occasion demands.

It tells them that through the influence of the spiritual world one form of human slavery was abolished in this republic, and other forms will not be allowed to take its place. It tells the citizens of this republic that its organization and development was not merely one of the accidents of governmen tal growth, but it has had from its first inception the influence of the spiritual powers that has directed it on its journey to the position it at pres- partakes, enabling them to meet the battle of life ent occupies, and that the labor of those who built and be victorious. the foundation and reared the structure has not been wasted on something of no value, but it will stand the tempests and convulsions that assail it in their place establish those that have the truth with demoniac fury, for it has a mission to perform, for their foundation. which is to teach the world more perfectly the great

law of progress and liberty. What is it that is calling the nations of the world to convene their peace congresses that they may evolve methods by which the ghastly armaments of war may not manifest their hideous forms?

It is the power of Spiritualism appealing to the

The most highly developed minds in the realm of time has come to prepare to leave the barbarisms the finite can only grasp in a small measure its pos- of the past ages and come upon that plane of life sibilities, and it may seem presumptuous and con- where race hatred and all of the demoniac forces keited for us to undertake to illustrate that import- that have caused such violence between the differ-

It tells those nations which are claiming the highest civilization, that those desires for mighty armies and enormous battle ships come from the influence of the animalistic forces of life. In time the yet dominant, assuming control of human life, placing it on that exalted plane where the long-anticipated millennial age will be realized and the influences of the lower life will cease to be a controlling power

An important truth which Spiritualism presents is that human life must be incessantly active; it cannot rest content on past achievements. As soon as one problem is solved and the horizon of human knowledge is broadened, other problems are presented for which it is to work out a solution. It must realize that nothing is gained only by labor. If otherwise, life would receive something from nothing, and that cannot be, as it would violate one of the most important laws of the universe.

What is it that is urging man to investigate the causes of the extremes in human life? Some having more than an abundance of the material wealth of the world, using it to pander to the instincts of their lower self-hood, while others are suffering for the necessaries of life?

It is the operation of the great law of spiritual growth directed by the powers of the higher spheres in spirit life who are teaching mankind to more fully understand and obey the law of justice and mercy in a more equal distribution of the wealth of the material world, which produces enough for all the dwellers in mortality, so that gaunt famine would not stalk through some parts of the world and other sections have more than an abundance.

Spiritualism is performing a mighty work in overthrowing those barbaric systems that have clung to the race, handed down from the past ages till, on account of their ancient lineage, many cling to those systems as something worthy of veneration. It tells the world that all the truth the old time had will be retained and incorporated in the new progressive systems of the coming age; because that is the only thing that is immortal.

All the different manifestations of the truth that have been given to the mortal world from the spiritual planes of being have been in concord: but when political or ecclesiastical organizations tried to graft upon human society ideas that did not have the stamp of truth, it showed that it had the stamp of error.

What was the cause of the organization and wonderful development of that humane association, the Salvation Army, and has blest it with such wonderful success in the moral upliftment of those human lives that were down on the lower planes of spiritual degradation?

It was Spiritualism performing its mission as the

renovator of the race. Many of those who are engaged in the work of thanters on the history of the world it would not that army are under direct control of the powers have advanced beyond the barbarous plane of its on the higher planes of the spiritual world, who are using them to accomplish the beneficent designs that have been planned for the physical, moral and spiritual regeneration of the race. The most glorious fact about the gospel of Spiritualism is that it makes no distinction in regard to the nationality, color or religious association of the believer in that glorious truth, if the stamp of its principles are engraven upon the character. It will work among all the grades of spiritual development, wherever there is a responsive thought that can be impressed with a desire to reach upward toward the light. It will reach down into any of the depths of human degradation and help the soul to rise, and direct and strengthen it on its upward journey.

Our modern civilization, of which we make such wonderful claims, has clinging to it some of the forms of thought on political, social and religious questions transmitted to it from an inferior age. and which need to be removed, or, more properly, rests upon those who are the professed believers in the principles of Spiritualism, that they stand loyal to that belief; that they place themselves without reserve on the side of the truth. even if and causing them to demand constitutional freedom? it upsets some fossilized theories on political or It is Spiritualism working out its mission among religious questions. Whether collectively or individually, life must advance or recede; there can be

The beneficent work that it is the mission of Spiritualism to perform will be accomplished, whatever not favoring one political, social or religious organ- the antagonistic forces arrayed against it. It may appeal to our vanity and worldly ambition to know that we are on the popular side, but to those who profess the principles of the gospel of progress it is vastly more important to know that we are bravely What is the cause of that strong protesting voice doing our duty, battling for the cross of truth, from the citizens of our republic demanding that whether it is in the political or religious arena,

> What is it that is causing those advanced minds, of which the Rev. Dr. Crapsey is an honorable representative, to break away from the fossilized beliefs retained by the old religious systems of christendom?

It is the power of the spirit growing in their lives, causing an earnest yearning for a higher manifesta-tion of the truth; and that desire for greater light will be granted.

It is not so much a question with such souls: are the doctrines that I am advocating popular, but are they established upon the truth?-knowing that in time the truth will receive a majority endorsement. They geek to receive their inspiration from those life-giving fountains that strengthen every one that

There is a mighty work to perform in the removing of those systems of life founded upon error, and

The mission of Spiritualism is to impress upon mankind the fact that the Divine Spirit is not mooked, and whatsoever individuals or nations sow. that shall they reap.

It tells them that the truth will enter into the temple of each individual life that opens the door for its admittance, and assist it to make that temple | ical Society of Great Britain, with the for its admittance, and assist it to make that temple | ical Society of Great Britain, with the for its admittance, and assist it to make that temple | ical Society of Great Britain, with the formal content of the content of advanced thought of the race, telling it that the a place where ministering angels can come as the Price, 10 Cents.

honored guests, and to every one who will accept their instructions there will be removed those false horrible monstrosities that mankind have in their beliefs in regard to life and its destiny, and in their place establish the soul upon that everlasting founhere in mortality, and telling the world of mortal finds us farther than to-day."

progress from darkness into light, and that is by individual effort and placing itself in concord with the forces of progression, which are ever ready to present new revelations of the truth to those who are willing to receive the increasing light. It tells each individual that he must work out his own salvation; it cannot be done by proxy; but to all those who are anxious to receive assistance, it will be given. It tells the world that in the pathway which leadeth unto life there is room enough for the world that the clouds which have overshadowed every one who is anxious to commence the journey; but if he would be successful, all customs must be discarded that are not in concord with the truth. It tells them that as they progress on their journey all the world from its present plane of thought, upand become emancipated from the errors of life, the boundary of the soul's horizon is broadened; the pathway which at first was narrow, it representing the soul's undeveloped state, becomes the illimitable highway, of progression.

We are placed here with a commission from the higher powers of the spiritual world to subdue the material world and make it blossom like the rose.

That commission also tells us that we must work faithfully to spread the light of greater knowledge in regard to the duties that must be performed if human life would be emancipated from those condtiions which at present are preventing it from making a successful journey to the higher realms. Those of us who have received into our souls the glorious truth regarding life, its mission and its destiny, have a great responsibility to see that the truth is presented to the world free from any admixture with the false theories of the old theologies regarding human life, its duties here in mortality and its destiny when it lays aside the mortal and enters into a more perfect realm.

It has been the mission of Spiritualism to teach the beautiful truth of the communion of the spirit, through the interchange of thought, when those who desire that communion have placed themselves in concord, having the instruments through which it is to be transmitted harmonized. The cumbersome systems that are largely used at present will be superseded by the more simple but more perfect ones.

It teaches mankind that by this perfected method of transmitting thought, the nations will be brought into closer communion, that sense of isolation and separateness that even at the present time still exists among them will be removed, and that glorious truth will be realized that the Holy Spirit hath made into one communion all of the jarring nations of the earth.

It is teaching mankind the glorious law of the spiritual resurrection, and that it is constantly manifesting its power-a mighty attractive force-which is lifting the soul out of the lower planes of its existence, placing it where it can more clearly view the highway over which it must travel to reach that heavenly state of which it has at times caught a faint glimpse. ticky !:

It is teaching the world that the heavens and hells are states of the individual soul, more than localities. It has manifested its mission by destroying that false and barbarous doctrine of everlasting punishment, and in its place presented the truth that there are none so low down in the scale but there are forces in operation that will in time lift them out of their degradation and exalt their lives. It teaches that "whatsoever a man soweth, that shall he also reap."

The mission of Spiritualism has been made manifest in teaching the truth of the power of spiritual be healed by the power of the spirit, and even while resident here be brought into close communion with that plane of being that is free from sickness and all of the antagonistic influences which so greatly oppress human life at the present time. It also teaches that if life would receive this gift, it must cease to cling to those customs and habits that hold it down to that plane of life which is under the dominion of the lower law.

The majority of mankind have for ages believed that the physical manifestations of life were the ward and through the law of sympathy and love dominant ones, but they are being enlightened on that subject, realizing that the external is only sec- of life. If we minister to our fellow-beings in this of weakness, it is indicative of a strong, well-bal- realms which is ours by rightful inheritance. anced mind.

ignorance sought to exalt and make of them a delific principle, and in their place to teach them the truth dation which will endure when creeds and parties manifesting to them the loving care of the Divine are known no more. They will be shown how to Fatherhood and Motherhood, represented through an create, by their own acts, heavenly conditions while gelic ministrations which human life is constantly receiving, and without which it never would have life that "not enjoyment and not sorrow is our des advanced to the plane it at present occupies, and tined end and may, but to act that each to-morrow if it were withdrawn, retrogression instead of progression would be the course of life. But as it ad-It is the mission of Spiritualism to present the only wances step by step the vision unfolds, life becomconsistent plan, by which the soul can successfully ing more conscious of those ministrations from the spiritual world, and the truth which was formerly hidden comes forth, illuminating the highway over which life is advancing.

Spiritualism teaches the glorious truth of the exaltedness of human life. It tells the world to look upward, to abandon the old fossilized belief in its inherent badness, because bondage to such thought holds life down to the lower levels, preventing it from coming into its rightful inheritance. It tells it will be lifted and it will be illuminated as never before. What we call destiny is the operation of the great law of spiritual progress which is lifting ward to that exalted station which at present it cannot understand, no more than the child in the kindergarten can comprehend a complete university course.

It is telling mankind that to make the perfect life, the intellectual, moral and spiritual powers must move in concord in the work of advancing it to those higher planes of life which it is striving to reach. It is telling the world to be brave in the conflict, for, whatever may try to impede its jour-

ney upward, the truth alone will stand. We appeal to you, believers in the gospel of Spirtualism, to show to the world that by such a belief your lives are exalted, and that every honest effort for human advancement receives the endorsement and active support of those who accept its philosophy, recognizing the fact that it has been and now is an important factor in advancing the cause of human progress.

It also teaches us as far as possible to be at peace with all men, and that our warfare is not carnal but spiritual, for the contention is against the powers of spiritual darkness, and toward which we must not compromise.

With all of the advancement that the human race has made-and it has been great-there are conditions existing that are the remnants of its lower life which have not been outgrown, and which is striving for the mastery; and the soul must meet those demoniac forces with a grim determination not to yield., Every step taken to attain unto the present plane of development has been contested, and it must give fearless battle to the powers of darkness if its struggle to receive the light is successful. Every intelligent observer, watching the trend of events in the world and seeing the struggle which it is making to rise to higher planes of being, will acknowledge as correct the statement of what is necessary for the soul if it reaches the higher planes of being and becomes a resident of the celestial city.

We not only have hope but a consciousness that the truth will triumph. There have been many battles fought for liberty and progress, and though at times apparently defeated, slowly but surely the cause of truth has triumphed, and the race has steadily advanced toward that condition, when attained, it will realize its emancipation from the environments which at present seek to impede its upward journey.

One of the greatest blessings given to mortals is the fact that they can hold communion with those, who in the battle of life have become victorious and have entered into the celestial city, knowing that they can come to us and help us in every honest desire.

. It is the glorious mission of Spiritualism to teach the truth of eternal life; that our pilgrimage here healing; that life here on this material plane can is only a short one, and if we obey the light that is given to us, it will be increased, and even while here in mortality we can "lay up treasures where moth nor rust can corrupt nor thieves break through and steal.

We hope we have illustrated in a small measure the wonderful work that has been, and is being, done by the power of truth, and if through our humble efforts some who are in darkness have been enabled to see the light, we are amply rewarded, for a great blessing will come to every soul who reaches downdraws upward those who are on the lower planes ondary—the reflex of forces that are beyond the spirit, our own lives will be exalted, and the comcomprehension of those who are living on the lower munion of the spirit will be a reality, encouraging planes of their being. In seeking to develop the and strengthening us on our pilgrimage journey spiritual powers of life, instead of its being a sign toward the celestial city, our home in the heavenly

Watervliet, N. Y. HAMILTON DEGRAW.

YOU'VE DRIED MY TEARS FOR ME.

(Dedicated to Mrs. O. M. Schmidt, San Diego. Cal.) "You've dried my tears for me;" What more, pray, could I do? To fill the heart with joy, To bring so near your boy That he will walk with you, And you in spirit see.

"You've dried my tears for me;"

Oh, mother, I'm so glad To bring into your night A sacred spirit light.
That cheers your heart o'er sad, And fills life's song with glee. "You've dried my tears for me;" Once seeking you have found, And quickened in your heart, The spirit's better part; Now life to life is bound,-The truth has set you free. "You've dried for me my tears;"

Not I, but truth that came; If I have wrought the act That showed the sacred fact. Blessed be Truth's holy name,-Go dry another's tears.

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THE HAYWOOD TRIAL. The Evil Wrought by the Commodity Called Money.

has passed into history and what a revelation? I am prompted to point out some facts in the developments, and the other father of such a faith, really

Haywood had to stand trial for his ed Orchard could, with impunity, wish life, from first to last, was that com- to throw the enormity of his crimes modity we call money. This is the upon Haywood, as was so ably pointkeynote of the whole concert as red out by Mr. Darrow in his summing hearsed day after day, during all up before the jury.

those days at Boise City, Idaho, and And as I read that masterly docuthe people of Idaho will have cause to ment, and the verdict of that intelremember it away into the next gen-ilgent jury, I could not help but be eration, if not beyond, because it will thankful, and deeply moved, as I pess of such a degrading system of

of all the innocents will not have been ed the men who rendered the verdict To me it has always been a mystery by so doing won an immortal victory how any intelligent person can accept for progress. such a delusion as the vicarious atonement made by the horrible death of that glorious Man of Nazareth, although in my childhood and youth I was taught to say that I believed the

Orchard, with his long list of crimes running through his mental vision, could try and expect to find relief from torture, both here and hereafter. and especially when he was, no doubt, The great Haywood trial in Idaho urged daily to acknowledge the efficacy of such a delusion, by his "Father Confessor" Mac Partland.

Whether the said "father." or any and truly believes such a doctrine, is Every reader of The Progressive open to a great deal of doubt, but Thinker may not realize that the taking the theory as a fact it then cause of that crime for which Wm. becomes easy to see how the misguid-

he a continual drain and strain upon thought of those brave and advanced their material resources, to meet the thinkers who in the centuries that are demands of the tax collectors; but long past and gone, gave to us our if it has commenced to wake up their jury system; for although juries, like spiritual and mental resources, the any other public bodies, can be revelations may not have been in vain. corrupted, nevertheless they are the And if the laying bare of the hideous- bulwark and safety of our liberties,

Yes, I cannot but think that the theological religion as was there de- same spirit that prompted and guided reloped, should set people thinking those men who laid the foundation of along those lines, even the sufferings our jury system, also moved and guidthat W. Haywood was entitled to, and

GEORGE ADKINS.

Sisseton, S. D.

"In the World Celestial," by Dr. T. degrading lie at the risk of being pun- A. Bland. Interesting, instructive and ished. And I can now understand helpful; Spiritually uplifting. Cloth how such a weak, degraded being as bound, price \$1.

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Following are a few o

Following are a few of the successes profused by "Actina," but more fully described in our free booklet.

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"Actina" removed a cataract from the eye of an Okhelmen bldy, relieved the electron.

my eyes and drooping eyelid is restored."

"Actina" removed a cataract from the eye of an Oklahoma hady; refleved the closure of a tear duet for a well known Chicago lady, and in scores of Instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters as printed in our book should be read.

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Comments on Genesis, Exodus, Leviticas, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Riako, Rev. Phobe Banaford, Clara Bewick Colby, Ellen Battelle Deltrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Batr.

THE WOMAN'S BIBLE, -- PART II.

Judges, Kings, Prophets and Apostles. Comments at the Old and New Testaments, from Joshua to Revelation. The comments are keen bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a doll page in either to these books, but each its a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of

The Religion of Spiritualism. Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, 61.00. A valuable book for the money.

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

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

This strangely attractive narrative does not assume to be either scientific philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others

a stepping-stone which may ald them, in their progress towards the light From the standpoint of Spiritualists. this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is up-

The Jesuits Containing chapters on Or-uits; Principles and Aim of the 'Company of Jesus;" Immoral Trachings of the Jesuits; Con-demnation of the Order; Expulsion of the Jes-uits; Bull of Pope Clement XIV, Abolishing the Society; The Jesuits' Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price Isc

DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

KEEP COPIES of your poems sent to this office, for they will not be returned found at their home, 598 West Mon-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.

We were compelled to go to press on

I have been quite busy the -of joy." past few days. Norfolk has no use for mediums or their work. If you jurisdiction, and put up my sign and ington. I have been sowing the seed forth abundant fruit."

Worcester, Mass., Ass'n of Spirit-Miss M. Lizzie Beals, Vice-President; George H. Woods, Treasurer. Sunday not double during the winter season. services at 2 and 7 p. m. in G. A. R. Hall, No. 35 Pearl street. Seats free. All cordially invited.

her. A small select gathering was ly lectures and officiates at funerals. present at the ceremony. After the wedding, the bride went to the cemegeles, Cal.: "Mary C. Vlasek, pastor

pleasure to announce the opening of the coast is our platform. Last Sun-

ing at all meetings." and August. Both financially and spiritually we can call our meetings a success as all The officers and members of the L. S. T. F. S. express their thanks to the following: Mr. John Wagoner, John Jacobs, Mr. Cornish, George McNelley, Fred Hays, Mr. Bloomfield, J. Macca and C. A. Sollinger, all local speakers. The program for next season will be as follows as follows: September, Mrs. M. S. Greenmeyer of Lily Dale, N. Y.; October and November, Mr. Frank T. Ripley of Oxford, O.; December, Mrs. Henrietta Lichtig of Chicago. 111.; January, 1908, Mr. Oscar A. Edgerly of Lynn, Mass.; February, we expected to have Mrs. Marion Carpenter of

Detroit, but as she is going-to Cuba this month has not been filled; March and April, Mrs. Fannie Spaulding, Norwich, Ct., May and June, Mrs. Thursday evening, August 29. A Antonette J. Pettingill of Malden, very large and representative audience Mass. The above galaxy of speakers and mediums have been secured by est was manifested throughout the officers of the Temple Society, entire meeting and the most skeptical We are struggling hard, and success are wondering how it is done, etc. has so far met our endeavor to spread If it be possible to "show theem" how the truth of our glorious cause, and it is done this medium can do it. Mrs we hope and pray that we will find more friends in the coming season, who will assist in carrying the burden of maintaining and beautifying our Temple here.

Etienne Foutsch writes: "The Progressive Spiritual Society, after two vacation, will commence its regular Sunday evening service again, on Sunday, Sepember first, at the wellknown north west corner of Burling and North Ave., at 8 o'clock p. m. sharp. Dr. T. Wilkins, Mrs. Dr. Caird for the Protestant pulpit, in spite of and some other mediums will assist of the statistics presented by some our pastor, Mrs B. Hilbert. All are churches, is the only conclusion that

Dr T. Wilkins commentingly writes: "A Program received, noting the 10th Annual Convention of the State Spir- be so much discussed. itualists' Association of Minnesota, to be held in the First Unitarian Church, corner 8th and Mary Place, Minneapolis, September 6, 7, and 8, 1907. The really explains to the lay mind. He Program has a half-tone of Andrew Jackson Davis on its front page, and fact that young men are grawing less is neatly gotten up in every respect. religious, or to the smallness of the President J. S. Maxwell and his able preacher's material reward. He finds and efficient corps of officers are cer- it is due to the "brightness" of the tainly worthy the patronage of every young man-to the keenness of his Spiritualist in the northwest, on this perception of what the pulpit, judged occasion, for their display of local and by many of its most conspicuous occuoutside talent upon the program. It pants, really stands for, and of what has long been known that this has are his chances of really doing anybeen the banner association for enthing in the pulpit. thusiasm and push. No stone is left Urged to enter the ministry, the unturned that will redound to the young man asks: What for?" To our beloved brother J. S. Maxwell.

Correspondent writes: "The openever two hundred people, and Dr. anything but an impersonal Law—a Caird and his aids at the belm, and "something not ourselves that makes Elizabeth Harlow on the rostrum for righteousness." do her duty as none but Miss Har-

THIS GENERAL SURVEY DEPART.

MENT IS ONLY INTENDED TO

CHITCHE THE ENGAGEMENTS

AND YOUR OF SPEAKERS AND ME

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

> Doctor and Mrs. Caird returned from the Chesterfield Camp last week, speaking in high terms of the officials now controlling it, and predicting for roe st,

low and her elequent guides can do it. She was in the hands of a severe cold, but under the inspiration she proved nerself able to rize above bodily allmens when there is spiritual work to last Saturday in Consequence of Monday being Labor Day—two days ear than upon this grand and harmonious occasion. It was a rare treat to all present to be benitted in such a food occasion. It was a rare treat to all present to be baptized in such a flood Mrs. W. E. Brown, of 116 First st., of inspiration and eloquence. Like a Muskegon, Mich., would like to get violin, she becomes stronger, more acquainted with the Spiritualists of voluminous and sweeter with time and experience. Mrs. Lichtig read a prose Mrs. Martha Woolsey writes: "Since poem, a beautiful selection, as an in-I last wrote, Mr. Woolsey, after pass- vocation, and Dr. T. Wilkins read an ing through a long siege of blood-pois- appropriate original poem, caught at oning, has fully recovered and rethe last moment previous to going to turned to his "Home, Sweet Home." the hall, which called for the clapping am here, eight miles from Norfolk of the "glad hands" of the audience and five from the Exposition grounds, and a voted request for its publication, which may be watched for later. Bay, with fine bathing. I am doing The harmony was grand, the lecture work here, but the people are very good, the ice cream and cake out of skeptical. The Exposition now has sight," and all wore their hearts on things in much better condition than their sleeves, and went home relucttwo months ago, and attendance is autly, even when the lateness of the much better, but far from comple- hour bade them do so, and went "full"

The Church of Spiritual Progress (colored) was presented with its only work one day, it will cost you Charter from the Illinois State Spirone hundred dollars, or it will hold itualists' Association, Sunday, evening, good for a year, so I came out of their August 25, at their hall, 3329 Vernor avenue, by the Secretary, Dr. T. Wiladvertise in their papers. I shall stay kins, in a few well-chosen words, and here till after the Convention at Wash- a hearty welcome extended to them both in prose and a noem (that will of Spiritualism freely wherever I go appear soon). The enthusiasm, harand I feel it will eventually bring mony and good cheer were the dominating features of the hour. They, on this occasion, numbered 101 members, ualists. Woodbury C. Smith, President; and with Rev. Demby in the pulpit and Mrs. Lyons and her aids, mortal Mrs Hattle M. Sherwood, Secretary; and spiritual, to give messages, there Miss M. Lizzie Benls, Cor. Secretary; is no reason why their numbers will

Mr. 1, C. Pope of Cleveland, Ohio, has been spending the season at Lily Dale, and sent us a list of subscriber MARRIED-At 449 Live Oak St., from that favorite place of resort. He Dallas, Texas, Sunday, August 25, will act as agent for The Progressive 1907, Mr. Sam. Nash and Miss Louise Thinker wherever he happens to be. Hammerschmidt, by Rev. Alice Ba- At his home in Cleveland, he frequent-

tery where her father is buried to lay her bridal flowers upon his grave. geles, Cal. Mary C. Viasen, passon, for the Society of Spiritual Progression, is attending camp at Harmony Grove. J. M. Powderly writes: "It gives me During her absence the best talent on the Church of Practical Science. Ser-vices every Sunday evening at 8 noted lecturer and editor of Progress, o'clock, Oddfellows Temple, 63 and Howard Carlton Tripp. His subject, Yale avenue, Englewood. Social and "Physical, Mental and Spiritual Healmessages the first Wednesday of each ing," was handled in a forceful and Month, at 321 West 63rd st. Offer intelligent manner. Several in the ways, and especially when the apt all meetings."

A. Sollinger writes from Cleveed favorable results from putting into land, Ohio: "At the First Spiritualists' practice knowledge gained at the Temple, regular afternoon and evening services were held during July subject will be "Individual responsi-We had better attend- bility;" in the evening. "The Docance than could have been expected. trine of Esoteric Wisdom." Always something good at our meetings. A cordial invitation to all to come and the speakers donated their services. get acquainted, and enjoy the mental feasts with us, at 814 So. Main st."

Mrs. Barbara Hilbert, one of the North Side mediums, and pastor of the Progressive Spiritual Society, has will again enter upon the duties of 204 Burling street.

W. J. Colville passed through the city last week on his way to California. He is to resume work at four associated centers there-San Francisco, Oakland, Berkley, and Alameda- on September 5.

Correspondent writes: "Georgia Gladys Cooley lectured and gave messages at Lockport, 'Illinois, last greeted her. The most intense inter-Cooley lectures at Geneva. Ill., on Wednesday, September 5.' TOP COL

A LUCID EXPLANATION

Setting Forth Cogent Reasons Why the Ministry Lacks Recruits.

That there is, on the whole, a slackening in the pressure of candidates can be drawn from the flood of articles on the subject in the religious press. If the actual situation did not arouse uneasiness it would not

The Rev. Dr. David J. Burtell offers in the Christian Intelligencer an explanation that is novel, in that it denies that the shortage is due to the

success of the Cause in Minnesota, by seek and save the lost? There seems to be a great deal of doubt whether there are any "lost," and some conspicuous preachers deny it altogether. ing services of the Fraternal Order of To preach the truth? Yes; but Spiritualists for the season of 1907 what truth? A personal God? Again, and 1908, occurred Wednesday even- many now in the pulpit seem to doubt ing, August 28, with an audience of whether there is a personal God-

A divine Christ? He is affirmed

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

by many preachers to have been not divine, but merely a more than usu-ally excellent man.

printer. Please bear this in mind.

The atonement? "The idea that sin requires explation is pronounced unphilosophical, and therefore untrue." Justification by faith? From what and by faith in what? With no personal God to be conscious of an atonement, and no divine Christ to make

it, there would seem to be nothing for faith to justify. Yet if none of the doctrines once regarded as fundamental remains to fight for with the sword of the Spirit the prospective preacher can at least devote himself to morals and ethics. But where is he to get his ethics? In the Bible? It is said by many in the high places of the church to

be merely one of many volumes of "world literature," superior in some respects to other "sacred books," but not essentially different from them. Hence the young man finds himself invited to enter a profession which according to the teaching of some of its most renowned representatives, has no ultimate authority for truth save

such as may be found in the inner consciousness of the individual. The foregoing summary of Dr. Burrell's statement of the situation con-fronting the young man leads him, it will be seen, to the final question thus stated by Dr. Burrell:

"Shall I invest the assets of my life in a profession which has no end but to persuade a man to believe what cleases him, to be what he would like to be, and to do what, in his opinion, without any reference to 'authority,' he ought to do?"

The answer is inevitable for every young man who really wishes to do something in his life. With nothing to fight for and win, with nothing to change by his efforts, the ministry is obviously a game not worth the candle.

To decide whether Dr. Burrell is exactly correct or not in ascribing to the influences of what is called "the New Theology" the dearth of candidates for the ministry, thus finding in ministers the responsibility for the shortening supply of future ministers, would be outside the province of a secular journal. But here is at least an explanation which to the average layman is really explanatory.

The above editorial from the Chi-

cago Inter Ocean is an exceptionally lucid explanation, but does not bring to bear one other important reason the ministry lacks recruits. It is this: The fact that Spiritualism has destroyed the orthodox hell and DIVINE WRIGHT.

A LITTLE GOLDEN-HAIRED CHILD.

A Vision that Tells of a Terrible Hotel Tragedy.

I was to be married on December 20, 1888, in Baltimore, Md. [as set forth in the New York World], and in making my way from Tannersville. N. Y., to the Monumental City it was cessary to remain over night in the city of New York. I telegraphed to the - Hotel for a room, knowing well how crowded this hostelry was al-

Arriving late at night I found the clerk on duty knew nothing of my telegram sent early in the day, and clerk of a room reserved for me. I was tired, disappointed and vexed

and was about to turn away to find another, more hospitable roof, when a bellboy coming up behind the desk reported a vacant room on the third floor, No. 27. The clerk said, "The room is open

returned from Camp Chesterfield, and if you care to take it," and I immediately ordered my bag brought up, her psychical gifts. Her home is at leaving an order for an early call in the morning that I might make an early start for Baltimore.

Upon entering the room I became sadly depressed and seriously thought, even with my great fatigue, of leaving the hotel to find other quarters. censured myself for entertaining this thought of fear, and began prepa-

rations for bed. Before turning out the gas I investigated the lock on the door to broken and was glad to push the bolt to make my night's rest secure. I found myself wondering why the lock was broken, and I tumbled into bed without coming to any satis-

factory conclusion. I had arranged my clothing with great care upon the chair, that should wake during the night I would not he alarmed by some hideous monster created by an untidy bundle of

I did wake in the very early morning, and by the light of the street lamps I saw, sitting upon the chair beside my bed, a little golden-haired One leg was raised upon the rung, with the elbow resting upon the knee. The eyes were covered by the tiny hand, through the fingers of which the tears were falling. I looked, and turning away tried to shut

it out from my sight. Thinking it would not be there again should I take a second look, I tremblingly turned my head and the child was still there.

I jumped from my bed, made a light and turned, half expecting to see a living child, but there was nothing save my clothes as I had arranged hem. I examined the door and the closet,

looked under the bed, but nothing did I find save a blood stain, scarcely dry, upon the carpet near the edge of the bed. I had not the courage to entirely extinguish the light, so turning the flame low, I returned to my bed. Again I was awakened and again

saw the child. I could stand it no longer and rose to dress to leave the hotel immediately. As I walked toward the depot I ought a morning paper and found upon the first page an account of a terrible catastrophe that had hap

pened two hours before I entered that very same room. A woman, beautiful and talented. worn out with the struggle of life, had taken her little child to room 27. — Hotel, and shot both the child and herself. FRANCIS ORMEROD. The Preston Apartments.

Baltimore, Md.

GET IN SOMEWHERE.

A Little Incident and Its Apt Applicatien.

I have been much interested in the efforts made through the columns of The Progressive Thinker to effect a omplete organization of all the socleties of Spiritualism in the United States, and perhaps Canada. The other day I picked up a slip of paper containing the first missionary work of a little girl after she had joined the church. It give only the part needed here, as it is to the point. The subject the little girl chose was her own grandfather.

"Finally she said: 'Grandpa, are

you a Christian?'
"Yes, my dear, I hope I am."

"What church do you belong to, "Oh, I belong to the Church of

"But what church is that? Are you a member of the same church that mamma and I are—the Episcopal

church?"

"No."

'No, my dear, I am not an Episcopalian." "Are you a Presbyterian then?"
"No, I am not a Presbyterian." "Are you a Baptist then?"

"No."
"Are you a Methodist then?"
"No. I don't belong to any of the churches; I just belong to Christ."
After a pause in which the little one was thinking it over, she turned to her grandfather and said: "Well. grandpa, if, I were you I would try

and get in somewhere."

Now, Mr. Editor, do you not think
that this incident can be applied to many independent Spiritualistic societies that remain outside of an organization? Are they not only just a lone society, and actually nowhere? Would it not be well for them to get in somewhere, where they could be counted? If they are Spiritualists, as they claim to be, are they not in a place where it is impossible to count them? What does their influence amount to?

I have noted the appeal of Brother Barrett in urging the various socies ties to send in the number of members o the office in Washington, D. C. 600 Penna Avenue, S. E., so that the number of Spiritualists in the United States of America could be given in the United States census soon to be taken; and yet it seems that one-half of the known societies have not reported. Surely, they ought to get in somewhere. I am reminded of the remarks of Brother Moses Hull (now in spirit life); made at the National Convention at Buffalo, N. Y., a few years ago. It appears at one time some action in the New York State legislature concerning Spiritualism caused him to appear before that body, when he iwas asked if the Spiritualists were an organized body. He at once realized how the matter stood, for how could an unorganized body have any influence before a body of that character? What plea could he make? To realize this was embarrassing, very much so. Just here s where every lone society in Spir-

itualism stands,...
It is to be hoped that these independent societies will see the necessity of gaining a standing by a good trong organization, and make their report up at once and send it in. Let them get in somewhere where they can be counted. Yours in the interest of the cause,

Williamsport, Pa. MUSSINA.

WHENCE COMES THE POWER?

It Must Originate in the Spirit World.

I am prompted to make this inquiry by reading an article in The Progressive Thinker, No. 924, from the pen of Charles Dawbarn, in which he says "Human Immortality is as much a proved scientific fact as human mortality. But spirit return is so embedded in imagination and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact, can only accept spirit return in homoepathic doses of very high dilution."

have been an investigator for

many years, and am one still. I have had many and varied experiences, and from them have been led to believe that spirits do return and operate intelligently through mortals, and that many very wonderful manifestations have occurred, for which I have not as yet found an explanation except through the power of returning spirits. I believe that I have been an instrument in their hands for the healing of diseases. But I will say right here that I have never been before the public, nor have I received remuneration. Most of my work has been done by the "laying on of hands;" some by absent treatment when the parties knew of my intended efforts, and some by absent treatment when the parties did not know of my intended efforts. I have cured when did not know that the parties were afflicted. I treated a lady for a cold in the head and cured a goitre of many years' standing. A lady came to me to have her eyes treated, and cured a tumor of more than forty years' standing. Many years ago slept with a man at his request, as he dared not sleep alone in the absence of his wife, for fear of dying in nightmare; he never was troubled afterward. I never failed of curing a felon; such I have always done by touch, but in some cases the parties

did not know of my powers or intentions, therefore it could not be explained by hypnotic suggestion.
I cured a man of the liquor habit (for which he is very thankful). I never had any conversation with him or any other person in regard to it until the work was done. I asked my spirit helper to make him so sick he could not drink; othe work was accomplished in that way. I am now unknown to the party, working on a unknown to the party, person who is addicted to the exces sive use of tobacco. (3) I know he is getting very sick, and I have full con-

fidence of my ultimate success I have stated but a few instances, but enough for my purpose L. DUSTIN. Roxbury, Mass.

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

MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and clos es Sunday, September 15. For full particulars adress Mrs. Lona E. Strickland, Secretary, R. F. D. 2, Madison

Forest Home and Island Lake.

I have just returned home from camp work, after an absence o nearly three weeks. Forest Home Camp, in northern Michigan, is one of the best. The train stops directly at the gates of the camp, and the Intermediate lake makes it one of the pleasantest, both for boating and fishing. But the new boat Convoy, made and managed by Mr. Bennett, which carries about twenty passengers, was the delight of all. And for all who love Nature in her patural ness, where there are no flies or mosquitoes to torment one, and good accommodations for all, under an able management, with a fairly good attendance each Sunday, we felt that

our efforts were not in vain. Mrs. Cora Fuller Williams fur-nished the music, and her weekday entertainments were appreciated by all who had the pleasure of being present.

The bazaar was well patronized, which was a source of revenue for the camp.

Having completed our work there, we left the camp with the best wishes for their future success, and reached Island Lake Camp in time for Sunday service, where it was said we addressed the largest audience of the season. During our stay there it was indeed wonderful to see the changes that had taken place. It is really getting to be a little village in one of the finest groves. The buildings are well shaded. Many new leases were granted—in fact, there was a regular boom, with the result that there will be a number more cottages next season than this. As I have not attended any other camp this season can only speak from hearsay, but hope all are doing equally as well.

We were hastily summoned from there to Port Huron, Mich., to officiate at the funeral of Mrs. Jennie Wysner Four orders were represented, and with the many friends from in and out of the city it showed us how she was loved by her friends and respected by all. Our sincere sympathy went out to the husband and son in their bereavement. Knowing from sad experience what such sorrow means, still with the knowledge that only Spiritualism can give, we know all is well. After September we shall be free

to engage with any society desiring our services for fall or winter. Will also officiate at funerals in or out of this city, and would be pleased to make camp engagements for next season, 1908. With kindly greeting to all I remain, NELLIE S. BAADE. 411 Vermont Ave., Detroit, Mich.

New York Central Camp.

The last Sunday of a four-weeks' camp was one of the finest of dayseverything in Nature to make one feel appy, and to bring a large audience. We tried a new plan this year, that of throwing the gates wide open and admitting all free to the lectures, trusting to their liberality of collections, and it proved a success, which brought in many outsiders that had never attended camp or a Spiritualist meeting before. The morning service was opened with a solo by Mrs. Herrick, which did her credit: then D. A. Herrick gave an invocation and lecture, and it was a grand closing address as his last, being here all through the camp with his good wife. After a chicken dinner served at the dining hall, and many friendly hand shakes, the afternoon service menced with a solo rendered by Arthur Myers, which did the young man credit, after which Mrs.

L. V. Richmond gave an invocation and lecture on her reception at the Peace Congress at The Hague, and she was the second speaker at the Congress, which is very flattering (being woman), and the Spiritualists need take pride and courage of the advance and success. After another solo by Arthur Myers, Mrs. Herrick gave some very wonderful tests to the large audience, which were all recognized. The camp was a grand success, and we

look forward to another year with great encouragement.

MRS. JENNIE McNEIL.

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

President Texas State National Association of Spiritualists, R. R. 5,

PASSED TO SPIRIT LIFE.

Box 51, Fort Worth, Texas.

[Obituaries to the extent of ten ines only will be inserted free.

in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.] Passed to the higher life from her

late residence, Port Huron, Mich., August 20, 1907, Mrs. Jennie L. Wysner She leaves a husband and one son to mourn the loss of the physical, vet they realize their loss is her spiritual gain, and it is well with her soul. Services conducted by Rev. Nellie S. Baade, of Detroit, Mich.

> CONCENTRATION. A Valuable Work.

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

A course of practical experimental lessons, of especial value and assistance

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple. F and Ninth Streets, N. W., Washington, D. C., October 14, 15. 16, 17, and 18, 1007.

Day sessions, at 10 a. m. and 2 p. n., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform

workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, 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, Katle Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexemith, M. T. Longley, and others.

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

Certificate tickets will not be ar-

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.

Price 10 cents. Did Jesus Christ Exist? Is Christ 50 cnts. the Corner-stone of Spiritualism. 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 Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Pee bles to His Seventh Day Adventist Critics. 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.



PROGRESSIVE THINKER, Publishers 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 tost. 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 campaign, commencing September 1. We shall be glad to hear from Spir-

itualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings. We urge each Spiritualist to cooperate 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,

PUBLIGATIONS

HUDSON TUTTLE.

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THE ANNUAL RECEPTION will be days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

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trological literature will surely come with great interest. Price, cloth. \$1.75.

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This work is one of the most value able acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deduc tions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

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THE TIDE COMING IN.

M Sweeps Over Ecclesiasticism, Materialistic Science and the Mammonized Press-Even Rockefeller's Throne Trembles!

These are truly wonderful times. The tide is coming in. It has been a long time coming. Now that It is coming, we are daily seeing sights that ought to delight both gods and disenslaved thinking men. The coming great inrush of the tidal wave has long been anticipated and fore-told by coast guards and lighthouse keepers of Spirituality. The effect is destined to startle the world. Crystallized ecclesiasticism, materialistic science, the mammonized press, with all the oppression, plutocracy and industrial slavery, for which it has long fought and for which it stands today-all will have to hurriedly change base or else be so deeply buried as to remain but a nightmare of the

None are so blind as those who refuse to see. Willful blindness will no longer avail, however. Playing possum will no longer serve. Spiritual revolution is on. Held back, dammed, concealed, and ignored with arrogant self-assurance, it is now breaking all bounds. Do you still need signs? Must you still have pointed out to you the straws which show which way the wind blows? Look about you. Lift up your head -if but for a moment-from your downward peering after materiality, and you will see something coming which a Kansas cyclone will

seem but an amusing plaything. This is to be no little sectional or local disturbance. It will be universal and world-wide...

If you want an ecclesiastical straw as a guide-you who read and think east a little-peruse the sixty-five articles of the Syllabus issued by Pope Pius X, full copy of which appears in the Hearst newspapers of about August 3, 1907. Following the sixtyfive articles appears the official certification of Peter Palomelli, notary of the Holy Roman and Universal Inqui-

"On the following day, Thursday, the 4th of the same month and year, a report of all this having been made to his holiness. Pius X. his holiness approved and confirmed the decree of the most eminent fathers and has or-dered that all and each of the propositions cited above shall be considered by all as CONDEMNED and PRO-SCHIBED."

A perusal of the sixty-five articles. evidencing, as they do, a complete breaking over the line, FROM THE INSIDE, threatening and making almost sure a destruction of the very foundation of the great oligarchy, and the REASON for the condemning and proscribing is obvious, but the late act appears to some as locking the stable door after the horse has been Read and conclude on this

for yourself. If you want evidence as to how materialistic science finds itself up against a proposition that is seemingly playing havoc with all the cold, polished and dearly hugged negation pronunciamentos of Nature's helpers to hold the universe in place, read up the findings forced upon Prof. James H. Hyslop, formerly professor of ethics and logician in Columbia University, now secretary of the American Institute for Scientific Research. Prof. Hyslop has written a book on the subject. Read it.

If you want evidence as to how the mammonized press can no longer shut out the Spiritual Philosophy, its ed deep meaning to humanit

In the Sunday Magazine of the Los Angeles Times, of August 4, 1907, in the department of "Care of the Body," conducted by Harry Brook, of the Times Staff, there has been smuggled in a three-column fine-print article which, whilst allegedly for the 'Care of the Body," goes perhaps as deeply into the question of existence or non-existence of disembodied spir its, mediumship, telepathy, and kindred occult things as might be possible under the circumstances, and includes an interview of Prof. Hyslop all of which is profound, enlightening and suggestively significant. In the interview Prof. Hyslop shows he has cracked the shell of ultra-materialistic science, heretofore so compactly and rigidly encasing, when he says: tion and deliberation are the duties of the scientific man, and he is not to be castigated too severely for hesitation in the acceptance of every claim presented to his attention, but while ne is justified in suspense of judgment at all times he is not excusable for taking the attitude of a man who will not entertain possibilities for what he does not always believe."

If you want further proof as to how the mammonized press falls into line, perforce, in sensing of the spiritual wave now inflowing, note the article of Elia Wheeler Wilcox in Sunday's Los Angeles Examiner of August 4, 1907, entitled "What I Think of Spiritualism." This article is attemptedly illustrated, too, by the Examiner artist, Robert Carter, and whilst the supposed spirit being has a set of wings rivaling those of condor of the Andes, and has a distressed facial expression as though suffering from a great overdose of green cucumbers, yet, as a whole, the article and the illustration shows what

is coming.
In the industrial field it seems there needs but the citing of the Haywood trial, and the text of Judge Landis decision in fining poor "Rocky" twenty-nine millions and upward for just a little favoritism in handling the earth's oil, priorly appropriated

There are other signs, too numerous to mention, that he who is not entirely spiritually blind certainly must see, even in the fog of mammon and materialism now envelop-

Stand from under, ye worldly wise! There are great times coming to this world yet. P. O. CHILSTROM.
Crescent, Lincoln Co., Nevada.

Nature Does It All.

If the question were asked me, "Do-

you believe in a God," the answer would be, I do not. For eighteen hundred years the priests and preachers have been trying to teach the people that they must believe, that they say it is not necessary to know. But just believe; if you know, you will know too much, and then our church is gone to the

We live and learn and gain knowledge from Nature's laws; we do not have to believe at all, because there are too many facts we can learn, we have no use for fiction.

Spiritualism In Classic Antiquity.

curious additions might be made to it in connection with the question of Spiritualism, concerning which an extraordinary-amount of ignorance is being exhibited by nominally erudite persons; that is to say, by university professors and others, claiming to be good classical scholars. In the first place they treat the subject as a science and philosophy of quite recent origin; and, in the second place, they ridicule and deride it, in apparent obliviousness of the palpable fact that a belief in Spiritualism was universal among what may be properly called the flower of the human race, namely, the philosophers, poets and historians of the ancient Greeks, whose writings teem

a legal process for seeking to communicate with the of antiquity. These trances continued so long, and come. by the spirit of Cleonides, whom he had put to death. the mortal tenement, that he was held in high repute Cimon, the father of Miltiades, the hero of Marathon, made a journey to Heraclea for the purpose of con- death they gave him a place among their gods. His sulting the spirit of a beloved sister. Perlander, who feelings, while in an inspirational condition, he de-

I remember to have read somewhere an amusing to follow him. Taking up a lamp the did so, and essay on "The Ignorance of the Learned." Some was conducted by the spirit to a courtward, and havwas conducted by the spirit to a courtyard, and having pointed to one particular spot, the phantom disappeared. He communicated the incident to a magistrate, who caused an excavation to be made, and not far from the surface a skeleton in fetters was discovered. It received honorable burill, and Athenodorus was no more disquieted.

A similar fact is recorded by Lucian, as having occurred to the philosopher Antigonus, in a haunted house in Corinth. Simonides, the poet, author of a hymn in honor of Castor and Pollux, was seated at of the service freely whole any time analytic application of the property of the control of the property of the table one day, when he saw the spirits of both in the street outside, motioning to him to quit the house.

spirit of his deceased wife. Pausanias was haunted he revealed such strange truths upon returning into -almost revered-among the Athenians, and at is usually placed among the Seven Sages of Greece, scribed as most delightful. After his inner vision visited a famous temple in order to consult the was more thoroughly opened, he declared that Plato, spirit of his deceased wife. The philosopher, Atheno- Demosthenes and Sophocles often stood at the foot dorus, having bought a house in Athens, was dis- of his couch and conversed with him. All through turbed every night, when he sat down to his studies, his marked career immortal daimons seem to have by the sound of chains clanking on the paved floor, accompanied him, to whom he owed not only his Looking up, he saw an old man, very sad in counte- health, but much of his wisdom.—J. S., in Harbinger nance, and laden with fetters, who beckoned to him of Light.

TRENCHANT CRITICISM.

Gentlemen with Wads of Hair, and Ladies with Soulful Eyes.

To the Editor:—I wish to heartily endorse Dr. Warne's utterances in your last issue in regard to the support of New Thought publications by Spiritualists. I do not mean to say that Spiritualists should not subscribe for or read New Thought publications, for I think that we should be big enough and broad enough to read anything; what I do object to is the practice of allowing the New Thought to masquerade as "higher Spiritualism." Spiritualism is to-day suffering far more at the hands of Christian Science and New Thought than at those of orthodoxy. The mistaken supposition, among our own people, that these cults are allied to Spiritualism is working us incalculable mischief.

Christian Science and New Thought have only one thing in common with Spiritualism, and that is their assent to the fundamental proposition of the unity of life. All the assumptions they draw from this first premise are erroneous and inaccurate. Christian science is neither Christian nor scientific; and the New Thought is not new, and its teachers do mighty little real thinking.

a man thinketh in his heart so is he," is only true within certain limitations. It is no statement of a universal law of spirit. For instance, one of their teachers writes me: "If a workingman thought like mawkish and prurient ideas as to sexual !! affinities;" a capitalist, he would be a capitalist." Capitalism let it get a multiple of talk sense. The is only possible when there are workingmen for the mon people, and begin to talk sense. WATTLES. a capitalist, he would be a capitalist." Capitalism let it get a "haircut," dress and look like the comlike capitalists, then the "universal law" would have | Elwood. Ind.

to wait 3,996 years for his inauguration.

To assert that "all is mine" is to tell a flat falsehood. All is not mine, so long as other people have most of it fenced in, and are watching their holdings with Winchesters.

To say that "evil is only undeveloped good" is to state a half-truth. There is destruction as well as construction; degeneration as well as generation. There are men and spirits who are not progressing, but who, instead, are going backward in the scale of being. These are not good in the making, but good in the process of destruction. It is all very well to claim that they will be reincarnated; but how do I know that the reincarnation theory is true? It produces no phenomena in support of its claims,

The basic proposition of the New Thought: "As on the spacelessness of space, the timelessness of time,

We have no use for a god, for Nature is boundless or infinite. We have no use for a creator, for there

each one its respective rounds to go? It is the power of Nature. Nothing

exists outside of Nature.
COLUMBUS WELLS.

was never anything created.

What causes the earth to revolve also a number of the author's most Florence Huntley. A work of deep around the sun once a year, and an infinite number of other planets have

Thin Vell Between Us," and its "Com- evolution into new fields. Price,

As to Crime, Criminals, Religious Questions, Science, the Remedy.

The extensive space given to the editorials in regard to the vice and crime conditions in our country in. the last few numbers of The Progressive Thinker imply that the edi-

he is sure to reap his harvest. This is also true of our present state of morals, and if I mistake not greatly, cloth, \$1.50.

ORIGIN OF SPECIES.—By Charles Price, cloth, 50 cents.

health, but much of his wisdom.—J. S., in Harbinger of Light.

The first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this dency of the United States. The last one to prove to wait 3.996 years for his inauguration.

In the first years we published a volume, which accompanied him, to whom he owed not only his time, "Blossoms of Our Spring," the first years we published a volume, which accompanied him, to whom he owed not only his time, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," the first years we published a volume, "Blossoms of Our Spring," A SCIENTIFIC DEMONSTRATION OF ATHARABIL.—Life in the first years we published a volume time, "Blossoms of Our Spring," A SCIENTIFIC DEMONSTRATION OF ATHARABIC.—Life in the first years we published a volume time, "Blossoms of Our Spring," A SCIENTIFIC DEMONSTRATION OF ATHARABIC.—Life in the first years of price, \$1.00.

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munity, is enformously on the increase, is not only true, but is exactly what we should expect at this stage of our development in the religious phase of our civilization.

The farmer sows his oats in the spring of the year, and in the fall he is sure to reap his harvest. This is also true of our present state of is also true of our present state of cioth, \$1.50.

tensely interesting work, carrying one deeply into the mysteries of the pust. The religious science that is sure to come. DANIEL S. HAGER, M.D. Chicago, Ill.

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A GOLDEN SHEAF.

A G

gressive Thinker imply that the editor wants his readers to think, and will, perhaps, allow us also to express a few thoughts on the subject.

That vice and crime, as well as tion of the Bible story of the Deluge.

That vice and crime, as well as tion of the Bible story of the Deluge.

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

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication, As we have reached the conclusion to publish at as somewhat late date, if publish at as somewhat late date, if the price is proved to the publish at a somewhat late date, if the price is proved to the publish at a somewhat late date, if the price is price in the price is publish at as somewhat late date, if the price is price in the price is publish at a somewhat late date, if the price is price in the price is publish at a somewhat late date, if the price is price in the price is publish at a somewhat late date, if the price is price in the price is publish at a somewhat late date, if the price is price in the pri

the have only one and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however and I refuse to accept any spiritual theory, however a likely in the spiritual to the spiritual theory in the spiritual theory is the spiritual theory is the spiritual theory in the spiritual theory is the spiritual theory in the spiritual theory is the spiritual theory in the spiritual theory is the spiritual theory

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4. Its author speaks from the

standpoint of one who has "had the

and yet so profound as to meet the

deepest and most exalted demands of

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Parkland Camp, Pa.

Sunday, August 18 dayned fair, with a cool breeze blowing among the great trees that shade the fine new

rang, and soon, from narrow paths,

came the gleam of summer dresses

and the voices of camp residents mov-

ing toward a common center. The

uring board fence, called by courtesy

a railing, had been judiclously re-

moved since the previous meeting-

occupied by the vice-president, Mr. Luce, in the absence of R. T. Adams,

and Helen Stuart-Richings, the speak-

One particularly beautiful piece,

for which a city florist would have

handsome basket of magnificent hy-

drangeas in the delicate creamy stage

for a realization of the presence and

such appreciation of its significance

During the delivery the auditorium

had been quietly filling with city vis-

itors, who came up from Philadel-

that a good-sized audience, for Park-

land had assembled before the close

augmented in the afternoon by per-

Mrs. Stuart-Richings- has many

friends and admirers in Philadelphia

and they turned out in flattering num-

The afternoon discourse was

"The Vital Differences Between Spir-

itualism and Other Modern Relig-

comprehensive statement of the reas-

ons for the Spiritualists' disavowal

of ideas still held sacred by many

Both morning and afternoon dis-

courses were followed by remarkably

rapid and convincing psychic read-

A gratifyingly large collection was taken at both sessions on a plea from

almost liquidated indebtedness on the

Stuart-Richings will again occupy the

1907, of the Parkland Heights Spir-

itualist Home and Camp Association,

Good-bye to Parkland's sunny heights

For nineteen hundred and seven And may the truth we've heard while

Harmony Grove Camp, California.

To the Editor:-Kindly allow m

the space in the valuable columns of

The Progressive Thinker to sound the

news of Harmony Grove Camp, near

Escondido, Cal., where I spent four

Spiritual Society of San Diego, Cal.

There has been a very good attend-

days, August 17, 18, 19 and 20.

PRESENT.

here; Be made our lives to leaven

platform, will close the meeting

Sunday, August 25, when Helen

camp improvements.

and then-

man.

bers to hear her.

people.

The first morning assembly

the human soul.

auditorium.

ting of privet.

It presents to the world a Mor-

MASTERSHIP IS THE RIGHT

THE GREAT WORK is Vol. III., MASTERSHIP, and not Mediumship, of the "Harmonic Series," It makes clear the Way of Mastership. This is the Way that leads to Individual This Unfoldment, and that it is open to all Liberty here and hereafter.

Every intelligent man and woman

who is seeking for Spiritual Truth personal experience and made the should read THE GREAT WORK. demonstration." Why? Because:

1. It teaches the Constructive al Philosophy so simple and exact Process of Spiritual Development that it may be understood by a child, Why? Because:

whereby we may communicate with our spirit friends without becoming Mediums. It explains the most mysterious

3. It presents a new array of demonstrated facts which prove that Department P. T.

Department P. T.

THE INDO-AMERICAN BOOK CO.

AN ENJOYABLE OCCASION. The Psychical Research Society of Rockford, Illinois.

On August 18, 1907, The Psychical Research Society of Rockford, with friends enjoyed the beauties of Nature and Art Combined, at the home of Pres. D. C. McDougal and his exringing of the second bell, found a small audience—from which a disfigcellent wife, where their hospitality had charming manifestation.

A picalic dinner was served in the grateful shade of the grape-arbor where table and seats were provided, and a generous supply of all that could be desired, by nearly forty people, who showed their appreciation the whole-hearted and much-missed president; Mr. Stretton, the musical director; Mrs. Goodman, soprano, of all; together with friendly conversation and merry repartee, er of the day, and beautiful with flow-ers and foliage from "Elizabeth's Gar-

Later, a continuous accession of numbers till an audience of near 70 people were seated on the spacious lawn, with expectant faces ready to listen to remarks by the president followed by personal experiences, that led them to become converts of life. Among the most interesting were those of Mrs. Grasmuck of Belvidere, who dated her experiences from childhood, when as early as her memory recalls these events, she saw, heard and played with spirit companions, in the service opened with the singing of "Come Friends and Brethren, which they partook with as much zest All Unite"—and an earnest prayer

as herself. When she attempted to explain her power of the divine spirit, and for conduct to her mother, she was accopen minds and hearts to receive its cused of lying and punished. So she outpouring. Mr. Stretton then sang, avoided saying anything more, but at the special request of the speaker, her powers have strengthened with "Lead, Kindly Light!"—sang it with the years.

When about six years old she had and beauty, such feeling that a wave When about six years old she had a vision of her deceased father, who of spiritual power swept through the told her that her mother was greatly disturbed by a laysuit to recover er's spiritual nature must have been \$2,000 which he had paid and that for a time upborne, for the sermon that followed, from the words "Seek". same in a tin box up stairs that was ye first the Kingdom of Heaven and

in a chest. When she told her mother the re- pressive. ply was, "another lie," and she punished her severely.

The father came again and insisted the child should again report his phia on the late morning trains, so message, and said the old lady, who was in the family would protect her from whipping; and so the mother of the morning service. This was listened to the old lady's entreaty that she go and see if she could find sons from the surrounding country, the receipt. She did so, and to her and more arrivals from the city. delight, found the receipt as told she would, and employed legal talent to defend the suit, which cost her \$200. thereby saving for herself and family \$1'800. The family then lived near

Mrs. Grasmuck is now 63 years old. and still retains the gift, and as late lons, and, without a word that could as Friday, the 16th, had a vision of be construed into an attack on any some ladies who were strangers to religion body or belief, was a logical her, which she had reported early in analysis of the operation of the law of the day to some friends present, and spiritual evolution, and a clear and two of those she had seen that day were recognized by her as soon as they came on the grounds. One is a hypnotist. the other a patient of hers, whom she had greatly benefited by restoring to use deformed feet.

She nut her nationt in a hypnotical ings. Of perhaps fifty given, not one missed the mark. sleep in the presence of the audience. A gentleman hypnotist present gave some experiences of his, being able to make those needing the dentist's services unconscious of pain, no matter Mr. Locke, for and in paying off the how severe the treatment.

Mr. Church gave a short address, very impressive, on the benefits de-rived by those whose aspirations lead them to seek spirituality, the results riving them the evidence of the unity of the life that now is with that which of necessity must continue; the assurance of which comforts in bereavement, and leads to purer living and helpfulness to others. Some tests were given by mediums present, and many encouraging words expressed.

MRS. LORINDA G. BROWN.

Rockford, III.

Lake Brady Camp. Ohio. Lake Brady was at its best to re-

ceave one of its favorite speakers, Mrs. Marlon Carpenter of Detroit, Mich. The Chairman, Dr. W. O. Knowles, presided as usual and after the opening exercises welcomed Mrs. Carpen-ter to the camp. She prefaced her named, for never did I mingle with morning remarks by the poem "Two a more harmonious lot of people in As usual she took her topics a large gathering than I did at Harfrom the audience; four were given, mony Grove Camp, and I must not "Look Within," "The Now," "If a man forget the cook, Mrs. Roark, for she dle shall he live again," and "The certainly prepared well for the inner punishment of crime outside of the

Before the afternoon address Dr. I will simply say that fine talent was george R. Cock of Canton, gave a represented there, in the persons of Bhort talk on the school he wishes to Arthur S. Howe, president of the establish to educate people in scientific State Spiritualist Association; Mrs Spiritualism. The largest crowd of E. G. Howe, State Missionary; Col. the scason gathered in the afternoon Dryden, secretary of the State Assotio hear Mrs. Carpenter. After reading the poem "Not Understood," she the Progressive Spiritual Society of again took her topics from the andi- Los Angeles; Mrs. Mary Morrill, of ence, the main one being, "The rights San Diego; Mrs. Sanford Johnson, a of children." Mrs. Carpenter will remain a week at camp, she will assist at an entertainment given by the Ladies' Washington; with fine music rendered by any efficient mysiciant mysicians. Aid on August 28, and close the camp dered by our efficient musicians, Mrs. on September 1.

MARY L. BETTES. Clark and Mrs. Mack, of the First

Cuyahoga Falls, Ohio.

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mony Grove Camp cannot even faintly

imagine what an ideal spot it is for

harmony, enjoyment, and health, and

last but by no means least, the great

intermingling of the great forces,

both seen and the unseen. It seems

as though Nature had purposely pro-

vided this particular place for Har-

mony Grove Camp, overshadowed by

the beautiful broad-topped live-oak

trees, and surrounded of all sides by beautiful mountains and hills it is

simply an ideal spot, where angels

come to dwell with mortals and im-

part to them a higher wisdom and

knowledge, and where one can rest

up the physical and unfold the mental

Queen City Park Camp Meeting.

gotten, is Mr. Newman Weeks.

and evening.
August 23 Rev. B. F. Austin gave

ment, which continues to the close of

lectures are certain to give pleasure

August 25, Mr. Wright was the

messages. The usual enlarged andi-ence for Sunday was present in full

force and apparently was much inter-

Huntoon arrived early in the week,

since which time she has held seances

each evening, demonstrating that

spirits can take on material forms

under certain conditions. Occasion-

ally some of the campers hold after-noon circles in the Grove formerly

and satisfaction to listeners.

ested.

was appropriately observed.

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San Diego, Cal.

and spiritual part of the being.

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spiritual benefit one derives by

ance so far throughout the whole time | the spirit moves to exercise divers since the opening of the camp, and gifts, anyone that has never attended Har One more week of serene camp life and communion with disembodied friends—then comes the scattering.

> The God of Antiquity. Many teachers and leaders of this progressive age truly affirm our advancement, enlightenment and improvement upon the ages of antiquity. However, in some matters, especially in the line of Theism, people teach and believe precisely the same old

doctrines "the airy nothings," of antiquity; void of truth and absolutely impossible.

They are confused and as conflicting as darkness and light; and are held by faith without a fact to support

Sacred absurdities and supernatural stories are accepted, not because they occurred, but because people are ignorant enough to believe them.

We could find far better reasons for believing in the many gods of Myth-Our beautiful camp has flourished of one God who runs the universe by the miracles of supernaturalism, as past week as during the weeks before, alleged. It is the producet of supermost of the accustomed faces of previous years reappearing or accounted is able to speak the thing which is not and never was.

Truth in narration is not required August 20 being National Day or expected. The religious purpose of the fable absolves it from the ne-August 21, Rev. B. F. Austin could cessity of conforming to fact. Faith not conveniently be on hand, and his must agree with the mythological place was filled by Mrs. Effic Chapman, character of Scripture.

who gave the address as well as the The Christian Spiritualists have go messages. August 22, the Ladies a new name for the same old God of Aid held their annual fair with much antiquity. They call it "Infinite success, clearing considerably over one Intelligence;" and say "it is a hundred dollars. Mrs. Abbie Crossett principle, not a person;" and declare superintended the serving of refresh- they do not believe in a personal God ments, assisted by a corps of other la- But men do not worship an abstract dies and misses; while Mrs. Gill. Mrs. principle—their conception of a God S. M. Gould and Mrs. Chapman aided is a being possessing human attriby other ladies, attended the fancy butes. We cannot conceive of its innotions and candy tables. The fair telligence without individuality or was in progress during the afternoon personality to manifest it.

When Christian Spiritualists deny the personality of God, they deny the is closing address, and August 24, personality of Christ, his son; for it Clegg Wright opened his engagethe God had no personality he could have no sond There is nothing left the camp meeting, September 1. As when personality is ruled out and lop-one of our best veteran speakers, his ped off.

Their "Infinite Intelligence " seems to be "a principle" of male gendera He and Him always: and intelli-August 25, Mr. Wright was the speaker, Mrs. Chapman following with knowledge of a person. In spite of denial, their 'Anfinite Intelligence" is necessarily ampersonal God, and a figure of imagination, a fabulous be sted.
Friday evening a very enjoyable ing. They knownnothing of the Infinite; in fact they say it is unknown concert was given by Prof and Mrs. and unknowable; nevertheless they Gibson, who furnish the music at the talk, write and argue about it persistdaily meetings. Mrs. Mary Eddy ently, with assumption of knowledge Theism is a horrid jargon of confu-

sion and nonsense. A. H. NICHOLAS.

"The Truthseeker Collection" Forms and Ceremonies for the Use of carliest convenience. used for services, and it is said that Liberals." Price 25 cents.

Who Rules Over a Very Large Mass of Superstition and Ignorance in the Form of Human Beings. The New York Tribune says: Let

Man Who is Intensely Human, and

rinceton, Harvard, Cornell, etc., look to their colors this year. Their fellow countrymen at their various Catholic colleges and universities have a real, soul-inspiring college song. It is already being sung in the West and South, and before the college year closes may be heard on the campus of Fordham University, Manhattan College, etc. It's a song for "a king," 'A Song for the Pope" of Rome. The song comes to this country by way of Maynooth College, Ireland, the nursery of priests. The "Song for the Pope" ispublished in the current num-Books you may order, price ber of the Ecclesiastical Review, and Any thirteen of the Fourteen Prethe editor urges its immediate adop-tion by all Catholic universities mium Books you may order, price

throughout the world.
Until now the "Song for the Pope" has been an anthem which was chanted in old Maynooth forty years ago. But the "anthem" has been set to livelier music, several verses having been added, and altogether in its present shape it reads and sounds like knightly song of the days of Richard the Lion-hearted, or of Louis XIV. It was originally composed by a Dr. Murray, of Maynooth. The was suggested by Rev. T. J. O'Reilly, and the pianoforte accompaniment was written by Professor V. O'Brien. The "Song for the Pope" will be taken up by the Knights of Columbus and in a few weeks will be heard at all their gatherings. It is likely that it may be adopted as the official song of the knights. The first verse

3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. A song for the pope, for the royal pope Who rules from sea to sea. These three volumes have been pre-Whose kingdom or scepter never shall pared by J. R. Francis. They con-

What a grand old pope is he, is he! What a grand old pope is he! CHORUS.

Then hurrah, hurrah, hurrah! Hurrah, hurrah, hurrah! One cheer more for the grand old Dope-Hurrah, hurrah, hurrah!

The American students have edited the song a bit and a final verse has been suggested as follows: O'er all the earth no land more true

9-The Religion of Man and Ethics Than our own dear Fatherland, Through storms and stress it hath faithful stood-O true may it thus forever stand!

And ne'er may the star by Columbus set. On her radiant brow decay. Hurrah for the dear Columbian written through the mediumship of

For the grand old pope, hurrah! The Citizen would suggest the fol

lowing additional lines: "As a first-class fake he takes the cake, This Dago bunch of dough;

He's the Irish god, and he holds his With his holy much-kissed toe.

After paying postage thereon, the books at that price are practically a "Then here's three groans for the bag of bones That rules from see to see: All orders for one or more Premium He's 'the boss of the walk,' so the Books must be accompanied with a Paddies talk; yearly subscription for The Progres-But he can't rule you and me."

"HOLY" NONSENSE.

"To be Married Without the Presence of the Priest is a Grievous Sin, and is Illicit."

Bishop Muldoon declares that he has received no notice that Pope Pius X. has made any remarkable change in the marriage laws of the church. He declares that a part of the socalled changes are now a part of the

"For the validity of the sacrament of matrimony the presence of the priest is unnecessary where both parties are baptised, but to be married without the presence of the priest is a grievous sin in the eyes of the church and is illicit; and if such a ceremony is performed before a non-Catholic minister, the Catholic parties thereto are excommunicated. This is true where the decree tamets! is in force, but where the decree is not in force it would not be true.

That portion of the dispatch relative to the marriage contract being valid when the man and woman merely proclaim their intention in the presence of two witnesses, in case an authorized priest is not obtainable, is

utterly unintelligible to me.
"Of course, the whole marriage idea in the Catholic church is not that either the priest of the church are the principals in the action, but that the man and woman are making solemn compact before God, from which there can be no divorce."

MINER, CONSCIOUS IN COFFIN SEES BURIAL PREPARATIONS.

Apparently Lifeless and Unable to Speak, He Regains Voice as Lid is Being Screwed Down.

MEADOWCREEK, MONT., August 27.-R. C. Hooper, a placer miner, was found unconscious in his dig-gings and was carried to his cabin Restoratives failed to revive him, and in a few hours life seemed to leave his body entirely. His companions became convinced he was dead, and so notified his rela-

tives and friends. Meantime Hooper, despite his an parently lifeless condition, was acutely conscious of what was going on about him. With the desperation of the dying he tried to speak when the undertaker came. Finally he regained his voice, just as the coffin lid was being screwed down.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or agains Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers.

I respectfully request all Spiritualists

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