Thinker. he Hooveekine

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

CHICAGO, ILL., SEPT. 21, 1907

Dynamics of

the After Life.

The Following Article, Published in a Leading Periodical, the Medical Brief, of St. Louis, Mo., will be Read with Thrilling Interest. It Illustrates the Important Fact, that Outside of Our Ranks, among Scientific Men, Spiritualistic and Occult Subjects are Receiving Great Attention.

There is more between Heaven and Earth, my by giving expression to character—it can be readily dear Horatio, than all our philosophy has ever dreamt about."-Hamlet.

In Touch with Impalpables.-We had met-my deceased wife and myself - under circumstances which the thoughtless would attribute to the empire of chance, but which the philosopher appreciates as integral and law-governed parts in the eternal fitness of things. Though born and raised under antipodal signs of nature and culture, we had yet imbibed the same fundamental aspects of life and destiny, impelled by the same inappeasable passion for knowledge, to pursue, rationally and scientifically, the dynamics of after-life.

She died, as we all do, from failure to fully understand and fully live up to the minutiae of the plan pain their grief inflicts upon the very objects of embodied and ensouled in the free, rhythmic throb of the world-life. She died in my arms, sane and hopeful, philanthropically not less than intuitively convinced that death should cause no arrest of her like stimulating draughts for a thirsty and tiredevolution, but rather be instrumental in opening up out body. Oh, ye mourners and grief-stricken lovers new fields of research and realization.

But before she died she had whispered between the hectic convulsions: "Gerald, if I am to change the theater of existence for some more needed experience, I shall endeavor to communicate with You. and lay before you scene after scene of the panorama of after-life."

These words alone consoled me for the loss of her cherished earthly association. For in the light of that promise her departure became merely nominal. As souls and thinkers we ignored death, fixing our attention with unquestioning certainty on the conscious continuation of individual identity beyond the threshold.

About a week after her death, while sitting in my library and looking through some of her posthumous notes, with a view of publishing them, I ence of a corpse. Looking up from my work, I be- PERENNIAL BUOYANCY AND HOPEFULNESS. held in front of me a dark, shrouded form, as if tense and nervous energy.

She articulated syllables with great rapidity, colfamiliar while on earth. But did she really speak?

I saw the lips moving, the hands gesticulate, the spare form swinging to and fro, and yet the excitation of my sense of hearing, resulting in an intelaccompanied by sound. Did a receiver in some of had to be bought by unceasing struggle. the departments of the vast terra incognita known of the mute speaker into my consciousness without ment. involving the cumbersome agency of cerebral machinery.

"Do not grieve." she articulated with great vethrough the soul of those to whom it is directed. Please do not grieve."

Strange to say I was neither shocked nor surprised. I listened to her statements with the same lating them into words.

She referred to grief as a species of thoughts, and sion of the projected organ. as such possessing qualities characteristic of the its messages carries a tremendous potency, embody- to a corresponding key of vibration. stance, as witnessed in its action on the anatomic raphy of their own native countries. cal and physiological groupings of our body—there.

realized what effect grief must have on the soul itself when the latter is no longer enshrouded and protected by a gross physical covering.

'The pain which your grief inflicts on my soul is indeed real, and strikes me as resembling the All notions of personal stature and advantage, all piercing, lancinating sensations experienced by the victims of locomotor ataxia at a certain crisis in their progressive break-down. I assure you again reality of objective touch, streaks of lightning, leaping through and through my quivering substance, crossing and recrossing my sphere of identity until my entire nature feels honeycombed by invisible, trackless, uncontrollable arrows of flame. Ah, I beg you, do not grieve! If mothers realized the their love, they would wipe away their tears, and replace them with a smiling and hopeful countenance; for sunny, cheerful, hopeful thoughts are of the dead, give joy, not grief, strength, not-"

The words grew fainter and fainter, and finally became inarticulate and lost in a stream of unintelligible mutterings. Simultaneously changes of dissolution appeared in her features, which began to lose their lineaments and gradually fade out of objective vision. A moment later the phantom was dissolved, and the four walls of the room, which for the time being I had lost sight of, again enclosed me as concrete and impenetrable as ever.

I describe these and the following scenes as minutely and ad verbatim as my memory enables me. If an illusion, then I am not less illusioned than the reader. The whole matter stands before me at once, incredible, yet real; a fairy tale, and yet concrete history.

IT IS NEEDLESS TO STATE THAT I HENCEsuddenly felt a cold draft of air with great force FORTH STOPPED GRIEVING, AND GAVE MY strike my face, while the room was rapidly filling WHOLE THOUGHT-LIFE A HIGHER WITAL with the odor of putrid flesh, peculiar to the pres- TONE, CHARGING EVERY FEELING WITH life. All the rest of life is forfeited, wanton, hope-

About a month after this experience, in the early exposed to a heavy gale—a form which I instan- twilight of a Swedish winter day, in which country taneously recognized as belonging to my deceased at the time I was sojourning, while sitting in my friend. A drab-colored tunic, covering head and library, wrapt in memories of the past, and with body, parted at the flurry of a gesture, and uncov- my eyes resting on a miniature portrait of my dead ered a face emaciated and careworn, and over-drawn friend, I suddenly felt the strange, chilling, uncanny with deep-laid lines. From two deep, dark sockets touch of a damp, malodorous garment creeping over I saw the piercing light of her eyes shine with in- me. I at once became conscious of the presence of my dead friend, and recognized, with no surprise whatever, the appearance immediately in front of oring her sentences with German, French and Eng- me, of her old dear face, wrapt in the same loose, lish idioms-languages with which she had been dark-colored garment as when I last saw her. She seemed to move in a sphere of intense excitement; waves of stirring emotion dashed over me like breakers on an ocean surf, while her hands and features twitched as under the strain of a ligible response in my mind to this epiglottic stream tumultuous though half-suppressed agitation. In of ideas, did certainly not come over the path of her attitude she gave the impression of trying to the eighth cranial nerve. The waves of vibratory resist some invisible but overpowering force, against motion gave rise to verbal utterances without being the influence of which every minute of her time

She pointed backward over her shoulder, and as as "psychic centers" register waves of motion along I followed with my eye the direction of her finger, "wireless" paths, and reflect them over the roads I scanned a vast unconfined expanse of space where of Corti into the mediating and interpreting agency spectral forms seemed floating along currents of of the mind, and there start reactions in terms of unceasing agitation as if under the resistless action audible sensations? Or was the entire process a di- of a mastering force, compelling its ghastly, wreathrect registration of the soul in terms of sympathy ing, rebellious cargo to assume the definite attitude and feeling, introducing the descriptive imagery and momentum of a preconceived plan of adjust-

Straining my attention I observed that the uncanny creatures of this forbidding habitat were not only shifting their positions, but also forms and hemence; "grief is pain—a missile of agony darting characters. Apparently in response to some internal impulse of feeling, their forms, now and again, with ightning-like rapidity projected some grotesquely exaggerated member of their plastic, jelly-like organisms. Lips would all of a sudden swell out into interest and philosophical absorption as in former a hideous monstrosity, involving in its formation days, when we used to discuss problems of life and almost the entire creature. Similar changes occurred destiny. Interrogating her about the effect of grief in other functions and parts of these constantly as a purely subjective force, I spoke loud at first, shifting forms. Ears, noses, tongues, etc., increased but, startled at the sound of my voice, and with and decreased in size and character, portraying the a sudden realization of the inappropriateness as well entire range of progressive or retrogressive changes as the needlessness of vocal utterance, I proceeded of moral life, and thus giving rise to a pantomime. to formulate the thoughts in my mind, without trans- at once hideous and interesting, in which every ruling emotion portrayed itself in the size and expres-

This ghostly carnival swept onward in a circling latter. Like thought, it is a carrier of emotion. motion without a sound. I shut my eyes to gain a 'And, furthermore, as grief stands for the realization relief from the infernal performance, only however of all that we failed in doing or undoing for the to realize that their objectivisation in my optic departed while they were yet with us, a realization thalami did not depend upon the activity of my intensified and magnified by the consciousness of organs of vision. They belonged to the great class our utter helplessness in regaining lost opportuni- of what might be called optical "wireless," which ties of demonstrating to them our faith and affection, depends on no external sensation for its manifesit follows that the energy with which grief charges tation, but appears as realities to every mind, attuned

ing it its impulse all that is dynamic and forceful | Dante and Milton must have been able to sink in our personal natures. If to this we add the fact their minds self-consciously and deliberately to these of common experience that thought has the power depths of existence, with which they seemed to have of changing the nature of gross, molecular sub been as familiar as with the topography and ethnog

"This is my present home," said my unfortunate ENVIRONMENT WHICH COMPELS MY PURGED

riend, "and here is where I experience the fate of Iamlet's dead father, who found himself-

-- confined to walk in fires Till the foul crimes done in my days of nature Are burnt and purged away. But that I am forbid To tell the secrets of my prison house, I could a tale unfold whose lightest word Would harrow up thy soul, freeze thy young blood

Make thy two eyes, like stars, start from their

Thy knotted and combined locks to part. But this eternal blazon must not be To ears of flesh and blood----.

"I burn," said my friend, resuming her weird tale, yet the fire which consumes me is not the elenental destroyer which goes under that name on earth. It is a fire of anguish that consumes whatever of my natura is destructive in this state of ife. It is the fire of a fever-a soul fever-weeding out and consuming the toxic elements of selfishness, the moral corruption, accumulated during a life lived mostly for self, and inspired by egoistic motives. It seems to divide or dissect the subtlest compound of my nature, as if the atoms were laid bare and honeycombed. I experience the presence in my nature of a corresive force pulsating through my consciousness, and leating away every tendency and desire that connects me with the sense-world. inclinations for sensual indulgencies, all fears, ambitions, envies, jealousies-every notion arising in my mind of being a separate, exclusive and selfthat these sensations of grief have to me the entire sufficient being, with interests and hopes, ideals and destinies, which in any way distances me from my fellow men—are being mercilessly burnt out by these ever-present, inescapable flames of searching, dissecting light."

> She shrunk together, collapsing from the strain under which she seemed to labor, but rallying again, rose up and continued in the sombre pathos of the inevitable, at once expressing rebellion and sub-

> "OH, HOW LITTLE MANKIND REALIZES THE MASS OF WORTHLESS BALLAST IT DRAGS ALONG ON THE VOYAGE OF LIFE, RETARDING AND ENDANGERING ITS PRO-GRESS. VERILY, WE ARE SAILING WITH A CORPSE IN OUR CARGO. I LOOK UPON MY PAST LIFE WITH UNSPEAKABLE DISGUST.

"It seems to me almost as if it were void of every redeeming feature of positive unselfishness, of freedom from any taint of personal, self-seeking motive. And when all this final balancing and clearing-up business is over, how little is worth survival in the larger, eternal life of the liberated soul. All the strain for social benefits and positions, vanities of style, and impressiveness of stature, literary fame, political power, intellectual domineering, any ambition, any ideal, any hope, if only aiming at personal advancement in some form or other, constitutes a most horrid and unreasonable waste of life, time and energy. To love humanity in motive and service is the only legitimate expression of

But her storage batteries of sustaining psychic energy were exhausted. and the stream of her communication seemed lost in the gulf-streams and whirlpools of emotions sweeping through this spectral abode. An invisible force, not unlike the suction at work in a vacuum pump, seemed to pull her backward to the zone of dark phantasm from which she had momentarily escaped.

As her power of resistance weakened, the force

of suction seemed to increase, until finally, tottering under the overpowering strain of this thousandarmed monster-force, she lost her equipoise, and suddenly, as if caught by a cyclone, was swept head-long away from my field of vision to re-enter the dominion of living phantoms.

The Trail Brightens. For some time I saw nothing of my departed friend. My business of late had rendered my existence somewhat fluidic, and landed me for a season at the extreme end of the Scandinavian peninsula, in the little isolated commonwealth of Haparanda, which, while the northernmost city of Sweden, nevertheless during its short, two-months-long summer season, exhibits all the voluptuousness and fascinations of a tropical vege-

One evening in the heart of June, while sitting by myself on a granite boulder a little distance out of town, with an intensely blue dome above me, and a dreamland of verdure, flower and fragrance below me, with the lingering after-glow of a recent sunset illumining the towering mountainpeaks of the majestic Areskutan—the Sierras of Sweden - gradually my thoughts sank into the events of the past, pursuing in imagination the movements of the strange being, who, while dead. still remained to me a living companion. For some time, however, perhaps three months, I had not seen her, and my interest in her unknown vicissitudes largely absorbed my mind during my leisure hours. All at once a cold shiver crept over me, giving rise to a sensation, which having no basis in the almost tropical temperature of my surroundings, flashed into my mind the idea of its possible association with the presence of my friend.

I mistook not. Before me stood the object of my thoughts. But ah! how changed. The fear, despair, and agony which at our last meeting were visible in every feature and every gesture had been displaced by a lofty submissiveness and dignified repose. She looked at my with a full eye, expressive of at once tenderness and power, compassion and will. What a noble, superb animation, beaming with interior light, passionate devotion and irrevocable resolve!

"I AM OUT OF INFERNO." WAS SYLLA-BLED IN MY CONSCIOUSNESS. "THE GROSS-NESS OF MY NATURE IS REMOVED, BUT MY SOUL IS STILL IN THE THROES OF BIRTH. GIVING. FREED FROM THE NOXIOUS WEEDS OF SELFISHNESS AND IMPURITIES IN ALL ITS HYDRA-FORMS OF LIFE, I AM AT PRES. ENT PLACED UNDER THE ACTION OF AN

NATURE TO DEVELOP ENTIRELY NEW AND UNSUSPECTED POWERS."

She paused for a moment, as if to collect and formulate her thoughts. While waiting for to continue, I noticed the change in her robe, which from the old shade of dark drab had assumed a color of cream, streaked with light blue.

"My evolution," she continued, "in this posthumous realm has hitherto been largely negative and eliminative, while at present it is passing over into a positive, constructive and organizing phase of consciousness. My soul is budding into self-consciousness, and my mind is beginning to wield a self-sustaining, self-determining power. But I shall try to put before you the factors at work in the process of my unfoldment.

"As a basis to start out from, I will refer to the life of ordinary humanity, where self-consciousness mostly consists in reactions of the mind to external impressions. The minds of the great majority of people are a blank on which gossip, sensations, sightseeings, travels, accidents, stirring vicissitudes, etc., scribble down their incongruous contents. External stimulants in one or another form of sensation lie back of and support the entire structure of what goes to make up most people's actual self-

"Now if sensation were suddenly to stop its genrative process, and not a ray of light or life be permitted to enter the mind through the agency of he five senses, what then? Would not the individual find himself in chaos and night, very much ike awakening from a sleep when bereft of the powers of hearing, seeing and general sensation, a state of existence which corresponds to my own experience upon awakening from the shock imparted to me by the death of my physical body? I woke up dazed and bewildered, without any power to communicate with the order and expressions of life and consciousness peculiar to this supersensuous plane of existence, where consciousness manifests its terms of life quite different from what I experienced through the functions of the senses. Thus being divorced from my sensory vehicle on which I had so largely depended for guidance in my subjective as well as objective existence, I found myself not only inadequate to deal with the intelligences of the new world, but also rendered powerless to reassume my interrupted relation with the old sense world.

"Yet here are some phases of this subjective after ife to which I have been able to respond-phases related to the emotional forms of imagination with ts selfishly passional and sentimental indulgences so characteristic of sense-life. Hence, every notion associated with forms of fear, worry, anxiety, envy, lislike, desire, vanity and unbrotherliness or selfishness, in any of its thousand-tongued expressions, constituted the only stock of my available knowledge responding to my power of recognition—a fact which opened up to me the morbid contents of the awe inspiring inferno, which, in spite of its hideous dwellers, represented in principle the main expression of the life with which I had retained familiarity. Everything else was largely a blank, on which I now and then discovered flitting presences of transfigured beings diffusing faintly palpable zone of holiness.

"For only such stages of consciousness, with which we have the power personally to identify ourselves during earth-life are recognizable during the immediate stages following death. Powers and qualities are not generated through the mere change called death; nor do the eternal laws and principles of the universe suspend their operations because an individual passes over from one state of existence into another.

"'AS BELOW SO ABOVE,' SAID HERMES; IN HEAVEN OR ON EARTH—IN LIFE OR AF-TER LIFE-WE ARE THAT, AND NO MORE. WHICH WE HAVE ATTAINED TO THROUGH SELF-CONSCIOUS EXERTION IN THE ONE OR OTHER DIRECTION.

"And as the character of man is expressed in his form, so the quality and power of his soul can be traced in the influence they exert on his physical evolution expressed in his demeanor and attitude to trials and vicissitudes of general existence. "I am now developing subjective consciousness,

e, the power of the mind to reflect and verify life and its meaning in perfect independence of sensory or functional aids. Had I been given less to social functions, less to outer, sensational, transitory and purely personal interests, and in place devoting my time and power to cultivate acquaintance, through meditation and aspirations with my own soul. I should find fewer obstacles to overcome in my present state of evolution."

Notwithstanding my friend's austere denunciation of the manner in which she had spent her physical ife, she was not by far as much "given to social functions" as are the great majority of our society ladies. But she was not without a fondness for gossip, and enjoyed plunging into the social whirl with all the enthusiasm of her sex. It was for the first time, in the after-life, that she learned to appreciate the full meaning and value of time-an appreciation which came out with full force in the ardor of her, self-disapproval.

"In what way do you develop your subjective powers in your present state?" I queried in my

"Ah, by enforced, absolute solitude and silence. Look at that endless, solitary trail leading on, and on, surrounded by sterile rocks, without a spear of vegetation, or a motion or a wingstroke of animal existence. Silence of death everywhere, or perhaps more correct, the silence of a new, higher, but as vet inexperienced life. I feel compelled by some resistless directing inner power to pursue this terrible, endless destiny without companionship or semblance of life and consciousness in any form. My sense-nature is absolutely at rest, being bereft of every opportunity to assert itself, and without any means of self-preservation-thus compelling the impersonal, supersensuous soul-nature to unfold its slumbering powers. For it is in the arrest and silence of the animal life that the divine life arises to the surface through channels and media formed by the

VITAL AND MENTAL FORCE.

A Selection from a Work by Prof.

. . We find the glorious orb of day a center and radiator of such tremendous energy as to fill us with From every unspeakable wonder. part of his immense body flows out into space the ocean waves of almost omnipotent force. We saw the earth absorbing its share of this constantly emitted energy, and, while retaining some portions in permanent form, yet the greater portion is converted into all the varied forms of force, which produce the countless phenomena of Nature. The angry flash of the frowning cloud, the crashing roll of thunder, the maddening rush of the cyclone, the up-springing tree and grain, the falling rain, the many-hued flowers, the mingled strength and beauty with which our earth is clad, are only some of the protean forms of the one force, issuing from the god of day.

I have more particularly called attention to this because great foundation of all discussions upon the nature of man. The earth is from the sun, and man is from the earth. The sun is the primary source, the parental fountain of all the earth's substance and energy.

And while, through different com-binations of substance we should look for varied phenomena, we shall he sure to have the same identical force in one world as in the other. We shall also be sure to find in man the workings of the same forces that rule in the suns and worlds of space. In the ascension of matter and force we shall look for higher forms of manifestation, but the same unitary law, running through all the changing and varied phenomena. We shall nowhere find man, the child of Nature, transcending the laws of Nature. If man, as to any part of his being, were not a product of Nature, then it would be vain for us to comprehend the philosophy of his action We should be at once relegated to the realm of the supernatural, the miraculous, the incomprehensible But so long as we are environed by the laws of Nature, we are within the domain of science, and can, therefore, invoke the aid of the grand lows of analogy in the elucidation of all the new and strange phenomena. It is in view of this that I have started in this discussion from the primary forms of force.

Man is said to be the epitome of the universe—the microcosm of the macrocosm. That is, he embodies in himself the essentials of all that And as he is the youngest, the last born of all the kingdoms of being, he should be the flower, the fruitage, of all preceding him. This natural deduction is demonstrated to be true. If man is the culmination of all the prior essences and forces, then careful study of the primordial elements of man must be indispensable to his full comprehension, even though he may surpass, in functional capacity, all that has preceded him. As submitted at the outset, we have matter, force, and mind the trinity of being

The enigma of all philosophies has been HOW mind and matter-two assumed and unlike and antipodal substances-could contact, act and reof solving the problem has forced some to the assumption of exclusive the position of exclusive mind (idealism). But neither of these theories affords us the slightest help in unraveling the knotty question; for precisely the same substance and agents exist in spite of the profound lucubrations of idealists or materialists. The attributes and functions of mind are just the same, and just as impossible of being reduced to the categories of matter, when the materialist has demonstrated his philosophy as before he commenced it. So also the hard-headed facts of matter are as intractable to common sense and reason after the learned essays of Berkeley and the inspirational utterances of the mind-curers and metaphysicians as before we listened thereto.

Man's idea of causation flows from his consciousness of being or possessing a change-producing force. produces motion, action, change. He calls it causation. What is the agent. the substance which connects or relates the conscious mind with the ceptions of the mind become the phenomena seen by others? To answer these questions aright will go a long

Palmetto Place, Limona, Fla. IN THE SILENCE.

Softly when the day is done, Loving voices come to me. From the realm of mystery. Spirit voices, loving, kind, Speaking deep within the mind Words of kindly helpfulness. Thoughts to sweetly lift and bless

Thoughts to strengthen purest ties-Still the frets and cares of life: Calm the winds and waves of strife

Ling'ring in the soul's retreat, Comes an influence pure and sweet. Waking asirations pure, Blessings bring that e'er endure.

O, the heavenly beauties seen, In the silence deep, serene, And the angels touch with vision Glimpsing fairest fields elysian. And the soul in raptured wonder, Music hears from "over yonder,"

Symphonies of heavenly sweetness. Thrilling with divinest meetness. Sweet the hour to Silence given, While the soul in silence waits Op'ning of the golden gates.

Hammond, Ind.

Camp Chesterfield a Great Success.

nual Session at Camp Chesterfield is one of the "has beens," and I want to say, as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the diumship and the True Religion of beautiful, the lovely, and the grand. Now. It is enough to say that his in a better appearance than in the

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung out menacingly over Camp Chesterfield's fair name have faded into mists, and they salvation shines clearly through them. and this fact our arisen Mother Colby-Luther as a materialized spirit predicted with emphasis at the first seance given by Mrs. Mendenhall, in the beautiful language: "Chesterfield Camp was not born to die: it came

While speaking of mediums, I must, to be exact, say that, though personally the seances given by the numerous media present on the grounds, other than Mrs. Mendenhall, I am justified in saying that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work

Lyceum Work .- In the years gone the little folks had almost concluded that, as a conductor for this branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Fesier, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein, Sister Fesler in every respect touching her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to

Conference work also was voted a success this year at Camp Chesterfield, though perhaps modesty would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence, love and real heartfelt delight to be seen so uniformly manifest on so

But, to the culminating point. What shall I say of the array of talent brought into use to entitle Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1907? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith, of Anderson, being the first on the program after President O'Neill

voiced the address of welcome. He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker showed the need of being honest in dealing with the cause of Spiritualism, whether it be medium, or investigator, Brother

'Tom' did the work. Justice and fair play would demand a brief notice or synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit

Brother E. W. Sprague requires no recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and candor. Brother T. Grimshaw, of St. Louis Mo., in his lectures on Genuine Mediumship and Its Important Uses in

Studying Life's Philosophy and Religion, proved himself a masterly teacher, under the control of the higher inspiring intelligences. Brother Harrison D. Barrett is

known to the world, and here, as in all other localities, he did his work Mrs. Henderson, of Indianapolis,

did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself. Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—first lecture—from the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of understanding as the science of life in its practicabilities thus-the past, present and future of Spiritualism; in other words, the Spiritualism of the World's Bibles; the spiritual concept of the marriage relation;, and the Brotherhood of Man. On these the sneaker displayed a wide range of biblical thought, psycho-physiological spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of

Thought," and is prepared to serve

the people when and where needed

if called upon. He and family mem-

bers make a quartette equal to the best on lecturing occasions. Call for Upon Natural Science, as l'augut by him and family.

Modern Masters of the Law." By osopher, who lived 551 years before the Christian Era, and whose wise blooms—ah, what shall I say of her? thought, carrying the principles of precepts have left a lasting impressionly this; She is not only the Lillie evolution into new fields. Price for upon all subsequent nations. By Marcenus R. K. Wright. Price 25c.

The Indiana Spiritualists' 17th An- world. She did a noble work while

Brother Wilson Fritch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mawhere Nature and art combine their personal figure on the platform, toefforts for a display of perfection, put gether with his matchless oratory, in a better appearance than in the holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved, Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the 'adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a befitting title. This beaueven are so thin that the light of tiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences.

I come now to the top round in

the ladder—the world-wide famous Mrs. Cora L. V. Richmond, who, accompanied by her good husband as er reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celes-I had but little opportunity to visit tial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects," as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought: and "The Uses and Modes of Co-operation of the Unseen Forces of the Universe" was, to put it mildly, sublimely grand. With her personality clad in her peculiar suitably-cut costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips voiced slowly, clearly and wisely her thought on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm-nay, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn be-

> arship. Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs.-Richmond, there among the chosen savants of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs. Cora L. V Richmond showed herself, as on all other occasions, to be master of the situation.

fore we can boast largely of our schol-

Thine for Spiritualism and the Brother-Sisterhood of the human race, DR. J. H. MENDENHALL. Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE. have stepped to the verge of the love-land shore, Where life is so clear to me,

Just stepped as close, dear ones, as To tell what it is to be.

caught the inrush of the spirit zones As I sped from your sight away, And left you the poor, worn, broken

That had served the little day. But I that had been its tenant, freed

From its close environment, Departed for another clime And on nobler life intent.

swept the blue to my glad surprise. At home almost anywhere, But sorrow's call, the voice of love, Brought me back the home to share.

saw your tears fall like the rain. I gave you the hand of love, essayed to make you hear my voice, To tell you "I'm not above.

Nor yet below; right here am I, In your midst, alert, alive; No death as yet has come to me, And I only cried, 'forgive'

For papa could have found the way He should have sought for light For himself and you, and left you

In the midst of sorrow's night. But listen now,dear ones, I call

Across the lessening tide, And bid you seek the truer way

There's no such thing as death,-to Has never yet been known-For sleeping either—spirit sleep? Why should you then bemoan?

am but in advance of you: My work goes on the same; care for all-but oh, the ways!

These grand attention claim. Think of me, then, as knowing still The ways you daily go, And think, too, that it makes me

To have you love me so. 'il watch to help you everywhere, I'll heed your slightest call,

And in a blessed vet-to-be I'll learn to teach you all. Come closer, then, at eventide; Papa will list' for you, Will seek to guide the every thought

To higher ways and true.

Portland, Ore. "Harmonics of Evolution. The phiet, which contains many of the Philosophy of individual life. Based moral aphorisms and terseological

MRS. M. A. CONGDON.

MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1862, Andrew Jackson Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation takes effect January 1, 1863, and we should conduct Progressive Sunmark an important epoch. Hon. John W. Edmunds, Ralph Glover, M. D., Henry J. Newton, Charles Part-ridge, P. E. Farnsworth, Warren Sumner Barlow and myself, and a host of others concurred in the movement and on Sunday, January 4, 1863 Meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 30, 1907; the last season at Elk Hall, Majestic Bldg., 8th ave and 59th street, was eminently successful. Mrs. May A. Newton is president, of the First Association of piritualists. Mrs. Margaret Gaule Reidinger, a remarkable psychic, has given earnest attention to the welfare of said society for the past 9 years, and her husband, August Reidinger, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spiritualism. Mr. Reidinger has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15.

TITUS MERRITT. New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart.

Indiana. For three days the gifted speaker and psychic, Will J. Erwood, has ministered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost think-

ers and leaders of the day. His many messages were splendid and all recognized as being absolutely correct. Every moment of his ime was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meet

ings. The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain ten days or two weeks, but owing to predous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms makes life much sweeter and better. In every department of his work he has given excellent satisfaction, and one has said: There are no words too beautiful to

say, Of him who's gone for but a day, Beyond our plane of sense and sight. He can never go beyond the influence or out of reach of the good wishes and kindly thoughts the friends another opportunity to return, cordial welcome awaits him. We invoke the angels' blessing on splendid worker, and know they linger very near him in his ministry. J. A. BRUET.

Elkhart, Ind.

The N. S. A. Convention.

To the Editor: -Back again to dear old home, both feeling fine this beautiful September morn while the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts.

I have been trying to secure special rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, \$22.25; from Peru, \$19.70; from Muncie, \$18.50; from Indianapolis, \$19.25. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond, and back home over the most picturesque route, Arrangements can be made whereby we can go in a body and meet in Cincinnati. The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting by writing Mrs. Carrie Mong, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 896 Turner avenue, Chicago, or Mrs. Woolsey, 127 West 16th street, Indianapolis, Ind. To give you a description of this trip is impossible; it is a delightful

I want to see some protection made for honest mediums wherever they may go. I want to see the frauds

swept from our ranks. W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall, 135 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this

coming winter. Get together, go to Washington. make this convention the largest and best attended convention the National has ever had. Go prepared to work for its good, and assist those who have spent years in making it what

MRS. MARTHA WOOLSEY. 127 West 16th street, Indianapolis, Ind.

"Life and Moral Axioms of Confucius," is the title of a 62 page pam-

Science of the Soul.

In The Progressive Thinker of June 22 will be found an address by Geo.
W. Lewis, A. M., upon the above the rest, and ALL from the Infinite title, which shows an almost exhaustive research and a keen, criticising soul-entities individualized in the appreciation of what he found in the records of science, and the opinions of scientists and students of the occult as well, and finally concludes with this statement:

"The soul is an eternal and uncreated entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it."

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, "The Soul in Its Human Embodiments," which was given in lessons to private classes some forty years ago, and purported to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part with this statement:

'Soul is an eternal, immortal, finite entity, uncreated; in essences like unto God; therefore all souls have had, and will have, being forever. God and the souls in the universe constitute all the consciousness of the universe.

"God is the Infiniverse, and the universe is that which God expresses. "There is never any change in the relationship between the soul and God; the soul is always finite, God it belongs.

is always infinite.
"The Deity pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all that I have ever seen emanating from her control since, none has seemed to come from so high a source as that book: and still it has never seemed to be all required to establish a perfect ununderstanding of the entity called "soul." There is no reason given why it should desire to embody in habilaments of earth, nor what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the result will be to the soul, nor what value it will all be to God.

Now in accordance with the fev glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in these regards.

If God is infinite and fills the in finiverse, which contains all universes and systems of universes and all beyond, then He, They, It, is ALL, and has no negative, there being nothing beside Him, which, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite! One glimpse I caught showed me that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other as the vibrative energy in one is to the same energy in the

other. This led me to question the source of this vibrative energy, and on entering the silence I saw that before creation all substance was held in INFINITE vibrative energy; was and is held in the potency of the Infiniverse, THE INFINITE! Before all that manifestation, through power, expresses in universes: hence ALL that is palpable to sense perception has been externalized as expressions -manifestations-of the Infinite. "HOW?" do we ask? One way was delegates and visitors, and the inshown to me through SOUL ILLUMI- terest manifested in the deliberations NATION. It was shown that John, the of the convention was very gratifying. beloved disciple upon whose bosom the Master rested his weary head, caught the true version when he said, "In received, and whose remarks on their the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

made by him, and without him was not anything made that was made. Evidently, in the realm of being, where ALL is uncreate, The Infinite determined MANIFESTATION SHALL BE, and it was shown that the first move in that direction was a DIVISION in the elements of infinity. Under His fiat the powerwielding elements senarated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifestations He had determined should be. But this Word was positive creative Spirit, and polaric force having been determined as the law of manifestation, there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the Infinite, the vibration of which will be continued in the future and was slowed ddwn to absolute inertia -congealed! and thus becoming the basis of universal manifestation; hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathematical point endowed with perfect resistance, but dapable of taking on polaric conditions; hence, under the action of the Word, one side of each became positive and the other negative, thus clasping each to each and thus demonstrating that "LOVE is the fulfilliment of the law," and pointing the transfer of the same and th

ing the way, of aggregation, concentration and combination, resulting in what is telmed "CREATION." It was also shown that in a general way evolution is true, evolving the involved energy and ideation placed within the clasping atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which mere material, enimal, physical or-ganizations could not go. A new de-parture became necessary in order that progress could be maintained as had been decreed at the beginning. At this crisis came the response from the Infinite to the Word "Let us make man in our image, after our_likeness," etc., and there proceeded from the innermost of the

Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems; thus it will be seen that ALL the souls to be embodied on any planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself, in germ, except INFINITY. There can be but one Infinite! All that is has life, breath, form and being in Him. Thus it is plainly seen that in QUALITY all souls are alike and like unto God and are in very deed His

and from themselves; thus were the

children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiments or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form below the human, after the inauguration of the human on the planet, and that IT was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where

It will also be observed that the NECESSIT of the many embodiments of the soul is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further-be observed that it is the leasure of the Infinite to see Himself glassed in every class of human form, from the bushman to the archangelic form in heaven.

Again, this view of the science of soul gives immortality per se, for as a divine principle, holding an eternal past, naught but an eternal future can be predicted; hence Mr. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and thisfurther and more definite version of the science of soul is true to me because it came on the lines of soul illumination, which carries within itself the evidences and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest. holiest truth that has ever been presented by The All-Father to his children for them to discover each for nimself, and that sooner or later there will come an impulse to each soul to solve the problem which it needs must obey; but if there is any higher, holier solution extant I would like to see it, for I am only a searcher after

God's Holy Truth. E. R. ROCKWOOD. Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION. Tenth Annual Convention of Spirit ualists.

To the Editor: -The State Spiritjust closed its tenth annual convention, and we are pleased to know that it was as harmonious and force-

ful a convention as we ever held. There was a large attendance of Some of the fraternal societies sent delegates who were most cordially

line of work were greatly appreciated. We were favored with the assist-ance and lectures of two of the promnent workers in the ranks of Spiritalists, Prof. W. M. Lockwood of Buffalo, N. Y., and Miss Elizabeth Harlow of Columbus. Ohio. Miss Harlow will speak for the State Association during the month of Septemher and the local societies to show their appreciation of the efforts of the State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meetings a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial welcome whenever he comes to us again.

An innovation, inaugurated this year, was the omission of the tests or messages from the evening meetings, and while some were disappointed, the majority of those at-tending expressed their approbation of the change, and doubtless this plan the messages confined to the afternoon meetings.

Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unani-mously re-elected, and were given a very vigorous Chautauqua salute. Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-Presdent; F. E. Irvine was also re-elected Secretary; Mr. P. J. Samson is the new treasurer, and Asa Talcott, C. P. Follett, H. Hegdahl and G. W. Bush

are the trustees. President Maxwell was elected as the delegate to attend the N. S. A. in Washington, D. C., next month.

Greetings were received from

Mrs. Elizabeth Schauss, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association Chicago, Ill.; Mary T. Longley, Secretary N. S. A., Washington, D. C.; Beorge H. Brooks, President Wisconsin State Association. Milwaukee. Wis.; George W. Kates, Cheyney Pa.; California State Association, Santa Barbara, Cal.

Financially the convention just closed was a success, as all present responded liberally to make it so, and in behalf of the State Association take this method of publicly thankng all who assisted.

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Infinite His Divinity, polarized to cor-"The Molecular Hypothesis of Na respond and harmonize with the at-tained condition of the planet, ready ure." Demonstrates the continuity to become dual entities of male and ual influences. Free from all theo-Under the manipulation of ries of superstition. By Prof. W. M. the Father-Mother principle of the Lockwood. Price 25 cents.

John W. Ring in Galveston, Texas. To the Editor:-Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him welcome.

On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a hours with him, and to show their love and appreciation of one who was bored so untiringly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named nere in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago.

On Sunday night Mr. Ring delivered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the palms ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us," caused us all sadness after it was over, and when the word "Good-Bye" was said, many left the Temple with tears in their eyes. When he left on Monday many of his have him for our speaker in another

Mr. and Mrs. Noyes will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper A TRUE FRIEND.

Sunayee Lake Camp, N. H. The thirteenth annual Spiritualist camp meeting of Sunapee Lake, N H., closed on Sunday, September 1

The officers and members agreeing that this season has been the most successful and most productive of good for all for many past.

The season opened on August 4 with Mrs. Emma B. Smith of Law rence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent and her genial manner won for her the love of those who gathered. Edgar W. Emerson of Manchester, N H., followed, and never has his work been better among us; par excellence expresses it best for the week he remained with us. Then came Mr. and Mrs. George

W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories, for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly commended. Mrs Martha A. Whitehead of Me

thuen, Mass., also served us twice, giving two excellent lectures followed tenance is proof positive of the spiritual illumination that is hers. Mr. Thomas Burpee of Sutton, N H., gave two lectures of superior qual-

ity, and Mrs. Kate R. Stiles of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a me-Mrs. A. M. Warren of Manchester,

N. H., held the extra evening seances | Our Best Society; To Clasp Eternal in the hall, her work being well re- Beauty; Vibration; The Unseen ceived, many being comforted and up- World. lifted through her mediumship as message-bearer.

The music under the direction of Mrs. A. O. Haines of Manchester, N

H., gave good satisfaction.

The Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C, Comstock of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted. JOHN W. CLAY, Sec'y.

Sutton, N. H.

OF GREAT INTEREST.

"A Little Child Shall Lead Them." I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists-don't believe in spirit return. But here come

a surprise, and awakening of spirit On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?

But her aunt laughed and said 'You hush, you don't see your uncle for I don't, and he aint here." But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they won dered why she knew him. But on morning of the 18th they got a tele gram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now, if this is not spirit return, what is it? And to think no one saw him but the little child not three years old, and she knew it was he uncle, called him by name, and she had never seen him. It is just grand and will prove to them the truth of Spiritualism. The little children will lead us. MRS. T. J. NEWMAN. lead us.

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you, word and the Drafts cost you nothing. You can see that we coundn't afford to make such an offer if the Drafts didn't cure. Free Book explains how the Drafts cure and contains many grateful letters about the wonderful cures they have accomplished. Don't put it off, friends went to the train to wish him have accomplished. Don't put it off, "God speed." We are in hopes to but write to-day to Magic Food Draft Co., X038 Oliver Bldg., Jackson, Mich.



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From Dream to Vision of Life. As the title implies, it carries one rom the mortal to the immortal life; Full of spiritual thought.

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The motto of this book is, "Follow t, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward: Discerning the Future: The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

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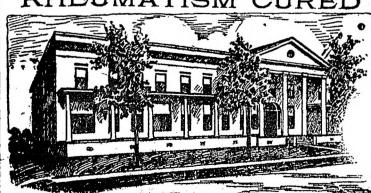
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Camp Chesterfield a Great Success.

The Indiana Spiritualists' 17th An- world. She did a noble work while nual Session at Camp Chesterfield is one of the "has beens," and I want to say, as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the beautiful, the lovely, and the grand, where Nature and art combine their efforts for a display of perfection, put in a better appearance than in the

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung out menacingly over Camp Chesterfield's fair name have faded into mists, and they salvation shines clearly through them, and this fact our arisen Mother Colby-Luther as a materialized spirit predicted with emphasis at the first seance given by Mrs. Mendenhall, in the ladder—the world-wide famous the beautiful language: "Chesterfield Mrs. Cora L. V. Richmond, who, ac-Camp was not born to die; it came

While speaking of mediums, must, to be exact, say that, though I had but little opportunity to visit personally the seances given by the numerous media present on grounds, other than Mrs. Mendenhall. I am justified in saving that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work

Lyceum Work .- In the years gone by the little folks had almost concluded that, as a conductor for Ahis branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Fesier, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein. Sister Fesler in every respect touching her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to

many hearts. Conference work also was voted a success this year at Camp Chesterfield, though perhaps modesty would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence. love and real heartfelt delight to be seen so uniformly manifest on so many dear faces.

But, to the culminating point. What shall I say of the array of talent brought into use to entitle Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1907? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith. of Anderson, being the first on the program after President O'Neill voiced the address of welcome.

He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker ever showed the need of being honest in dealing with the cause of Spiritualism, whether it be medium, speaker or investigator, Brother 'Tom" did the work.

Justice and fair play would demand a brief notice or synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit Brother E. W. Sprague requires no

recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and candor. Brother T. Grimshaw, of St. Louis, Mo., in his lectures on Genuine Me diumship and Its Important Uses in Studying Life's Philosophy and Religion, proved himself a masterly

teacher, under the control of the higher inspiring intelligences. Brother Harrison D. Barrett is known to the world, and here, as in all other localities, he did his work

Mrs. Henderson, of Indianapolis, did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself.
Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—

first lecture-from the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of under standing as the science of life in its practicabilities thus-the past, present and future of Spiritualism; other words, the Spiritualism of the World's Bibles; the spiritual concept of the marriage relation; and the Brotherhood of Man. On these the speaker displayed a wide range of biblical thought, psycho-physiological study, and the culmination of the spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of "New Thought," and is prepared to serve the people when and where needed if called upon. He and family members make a quartette equal to the

best on lecturing occasions. Call for Upon Natural Science, as Taught by teachings of the ancient Chinese phil-him and family.

Modern Masters of the Law." By coopher, who lived 551 years before him and family.

Mrs. Lillie—one of Nature's choicest

Brother Wilson Fritch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mediumship and the True Religion of Now. It is enough to say that his personal figure on the platform, together with his matchless oratory. holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved. Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the 'adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a befitting title. This beaueven are so thin that the light of tiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences. I come now to the top round in

> companied by her good husband as her reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celestial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects." as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought; and "The Uses and Modes of Co-operation of the Unseen Forces of the Universe" was, to put it mildly, sublimely grand. With her personality clad in her peculiar suitably-cut costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips voiced slowly, clearly and wisely her thought on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm-nay, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn before we can boast largely of our scholarship.

> Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs.-Richmond, there among the chosen savants of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs Cora L. V Richmond showed herself, as on all other occasions, to be master of the

> situation. Thine for Spiritualism and the Brother-Sisterhood of the human DR. J. H. MENDENHALL. Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE. I have stepped to the verge of the love-land shore,

Where life is so clear to me, Just stepped as close, dear ones, as I can. To tell what it is to be.

caught the inrush of the spirit zones As I sped from your sight away, And left you the poor, worn, broken shard That had served the little day.

But I that had been its tenant, freed From its close environment, Departed for another clime And on nobler life intent.

swept the blue to my glad surprise, At home almost anywhere, But sorrow's call, the voice of love, Brought me back the home to share

saw your tears fall like the rain. I gave you the hand of love, essayed to make you hear my voice, To tell you "I'm not above.

'Nor yet below; right here am I, In your midst, alert, alive; No death as yet has come to me, And I only cried, 'forgive'

For papa could have found the way, He should have sought for light For himself and you, and left you

there In the midst of sorrow's night.

But listen now.dear ones, I call Acress the lessening tide, And bid you seek the truer way That I have found and tried.

There's no such thing as death, Has never yet been known-Nor sleeping either—spirit sleep? Why should you then bemoan?

am but in advance of you; My work goes on the same; care for all—but oh, the ways! These grand attention claim.

Think of me, then, as knowing still The ways you daily go, And think, too, that it makes me proud

To have you love me so. I'll watch to help you everywhere, I'll heed your slightest call,

I'll learn to teach you all. Come closer, then, at eventide; Papa will list' for you, Will seek to guide the every though To higher ways and true. MRS. M. A. CONGDON.

Portland, Ore.

"Harmonics of Evolution. The Philosophy of individual life. Based Upon Natural Science of The Philosophy of Individual life. Based The Philosophy of Individual Mrs. Lillie—one of Nature's choicest Florence Huntley. A work of deep the Christian Era, and whose wise blooms.—hh, what shall I say of her? thought, carrying the principles of precepts have left a lasting impress-of the West to the control of the control of the west to the control of th of the West, but the Lillie of the cloth, \$2.

MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1862, Andrew Jack-

son Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation than the process of th tion takes effect January 1, 1863, and we should conduct Progressive Sunday meetings, as the movement will mark an important epoch. Hon. John W. Edmunds, Ralph Glover, M. D., Henry J. Newton, Charles Part-ridge, P. E. Farnsworth, Warren Sumner Barlow and myself, and a host of others concurred in the movement. and on Sunday, January 4, 1863, Meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 30, 1907; the last season at Elk Hall, Majestic Bldg., 8th ave and 59th street, was eminently successful. Mrs. May A. Newton is president, of the First Association of Spiritualists. Mrs. Margaret Gaule Reidinger, a remarkable psychic, has given earnest attention to the welfare of said society for the past 9 years, and her husband, August Reidinger, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spirit-ualism. Mr. Reidinger has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15: TITUS MERRITT. New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart,

Indiana. For three days the gifted speaker and psychic, Will J. Erwood, has min-istered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost thinkers and leaders of the day.

His many messages were splendid and all recognized as being absolutely correct. Every moment of his ime was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meet-

The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain days or two weeks, but owing to pre-dous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms makes life much sweeter and better. In every department of his work he has given excellent satisfaction, and one has said: There are no words too beautiful to

of him who's gone for but a day, Beyond our plane of sense and sight. He can never go beyond the influence or out of reach of the good wishes and kindly thoughts the friends here send to him, and when he finds another opportunity to return, a cordial welcome awaits him. We invoke the angels' blessing on splendid worker, and know they linger very near him in his ministry. J. A. BRUET.

Elkhart, Ind.

The N. S. A. Convention. To the Editor: -Back again to dear

old home, both feeling fine this beautiful September morn while the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts. I have been trying to secure special

rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, \$22.25; from Peru, \$19.70; from Muncle, \$18.50; from Indianapolis, \$19.25. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond; and back home over the most picturesque route. Arrange-ments can be made whereby we can go in a body and meet in Cinciunati. The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting by writing Mrs. Carrie Mong, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 896 Turner avenue, Chicago, or Mrs Woolsey, 127 West 16th street, Indianapolis, Ind.
To give you a description of this

trip is impossible; it is a delightful

I want to see some protection made for honest mediums wherever they may go. I want to see the frauds

W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall. 135 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this

coming winter. Get together, go to Washington make this convention the largest and best attended convention the National has ever had. Go prepared to work for its good, and assist those who have spent years in making it what

to-day.
MRS. MARTHA WOOLSEY. 127 West 16th street, Indianapolis, Ind.

"Life and Moral Axioms of Con-

Science of the Soul.

In The Progressive Thinker of June | Word, a substance was generated that 22 will bessoundgan address by Geo. Lewis, A. M., upon the above title, which shows an almost exhaustive research and a keen, criticising appreciation of what he found in the records of science, and the opinions of scientists and students of the occult as well, and finally concludes with this statement:
"The soul is an eternal and un-

created entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it."

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, "The Soul in Its Human Embodiments," which was given in lessons to private classes some forty years ago, and purported to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part, with this statement:

"Soul is an eternal, immortal, finite entity, uncreated; in essences like unto God; therefore all souls have had, and will have, being forever. God and the souls in the universe constitute all the consciousness of the universe. "God is the Infiniverse, and the

universe is that which God expresses. "There is never any change in the relationship between the soul and God; the soul is always finite, God it belongs. is always infinite,

"The Delty pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all that I have ever seen emanating from her con-trol since, none has seemed to come from so high a source as that book: and still it has never seemed to be all required to establish a perfect ununderstanding of the entity called 'soul." There is no reason given why it should desire to embody in habilaments of earth, nor what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the value it will all be to God.

Now in accordance with the few glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in

regards.

If God is infinite and fills the infiniverse, which contains all universes and systems of universes and all be-yond, then He, They, It, is ALL, and has no negative, there being nothing beside Him, which, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite! One glimpse I caught showed me

that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other as the vibrative energy in one is to the same energy in the other. This let me to question the source of this vibrative energy, and on entering the silence I saw that before creation all substance was held in INFINITE vibrative energy: was and is held in the potency of the Infiniverse, THE INFINITE! Before Creation the Infinite held in potency has been externalized as expressions ful a convention as we ever held. -manifestations—of the Infinite.
"HOW?" do we ask? One way was shown to me through SOUL ILLUMI- terest manifested in the deliberations NATION. It was shown that John, the of the convention was very gratifying, beloved disciple upon whose bosom the Some of the fraternal societies sent Master rested his weary head, caught delegates who were most cordially the true version when he said, "In received, and whose remarks on their the beginning was the Word, and the line of work were greatly appreciated. Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was alists, Prof. W. M. Lockwood of not anything made that was made."

Evidently, in the realm of being, where ALL is uncreate, The Infinite determined MANIFESTATION SHALL BE, and it was shown that the first move in that direction was the first move in that direction was a DIVISION in the elements of infinity. Under His fiat the powerwielding elements separated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifestations He had determined should be. But this Word was positive creative Spirit, and polaric force having been determined as the law of manifestation; there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the Infinite, the vibration of which was slowed down to absolute inertia -congealed! and thus becoming the basis of universal manifestation: hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathe matical point endowed with perfect became positive and the other negative, thus clasping each to each and thus demonstrating that "LOVE is the delegate to attend the N. S. the fulfillment of the law," and point in Washington, D. C., next month ing the way of aggregation, concentration and combination, resulting in what is termed "CREATION."

It was also shown that in a general way evolution is true, evolving the involved energy and idention placed within the clasping atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which mere material, enimal, physical organizations could not go. A new de-parture begine necessary in order that progress could be maintained as had been decreed at the beginning. At this crisis came the response from the Infinite to the Word "Let us make man in our image, after our likeness," etc., and there proceeded from the innermost of the Infinite His Divinity, polarized to cor-

separated each dual-entity from all the rest, and ALL from the Infinite and from themselves: thus were the soul-entities individualized in Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems: thus it will be seen that ALL the souls to be embodied on any planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself, in germ, except INFINITY. There can be but one Infinite! All that is has life, breath,

form and being in Him. Thus it is plainly seen that in QUALITY all souls are alike and like unto God and are in very deed His children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiments or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form below the human, after the inauguration of the human on the planet, and that IT was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where

It will also be observed that the NECESSIT of the many embodiments of the soul is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further-be observed that it pleasure of the Infinite to see Himself glassed in every class of human form from the bushman to the archangelic

form in heaven. Again, this view of the science of soul gives immortality per se, for as a divine principle, holding an eternal past, naught but an eternal future can be predicted; hence Mr. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and thisfurther and more definite version of | mained with us. the science of soul is true to me because it came on the lines of soul illumination, which carries within itself the evidences and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest, holiest truth that has ever been presented by The All-Father to his children for them to discover each for himself, and that sooner or later there will come an impulse to each soul to solve the problem which it needs must obey; but if there is any higher, holler solution extant I would like to see it, for I am only a searcher after God's Holy Truth.

E. R. ROCKWOOD. Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION. Tenth Annual Convention of Spiritualists.

all that manifestation, through power, just closed its tenth annual convenexpresses in universes; hence ALL tion, and we are pleased to know that is palpable to sense perception that it was as harmonious and force-There was a large attendance of

delegates and visitors, and the in-We were favored with the assistance and lectures of two of the promnent workers in the ranks of Spirit-Harlow of Columbus, Ohio. Miss

Harlow will speak for the State Association during the month of Septem-State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meetings a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial whenever he comes to us again.

An innovation, inaugurated this or messages from the evening meetings, and while some were disappointed, the majority of those attending expressed their approbation of the change, and doubtless this plan will be continued in the future and the messages confined to the after-

noon meetings.
Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unani-mously re-elected, and were given a very vigorous Chautauqua salute. Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-President; F. E. Irvine was also re-electresistance, but capable of taking on ed Secretary; Mr. P. J. Samson is the polaric conditions; hence, under the new treasurer, and Asa Talcott, C. P. action of the Word, one side of each Follett, H. Hegdahl and G. W. Bush

President Maxwell was elected as the delegate to attend the N. S. A. Greetings were received from Mrs. Elizabeth Schauss, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association, Chicago, Ill.; Mary T. Longley, Secrertary N. S. A., Washington, D. C.; George H. Brooks, President Wisconsin State Association, Milwaukee, Wis.; George W. Kates, Cheyney Pa.; California State Association, Santa

Barbara, Cal. Financially the convention just closed was a success, as all present responded liberally to make it so and in behalf of the State Association take this method of publicly thanking all who assisted.

F. E. IRVINE. 901 Hastings ave., St. Raul, Minn.

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John W. Ring in Galveston, Texas. To the Editor:-Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him

welcome.
On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a few hours with him, and to show their love and appreciation of one who was our speaker for ten years, and labored so untiringly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named here in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago ..

On Sunday night Mr. Ring deliv ered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the paims ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us." caused us all sadness after it was over, and when the word 'Good-Bye" was said, many left the Temple with tears in their eyes. When he left on Monday many of his friends went to the train to wish him 'God speed." We are in hopes to have him for our speaker in another year.

Mr. and Mrs. Noves will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper A TRUE FRIEND.

Sunance Lake Camp, N. H. The thirteenth annual Spiritualist samp meeting of Sunapee Lake, N. H., closed on Sunday, September 1,

The officers and members agreeing that this season has been the most successful and most productive of good for all for many past.

The season opened on August 4 with Mrs. Emma B. Smith of Lawrence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent and her genial manner won for her the love of those who gathered. Dr. Edgar W. Emerson of Manchester, N. H., followed, and never has his work been better among us; par excellence, expresses it best for the week he re-

Then came Mr. and Mrs. George W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories, for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly com-

mended.
Mrs Martha A. Whitehead of Mehuen. Mass., also served us twice giving two excellent lectures followed ov messages; the light of her counenance is proof positive of the spirtual illumination that is hers. Mr. Thomas Burnee of Sutton, N.

I., gave two lectures of superior quality, and Mrs. Kate R. Stiles of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a me-Mrs. A. M. Warren of Manchester,

N. H., held the extra evening scances in the hall, her work being well re-To the Editor:—The State Spirit- ceived, many being comforted and upualists' Association of Minnesota, has lifted through her mediumship as a ceived, many being comforted and upmessage-bearer

Mrs. A. O. Haines of Manchester, N. H., gave good satisfaction. The Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C, Comstock

of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted. JOHN W. CLAY, Sec'y. Sutton, N. H.

OF GREAT INTEREST. A Little Child Shall Lead Them.

I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists-don't believe in spirit return. But here comes a surprise, and awakening of spirit return.

On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?

But her aunt laughed and said 'You hush, you don't see your uncle, for I don't, and he aint here." But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they wondered why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now, if this is not spirit return, what is it? And to think no one saw him but the little child not three years old, and she knew it was her uncle, called him by name, and she had never seen him. It is just grand, and will prove to them the truth of Spiritualism. The little children will lead us. MRS. T. J. NEWMAN.

'Albuquerque, N. Mex.

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rom the mortal to the immortal life; Full of spiritual thought. The Outlook Beautiful. Contents: The Delusion of Death: Realizing the Ideal; Friendship as a Divine Revelation: The Ethereal World; The Supreme Purpose of Je-

Moment May Dawn on any Hour; The Life Radiant.

sus; An Inward Stillness; The Miracle

The motto of this book is, "Follow t, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the

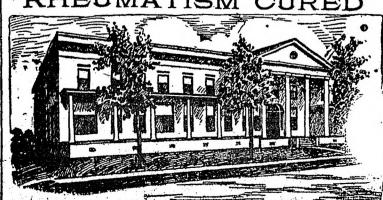
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LETTER FROM MR. RING. The Debate at Hedrick, Okla.

The debate at Hedrick. Okla.. be ginning August 20 and lasting six days, is a thing of the past. It was stenographically reported and will be printed. Mr. Ernst, Hedrick, Okla.

has charge of publication.
"Resolved, That the fundamental principles of Modern Spiritualism are Identical ath the spiritual basis of the religion of Jesus Christ, pled the first three days, and J. W. Schism, Christian Evangelist, for Texas, denied.

Resolved, That the scriptures teach that spiritual gifts such as are recorded in the scriptures, were discontinued with the close of the Apostolic Age." This Mr. Schism affirmed.

Aside from old personal attacks, such as "works of the devil" and "free love" and doctrinal harangue, little was advanced by the Evangelist. In a quiet, and I trust to the inspiring influences, capable manner the clean, pure Spiritualism was presented until members of various denominations expressed themselves as favorably impressed. The book will determine the worth of the debate.

Alternate nights Mr. Schism held "church service," and every alternate night Mr. Ring delivered an address on Spiritualism. The only night that the weather was not ideal was Mr. Schism's night, after he had an nounced "the Lord willing, we will hold divine worship."

most delightful Sunday was spent at the Spiritualist Temple, Galveston, Tex., September 1, with many dear, true and tried friends. My reception was most cordial, and farewell reluctant, for I most pleasantly recall the year spent in the oleander city by the sea. While there, named the baby daughter (Margaret Elizabeth) of Mr. and Mrs. William Parr, whom I married one and a half years

the work in Galveston, October 1. September 3, 4 and 5 was spent in Oklahoma City, where the First Annual State Convention was held. Mrs. Alice Baker, State Missionary; her son, Milton Baker, Mrs. Thorp, pastor of the Oklahoma City Society Max Hoffman, and "yours truly" were speakers and mediums. Large crowds attended the meetings. Max Hoffman remained for Sunday the

8th, and held a big meeting.

I am making a few calls along on my way to Shelbyville, Ind., R. R. 12, which is my permanent address, although I return to San Diego, Cal. November 1 for probably five months. JOHN W. RING.

Ladies' Bazaar Society of Camp Chesterfield.

Camp Chesterfield held its annual convention on August 29, and elected officers for the ensuing year, as fol-Mrs. M. W. Brown, of Cambridge City, Ind., for president; vicepresident, Mrs. Park McKee, of Pittsburg, Pa.; secretary, Mrs. F. C. Moore, of Anderson, Ind; treasurer, Mrs. Calla Powell, of Hartford City,

The society is in a flourishing, conto the Camp Association; also intend to paint the Colby-Luther Cottage this fall, and will still have a nice little "nest egg" in the treasury. Much credit is due to retiring officers, and we hope those who have been chosen of take their places will

fill the positions as well as did their The ladies in convention passed the

following resolutions:
Resolved, That in the transition of Mrs. Adelia Dowell to a higher life, the Ladies. Bazaar Society of church. Camp Chesterfield desire to pay tribto her memory by expressing their appreciation of her excellent service as secretary during many years, and her capable and efficient management of "Luther Memorial Mrs. Dowell was careful and courteous with guests and patrons. Not only were the material loved sleep." interests of the Bazaar increased by her suggestions and guidance, but the object and sentiment for which were always kept in view, and to the memory of never tiring in her efforts to promote and uplift the cause of Spiritualism. MRS. MARY C. JACOBS,

Retiring President MRS. FLORA H. MILLSPAUGH MRS. CARRIE MONG. MRS. F. C. MOORE, Secretary, Anderson, Ind.

No Omnipotence or Infinite Intelli-

gence. If God is omnipotent he must be the author of all things-the evil as well as the good. He is therefore responsible for all that is. As such a being can neither make mistakes or permit interference with his designs, everything must be as he wishes it to be good, all the pain and all the joy are but a part of his plan. He can not create an instrument through which to work his purpose and shift his responsibility to his agent. He cannot create a being with the qualities essential to the execution of his plan and justinated the crime of a fallen humanity -a humanity so defectively constitutsuffer and die an ignominious and agonizing death, when, possessing all power, he could as easily have arranged otherwise-could as easily have created all things perfect. Then there could have been no sin, no need

all in all, if he is the author of all things, of evil, of pain, of grief, of fear and of death, when he had the power as claimed, the personification of love to his credit if he did not.

JEPTHA G. DUNLAP. San Jose, Cal.

"Religious and Theological Works of Thomas Paine," contains his cele-brated "Age of Reason," and a number of letters and discourses on religlous and theological subjects. ... Cloth Nading, 420 pages. Price \$1.

A Typical Spiritual Sermon.

Hoyt, at Arkansas City, Kansas.

I would not for one moment add to your grief by a multitude of words; but upon occasions like this, when the heart is overcharged with its burden of sorrow, if some word of comfort may be uttered, if some ray of light and hope may be made to penetrate the gloom that surrounds so many of us, it is well. This life of ours, so strange and filled with its numberless experiences, has been only partially understood; and standing over against this mystery of life is this other mystery: that change that comes

No school of science has ever yet been able to analyze the matter of life; neither have they been able to tell us what this mysterious change is. This life which we have entered, with its trials, its joys and sorrows, is at the best but a narrow vale strewn on either side with flowers whose beauty and fragrance fill all the air, where the rippling waters of life's joys and comforts seem their happiest, and the night.

Those who are unlearned have tried to pierce the heights of the two eternities, between whose sum- harmonious chorus when all the sons of God vied mits this vale extends; and they in their anguish with the morning stars in peans of gladness to the have tried in vain to reach these heights; and in Creator and Giver of life. I pray you do not let their anguish have cried aloud, but the only answer | man's inhumanity to man break up the sweet and is the mocking echo of their cry. But there are tender harmony of your associated lives. Do not those who in the conservatory of wisdom, in the let the cruel formulations of a crude and childish temple of life, have come to the point where the age so jar the beautiful instrument of hope and soulful lesson of joy flashes across life's highway; trust as to produce inharmony in the soulful chofor in this night of death "hope sees a glittering rus of the universe. I pray you, let the doubter star, and listening love can hear the rustle of a doubt; let the stereotyped creedmonger cleave to wing." Yet somehow so many of us stand uncom- his creed; but let the untrammeled children of the forted, and wonder if this is the end. They do not All-Father trust and be not afraid. Our loved one know. But one thing is sure, and that is, so sure has gone out from among us into the blessed mysteas God is God, and so sure as life is life, this is ries of the hitherto unknown. She was good and not the end. I have chosen a few words which I true to all her obligations, and her demise brings trust will comfort the broken-hearted and tend to no doubt, no misgivings; for when the lightning lift us up to higher living.

"He Giveth His Beloved Sleep."

We are all members of a common community. The experiences of your life are the experiences of revere the character of Christ, whatever he was. We concede that he was loving, true, and good. To foldition, many new members being added to the ranks. They voted \$75 low him is to be a Christian. True Christianity reaches down to lift up, but never reaches up to pull down. A true Christian never sits in judgment upon anyone. A true Christian never condemns. It is the province of the true Christian to sympathize, to pity, to perform good deeds, but a true Christian never sits in judgment-no, never, nor never will. A Christian is more than simply a member of some church; he is charitable in all things. Chris- not by what we profess to be; not even by the best tianity is not the monopoly of any church, any that is in us, but by what we all desire to be. When more than the being of God is the monopoly of the

> So in exemplification of the truest christianity we are here to-day to pay our tribute of respect to a beloved daughter, wife, mother, and a loving companion, who has journeyed with us, but who has grown weary and has laid the burden of life down and sought those bowers where "He giveth his be-

silence from the unreplying dead, what can I say the memorial cottage was founded to you in this hour of the heart's acutest pain, which shall cause the star of hope to brilliantly glimmer through the tears which are silently falling: which shall paint the bow of peace above the into Nature, and through air, moisture, soil, vegeclouds of pain and unrest.

I see before me a beaten track, worn smooth by the constant marching of funeral trains which have gone this way for hundreds and thousands of years. Along all this beaten highway I see crumbling pillars-shattered monuments of earth's persistent dissolution. I see garlands of flowers whose glory has departed, whose colors have faded, whose perfume has expired, strewn ruthlessly among the graves where love lies prone, disconsolately weeping. I see trembling hands trying to press back the anguish of riven hearts. Here tears are falling from eyes vainly looking for joys which have long perand therefore all the sin and all the ished, for hopes crushed and dying upon the grave where love has traced her dearest treasures. Above this highway a dark image with folded pinions for is the all-pervading, all-permeating, all-wise, allever hovers. They say his name is death; and with ever flowing tears of sadness he has laid the dark mantle of unspeakable despair upon the sweetest morning and dwell in the uttermost parts of the and truest lives the world ever saw. Why should sea, lo! God is there; if I make my bed in hell, lo! ly punish that being for what he is and truest lives the world ever saw. Why should and what he does. Were he omnipo- I follow this beaten highway and unutterable sadtent and good he could not have originess? Why should anyone be compelled, in the hour where love is there is happiness. So when he of supremest need, to desolately wander among the "breathed" into man, it was the Divine copulation graves of the superstitious past? In this hour when ture of this plan the additional cruelty only the touch of tenderness should encircle the spirit. That is, impregnated humanity with Divinity, of sending his son into the world to throbbing brow, when only the evangel of peace making humanity as much his child as can be conshould drop from his outspread pinions the sweet ceived through the natural laws of gensanguinity. benisons of undying hope, why should we conjure This fact was what led Paul to declare "One God from the moss-grown tombs of the past the glibber- and Father for all, who is in all and through all." ing skeleton of a cruel dogmatism? Why continue "For of him and through him and to him are all of redemption, no need of a Christ to lacerate the hearts already bleeding from the things." Nothing can separate us from the loved If this omnipotent being is wounds which death has made? Why persistently of life. "For I am persuaded that neither death turn away from the golden-fringed glory of the nor life, nor angels, nor principalities,"nor bowers, morning to seek the sombre shades of the stormy nor things present, nor things to come, nor height, to make it all joy and pain, he is not, night? As I stand upon the threshold of this cen- nor depth, nor any other creature shall be able to tury-beaten highway of earth's demise, I see a separate us from the love of God." 1 and goodness, nor is he a being who divergent highway. There are faded garlands, it So let us be ready to meet the loved who lifeve preshould he adored and worshined. It is safe to say that such an entity is true, but all the pathway is strewn with living, ceded us to the land where no sorrow comes, and such an infinite intelligence does not blooming flowers. There are crumbling pillars, it where they shall no more say, "I am, sick." exist, and if he did it would be greatly is true, but upon either side there are conservatories us make that preparation that shall usher us with

"Continuity of Life a Cosmic

Truth.". By Prof. Wm. M. Lockwood.

Delivered by C. L. Rogers, a Clergyman of Hutch- his eyes beam with ever watchful love; his wings inson, Kansas, at the Funeral of Mrs. Ella Ger- forever distill the aroma of ever gracious peace. trude Turner, daughter of Mr. and Mrs. E. J. Bowers are here in which "He giveth his beloved sleep."

This divergent highway converges with the gloomy highway where all the highways of life intersect in the streets of gold. Then let the heart which has grown callous with the bigotry of fear, propel its midnight car along this track of the forgotten centuries; we will take the road surveyed by Infinite love, cheered and made beautiful by the undying presence of everlasting hope. Let no sombre robes or chill of doubt distract you or make you tremble. Let not the despairing cry that death ends all, in anywise disturb your faltering faith. "There is no death." It is true the rose may cast its petals, but only to spring forth again in a most luxuriant beauty. The sun may fade from heaven, but in the roseate robes of the morning he comes forth in renewed splendor and glory. The stars go down only to shine upon a fairer shore.

"There is no death. What seems so is transition." Nature, whose laboratory stands wide open to all around you, cries aloud in all her voices that "there is no death." What we call death is only absorpwhere the songs of birds make glad music all the tion of life, the assimilation of elements. From the day, and gladness gives to all the quiet shadows of lowest clod by the roadside, up to the towering form of inspired and inspiring genius, the sweet song of life's unbroken continuance vibrates like the stroke of inevitable law smote her, it was the sweet spirit of rest which kissed her eyelids to the rich repose of dreamless sleep. Why should I hurl thunderbolts at this sleeping clay? Because she was smiling and gracious in her communion with her all. No matter what may be the trend of our lives, friends and neighbors? Because her heart answered we are drawing from the same fountain. We are to the cry of sorow and distress? You do not forexercising upon the same broad plain. Your life get how you used to linger in the serenity of her and mine are from the same source, and whatever kindly nature. Shall she be condemned for all it is, it never had a beginning, and hence can never these? If so, I do pray that my lot may be with end. Life is an active entity of God himself, and one so kind and true. She was not perfect; who that which is of God must be endless. In referring is? But think you that "Those upon whom the to God, I do not mean a personage sitting in frosty holiness above the tumult of the Universe, from all them that dwell at Jerusalem?" Whatever the whose decree there is no appeal, but I do refer to results of this life, the other will certainly be betthat which abides in all of us. Most of us claim to ter. Since God is God, and infinite in all his attribe Christian men and women; we claim to love and butes and perfections, infinite good must finally triumph over every form of evil. It was for love of such as these, of you, of all that brought the revelation of the unassuming prophet of Nazareth to the world. Justice and mercy meet together in the bosom of the eternal; and the arbitration of these divine forces shall regulate all the hard circumstances of this short life.

Wherever man strives to live up to the best there is in him, there need be no fears as to his future. We are not going to be judged by what we are; you understand the limitations of our human natures, and the weakness of the flesh, it is exceedingly diffi-

cult for us to be what we would be. So in this change which comes to us all, we simply pass through the low corridor of so-called death into the larger universe of development. I believe that the word "death" should be stricken from human language and the word "change" substituted. The scientist tells us that the tissues and material of the body pass out into nature every seven years. As we bend above these silent graves, mute in I was here forty, fifty years ago, but this body was not. Nature with gentle fingers has gathered up the used fragments and restored them again to their constituents in Nature. So in this peculiar change, the decaying fragments of the body are thrown but tation, it again returns to the various forms of life; but the spirit-the freed spirit-passes into the deathless clime, and frequently comes to us to cheer and guide us. This dear one was cheered by the presence of the loved who had gone before, and came with light and joy to bear her company from the shattered gardens of this narow sphere to bloom forever in the garden of the bright Summer Land. How frequently I am told that this faith will do to live by, but it will never do to die by, forgetting that every man must die by the life he has

lived.

As to our relations to the Infinite, we read that in the beginning God breathed into man the breath of life. God did this. Who is God? I think he powerful, beneficent force in the universe, everywhere diffused, for, "If I take the wings of the God is there." Where God is there is love, and of the Spirit with the material. He inspirited the

where everlasting love abides. An angel wings his joy into the homes which are being prepared for way above the highway, but his name is not death; us over there.

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A MESSAGE TO THE SEER, DR

To Andrew Jackson Davis, from Spirit Henry C. Wright, through the Mediumship of Eva A. Cassell.

My thoughts, and also those of hosts of workers on this side of eternity, have been going out to youas a cheer, as a blessing, for the great work you have done in the past and are doing to-day. Many questions have you asked, and sought the answer, like all honest souls who seek the wherefore of the trend of things. Many times have your yearnings reached those in spirit life who have responded gladly along the telepathic route with messages of love and peace. We bring you tributes of affection and appreciation to-day for the great work, which could only be given you in the morning of your life, and at a time when the best results were assured, the events of which you will fully understand when you pass into the spiritual spheres. The veil will be rent aside and you will understand. Just as souls are born purposely to receive spiritual truths, so also were you born to be the prophet of that earlier dispensation. It is true that some mortals are led to each other in wedlock for the one mission of gestating a Christ, teacher, a reformer; often, their mission done, the parents drift apart in life.

There are spirit hands to-day, brother, who place the crown of laurel upon your brow, crying, "Hothe so-called "New Thought," may date the cult not in this twentieth century, but fifty years back in the last one, to the time when you first preached, in plain English, "A human soul gains nothing by FIGHTING the conditions of evil. Let it alone-go straight over the evil to that condition which is good."

The doctrine of non-resistance-the greatest teaching ever given to mankind-was taught by you over fifty years ago. Some day you shall be hold, with your spiritual eye, the influence your thought has made on the lives in this century; some day you shall behold the filaments of infinite truths of to-day, reaching far back to the time and place where you first spoke to the multitudes. Each thought, each word, has come a-down these scores of years and borne fruit. There never has been a time when you or the word of God you preached has lain dormant; it has been the leavening power for fifty years among the world's people.

This is a glorious age, brother, and

though the spiritual faith seems a

little dulled in brilliancy, yet fear not, good friends, it has done a won-

derful work for humanity; it is a continual leavening force in the affairs of humanity, though it may not be accepted as Spiritualism, distinctively; but why should we care? Titles, names, cognomens, count for very little in the world's growth; development, human unfoldment, is the proof. To many classes of people the spiritual faith would be ever unaccepted-in fact, repudiated. The wise souls or angels who ever have the growth of humanity in charge must seek other methods of progress and raise up apostles of newer faiths to give the needed teaching, in newer guises, perhaps; but the bottom plank s there-the unfoldment of the spiritual man on earth, to fit him for the continuity of life beyond-for eternal progression in the spheres beyond. It is possible that Spiritualism, as you know it to-day, may be later on merged into another form, and under another name, which will prove more acceptable to certain minds on earth it is desirous of reaching to-day. The world moves ever on and civilization marches with it. Religions have their day, are thrown aside, and progressed nations never take them up again-in that form; it must be under a higher form, a form that will answer to the new growth of humanity. Spiritualism under a higher form and name would simply prove that, instead of remaining still-stagnating-it had kept pace with progression and unfolded into higher altitudes, since all things change, to grow nobler and better Spiritualism has done superhuman work in freeing man from the shackles of superstition, and it will still march boldly on, in other forms, freeing the spiritual man from errors of the past, leaving him at liberty to unfold his own divine powers as an immortal soul. And when I look abroad over the earth I am filled with joy; this is an era of soul, an epoch human love and brotherhood where all men will combine to lift each other out from the depths of labor and suffering, up to the heights

of despondency and gloom to more harmonious planes of existence. I turn now to man's helpmeet, the dearly beloved for whom I travailed on earth, and sought more peaceful, appreciative walks of life, Woman. tears of anguish does she bring forth her young, asking mutely for the help that never seems to come. With her I stood for years and strove with my weak arm to bear her up to the planes of a higher, a nobler comprehension by the world of men. She cannot procreate, alone, a race of gods to rule over and bless the earth instead of human mongrels to curse. Man must, in time, come to understand her more fully, and give her her rightful position—as the crown of creation, the superior of her species Evolution unerringly points to Wo man as the most highly endowed and unfolded of all created forms. Darwinism and Evolution teaches that what appears last in the scale of species is the highest of all, and since the creation or advent of Woman, no other species have been created! Woman should be given her rightful position before the world, and Man should give her the best conditions for gestating the human being. Oh! my soul longs to enfold the

of peace and love. Yes, man is slowly

extricating himself from the slought

is ever for its good. Now, as ever, I stand ready to point the way up ward to the world of men seeking the light. 'Nay, as ever, my word of cheer is for the weary wayfare who drops out in the struggle of the survival of the fittest, and I say, "Rise up, brother; take fresh courage and try again. The heavens are pregnant with mercy, and unseen angels are opening the avenues to peace and plenty. The time will come when sorrow will be no more; when joy

OKLAHOMA SPIRITUALISTS.

Condensed Report of the Annual Con vention of the O. S. S. A.

The First Annual-Convention of the Oklahoma Spiritualists' Associa-tion, which convened in Oklahoma Okla., September 3, 4 and 5 at the K. of P. hall, was called to order on the morning of September 3 by the vice-president, Mr. G. G Lee, of Roosevelt, Okla., the president, Mr. Simmons, being unable to attend, being in Colorado at the time. The convention proceeded in the regular order of business, the different committees were appointed attended to their work with zeal. The president's, secretary-treasurer's and the State missionary's re ports were read and accepted, and being quite lengthy documents we are unable to cite them. All the reports of the officers to the convention showed plainly the beneficial effect of organization upon the member and societies in the new State, and certainly were interesting from many points. According to the repormade by the State mislonary, Mrs. A Baker, we have three chartered so cieties as a result of the first year's work, viz.: Oklahoma City, Lawton and Perry, besides a goodly number of individual memberships. As all beginnings, as a rule, have been comparatively small, we can never-theless feel proud of the results achieved through the earnest efforts of the missionary and the State officers, in an entirely new field.

On the third day of the convention the same proceeded to the election for the ensuing year officers which resulted as follows: Lee, of Roosevelt, Okla., president; J. F. Piercy, of Meeker, Okla., vicepresident; Frank Anlauf. of Oklanoma City, scretary; Mrs. G. H Beebe, of Oklahoma City, treasurer Trustees: Dr. A. Bolston, Oklahoma City; Dr. L. Stansbury, Wells, Okla.; R. G. Lee, Hedrick, Okla.; E. T. Oden, Perry, Okla.; M. Parmenter, Lawton, Okla.

A vote of thanks was extended to all the old members of the board, also to the State missionary, for their faithful and unselfish work in behalf of the cause during the last year It'was also unanimously resolved to hold next year's convention in Lawton, Okla., in the second week

of September, 1908.
In conclusion I want to say that the convention was honored by the presence of Mr. John W. Ring and Max Hoffman, two well-known and highly appreciated talents, who certainly did their best to make this convention a sucess, giving us some helpful advice and presenting philosophy and phenomena to the soulhungry public in a most acceptable manner: not to forget our worthy State misionary, Mrs. A. Baker, and her son Milton, who also contributed liberally to the feast spread before

with their pastor, Mrs. S. E. G. Thorp at their head, vied with each other in doing delegates and visitors homage, and it was largely due to that the convention took more the aspect of a family reunion than a mere business affair.

The members of the local society.

And now, every Spiritualist in Oklahoma to the work, so that next F. ANLAUF, State Sec'y O. S. S. A.

Oklahoma City, R. F. D. 2.

WHITE SAVAGES IN AFRICA.

The First White Folks Were Africans. The first white folks were the Africans—so the wise folks say. How many have heard of the white race of the Atlas mountains in Morocco? Its people have features have features like ours and some of them have blue eyes and red hair. Many have rosy skins and complexions so fair that if dressed in European clothes they would not be out of place in New York or Paris. Others are darker from their admixture with the Arabs and Moors. This race is scattered through the mighty mountains of northwestern Africa. It is composed of the Berbers and Kabyles, who are numbered by millions and are found everywhere around those hills. The Berbers are the oldest white race on record. They are supposed to have come from southern Europe, but if so it was when Europe was savage, eating with its fingers and sleeping on the skins of wild beasts in the forests. The Berbers were there when Athens was in its infancy and when Rome was yet to be born. There are records in the Egyptian temples dating as far back as 1,000 years before Christ which sneak of them as having rosy cheeks. blue eyes and red hair. dried specimen of one in the Brit-

and comfort and prosperity will rule

ish museum. JOHN A. HOWLAND.

on earth. To workers and mediums everywhere I say, yet a little more labor in the vineyard and the way will open to other forms of thought, needing teachers to promulgate spiritual truths. Have your lamps ready, filled With the oil of advance and reform along spiritual ways. The spirit of Truth is being poured over the inhabitants of earth to-day and apostles will be needed to work in the vineyard. All right-thinking men and women should send forth their kindest thought to bless and sustain these workers. I thank them and for the good word spoken to my charge and pupil; my deep gratitude to Brother Plerpont and his faithful co-worker on the mortal side, for their kindly interest and assistance in her unfoldment: for their words of cheer and encouragement when all seemed dark and fraught with gloom. I feel thankful for every kind word given to a struggling soul of earth who needs your help and compassion, for there are many. Angel hosts draw near to sustain, and mortals should help in the good work by noble efforts agonizing humanity. My best thought | to lighten the burdens of these struggling ones. My heart goes out to you all, my best aspirations for your loys, your delights and your welfares My interest still centers in human kind, and now and always shall I work for their unfoldment.

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lation. Etc.



From the great city or New York where scientists and investigators are eagerly watching the progress of in-ventions and spending millions of dolventions and spending millions of dol-lars in the perfection of methods by which the masses may be benefited, comes the startling announcement that Professor Albert Postel, the great As-trologer, has perfected a system by which he can foretell the principal events of a life, forewarn people of dan-ger, point out the road to success and explain the cause of failure in so many lives.

lives.
The Professor says that he can ex-The Professor says that he can explain who your enemies are, tell you those persons in whom you can place confidence and from whom you may expect favors, name your lucky days, tell you what piffalls to avoid, what opportunities to grash, advise you about your business and how to improve your condition physically, financially and socially. His method is unlike that of any other astrologer, and from the expressions of gratifude contained in the many thankful letters from his patrons, it is evident that much good is being accomplished by his work. The following are samples of the letters received by Professor Postel, and go far toward showing that his Life Horoscopes are not only accurate, but are prepared with a view to guiding and benefiting those who apply to him for counsel.

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Effa M. Tryon writes "You are certainly the most wonderful astrologer living. Every one of your predictions came true"

Mr. Broad, real estate agent of Brandon, Can., in a recent letter to Mr. Postel, says "My horoscope is the best instrument of guidance that I have ever had put in my hands. I would not take a hundred dollars for the information you have given me." take a hundred dollars for the information you have given me."

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Horne, reads as follows: "I followed
your advice and succeeded in securing
a position at a much higher salary than
I anticipated. I consider the horoscops
worth hundreds of dollars to me."
Charts and dials of strange design
surround the Professor in his daily work
of answering the correspondents and

charts and dials of strange design surround the Professor in his daily work of answering the correspondents and sending out readings to people in all parts of the world. From a glance at the features of Professor Postel, 'tis clear to be seen that he is a man who has a kindly feeling toward humanity, and his manner and conversation tend to prove that he is sincere in his desire to be of real benefit to his clients.

Readers of this paper can obtain a reading free of charge by addressing a letter to Professor Albert Postel, Dept. 661, No. 126 West 34th street, New York, N. Y. Simply say you wish a reading of your life, and he sure to state your birth date, sex and whether married or single. Please enclose 10 cents (silver or stamps) to pay postage and clerical work and the reading, also a copy of Prof. Postel's interesting book, "Your. Destiny Foretold," will be promptly sent. Tell your friends to send for a reading also.

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All other reasons aside for disarmanent of nations, there is one which annot be lost sight of in the near 'uture. Coal is a necessity to keep a navy afloat. The consumption by the great warships is enormous, and contribute their full share in producing the shortage annually felt in all coal fields. Anthracite is an American production, and this class of coal seems best adapted to produce steam. Its supply is constantly diminishing. Is it not time to take some thought of the generations who are to succeed us and cut off every species of waste, so as not to impoverish those who will have the future destiny of the world in their keep-

Christian nations distrust each other. The more zealous their faith, the more earnest their effort to be able to cope with the rival Christian

Our government made provision a little while ago for the construction of two mammoth war vessels, to cost ten millions of dollars each. And now comes the information that this number is to be doubled.

The hope of civilization, and of our coal fields, is in The Hague Congress, still in session, and still considering the feasibility of submitting national disputes to arbitration. They should be settled by a congress of nations. Arbitration is an individual affair. A congress, composed of delegates from all the powers, and their acts compulsory everywhere, warsother than local affairs—would be an impossibility.

Down with the banner of the cross, originally a sign of victory, stolen and used as an emblem of faith when Christianity was forced on the world, and up with the Banner of Peace. Let it wave everywhere, and let Ben Butler's order, "Shoot down at sight any person who attempts to lower that flag" be practically observed, and soon peace will be universal. Then the coal of the world can be used to keep the babies and their mothers warm, and then orders like the recent one for 200,000 tons from Austro-Hungary, and a like order from the Italian government, can be turned down with the information, "We have no coal to sell for war purposes."

A Correction.

A writer some time ago in The Progressive Thinker said:

"The title 'Holy,' interpreted correctly, means Sun Book, or, plural, Books of the Sun."

It is impossible for the writer to find the source of our friend's wisdom. The Greek word Biblia, Christian scholars claim, was first applied n the fifth century to a collection of sacred writings, before which they were known as Scriptures. The English of Biblia is Books.

The word "holy" is an adjective, signifying sacred, hallowed or revered. It has no reference in any way to the sun, and it is a priestly fiction to associate the word with the sun. He who has been misled, and has made the title "Holy Bible" to mean "Sun Book" will do well to reform the derivation of the name.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

There is something about that electrical theory of the universe that profoundly interests philosophers, and must until advanced science has fully settled the question. Prior to the wonderful advancement in knowledge during the last sixty years, but little was known of electricity or its giganpic power. When Morse flashed the news of the nomination of James Kr. Polk for the presidency, from Baltimore to Washington, in 1844, telegraphy was unknown to the people. Said an old farmer, discussing the subject a little after: "I can understand-how the saddlebags may be compelled to glide along the stretched wire, but for the life of me I can't see how they get it over the poles

that support the wire." And the idea of an ocean cable to Europe, a little later, was ridiculed, and esteemed the project of a wild enthusiast. What followed is a matter of history, and the present generation, with its morning news, flashed through an ocean and across two continents, relating the horrors of a few hours earlier of another Jewish massacre, by professed Christians, at Odessa, on the Black Sea, in Asia, compel us to realize we are living in an advanced age, with the brutal-

ity of the barbaric ages still on us, Though electricity is now harnessed to the car of progress, as seen in its propulsion of machinery, and in our trolley railways, yet knowledge is in its infancy in regard to its capabilities, and but a feeble conception is entertained by the most advanced scholars, of the wonders it has wrought in the construction of worlds and the wheeling of them in space.

Upward of fifty years ago Prof. Mc-Intosh, an advanced English scientist, published a volume in which he maintained the electrical theory of light, heat and motion. He insisted light coming from the sun is electric; that it is without warmth until it enters our atmosphere, when its rapid passage of 186,000 miles a second, produces friction, and, incidentally, heat, He claimed the heat increases the greater the distance it passes through a resisting substance, being intensely cold as it enters our atmosphere, but not warm enough to melt the snow on the summit of the loftiest mountains, so they remain covered with perpetual ice.

Since McIntosh wrote, knowledge of the dynamics of electricity has made wonderful progress. Now the entire solar system is considered an immense dynamo, ever generating electricity and distributing it through

The current that illuminates and neats the planets is ever active, while all life is nourished from the great central orb, the sun, whose power knows no diminution by age, decay

A Mr. Greenough, in the Humanitarian Review for September, discussed this question very briefly, from which we extract part of three para-

"It seems absolutely irrational that the planets of the solar system receive their light and heat from the radiation of an incandescent central orb that has existed [countless] millions of years without diminution. The authority on which this view is based is the apparent phenomenal display of burning gases-raging fires seen in the sun's corona, developed by the spectroscope and other instruments. Knowing, as I do, how deceptive appearances may be, and how often man has been deluded by them, causes me to view these appearances as misconceptions of the reality. Men thought. until a recent day, that the earth was permanent and immovable, and that their senses gave them absolute assurance of it; they now know their error. Now men see the sun's corona and miles of apparently ignited gases exploding andflaming around the sun which produces the assumption that it is a highly heated body, but which may be but an exhibition of harmphenomena, such as we see on this planet in the phenomena of the aurora borealis, that, while making a wondrous exhibition, produces no tan gible effect on the world we live in. This elucidates what may be expected in the case of a planet a million times larger than the earth and revolving

with infinitely greater speed. "I account for the force that keeps the solar system in action to the excessive velociy of the sun's revolution, which generates an electric force ample, when brought in contact with any of its satellites, to produce light. heat and revolution on its axis and around the central body."

The writer concludes: "The sun may be inhabited, while all its satellites, receiving about the same degree of heat,, are equally fit-

ted for habitation."

If the planetary system is heated, as suggested, by the friction of the light passing through the gaseous surroundings of a planet, then the most distant, as Neptune, may receive equal warmth with the nearest to the sun. so all may be inhabited.

Is not this practical common sense, and in harmony with all the great processes of Nature, when properly understood?

Original with Paine.

Wrote Thoman Paine, first published in his Age of Reason, in 1794: "The most formidable weapon errors of every kind is

Thomas Jefferson, in his first inaugural address as president, wrote: "Error of opinion may be toler-ated where freedom is left free to

The idea is the same, but Paine was six years in advance of Jefferson in giving currency to it.

A Lost Art Greatly Needed. Scientific Thinkers.

> That the ancients were in possession of many valuable arts which have been lost by the mutations of time there can be no doubt. Many which would be useful in this more progressive age are no longer available. The great monoliths, single blocks of stone used in the construction of pyramids, aqueducts and temples, are frequently mentioned as marvels of engineering skill, difficult of accomplishment with our modern appliances.

There was one wonderful device, probably it would be known as a wind instrument in this age of great achievements, which would defy the mechanical wizards of to-day. Its action is described in Joshua 5:20:

"So the people shouted when the PRIESTS BLEW WITH THE TRUM-PETS; [there were seven of them, as related, in verse 6] and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him and they took the city."

We venture the statement there is no device in modern warfare equal to those rams'horn trumpets, however numerous the accompanying voices, which could have prostrated the entire walls of a city so every assailant, wherever located, could have gone straight into the city. Modern marvels could have made breaches in the wall, while little else than an earthquake could have thrown down all the walls at once, as the text, properly interpreted, conveys the idea, was done in this instance.

Jericho, a walled city on all sides, felt that terrible vibration, produced by seven priests blowing on seven rams'horn trumpets, so the inerrant record tells us, when the walls fell, then-verse 21: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep, and ass, with the edge of the sword."

The brutal slaughter is no wonder. Such acts were common with those favorites with God at that time. And in this instance, as will be seen by verses 2 and 3, they were acting under the Lord's immediate direction. But it is the instruments used that excites wonder. It is not probable wind instruments with such terrible force were ever known before or since, these being the only instruments of like kind and power mentioned in all history. If the incident had occurred at any other time or place, or had been related in any other book than the Bible, no credence would be

Scholars tell us what has been can be done again. Here is a field that has been neglected, in which Edison or Tesla can profitably display his genius. The stock will be inexpensive. The principal cost will be in giving tone and volume, though a blowhard priest may supply the latter.

Some patron was anxious we should search the Holy Book, pass by the objectionable features, and only select the useful. We have done so, and here is the result. Now our only ambition is to modernize the rams'horns and substitute them in place of dynamite or lyddite in assailing walled cities and impregnable fort-

The Secular Press Generally Just.

Aside from teachings alleged to come from the spirit world, there is wonderful amount of literature constantly floating through the secular press bearing on the subject, showing there is either a magnificant conspiracy to foist an imaginary error on the world, else the modern thought has a substantial foundation. If fraudulent, it would be supposed the critical press, ever alive to war on what it conceives false, each of whose readers approximates to hundreds of thousands, would turn its keen searchlight, with brightest ray, upon it. The press does expose individual frauds, and we all thank it most earnestly for such service. It is wished it would drive into obscurity the last one of the fake mediumsimpostors, in fact-who practice deception in giving their pretended

revelations. Eliminating all frauds, back of all jugglery, there is a vast amount of unquestionably truthful matter, like the case told of by the ship's physician, of the little girl, published in the Chicago Record-Herald, which was copied into The Progressive Thinker of August 31, first page. If a single patron failed to read it, we beg him to open the paper and lose no time in becoming acquainted with the case. It is only one of many like occurrences met with almost daily in

our numerous exchanges. Such articles, beside spreading the truth. show the drift of public thought. Fifty years ago the press was very shy of giving any countenance to Spiritualism. Those editors who opened their columns to discussion of the new thought were ridiculed and frequently maligned. But the day of the scoffer is passed for believing our loved dead have only laid aside the rude habiliments that encumbered them for a time, to revel with other dear ones who have gone before, in a world of unalloyed bliss. The more thoughtful clargy, in all to all its multitude of readers.

in a continued life. Slumber in the grave until a general resurrection at the end of all things is now never heard of in the pulpit.

LILY DAIN REDEEMED.

Wonderful Success of the Camp this Year.

One of the most successful camps of the season of 1007 has been that of Lily Dale. The love feast in the closing hours of Sunday evening, September 1, was an occasion of genuine joy. Mrs. Humphrey, the president, occupied the chair and presented the centlemen of the official board, one by one, as "her boys," confirming her hold upon every one by her gracious words and manner. She paid a hearty tribute to the work done for the Camp by the retiring and absent secretary, Mrs. Laura G. Fixen, which was generously applauded. When the treasurer, Dr. Warne, was introduced, his financial figures fanned the enthusiasm of the unusually large audience to a white heat. The entire \$10,000 due the Pettingill interests had been provided for. \$3,945 of it having been raised this summer. Besides that, the current expenses of the Camp had been paid and a surplus of \$1,500 remained over in the general fund after \$600 of necessary expenditures between the seasons of 1906 and 1907 had also been met. What other one of all our camps can point to over \$2,000 cleared this season, besides providing for practically \$4,000 of debt?

We congratulate the Spiritualists of the United States upon having such a Summer Assembly as the one upon the shores of the Cassadaga Lakes. We also congratulate the stockholders and friends of Lily Dale upon having so efficient and straightforward an official board as the present one. The trustees themselves give much of the credit for the outcome to their president and treasurer. The confidence and co-operation of the people made the glorious victory over discouragements possible. The season of 1908 will be a "hummer" at Lily Dale! Godspeed to the toilers there from the East and West. In the union of all sections lies strength and breadth of accomplishment.

> A 'NOTABLE WEDDING. Warne-McKeever Nuptials.

Among the early fall weddings in Washington was that of Mrs. Minnie C. McKeever, one of the best known women of Washington, Pa., and the widow of the late Robert McKeever, to Dr. George B. Warne, professor the Hahnemann Medical College Chicago mast night. The ceremony was performed at 8:30 o'clock by the Rey. Dr. William E. Slemmons, pastor of the First Presbyterian Church of Washington. The bride is daughter of Mrs. A. B. Caldwell, East Wheeling street, at whose home the nuptials occurred, in the presence of the immediate friends and relatives of the bride and groom. Beautiful decorations in green and pink premember of the A. B. Caldwell firm, having for many years been in the office at the establishment. She has a large acquaintance among the people of Washington. Dr. Warne is a man of wide reputation in his profession. Dr. and Mrs. Warne Washington last night immediately after the wedding and will reside in

We take great pleasure in publishing the above from a Washington paper. Dr. G. B. Warne is promient as a professor in the leading homeopathic medical college of Chicago, president of the Illinois State Spiritualist Association, vice-president of the National Spiritualist Association, treasures of the Lily Dale Assembly, an eloquent, logical lecturer, and one of the foremost and most efficient workers in the ranks of reform. The bride is a cultured lady, one whom it is a pleasure to meet, and the two leading factors in the home of The Progressive Thinker take great pleasure in congratulating the happy pair, and are pleased to announce that their future home will be in Chicago.

Each Sect Has a Basic Text.

Verily, verily, I say unto you, he that believeth on me, the works that do shall he do also: and greater works than these shall he do; because go unto my Father.-John xiv:12 Each of the varying sects of christendom, to the number of over 1,000 from the beginning until now, have some pretended saying of Jesus on which they base their faith.

The massage above quoted is the corner-stone of Christian Science, as expounded by Mrs. Eddy. It seems to fully support her claim. Not one of the sect is willing to accept the doctrine of "Hate," as expounded by the Master, Luke 14:26, without which he cannot be a disciple of Jesus. Disguise it as we will; try to explain it away; say the word "hate" h its original did not mean hate; let priest, prelate, pope, or a good Methodist exhorter try to get rid of the awful text, with its hateful meaning, it is still there, and will remain there, and convey the Anglo-Saxon idea of "intense aversion, animosity and malignity" so long as the book is accepted as the inspired word of God. The millions of Bibles printed and circulated with a lavish hand extend this doctrine of "hate'

their funeral discourses, show belief Keep it constantly before the world,

THE FINITE AND INFINITE. Analytically Considered as Applied to God.

The unknown of to-day which becomes the known of to-morrow is just as finite as any of our acquired knowledge. In other words, the finite does not end with the known but extends out beyond our present limits of knowledge into the known.

The finite, then, not only legitimately includes that which is known but it may also embrace all that man is yet to learn throughout the course of his future progress, here and here after. Indeed, all knowledge that has been, now is, or will be, may very properly be called finite knowledge.

With this understanding of the flnite, the question naturally arises, would there be any remainder after all the finite was subtracted from the universal? Either something or nothing would remain, but which? Anyone who is willing to assume

the risk of a choice may postulate either one of the propositions, but if anything really is left over, it seems to be impossible for man ever to verify the facts. Therefore, throughout all the future years of spiritual existence the fact whether there is a surplus will remain indeterminable.

But there is a possibility of NO remainder after subtracting the finitepletely exhausts the universe. In this case, if distinctions are to be maintained between the finite and the infinite, the former might be regarded as anything with definite extension or intensity, and the latter as that which has indefinite extension or intensity. or that which may be said to have endless possibilities of growth.

This kind of infinite is not so much

the infinite, according to metaphysics as it is the infinite according to mathematics. In metaphysics infinite corresponds to that-if there is any such thing-which lies beyond the finite in thought or fact. In mathematics the infinite designates "a quantity conceived as always increasing so as to exceed any other assignable quality in value. The latter is sometimes called a functional infinite.

This eternally unanswerable question as to which of these infinites is real may be of service to man in helping him suppress conceit and cultivate humility. Otherwise seems to be little justification for there being such a problem.

Now there seems to be some confusion in applying these terms, finite and infinite, to God. If the infinite is considered as the remainder left after subtracting all the finite from the universe, then there is a differ-ence in kind between the finite and the infinite. If the infinite is considered as the finite indefinitely extended, then between the finite and the infinite there is no difference in kind. but only a difference of degree.

In applying the former idea of infinite to God, the outcome is a transcendent God; by applying the latter idea, the result is an immanent God. The transcendent God is held to be outside of the finite universe. has, therefore, no attribute that man

in any degree can comprehend. For any thought that man could think would be a finite thought, so not anplicable to this kind of a God. One inference from this would be, that as man can have no idea whatever of such a God, it may be serious-

questioned whether this God knows anything whatever about man. That is to say, if the finite cannot touch at any point an unknowable infinite, can this infinite find any point of contact with the finite? Another and more interesting inference is to the effect that any notion,

however vague, which man may form of God cannot be an idea about a strictly transcendent God, but is one about an immanent God. every notion that quivers in the consciousness of man is finite, how is it possible for man, either now or in eternity, to form even the most indefinite notion of anything really unknowable? When he claims to know anything, his knowledge is alone concerned with that which is knowable, or in other words, with the finite and the functional infinite. And as the only God that can be imagined as coming into contact with his universe is one who comprises it, at least in part, we may reason that when man has any notion whatever of a Supreme Reing that is more than mere nothingness, it is an idea of an immanent God and not of a transcendent one. Therefore, may we not postulate an immanent God with less risk of error than a transcendent one?

Man, by persistently looking upward to an immanent God to whom he can rationally accord any exalted attribute, may thereby acquire a de oted spirit, and finally, faith in an ever-present and humane Father of all mankind.

B. W. MORRISON. Meadville, Pa.

SEPARATION.

How oft in sorrow's darkest, gloomiest hour, When those we fondly cherish say the word adieu. When separation leaves her sadden-

ing power, An all our brightest bours are fled than once we knew, Grieved and alone in this wide world of sorrow,

Alas, we sadly turn for some responsive heart. Fearing despair awaits the coming "Tis then our hopes and dreams of

happiness depart Our brightest days are ofttimes turned to mourning, And we forget each cloud a silver

And that the darkest hour is just be fore the dawning And Nature, after Winter's frosts, bright verdure wears. Then let us cherish all the

lining bears-

around us, And all the ills of life adjust as best we may; Then love divine within the heart will guide us-And lead us on and upward to a

And leng to perfect day.

IRENE CLIFTON. Tacoma, Wash.

that Christianity is not a doctrine of love, as the preachers want us to believe: but its foundation corner-stone. from the words of the great teacher,

Definitions of Terms.

Correction and Further Elucidation by Hon. Charles R. Schirm, of Baltimore, Md

the issue of September 7th and 14th.

all the data I have left under the subject of clairvoyance. This work expands as one gets into it and takes more time than was at first realized. I have been spending much time at public libraries, delving into dictionaries and encyclopedias as well as devoting much time in evening reading works of Spiritualism. Should I be unable to continue this search, I will try, nevertheless, to get before the Spiritualist the matter contained in the letters turned over to me by President Barrett.

Befinitions of Clairvoyance Continued.

Under the 18th section of the article published in last week's issue, I endeavored to give a definition of 'objective" and "subjective" clairvoyance. These definitions assume the more or less conscious condition of the medium, or, to be more accurate, the, at least, partial dominion and control of the mind of the medium over his physical body. After careful reflection it seems to me that alleged the mesmerized person can two definitions of trance clairvoyance should be added as follows:

18 (c)—There is a clairvoyant state in which the control of the physical body of the medium is assumed by a spirit intelligence, and the consciousness of the medium is for the time being dethroned. In Joseph Thomas, M.D., L.L.D., p. this case the controlling spirit is really the clairvoyant, and simply uses the medium's body as a means of communicating to us what the spirit sees.

To some persons who go to mediums for readings, and who may be- history. Socrates, Apollonius, Cicero, come witnesses at legal trials, it may not appear that, under the trance control, the medium is, to all intents and purposes absent; therefore, in dealing with definitions of clairvoyance to be used for the enlightenment of courts and others, it seemed to me necessary to refer to this phase, which may, for convenience, be called clairvoyance under trance control.

18 (d)—There is another form of clairvoyance which occurs when the body is in a trance state: when it is in a passive condition like sleep. Under this form the spirit leaves the body and is able to travel to remote places and see clearly what is trans- as 'these sleepers do not retain any piring in the places it visits. This recollection of them.' Pliny, speaktrance state may be induced by the ing of the celebrated Hermotinus of vonotic nower exercised by an incarnate spirit over the medium, or it may be induced by the power of the decarnate spirit, or it may be spontaneous. While in this state it sometimes happens that the thought expressions of the spirit of the medium in its travels are expressed by the lips of the physical body. This may be due to the fact that there is a spirit cord which connects the body

By way of correction I wish to call and the spirit and transmits vibraattention to the fact that the word | tions between them. As long as this 'subjective" should be "objective" in spirit cord is not severed, the spirit the first line of section (a) of para- may return to the body; but should graph 18 in the article published in it be severed, then what we call death would at once ensue. This form of: In this paper I hope to submit clairvoyance may be called cataleptic clairvoyance.

19-"Clairvoyance is defined as the power of perceiving without the use of the organ of vision with its natural powers alone, or under conditions in which the organ of vision with its natural powers alone would be useless. Various methods of clairvoyance are accounted by direct vision of things at a distance (opaque substances being no hindrance), by looking into a black surface, by looking into water, into a crystal, etc., or by laying the object to be described on the forehead or chest of the clairvoyant; but clairvoyants now usually represent the cerebral region as the seat of illustration."

"From remote antiquity the possession of such powers by favored individuals has been believed."-The Americana, Universal Reference Library, Vol. 4.

20 .- "Clairvoyance: A term applied to a condition of the mind or the 'mind's eye' usually induced by a mesmeric influence, in which it is see not only in the dark, but the most intricate internal arrangements of his own or of another's body, and even the remotest objects, though separated from the clairvoyant by interposing walls or mountains."-Pronouncing Medical Dictionary. By 137: 1886.

21.-"An alleged ability to see in a trance state objects and occurrences which are not discernible in the normal state. Belief in the clairvoyance of the hypnotic trance is as old as Pliny and Tertullian, all furnish records of the prophetic visions and utterances of clairvoyants. In later times the visions of Swedenborg and Davis have become widely known."-New International Encyclopedia, p. 682; 1902.

22.-"Clairvoyance: It presents many gradations from semi-consciousness to profound and deathlike trance. Socrates and Apollonius predicted and were conscious of events transpiring at remote distances. Cicero mentioned that when the revelations are being given, someone must must be present to record them. Clazomenae, remarks that his so separated itself from the body and wandered in various parts of the earth, relating events occurring in distant places. During the periods of inspiration his body was insensible."-Hudson Tuttle's Article in Johnson's Universal Cyclopedia, Vol. 2, p. 313; 1894.

CHARLES R. SCHIRM. Baltimore, Md.

WHAT IS SPIRITUALISM?

A Definition Tending to Elevate the World to a Higher Plane.

Spiritualism is not alone the belief in the phenomenon of spirit return (though it is most often supposed to be that), but it is really the opposite of materialism. To be a Spiritualist should mean, first and last, one of a spiritual nature; one who has reached out above the quagmire of material things into the heights of the realms above; one who has begun to realize his kinship to a higher source, his relationship to the fountainhead of the universe; the recognition, in other words, that he is truly a child of God, and with this recognition will also come the respon-

sibility engendered by this fact. Once we have truly realized our position in the universe in regard to God and his creatures, we will rise nobly and earnestly, and with the utmost zeal, and endeavor to try. to live up to the obligations thus placed upon us. We will see that our possibilities for good are boundless; that our only limitations are those conjured up by our lower self; that the divine part within us cannot fail or falter, but that we can climb to any heights we may desire; that we will so cleanse and purge our nature of undesirable things and spiritualize it that it will be a shining light indeed to those about us and with whom we come in contact, so that our very presence shall radiate love, kindnes and good-fellowship to all, and that deeds and actions, rather than words, shall teach the world our Spiritualism, and that it shall be a beacon light to those struggling in the slough of despond and despair, and in the turmoil of daily life and strife of existence, and those who in moments of weakness have gone down to the depths, where they believe themselves irretrievably lost, as in the quicksand of sin and crime they have even given up the struggle of trying to extricate themselves.

Go to them and tell them there is hope for all, no matter how deeply they may have fallen, if they will but make one last effort and appeal to that divine spark within, which, though apparently black and dead in the ashes of the soul, will yet come back and be fanned into life again ing others just as you love to be at the first faint instance of desire. treated yourself.—Chesterfield.

Hold out a helping hand to them, and let them know that just as deeply, as they have fallen, so are they capable of rising and lifting themselves to any height they may wish. Let us show them that we are in-

deed "our brother's keeper," and are ready and willing at all times to help him over the rough places, and show him the way and give a word of encouragement, and not only to remember that we are children of God, but brother or sister to every one of his creatures, be they man or beast, and that we must let our light shine according to our understanding. This,/ friends, is what we would term our Spiritualism.

'Tis this which helps the world along, And sheds along the weary path A ray of light, a flower or song, A gift which every mortal hath.

BERTHA LOUISE PARKER. 33 Clement St., Malden, Mass.

THE MOVING POWER.

She Thinks It Consists Solely of Mind.

Professor Larkin says: "I believe the time will come when matter will be moved by mind."

In my opinion every atom of mat-

ter always has been, and always will be, moved by mind. Without mind matter could not exist. Mind moves the universe, from the greatest to the smallest. It is the power which creates forms, colors-all that exists—and moves them. The worlds which move in space

are endowed with life, therefore mind. They move in unison and harmony as they sing, although our ears are rarely attuned to hear "the music of the spheres." Mind, the Great Spirit, God, Om, of which we and all things are a

part, both animate and (so called) inanimate, is over all, through all. The invisible in Om, God, or Nature, is ever the most potent, and Mind, the controlling, moving power we know, is invisible

SADIE A. MAGOON. Home, Wash.

Hold your thoughts, your mind your will in principle and you will succeed.—Huling. True politeness is perfect ease and freedom. It simply consists in treat

CONSISTENCY.

Elucidated Briefly by Mrs. C. K.

In the fourth chapter of St. John's Rospel in the New Testament are the "Come, see a man who told mords: "Come, see a man who told me all things which ever I did. Is not this the Christ?"

What is telling a woman all things which she ever did but a "life reading," for doing which mediums are persecuted and arrested to-day, and this by Bible Christians who are preaching and exhorting people to follow Christ and daily do as Jesus

Do the majority of so-called Christians follow Christ, or read the Bible enough to know in what the following of Jesus consists? A babe is sprinkled in infancy, a church ordinance, confirmed at the age of twelve years, kept in Sunday school as a pupil until old enough to teach a class, feeling quite at home in the church, and whatever his present more liberal views may be, he finds it easier to remain than to withdraw.

But Spiritualists must not be so gnorant or conceited as to suppose hat they are the only people who believe in progression; not only believe in it, but actually do progress, and when a church member attends for the first time a Spiritualist meeting he expects to hear Spiritualism propounded and explained, and if instead of Spiritualism being the theme of the speaker he should tell you what the orthodox churches are at present teaching, and what they taught in the past, the latter would look like ignorance, and the Spiritualists better go to church and learn that orthodox ministers do not preach to-day as they did many years' ago, but are largely imbued with Spiritual-

A friend of mine in Illinois, when solicited to join a Methodist church in her vicinity, frankly told them that she was a Spiritualist. The response was, "That don't make any difference; many of our members believe that way." Spiritualism taught in an orthodox church is very acceptable.

As Spencer G. Russell wrote me not long before he died, in Illinois: "I am a Spiritualist, and take The Progressive Thinker, but am a member in good standing in the Captist

No doubt the majority of the members of that church are Spiritualists. "Beware of religion," says a Chinose mandarin, meaning beware of superstition. "Missionaries come here who know nothing about Confucius, and we think them ignorant." word "religion" would not be objectionable if separated from superstition. Some people think religion is only superstition, and interpret the symbolisms, allegories and parables to suit themselves. MRS. C. K. SMITH.

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WONDERS OF THE HEAVENS. Evening Star Visible to the Most

Penetrating Telescope is a Hot Sun.

"Twinkle, twinkle, little star," no one wonders what you are, for the have gone out of fashion. They have no astronomical meaning and should be omitted from astronomical literature. The astronomers have arrived at the conception that all the structure visible in the most powerful telescopes is made of space, suns, planets moons nebulae, comets, meteors, and cosmic dust. Every star visible in the most penetrating telescope is a hot sun. They are at all degrees of heat, from dull red to the most terrific white heat to which matter can be subject. Leaves in a forest, from swelling but to the "sere and ' do not present more stages of evolution. A few suns have been weighed and found to contain less matter than our own; some are of equal mass; others are from ten to twenty and thirty times more massive, while a few are so immensely more massive that all hopes and bases of comparison fail. Every sun is in motion at great speed, due to the attraction of all the others. They go in every direction. Imagine the space occupied by a swarm of bees to be magnified so that the distance between each bee and its neighbor should equal 100 miles. The insects would fly in every possible direction of their own volition. Suns move in every conceivable direction-not as they will, but in abject servitude to gravitation. They must obey the omnipresent force, and do so with mathematical accuracy.

JOHN A. HOWLAND.

in Important Question Asked by D Edson Smith.

To the Editor:-If Prof. Lockwood is wrong in his idea that the potentiality of all that pertains to any indi vidual organism is contained in the two uniting cells, male and female, at the time of coition, will Brother Dawbarn, or some Theosophist who knows, please tell us where the "Selfhoods" are before entering the per-

If the origin of man's selfhood is outside the origin of his personality. is it not so with all other animals? If not, why not? Are not the selfhoods of some elephants, dogs and horses of a higher grade than that

Do not selfhoods finally become perfected so they do not have to be re-embodied in earthly bodies? Then will not the supply of self hoods sometime run short for the personalities begotten? Yours for more light,

D. EDSON SMITH. Santa Ana, Cal.

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Stanford-Bailey Seances.

Held at Melbourne, Australia, and Visited by the Pilgrim, Doctor J. M. Peebles.

see that wonderful medium Bailey in Australia?" the beginning of, so far as we can judge, a never"Is he genuine or a fraud?" "Is he what the Spiritualist press has represented him to be?" "Has Mr. Bailey was stronger last winter and his genbrought into seances, through the solid walls, doors Rome. being locked vete. Yes, yes! All these, and then the one-half has not been told.

brother of his, formerly our vice-consul in Melbourne, is an influential and wealthy citizen, a keen observer, scholar and an extensive business man, honored sneakingly, cowardly denies being a Spiritualist. estine. Everybody in the city and the regions around about know and respect him just as highly therefor.

A few years ago the churches of Philadelphia naugurated the movement of a house-to-house canvass to ascertain "the status of religion" in the city, and, sad to say, only 129, according to the report, "stood up," willing to be counted as Spirtualists; and yet there were thousands upon thousands of respectable, royal-souled Spiritualists in that Quaker city of William Penn. Reluctantly, yet truly, do I state that the Spiritualists of Scotland, Wales, England and her colonies, are more brave and independent in their religious expressions than Americans, summering and wintering under their floating flag of freedom.

But to return to the Stanford-Bailey scances. l'his mediumistic sensitive has submitted to every possible test seemingly to satisfy materialists and agnostic spiritists. He never steps into the seance room until carefully examined by one or more of the sitters. He has been stripped to the skin and has gone into the room in other men's garments, the marvelous phenomena occurring just the same.

Dr. McCarthy in Sydney put him, as reported, under this test: He placed a netting over him, nailing it fast to the floor, a strap just above his elbows, buckling it behind him, put boxing gloves upon his hands-tying them tightly around the wrists, and still the phenomena continued, though somewhat more exhausting to the medium. Once inviting Mr. Bailey to my room at Mrs. Fletcher's. sat with him alone, my knees fairly against his, my hands holding his (broad daylight), and, when entranced, rusty coins fell upon my hands, and two lry, sand-sprinkled ancient manuscripts fell at my feet. These manuscripts, soaked and unrolled, were covered with hieroglyphics.

From my notebook, March, 1907, I take the fol-

"Twenty-seven present this evening, and among hem physicians, lawyers, and one Presbyterian preacher. Mr. Bailey was examined by Mr. Mc-Kenner (a press reporter) and myself. Seance pened with singing and prayer by a spirit through he entranced Bailey. The light was subdued, or partially softened, when the phenomena commenced. The three planes of consciousness and sphere-life were manifest. Apports were brought by the Hindu spirits. A beautiful lecture was given by Dr. Channgs, but what interested me most that evening was the bringing in of a live bird unknown to Australia. The room was quite light; I could easily see the time by my watch, when the medium arose, entranced, walked half way around the large table. and looking up for a few moments, stretched up his right arm, the hand vanishing for the moment. We saw distinctly the medium and his arm stretched up, without hand or wrist, when, like a flash, the hand came back to the wrist, holding in it a beautiful bird, known in India. Mr. Stanford put it in a eage to keep. Its mate was brought afterward,

The unvarnished truth is, genuine, phenomenal Spiritualism is NOT "on the decline," though not as noisy and militant as a generation ago. It has become an established fact. It is no longer on trial with the enlightened and the inspired. The Court of Proofs is less and less in session. The ex-witnesses number millions. Preachers are on the run. The verdict of results is now awaited-results reating to the physical, mental and moral salvation of the individual and of all tribes, races and nations.

The Spirits Questioned.

Tired of this dreary sing-song talk of the subiminal, the super-subliminal, the subjective subliminal, multiple personalities, etc., to get around a solid, rational Spiritualism, it was refreshing and uplifting to go into one of Mr. Bailey's seances, meeting a score or more cultured people, and watching Mr. Bailey going into the trances, every contributing intelligence causing a different facial expression, using different gestures, a different voice, and speaking from a different sphere of consciousness. His attending intelligences occupy three different planes of spirit consciousness. Though only an ordinary man in his normal state, when entranced he becomes transformed, transfigured, and the discourses through him from Dr. Robinson upon Babylonia, Assyria, Egypt, the Toltecs and Aztecs, the employments of spirits in the great hereafter, are grand beyond description.

One evening when some of those terra-cotta tablets and other heavy substances fell upon the table. I asked the controlling spirit how they could pass such weighty substances, even live birds, through heavy and solid walls. The prompt reply was:

"To us there are no solid walls. How little you understand-how little you comprehend the chemistries of the heavens. What you call solid walls personal devil and endless hell torments. And while is to us comparable to what you on your plane would term thinnest, subtilest vapor or mist. If in this direction, it is only justice to say that you will tell how a sunbeam passes through a pane rational, religious Spiritualism has been the mighty of glass, or how the X-ray can pierce wood and brick, impressing an image upon a sensitive plate liberalizing orthodox creeds that now are declining, taught by the Adepts of Hermetic beyond the brick, you will have gone a long way or dying, or dead, awaiting burial. Philosophy. Price \$2 per volume. I toward answering your own question. Remember | Personally, all that I know of a future life and

Barely had I reached home in Battle Creek, the that investigators, artists, chemists and scientists dust of many lands upon my garments, before I pursue their studies in the ether splieres after the received several letters to this effect: "Did you event that you term death, but which in reality is

he no confederates?" "Does he not purchase these eral health much better than when I met him six apports and through sleight of hand drop them years ago. He is a poor man, and his good wife upon the table?" "Is he ever coming to America?" as a helpful bread-winner does a small laundry Is it really true that ancient manuscripts, Baby- business. Let us not be unjust, but generous, to our lonian tablets, oriental head-dresses and amulets, sensitive mediums and their families. I do not know old coins in Caesar's and King Asoka's time, plants when he will come to America. He spoke of it, in unknown in Australia, live fish, live birds, etc., are my presence, and also of again visiting Milan and

Having never seen a perfect person, I have nothing to say of Mr. Bailey's alleged peculiarities and Of Mr. Stanford I have only to say that he is eccentricities. Slanderers and assassins of character, the brother of the late Hon. Leland Stanford, builder that feed and fatten on filth, should hold a mirror of the great California University. This Melbourne before their faces before they stab their kin. Such characters are the moral offal of this planet. It is no light thing to ruin a reputation, even by insinuation. In all my travels I never saw a perfect charby thousands for his strict moral integrity. He acter nor met a Christian, as I understand chrisgives these seances free, paying the medium from tianity, and I never read nor heard of but one, his own purse; and be it said to his honor, he never and Him they crucified some 2,000 years ago in Pal-

The Plague in India.

Judge Wilson, of Duluth, writes me thus: "As you have just returned from India and adjacent hot countries, permit me to ask you concerning the plague. Has it been subdued? ... I have a son in Allahabad."

Personally I saw nothing of the plague, and yet, ccording to the newspaper reports, it prevailed extensively in some parts of the country. During the first three and a half months of 1907 the deaths from the plague in India totaled 494,000.

The plague for the ten years, October, 1896, to December, 1906, shows that there was a large annual increase from 1901 to 1904, the deaths numbering 274,000 in 1901, 577,000 in 1903, and 1,022,000 in 1904—the worst year in ten years until now.

The total deaths for the whole ten years numpered 4,411,212. The improvement which was shown in the two years 1905 and 1906 has not, unfortunately, been maintained.

The Bombay presidency has suffered the most. This Indian plague is a filth disease, The mortality greater among the poor and the uncleanly. Those who maintain good habits, who are punctilious in their bathing, and who adhere strictly to the vegetarian diet, are seldom attacked. 1. 11

Very many complaints have been brought against ne during the past two years and more from peoole who could not procure some of my most importint books. While there was justige in their complaints, I plead "not guilty." Flor many years Colby and Rich, of the Banner of Light, had been my publishers, and the plates, owned, by myself, were in care of the now extinct Banner of Light. In its decline the Banner was financially unable to bring out new editions, and I could not for a long time get my plates from Boston, but after a long correspondence, and through the efforts of my friends, Isaac B. Rich, Dr. Lane and others, I procured my plates by paying a heavy storage bill on them and also the freight. They reached Battle Creek only a few days previous to my leaving for the 'round the world missionary journey, and I could not supervise new editions of "Immortality and the Employment of the Spirits," and two, probably three, others of my books out of print. I shall bring out new editions of several of my books this fall and winter.

Communications from a Mohammedan /Spirit.

When, in one of the Stanford seances, just before leaving Australia on a previous visit, and conversing of going to Tasmania and New Zealand, Mr. Bailey was, unexpectedly to us, caught in a trance, and kneeling-as do Mohammedans at prayer-said in rather broken English:

"Allah! In the name of God, peace be unto you, the great white teacher, Peebles. There is but one God and we are all his children. Go forth, traveler, and teach other people the great truth, the holy truth, that we are all brothers. This will be clearly seen by all when death lifts the veil. We inspire and help you in your work for Allah's children. The labors of many years have whitened your hairs, but you shall be guarded and your strength renewed until your work is finished. The holy Koran declares that there is no God but one; that he is self-subsisting, creating all men for His pleasure. This truth, with man's brotherhood, you teach. In our spirit life there are no distinctions of race. All are the children of Allah, the Merciful. Then go to your native land, shielded and guarded by angel helpers. No ill shall befall you. Your Aryan brothers of the Islam faith, knowing you, will welcome you on High when your work is done. Our Koran says, 'We will cause you to enjoy a plentiful provision until a prefixed time, and to everyone that hath merit Allah will give an abundant regard." Peace be unto you, brother, in thebname of Allah, the most Merciful."

All felt a calm, sweet spiritual influence during the utterance of these words. Mr.: Stanford always has in his seance room a shorthand reporter and stenographer. 7 t po: :

. Denials of Any Orthodox Teachings. The Influence of Spiritualism. as: 'A

Every aged Universalist in the land, every intelligent and well-read Spiritualist, knows that for over sixty years I have valiantly fought the soulcrushing creeds and theological dogmas of orthodox theology-such dogmas as the 'all of man' in mythic Eden, the orthodox Trinity, the atonement through blood-shedding, the existence of a Unitarians and Universalists have done noble work instrument in remodeling, revising, widening and

TRUE METHOD OF CRITICISM.

With Special Reference to Jesus and His Purported Teachings.

Whenever one of the old-school Atheists, what few there are left of them, takes up the subject of Jesus, he seemingly does it as though hav-ing a grudge against him. Why this should be it is difficult to understand, as one would seem to have a right to suppose that those who assume the attitude of this class of thinkers, should at least have tolerance, and likewise a fairness in stating a prem-

The only fair, as well as profitable way to take up a subject with a view to positive adverse criticising is first give its true supporters the full benefit of their views and position in the matter, and then point from his opposite standpoint of view just wherein he deems them wrong. This is the way to grind out truth for

truth's sake. When an atheist addresses the public on any of the views he cherishes he usually does so through some Spiritualistic or other equally tolerant and free-minded publication, and this because Atheistic publications are chiefly coaspicuous by reason of their nonexistence at the present day; and secondly, because no orthodox Christian publication will give him space. This then results in two things that such a writer might well in fairness take into consideration, namely: That he gets public hearing through the liberal-mindedness of those who believe in spirit, and that his remarks reach such class only, in the chief, at least, and not the orthodox Christians who fear and abhor such reading.

Now, inasmuch as Spiritualists, Theosophists, Faithists, and other kindred Free-Thought people (to whom an ultra Materialist or Atheist is a direct opposite in belief), have one distinct view of the Jesus character, and the Jesus or Christ Teachings, it would seem but fair to so concede, before launching out in indiscriminate condemnation of all that Jesus is credited with as having taught.

In other words, the true from the false, the genuine from the spurious, should be accounted for and considered. Many sound thinkers, Scholars and careful delvers after facts of the past, who are not orthodox Christians and therefore in one sense not "Chris tians" at all, firmly-believe, and show ter such as Jesus is said to have been did exist in the country and at the time claimed, and that in common with the order of occult students to which he belonged, he did teach the doctrine of non-resistance, and many other self-abnegating virtues. That he was a man and a human being of rare spiritual qualities and soul-light is all that is claimed for him by Spiritual Free-Thought people.

At this point comes in a matter that all fair-minded disputants should sayings attributed to Jesus, as given in the Bible and forced onto the world by Constantine and his Nicean conspirators, is genuine and how much is spurious. Books and monkish tales, some perhaps as reliable as a report of the Los Angeles Times of a labor movement, were voted in and voted out by the members of the Nicean Council, until finally they cooked up what has since been claimed by eral word of God, and the result was a few ounces of the genuine gold, he segregates and leave the refuse on the dump, and spends no time this day furnish basis, such as it is, on the dump, and spends no time for every sect and ism in the land damning the latter, as he sees the that calls itself Christian, including usclessness thereof. Nots.

If Jesus truly taught non-resistance and mildness, forgiveness and tolerant self-abnegation, then it folthreatened use of the sword at the same time. There are those probably as wise

and far-seeing, and who have investigated as deeply, as any modern-day Atheist, who assert positively that all contained in the present orthodox Christian Bible which makes of Jesus an advocate of the use of the sword, is false, interpolated and spurious, purposely put in though such, to give ostensible authority for all war, bloodshedding, onpression, and coercion practiced and done in the name of Christ, but of most un-Christian-like nature.

Constantine and his advisers laid the foundation for establishment of a kingdom on Earth, for power and aggrandizement of its head and other leaders, and with fire and sword, and rack and thumbserew, it has built up what "Christianity" now represents and the great mass has for two thousand years, about, been whipped into line by this physical force, and their minds have been terrorized by the fear of the biblical hell, or soothed and lured by promise of its heaven.

The mammonized church of to-day, sunk into materiality, is dominated by the false Christ set up by trickery of the Nicean Council, represented by the spurious and the interpolated in the biblical history of Jesus. and the practices of its followers are so foreign to the true teachings of Jesus as to be astounding. the real meek and lowly Jesus topresent himself in Colorado to-day and preach as Jesus is said to have

the conditions and employments of those peopling it. I know through mediumistic phenomena; through multitudes of beautiful messages from the realms of the invisible, and from my own psychometric unfolding and clairsentience. Never can I forget the magnificent addresses that I have heard from the dwellers in the heavenly life through Lyman C. Howe, J. J. Morse, E. W. Wallis, W. J. Colville, Mrs. Richmond, Mrs. Lillie, Mrs. Sprague, Mrs. Kates, Mrs. Russegue, Mrs. Cooley, Mrs. Wallis (of London), and others. These are God's living witnesses of immortality. They are among the anotated that the old prophet said, "Touch not"-that is, touch not to undermine or destroy their influences for human good.

I hope to heaven that Spiritualists would so awake—so rise to the necessity of the occasion—that from conscientious convictions, from the love of divine truth, as to see that such comforts, such conveniences and such finances were supplied these sensitives and message-bearers that they would be free from all worry, and so be enabled to devote their whole time and talents, and energies and vital forces to the good and grand work of present-day angelic ministries.

J. M. PEEBLES, M. D.

preached in Palestine, Governor Buchtel (himself no small 'Christian' t hear what is claimed for him), would have him bull-penned and deported in no time, and if he returned he would likely shunt him into Idaho between two days, "never to leave the State alive." as Governor Gooding was fond of saying about the mining

boys.
All Spiritualists and kindred freethought people, not enslaved by modern "Churchianity," know one Jesus character only, and that the one who taught non-resistance, love, peace good will and brotherhood. These then, are not responsible for the false Christ of Churchianity, nor do they uphold his alleged sayings and doings threatening vengeance and damnation upon all who do not fall down and worship him.

always the same wheresoever found and by whomsoever uttered, and with due understanding of and allowance for oriental figures of speech, imagery, parables and occult meanings, in contradistinction to our western there is so much of the alleged say ings of Jesus that embraces the Wisdom Religion, that no earnest searcher after truth can afford to let prejudice, bias, nor other mind-clouding influences to cause their ignoring, and as all free-thought people mur choose that which to them appears good and true, no good reason can be seen for assailing Jesus indiscriminately because of misunderstanding of spurious matter worked in deliber-

dizement. The position assumed by a late writer in No. 926 of The Progressive Thinker, who avows he is an Atheist. that the "Resist not evil" doctrine as taught by Jesus, means a forbidding to protect an assailed woman is therefore as far-fetched as it is illogical in the premises, and turning the other cheek when smitten on the right, is a figure of speech that ought to be considered from higher standpoint than that of the prize-ring. Taking no heed for to-morrow has also, course, a deeper meaning, spiritually and philosophically, than attribute to it by our Atheist fellow-man, and so

ately by a false Christ religion, for

purposes of world-power and aggran-

on along the line of his argument. The occult writings of the day, some very profound, such as "Secret Doctrine," Oahspe, and the works on the Spiritual Philosophy, have much that bears on subjects such as hese. which, owing to deep research and psychic insight certainly throw much light on the Jesus character and his

As all words, wherever and by whom employed, are but more or less imperfect vehicles carrying the spirit or idea therein, for purposes of conveying the same to other minds; and further, as all books, whatever their attributed source, are after all but the exxpression of some Intelligence, to be taken for what truth they may contain, what benefit is there in damnng the vehicle or the intelligence?

If a piece of mineral rock assays \$10 per ton, that ten dollars when segregated represents no less than the same amount taken from a rock

carrying \$1000 per ton. "Search all things, and hold fast that which is good.' The toiling, patient miner breaks and carries out hundreds and thousands of tons of country rock, debris orthodox Christians as verily the lit- andbarren substance in the getting of

nered and extracted in the same way,

a little here, a little there, and many mistakes are no doubt made in the siftings, but after all, this is the only nothing. This is the way mind and more selfreliant and wise, and in the and truth stands serene and unchangeable, wheresoever gotten or whence

P O CHILSTROM. Crescent, Lincoln Co., Nev.

Good Words From Pine Grove, Niantic. Ct.

To the Editor: -Our camp has closed a very successful season. Spiritually and socially much interest ings, as well as at the Sunday services, which we have held twice on each Sunday, followed in the evening by conferences where the different mediums and speakers for the day have taken part. Through July Mrs. L. L. Hand of Bridgeport, Ct., was our speaker, giving us each Sunday grand and helpful thoughts; her nessages were clear cut and given in a dignified manner. We were so well pieased with her good work, that we have engaged her for July, 1908, and as she has purchased a fine location here on our grounds, we shall hope to have her the entire season.

Mr. Wellman C. Whitney of Spring! field, Mass., was with us two Sundays in August, doing good work, both in his lectures and his messages. His spirit messages we can truly say are sincere and honest.

Mr. Edgar Emerson of Manchester, N. H., one of the tried and true, came to us for one Sunday, and Mrs T. C. Cunningham of Cambridge, Mass., also created great interest with her powerful lectures and messages.

Your grand and valuable paper came to us every Saturday, and we sincerely thank you. They were gladly received at the close of each service on Sunday, and our President, Mr. Thompson, spoke many good words for it, and I hope many new

names may be added to your list. This is a very beautiful spot; beau tiful trees, grass and flowers, and the salt water nearly encircles us; fine bathing and all the pleasures of life are here. We are social and welcome all honest hearted people, knowing they will say, "We are glad to be here." MRS. H. C. BODEN. Pine Grove, Niantic, Ct.

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

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NAMES AND ADDRESSES TO E. J. OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at ism. Mr. Sprague's services may be secured for Sunday or week-day meet-been determined upon. Suffice it to where in Michigan, Onio, Indiana, Orio, Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and her soul as a medium and representation of the soul as a medium and representation. seances. They are both well known platform test mediums. Individuals or societies desiring their services can look anxiously for her return in one address them at 1082 Trumbull Ave., Detroit, Mich.

George E. Corpe writes from Coover, Ore.: "Rev. G. C. Love, of Portland, assisted by Mrs. M. E. Paul, Walla Walla, Wash., has just closed a very interesting and instructive series of lectures and seances lasting ten days. In his lecture Mr. Love very ably told the people the philosophy of the religion of truth, and t the seances dozens received mesanges from their loved ones gone before, thus demonstrating the truths told in the lectures. Mr. Love answered an attack of the Adventist minister against Spiritualism in a silence him completely. Through these meetings many people of the cove have become interested in the work, and all look anxiously forward to the time when they may again be favored with such an intel-

Mrs. Hamilton Gill has returned from Onset and can be found at her residence 891 W. Adams street. usual circles Tuesday afternoon for ladies, and the public circles every Thursday at 8 p. m.

Minnie E. Hanvey writes thus: "Sunday afternoon, September 8, the meeting of the Golden Rule Spiritualist Society, held at Star Lodge Hall, 378 S. Western avenue, was well attended. There was a short talk by James E. Coe, a veteran in spiritual and Doctor Burgess. In the evvening | ill. speaker was Nora E. Hill, pastor of the Golden Rule Society. Her sub- help their sister workers. ject was Life Earthly and Spiritually.' Sunday night, September 22nd, will bo the Hon. Charles Hughes."

Dr. P. S. George, of Lincoln, Neb., will leave within two weeks in com-pany with a splendid mental and physical medium, and would like enengagements enroute to the Pacific Coast. Address a letter to 1815 K. street, Lincoln, Neb.

Mr. Merkle writes: "On Sunday, September-8, another large audience attended the services of the Students of Nature Society, at Van Buren Opera House. All were more than repaid for their visit in listening to the out by Sister Schumacher, the pastor. Quite a number of skeptics were in the audience, and received communications, and it no doubt will be the means of bringing them into our

Mrs. Carrie M. Hinsdale, President of the Texas State Association, writes from Fort Worth, Texas: "I lately returned from the second annual campmeeting at Mill's Park, Hubbard, Tex-We had a nice meeting, and it was decided to enlarge upon what has already been done, and it is the intention to let the public know through the press, that ample facilities will be provided for all who care to visit the camp next summer. It is the intention to organize a camp-meeting Association, and have everything ready so that all who come can be accommomodated. It is an ideal location, and to the other attractions the pleasure of boating, bathing, and swimming will be added. Mills Brothers, who own the park, have at their own expense, held the camp for two years, and will have the grounds in perfect condition by the date of the next meeting, which will be some time in August, 1908. There will be tents for those who engage them, and everyvisitors. The society in Ft. Worth is moving along, and I have remarkably good audiences."

John Wallace writes from Ashta bula, Ohio: "We have been obliged to postpone the dedication of our Temple until October 6, when all the preliminary work will be disposed of. The 5th and Sunday, October 6, will be devoted entirely to the dedicadory service. We are putting forth an effort to have everything in readiness. An excellent program is being arranged, and some of our best speakers and workers will be with us."

Prof. James H. Hyslop and three September 15; and will attend the children stopped off in Chicago for a N. S. A. Convention in October between hours while on his return from a N. S. A. Convention in October between the convention of the conventio Prof. James H. Hyslop and three few hours while on his return from a lecturing tour to the Pacific coast. He reports increased interest in psychic matters among the scientific and Chas. B. Newcomb. Excellent as a substantial increase in the endowment fund for the American In- us." By Elizabeth Towne. Valuable stitute for Psychic Research." for health. Price 25 cents.

THIS GENERAL SURVEY DEPART.

MENT 16 ONLY INTENDED TO The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

"HARRY'S PHONE TO PAPA."

The above is the title to an impressive song by Mrs. Addie L. Ballou, set to music by John Martin, and published by Weber & North Music Pub. Co., Chicago. For particulars as to price, address Mrs. Ballou at No. 408 Phirtieth street, San Francisco, Cal.

Mrs. Mamie Helyett, a well known

medium from Boston, is now located at 634 West Adams street, this city. Mrs Georgia Gladys Cooley Started WHO ARE WILLING TO TAKE for Portland, Oregon, Sunday, Sept. PART IN ORGANIZING A SOCIETY 15, at 10:55 p. m., to remain at her 15, at 10:55 p. m., to remain at her IN THE DISTRICT OF HUMBOLDT old home for a short visit before PARK, WILL PLEASE SEND THEIR starting on her ocean voyage, which begins from San Francisco, October 9. Her first stop will be Yokohoma, Japan, where she will take in much Japan. She will take in that country for some little time, then to Hong their home in the city of Detroit, Kong, China, Manilla, Australia and Mich., where they expect to remain in New Zealand, where she has an enthe missionary, and other fields of gagement for six months, or up to work for the grand cause of Spiritual-January 1, 1908. From this place her ings, weddings and funerals, any-where in Michigan, Ohio, Indiana, or Spiritualism goes with her wherever

tive woman of the West. Adieu, but

year, more or less, and welcome her again to their hearts and homes. The Chicago Examiner says: "Edward W. Vanderbilt, the aged retired merchant of Brooklyn, N. Y., who married May S. Pepper, the Spiritualist medium, is incapable of managing his affairs because of lunacy, according to a verdict returned by a sheriff's jury in Brooklyn. The proceedings to have Mr. Vanderbilt declared incompetent were brought by his daughter, Miss Minerva Vanderbilt, after Mr. Vanderbilt had married Mrs. Pepper several months ago, and had given to her a large portion of the real estate which he owned in Brooklyn, including the house in which they lived. A brother and sister of Mr. Vanderbilt subsequently joined her in

lawyer and a banker." Emma A. Ellis writes: "The first regular meeting of the Band of Harmony will be held in room 309, Masonic Temple, on Thursday, September 26. Everybody and their friends are invited in order to give our President, Mrs. Richmond, a hearty welcome home.

the appeal to the courts. The hear-

ing was held before a jury and a com-

The Illinois Sunflower Club will hold its next tea party on Tuesday, September 24, from 2 until 5 o'clock, at Fraternity Hall Building, 70 East work, and messages by the well known mediums, Mrs Weaver, Mrs. Harper, Mrs. Hild, Mrs. Nora E. Hill, expenses of a medium who has been Adams street. As the proceeds of We hope for a large gathering,

S.-J. Huntington writes from Mal-Message bearers were Mrs Addie den, Mass: "Sunday evening, Septem-Clybourne, Nora Hill, and Doctor Bir- ber 8, Mrs Annie M. Coggswell of gess. A fine lunch was served in the Lowell, Mass., was the speaker and hall between meetings. Speaker for message bearer for the Progressive Spiritual Society, 138 Pleasant St. She spoke briefly on "Let Us Open the Doors of Our Souls, that the Loved Ones May Enter ." She then devoted over an hour to beautiful message work. Mrs. Annie K. Chapman of Brighton, Mass, will be the speaker on the 15th, and Fred. B. Niles of Marlboro, Mass, on the 22nd. annual business meeting and election of officers for the ensuing year will be

held on Monday evening, September M. Parmenter writes from Lawton, Ohla .: "The Church of Spiritual Light held its first meeting last Sunday in the W. O. W. Hall, Rev. Alice Baker lectured in the afternoon and her son Milton Baker, in the evening. Mr. Baker followed with spirit messages from articles that were laid upon the table by the audience, which was a

goodly number. They are located here for the season, until next camp time. John W. Ring passed through the city this week, on his way to Shelbybyville, Indiana, his permanent ad-Direct all letters in care of R. R. 12. 'Mr. Ring has done a most

excellent work in California. O. Merritt writes from Genoa. Ill.: "Mrs. Georgia G. Cooley, one of our most efficient workers in the ranks of Spiritualism, was with us Wednesday evening, September 4, and delivered a lecture in the I. O. O. F. Hall, taking for her subject, "The Declaration of Principles of Spiritualism." She gave her audience a thorough understanding of what Spiritualism stands for Her readings were exceptionally good, every description being recognized by some one in the audience. It was also pleasing to note that among those who recognized the description were people who are still skeptical, or were at that time. The audience was large, thing done to add to the comfort of showing that there is a growing interest in this city. It doesn't seem to me to be just the right thing for as good a teacher as Mrs. Cooley to leave this country and go among strange people, when she is wanted so much

at home." Dr. George B. Warne has consent ed to address the Church of Progress ive Spiritualists (colored) on Sunday evening, September 22, at their hall, 3329 Vernon avenue. He should have a packed house, and doubtless will. These people are in earnest,

harmonious and enthusiastic. Mrs. Dr. Cross started for a visit to her old home in the East. Sunday, fore returning home.

"Discovery of a Lost Trail." university people of the Coast, as well spiritual suggestiveness. Cloth \$1.50. "Just How to Wake the Solar Plex-

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 necessity of preparing your copy for the printer. Please bear this in mind.

TO LILY DALE. Read by Georgia Gladys Cooley to the

Assembly. know thou art the beauty-spot of all

this world to-day, For thy lovers are so many and I hear their spirits say: "O, Lily Dale! Dear Lily Dale.

There is beauty in thy shadows, in thy sunshine, in thy breeze, And within thy very spirit there is

such a restful ease. O, Lily Dale! Dear Lily Dale."

I have never seen thy beauty, only down within my soul, But my brothers and my sisters have partaken from thy bowl,

O, Lily Dale! Dear Lily Dale. And I sense their deep emotion as When they feast upon thy beauties in the summer-time so fair.

O, Lily Dale! Dear Lily Dale. When the earth is bathed with dewdrops and the stars are all aglow: When the sun is at its zenith and the breezes gently blow, O, Lily Dale! Dear Lily Dale.

am dreaming, ever dreaming of the dear ones clustered there, Of the soul-feasts they are having, O, Lily Dale! Dear Lily Dale.

Aye, my soul of souls is happy in the knowledge that the weal That is given to my brothers and my sisters I can feel,
O, Lily Dale! Dear Lily Dale.

And it fills my soul with pleasure o the sweetest, purest kind, When I mingle in the spirit with thy

spirit so refined, O, Lily Dale! Dear Lily Dale. DR. T. WILKINS,

OUR MENAGERIE.

Interesting Particulars in Regard to the Same.

An old and respectable book tells us that the animals were created on a certain day. That this ancient work on zoology is incorrect, in some particulars, is proven by the fact that the mule is a comparatively modern invention and never was pastured in the Garden of Eden at all.

Curiosity led men to experiment and brought them trouble, along with the mule. While not altogether a product of the imagination, yet when war fires the imagination of men, more mules is the result. Rumors of war always bull the mule market. Lion-tigers and other strange animal freaks are mission consisting of a physician, a constantly being created by accident and experiment; but no prediction, even, of such things was made in the record. The revisers and publishers of the present seem strangely averse to bringing the new editions up to date. Then, again, the animal species of to-day are not those of previous ages.

There was a time when monkeys did not exist. nor did horses or cows, or any of the species of the present age. There were the prehistoric dinosaurs-those gigantic creatures with teeth, jaws and appetites big enough to eat up a barn along with the hay. Then those awful flying reptiles, pterodactyls, a flock of which, either foot or aflight, would have made the When enormous reptiles dragged their warehouse bellies over the meadows and gigantic lizards and turtles crawled through the marshes, there would have been no feed for modern species, and so they were left for a

later day. These former immense creatures. with their fearful appetite, bankrupted nature and died of starvation. They gave place, in the evolution of things, to the smaller creatures of instead of the animals being created in a day, they have gone through a course of evolution extending over millions of years. First, there was the simple cell of protoplasm; then molluscs, fishes, reptiles, then prehistoric mammals of gigantic size.

Then came the lemurs, the apes then pithecanthropus erectus, or the missing link, discovered in Java, about 1900. Then the prehistoric savages of 240,000 years ago. After them the present savage tribes; then the various civilized races.

We expect the human race to develop to a still higher degree on this The greatest philosophers now think that death is but a step in evolution. Strange telepathic powers, latent in the human soul, prove that man is but the embryo of a higher DR. C. C. CARTER. creature. Lancaster, Ohio.

Judge Lindsay on Woman Suffrage. A good deal of comment has been stirred up by the statement made by Judge Lindsay of the Denver Juvenile Court, in his recent Chautauqua address, that political affairs in Colorado are very corrupt and growing more so. Some people claim that this is due to equal suffrage, but Judge Lindsey himself does not think so-On the contrary, he writes: "While many bad men have been elected in spite of woman suffrage, they have not been elected because of woman suffrage. If the women alone had a vote, it would result in a class of men in public office whose character for morality, honesty and courage would be of a much higher order. Ninety-nine per cent. of our election frauds were committed by men, without any assistance, direct or indirect, from women."

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

read it. Price 25 cents. "The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and spe-cialists. Edited by Albert Turner." Of special interest and value. Price, GEORGIA GLADYS COOLEY.

Glowing Tribute to This Worthy Lecturer and Psychic-Her Last Work Before the Hyde Park Occult Society, Previous to Leaving for Europe. D. H.

Our meeting of last Sunday night September 8, was made a special occasion by Georgia Gladys Cooley consenting to give us one of the few nights she has at home previous to leaving us for a trip around the

It is not often we listen to a discourse that for logic satisfies us of its truth and for sentiment gives us a new ambition in life.

When the practical and the metaphysical are shown to us as both being beneficial, and the one necessary to the other, we find the better way of accomplishing the one thing in life worth while: spiritual unfoldment. We listen to so many learned peo-

ple who assert this and that of things that are for our good, without giving us a hint of how to begin, that we grow weary of the disappointments, the failures our trials bring, and we follow along in a rut indefinitely until someone who knows can set us

In this case, Mrs. Cooley was the one who knew, and she cheerfully

passed the glad word along.

To have fully appreciated it, one needs have been a listener—not only to have received his quota of benefit, but to have seen the change of spirit with each one of the audience as he grasped the truth of his situation and his brow cleared with the understand-

Mrs. Cooley's discourse was neither a relation of incidents, nor a longdrawn story, nor a compilation of tifully taught while every one in the packed hall was an interested pupil.

Mayflower followed with messages characteristic of the preceding addresses, reaching nearly every one in the hall. Every message given demonstrated to the recipient the spiritual fitness of things as each one recognized his own with the tone of assurance and gratification.

Mrs. Cooley and her guides held us nearly three hours, leaving us better for having met and eager for her return that she may be with us again. Not the least of this good meeting, however, was the support given by our good sister. Mrs. Henrietta Lichtig, at the piano. Mrs. Lichtig is herself a worthy woman and one of our honest workers who is rapidly coming to the front in a way few are capable. She is diways ready to assist where she can, holding to the thought that to give is divine, and this explains the cause of her suc-

oss. 21 1 In Dr. Wilkins, secretary of our State Association, read as one of his poems, for which the world knows him, also helping the inspiration of this memorable evening where all was well.

MRSI, O. B. WILSON, . President Hyde Park Occult Society.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, from the old home, Mrs. Louisa Alger Brundage. She was born in Hillsdale, N. Y., in 1818 and came to Berlin, Ohio. Garden of Eden unhabitable for man. in 1838, and married Captain Brundage in 1840. She has, with her husband, been identified with the interests of the town ever since that time. Both were independent thinkers, and Mrs. Brundage, by reading and study, reached an enviable stage of culture. She had prepared with great care a paper to be read at her funeral, and engaged Emma Rood Tuttle to read it on the occasion. She also desirel Hudson Tuttle to deliver the discourse. The impressive service to-day. The geologists tell us that attended by her extensive circle of relatives and friends."

> Passed to the higher life, from his ome at Balbec, Ind., September 2, 1907, Orlando J. Brown, age 40 years. An aged mother is left without the bodily comfort of her loving-son. The large assembly of friends who attended the transition service, gave evidence of the high esteem in which he was held by those who knew him best. He was secretary of the West Grove Society of Spiritualists, and an honored member of the Mason's and Red Men's orders. The transition service was conducted by Sarah A. Crossfield of Muncle. Ind.

Passed to spirit life, from Lynn, Mass., Leonard Williams, a loyal veteran of Spiritualism, and of the G. A. R. Unswerving in his devotion to his religion and country, he never lost interest in any thought that brought good to either. With his devoted wife, through sun and storm, they have for years given their services freely for the benefit of others. For fifty-three years they have lived happily together, and many joined in their Golden Wedding celebration. He met the change cheerfully, and made arrangements for the last services to the Temple he had inhabited on earth. Mrs. Williams and her daughter will teel that though he has joined the ranks of the unseen, that in spirit he is still near. Services by the writer. To a C. F. ALLYN.

Mrs. Hannah, J. Sharp passed to spirit life, July 21, after weeks of suffering, enduring patiently until she was called to brighter spheres. Services were conducted by Lilian McCormick, pastor, a Pallbearers were Cormick, pastor. Pallbearers were composed of six sisters, all in white: Friends remembered her with beau-tiful floral offerings. The Olive Re-bekah Lodge, No. 40, sald the last rites at the grave of The Spiritualists sang "Sweet falls, the spirit's message," as the gastet was lowered in

the grave. b CARRIE SMITH.

The funeral services of Mrs. Laura Richmond, wife of James Richmond, was held Friday evening at 7:30, August 23, in the Spiritualist's Temple. Mrs. Richmond had been a member of the Spiritualist society and its ladies' auxiliary, The Sunflower League, only during the last two years, but she was one of the most faithful members. The pastor, Mrs. Lily M. Thiebaud, delivered the address.

Queen City Park Camp.

On the shores of Lake Champlain, in this ideal spot, there is rest for the weary-for the time being at least, and that rest, peace and strength indrawn from the beautiful influences in which the place is steeped, goes with us like a benediction-like the benediction one of the speakers here began thus: "Our fathers and mothers, who art in heaven"-- It carries its own message to the answering heart.

Just now we are again sensing the miracle of sunset-its splendors doubled in the mirrored waters below, making a picture which nothing on earth can excel. The interlacing of branch and bough, the piney and health-breathing zephyrs, bid worry and ill depart, and yielding to her insistence, we dream we are young and care-free once more, with successes and fame within easy reachno height impossible. Out of the treasure-garden of the past come golden memories—for what is life but picture and memory, over and over. We fancy they are with us once again—those so loved and longed for-we live it over with quivering heart,—then—with a start, realize the chill of reality, even as the west has already faded, and the gilded vaters are dull and dun, once more. What to cheer now?—another sun-set, a future reunion. Surely in this, one of the dear old Mother's most beautiful places, one's better self comes uppermost, and thought comes thick and fast.

Are we in the right groove? If not, why not? Do we love our neighbor as ourself? No, and it is not expected of us, but we can urge on "a word in kindness said," glad to serve him, if such serving necessitate our own self-sacrifice, and whether or not he appreciates the favor has nothing to do with the help uplift it gives us. Do we allow envy and malice and jealousy to soil our soul? Do we always speak of another in the same way we would enjoy their speaking of us? Have we by word or action insinuated slanler?-than which meanness I believe there is no parallel. Are we narrow and sordid enough to believe a divine, wise, just and fair Father will reckon money and fine clothes any higher than poverty (of purse) and plainness? Go they not hand in hand with love for all mankind? Will that same fair-dealing Father love one of his children more than another. Is it words or deeds, lives or creeds, that tell? Religion is to me the one beautiful structure of all good and pure motives, kindness and unselfishness charity and love. Too grand, too perfect, too sacred, to be sliced up into creeds, or belittled by form. It s the one great perfect truth, em bracing the here and the hereafterdivine, infinite. Does not individual honesty and sincerity with one's self create liberality of thought and pur Do we not long for and DO the right, and that it is our duty, from an honest standpoint? If we do NOT, then indeed we ARE in a wrong groove, and must work our-selves out of it, with all dispatch, for one who would do right through fear, or for the sake of a reward by and by, leaving the LOVE of right in the background, is a craven coward. I once heard a self-satisfied deacon ask God in prayer meeting to lead him in whatsoever thing He chose, in any way He chose, that in and verse; selections of the best sensome great day to come the crown tences and paragraphs scattered should bedeck his brow. That man had not a feeling for his fellow man. He was known as a SMALL man in

a perfect being. Another case where "ignorance i bliss"-and the world teems with such. A clergyman was with great fervor exhorting at a camp meeting, when one of his hearers, a neighbor arose and electrified the audience with-"Sir, God has no need of man whose religion lets him see his horse starve to death, as you did yours last winter." Certain. Let us be consistent, true to our convictions right, "true to ourselves, tho the heavens fall," and if our view should prove a mistaken (?) one we have wronged no one, and lived conscientiously; neither do we be lieve that because we do or do not sign our name to any church document determines our eligibility to the continued existence of the spirit after our mortal shall have put on immortality. If it is due one it is due all, and if we do our level best, in "love to God and love to man." we need fear no judgment which is but the voice of conscience and the judgment of human being should affect us no more than a weight of thistledown, when we know we are battling for the right, for

"Not to the man of dollars, Not to the man of deeds, Not to the man of cunning Not to the man of creeds, But unto him who labors, Heedless of foe or crown Unto the KINDLY-HEARTED, Cometh a blessing down."

Fraternally, EVA AMES. S. Wallingford, Vt.

Psychic Light BY MAUD LORD DRAKE.

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

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

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

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Musonic 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. m., will be devoted to business only A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied

Oscar A. Edgerly, Albert P. Blich, speakers.

Mediums, Mrs. C. D. Pruden, Katle Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Long-

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

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

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

THE ANNUAL RECEPTION will

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

MARY T. LONGLEY, Secretary.

A GOLDEN SHEAF.

To Our Friends: - October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of 'Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose through our various books; a new spiritual song with music; illustradealing—selfish to the core, for he thought of no one's interest but his own, as his wife and children could well testify, yet to himself he was biographical sketches

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

The number of copies will be 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 a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

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

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

EMMA ROOD TUTTLE. Berlin Heights, Ohio.

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 against Spiritualism, and reliable information with regard to attacks upon our move-ment that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.
HARRISON D. BARRETT.

600 Pa. Ave., N. E., Washington, D.C.

From Dream to Vision of Life

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

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual other books. It is written with a certain iovous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price · + # | | | | |

Three Remarkable Books "The Divine Pedigree of Mau." "The Law of Psychic Phenomena."

"A Scientific Demonstration of the Fa-The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work, demonstrating the oristence of the Soul and Future Life. It is solution throughout. Price 81.60, Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, 81.60, His "Scientific Demonstration of the Future Life" should be been one before the price 81.60.

PUBLICATIONS.

HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, 81.25; postage, 10 cts; THE EVOLUTION OF THE GOD and Christ Ideas. Price, \$1.25; postage 10 cents.

EMMA ROOD TUTTLE.

consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizaleth Ilarlow, Elizabeth Lowe Watson, Messrs.

Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Bitm.

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OFFERINGS.

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

wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be The correspondence of this department has become excessive-ly large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

T. J. J .- Q. Recently your answer regarding estates and money in England, for which American heirs were striving, said that there were no such vast estates, and that the looking up of heirs was a fraud. As one deeply Interested, I want to know if you are sure of your statements, which appear to me to be too strong, severe, and

unsupported. A .- I reconsider this question because of its importance to so many who have been persuaded to indulge in great expectations, only to be me with disappointment. It is the duty of the newspaper to instruct the people, and warn them against this class of sharks who thrive on their rascally schemes; and there has been none more productive than this of plucking the "heirs" to these mythical estates.

When Mr. Lowell was minister to England he directed Mr. Henry White, Secretary of Legation, to investigate this subject and prepare a paper to be presented to the government at

The swindlers had grown so bold and were so diligently cultivating this field that the government thought it a duty to investigate, and warn the dupes.

The report was sent to Congress by the president. That was as long ago as 1884. It was long and exhaustive, and left no doubt that blackmail and swindling was about all of the fraudulent schemes. To quote: am told by respectable solicitors that not one claim in a thousand of all those referred to by the legation has had any validity whatever, and very few during their long experiences of claims from America have been suc-

Among the most exploited "estates"

the "Jennens," "Hedges," de," "Horn," etc., all of mythical character. The Jennings' Associa-The members were periodically bled "aggagements ' such vast amounts unclaimed as repfrom a letter written by the chief accountant of the Bank of England | ten times more energy than now to Mr. White: "There are no large amounts of unclaimed stock or dividends standing on our books. Speaking generally, . . . there are very few amounts of 1,000 pounds, and probably none that exceed that sum by more than 100 or 200 pounds." 'And as to the fabulous fortunes locked up in chancery, the report, after referring to the fact that the legation is constantly receiving letters of inquiry from those who think they are heirs, says that the opinion seems to prevail that the wealth is untold. "It is very rarely that in any communication sent us on this subject a smaller sum is mentioned than 'several millions.' and frequently our correspondents state that they are entitled to twenty-five or more mil-Mons. It will doubtless cause surprise and disappointment to such as these to be informed that the whole amount of money in charge of the Court of Chancery at the present time is about 84,000,000 pounds, of which 83,000,000 belong to owners who are

Moreover, were there such estates attempts, therefore, to recover . . . in the United States who ever voted, legitimately, several hundred times in after a lapse of twelve years (which may be extended to thirty under certain circumstances), and personal property after a lapse of twenty years, however valid the claim of the person making the attempts may have been originally, is certain to end in fail-

I have taken considerable time to look up this unequivocal evidence from a desire to save the victims of these swindling "estate" promoters from loss and disappointment.

Henry Brown.—Q. What is the meaning of the word "infidel," aside from that given in the dictionaries? A.—An infidel is an unbeliever in the beliefs of the one who calls him by that name. A Christian is an "infidel dog" to a Mohammedan, and "infidel dog" to a Mohammedan, and "Handy Electrical Dictionary." A "Handy Electrical Dictionary." A and the latter to the Celestial.

disbelief in the Christian religion, and the term is used as one of oppro-brium, and disgraceful. Every reformer, from the most ancient days, has been an infidel to his time and Christ was an infidel to the Jowish faith, as Luther and Calvin were to Romanism, and Theodore Parker to theirs.

J. J. Galloway .-- Q. A young man, upon being summoned home by the death of a member of the family, re-tired that evening in a room directly above the death-room. He was suddenly awakened during the night and beheld the dead person standing before him; the room was in "inky darkness," but the form was perfectly and plainly visible, being surrounded by a cloud of luminiferous substance. What was this luminous cloud? Is it common with all such manifesta

tions? A .- Such appearances are not rare, and it may be remarked that in every recorded instance the elements are the same, showing a common source. It may be taken as a fundamental truth that no person ever sees a spirit form, or this luminosity in his normal state. The sensitive, receptive condition must be gained. This state may be attained without direct effort or knowledge; grief, anxiety or sickness sometimes produces it-in fact. anything that weakens the physical and thus emphasizes the strength of the spirit is favorable. To the person in this state of semi-trance, or clairvoyance, the spirit appears as a vapory, self-luminous cloud, with more or less distinctness of form and

features. In the instance described by this correspondent, weary with travel, and agitated with grief, and sympathy with his relatives, in his sleep he besensitive and perceives the cloud of luminous substance." With the shock he awakens, passes out of the seeing state, and the vision passes, because the senses are again alert. "Inky darkness" is favorable to this manifestation. Physical light is not reflected from spiritual substance, and hence its presence or absence is of no consequence to the spiritual vision. Physical light may be damaging by exciting the vision of physical objects and thus obscuring the spiritual. All spirits, in mortal form or decarnate, are surrounded by a sphere which, to spirit eyes, appears as a cloud, varying in size and color with

MOST EXCELLENT.

the character of the individual.

The Electrical Wonders of To-Morrow.

Eletricity's day is only dawning. Mr. Edison thinks that within the next ten years the world will see as many marvelous developments as during the last fifty. Before long, he predicts, science will enable the farmer to enrich his lands by means of nitrogen from the air. He expects to see at an early date the direct generation of electricity from coal by a cheap process. Locomotives will then be thrown to the scrap heap, all trains will be run by electricity, no longer will coal be transported laboriously to cities, but there will be great power plants established at the mouths of mines, from which electricity will be sent over the country by wire. There will be no horses in the streets, no stables; no flies; wagons will be propelled by electricity, houses will be lighted entirely by electricity, for it will be so cheap that it can be used by the humblest tenant dweller. Ships no longer will be driven by steam. tion was one of the largest and days with electricity as their motor days with electricity as their motor previous answer that there were no coal is lost by the use of boilers, wheels, and dynamos. With the diresented. In confirmation I quote rect generation of the electric current, therefore, the world will have JOHN A. HOWLAND..

Voted Three Hundred Times in One

Day. In Bohemia, women tax-payers have the municipal vote on the same terms as men, but they must cast it by proxy. Louisiana is the only one of the United States that provides for a proxy vote by women, and the men of Louisiana, more courteous than those of Bohemia, when they gave women tax-payers a vote on questions of local taxation, left each woman the option of casting her vote in person or by proxy, as she chose. The right was given in 1898, and the first important election under it took place soon after, when New Orleans voted on the question of a special tax levy for improved sewerage and drainage, and a pure water supply. The women carried the day for the improvements. It was found that most of them preferred to vote in known, leaving about 1,000,000 person, but Miss Kate M. Gordon, pounds only of unclaimed or dormant president of the Women's Sewerage and Drainage League, collected proxies from about 300 good but timid Moreover, were there such estates and sums held, the statutes of limitations would cut off all claimants. To quote again from this report: "Any attempts, therefore, to recover in the United States who ever voted, one day. Miss Gordon is corresponding secretary of the National American Woman Suffrage Association. Her sister, Miss Jean Gordon, is Louisiana's first woman factor inspector.

> "Longley's Beautiful Songs." new edition comprising in one volume the four parts heretofore lished, to which is added part five, also a number of the author's most popular songs, including "Only a. Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents. "The Religion of Cheerfulness."

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"IT IS SAID THAT THERE IS A THERE IS NO VALUE TO A FLAG STRITUAL BODY AS WELL AS A EXCEPT WHAT IT REPRESENTS; MATERIAL BODY-THAT OVER THE SAME IS TRUE OF RELIGIOUS AND AGAINST EVERY MATERIAL LITURGIES, SACRAMENTS, AND OR-FACT IS A CORRESPONDING SPIR- ACTERS IN FICTION HAVE HAD ITUAL MANIFESTATION. OUR AS MUCH INFLUENCE IN MOULD-SENSES CAN TAKE IN ONLY A ING THE THOUGHT OF THE FEW OF LIFE'S REALITIES. THE WORLD AS REAL ONES; THEY UNSEEN IS JUST AS REAL AS ARE OUTLINED IN THE MIND AS THAT WHICH IS SEEN. TRUTH PLAINLY AS THOUGH THEY HAD IS CARIRED TO THE MIND BY ACTUALLY EXISTED, IS NOT MRS. TYPÈS, SIGNS AND REPRESENTA- STOWE'S "UNCLE TOM" A REAL TIONS. THE SYMBOL IS UNIM- PERSON? WAS NOT SHAK-SYMBOLS REPRESENTING IDEAS. MAN?"

mean suffering. Tyndall says, "As a enough in Asia, crowding for admit-rule, every advance is balanced by a tance against our frontiers, to blot out partial retreat, every amelioration is the light of the Cross and the Rope of associated with more or less destruction. No great mechanical improve- or what is evil? They are both mattion. No great mechanical improve-ment is introduced * * for the benefit of society at large that does not bear hardly on individuals." In every community there is a certain followcommunity there is a certain follow-ing which always stands against any aid. Victor Hugo says: "We talk of innovation, change or betterment. If its advice was taken there would never be a street paved, nor a new building erected. The old, with them, whatever its condition, is good enough. The proposition to build a new church, a new school house, or a public build-ing of any kind is considered as an extravagance. Progress is wasteinertia is economy. Truth, to some minds, dwells in the past, not in the future: Age, custom, habit, possess marvellous sanctity. To change an old thought for a new one is sacri-But society never stands still; it is always moving. It is either growth or decay. There are no broken links in history. If our vision was broad enough we should see that one condition in life succeeds another in natural order. Communities, states, nations, are growths not creations and are governed by natural laws the same as the physical world. Every lov, every blessing, every great benefit is purchased at a sacrifice. Just neasure is meted out, the scales must balance. The gift of the child adds to the burden of the parent. We speak of independent action; there is no such condition either in nature or life. Society is bound together; it resembles a chain—each living soul "The brilliancy of a forms a link. given star in the physical heaven is dependent upon its relation to all other stars." The individual yields up a portion of his substance, a certain amount of his liberty and freedom of action for the public good. Life is dual. Action and reaction

says:

are equal. Want and supply go hand in hand. One new invention demands another. As soon as a bullet-proof armor for a battleship is made—a projectile is produced to pierce it. Even the burglar keeps pace with sci-ence, for whenever a burglar-proof ful for his full development. The lock is invented he devises a way to most poisonous herbs, the most venopen it. The universe is upheld by omous reptiles, have their uses. What the balancing of opposite forces. It ignorance fears, intelligence studies is not certain but the lowest form of and masters; what superstition deems life is as necessary in the plan of the miraculous, knowledge reduces to natperiodically bled power. At the present time nine-figure-hoads. Public opinion is a lt was stated in tenths of the power obtained from stronger moral safe-guard than either the church or legislative bodies. It picture the shadow is just as necesmakes and unmakes laws. Statutes sary as the light; both are required are made operative or inoperative ac- to produce the effect of beauty. Nacording to its mandate. Governments battles unless they are sustained in their course by the popular sympathy of their subjects. It is the unnumpered untold obscure workmen that build up the prosperity and civilization of a country the same as "Billions of insects in the sea and on the shore are tiny workmen, instrumental in the construction of islands, peninsulas, and continents." The common duties of life require just as much bravery, tenacity of purpose, and high moral resolve as the more exalted ones. Nature, environment and education fix our character and not our calling or profession. It needs as true a heart, as firm a principle to he an engineer on a railroad as it does to be President of the United' States. True manhood is everywhere demanded. There is no station in life that can be filled by a false man; there is no demand in the world for false weights and counterfeit coins. A man can deal in sophistry, subterfuge and evasion until he has no convictions. no opinions, no beliefs on any question whatever. Duplicity becomes a habit; habit in time becomes nature. Lying to some people is a fixed fact. They indulge in prevarication and deceit until a straight-forward statement on any subject, or a straightforward act is impossible. There are men who never believe fully in any principle, they never believe fully in any man; there is always, whatever matter is under consideration, a hesitancy, a residuum of doubt, a balancing of adverse conditions, which neutralizes and sterilizes whatever effort they may put forth in any cause or for any proposition. There are negative natures and positive natures. Positive evil commands more respect from the world than negative good. All things have their opposite. There could be no shadow if the sun was not somewhere shining. The magnet attracts at one end and repels at the other. On one side of a man's character his sins may be as scarlet, on the other his virtues may be as white as snow. Some men are intellectually great and some morally great; there are those who combine both. A pertaining definitions of every used elect son may be rich in purse but a pauper Specifically the application is to trical terms or phrase. Price, 25cts. in heart. We speculate, we moralize, we draw ideal pictures of life-but it Is all in vain; cold, hard facts rule the world. Beauty exists only in the imagination—as an ideal, not as a Peter the Hermit, Mohammed, Cromreality. Experiences turn all our well, Paul, Luther, were born enthu-loys to sorrow, hopes to disappoint slasts. Reflectly even balanced minds ments. Science has destroyed miranever produced revolutions, never cles; in time it will explain all spir-bring about reformations, never dis-

PORTANT. WORDS ARE SIMPLY SPEARE'S "HAMLET" A LIVING have explored it. Being color blind Progress means destruction; it may saw. Even now there is darkness ters of time, place and circumstance. War has been productive of as much good as evil. No nation ever came peace and plenty, and of peace and civilization, but I found those were not the words which the muse of history coupled together; that on her lips the words were; peace and sensuality, peace and corruption, peace and death.

I found in brief, that all great nations learned their truth of word and strength of thought in war; that they were nourished in war, and wasted by peace; taught by war and deceived by peace, trained by war and betrayed by peace—in a word, that they were born in war, and expired in peace." The essence of crime is the intent. The preparation that at one time tills, at hother time cures. What is right or wrong depends upon circumstances and conditions.. Words are arbitrary symbols and only express ideas by common consent. There is no inherent quality of good or bad in word- not even in those words which are regarded as most sacred or most vile. There is no profanity or vileness in a word. The sin rests in the spirit that prompts its use and not in the term used. Matthew Arnold "Strictly and formally the word God, we now learn from philologists, means, * * simply shining or brilliant." All things are proper in their order. "Dirt," it is said, "is only matter in the wrong! place." A man may donate a; million dollars to a Christian or charitable purpose and be entitled to not credit. The dow's mite, given in the name of

the Master, will outweigh a ton of gold given in the name of ambition, or for self-glorification or in deference to a public sentiment. There is no passion, sentiment, feeling, or desire in the mental and spiritual make-up world as the higher. Kings are mere ural phenomena. The sun was once figure-heads. Public opinion is a worshiped as a god, but now science is trying to make it a servant. In a ture makes -no mistakes. Sin and are powerless unless backed by the righteousness, beauty and ugliness, judgment of the people. Rulers may come from the same source. Before leclare war but they cannot fight the a building is commenced the architect draws the plan which shows the struc-Universe do less? Was not the history of the world all laid out at the beginning? Was not each individual life calculated upon? And can man change the ordinances of God? Some questions will never be answered The ideal life will never be realized; if it should, as far as mortal calculation goes, progress would end and the world would be a blank. If the forces of good and evil were always equal, society would stand still; there would be neither advancement nor retrogression. "Two waves of light or of sound of equal amplitude and intensity, when brought together from diametrically opposed directions, produce respectively darkness and silence." There is a philosophy too exalted for human attainment. When Christ proclaimed that one should love his neighbor as himself, he placed the standard of conduct on a plane higher than any mortal ever reached. Every man stands accused; somewhere his conscience condemns him. In the silences-where no ear hears, no eye sees -- he sees himself in the light of a just judge. Thousands of people live their lives and die without ever, by word or deed, lifting a burden from a human heart. On every hand can be seen the undeveloped powers of the mind, the unused talents, the deadened sensibilities of the soul—all dwarfed by never being brought into action. Negation is

brought into action. Negation is weakness—affirmation—it is, strength. Every muscle of the body, every faculty of the soul, is strengthened by use. Still water stagnates. It never purifies itself until it gets into motion. Creating moments are always moments of ive moments are always moments of unrest. The waters have to be troubled, otherwise they possess no healing virtue. A writer does his best work under some strong necessity, some oppressive burden, some hope denied. It is in the convilsions of Nature that new continents are formed. The ardeness in the laways takes to the extremes; It meyer trayels in the middle of the road, but always walks on either side of the beaten track. The great religious, political and moral reformers of the world have been called fanatics.

with which the most sublime and beautiful thoughts are clothed to-day, will lose their meaning and become unintelligible ages hence: But it is only the vesture that is destroyed. Whatever in literature, religion or sentiment that appeals to the universal feelings and instincts of mankind will never die. The manuscript he will never die. The monuments, the architecture and all the material grandeur of a nation perish, but the spirit with which it was imbued lives. "All that is visible of a nation dies," says T. Starr King, "but its soul survives; the truth it discovered and illustrated is preserved; its essence passes into civilization improves society, and becomes the common property of aftertimes. Intelligence is fundamental. Thought organizes matter. "The word is made flesh." Truth comes to men by intuition, by inspiration as much as by reason and logic. Some writers will give a better description of a country they have never seen, just by reading about it, than others who did not prevent John Greenleaf Whittier from writing beautiful poetry about flowers. Knowledge is not confined to the great. The common minds have done so much to elevate humanity as the most learned and cultured. Education does not necessarily make men see clearly. Hamerton says, "A man may have the finest scientific faculty, the most advanced scientific culture, and still believe the consecrated wafer to be the body of Jesus Christ." Truth is the goal for which mankind is striving. Falsehood goes at a discount, but there are no stakes or stones marking the boundary between the two. A doctrine may be false in fact but still carry truth to the soul. To one person religious forms have no significance, but to another they are substance and life. Every line drawn on the map of the world is imaginary. All divisions of time and space are artificial. The rules governing human conduct admit of no hard and fast lines. They vary with age, climate and condition. What we call weakness in a man may in fact be the source of his strength Many historic characters are gods or demons, saints or sinners, according to the point of view from which they are seen. Unless more emphasis is laid upon the public services than upon the individual lives, the names of some of the world's most noted heroes and benefactors would have to be erased from the scroll of fame. we pass along, little notice is taken of our daily experiences, but each and every one leaves its impression and gives direction to our future years That which seems the most grievous and hardest to be borne often proves to be the greatest blessing. "We are conscious of wrongdoing," says H. W. Dresser. "We deliberately sin sometimes. • Yet a time comes when many of these experiences yield up their meaning. We justify mistakes in the light of their outcome Each hour of conflict had its place in teaching part of life's great lesson. A world of truth flashes upon us through the memory of some wrong act; and we question the wisdom of the slightest regret." Faith, credulity, ignorance and superstition are all factors in social life that have to be taken into consideration. The orator, the priest and the physician make use of these agencies in carrying forward their purposes. There is as much glory in romance as in truth in fable as in fact; yet every dream,

change. No form is permanent, either in Nature, art or life. The words

picture of some reality. It is said that there is a spiritual body as well as a material body-that over and against every material fact is a corresponding spiritual manifestation. Our senses can take in only a few of life's realities. The unseen is just as real as that which is seen. Truth is carried to the mind by types, signs and representations. The symbol is unimportant. Words are simply symbols representing ideas. There is no value to a flag except what it represents; the same is true of religious liturgies, sacraments and ordinances. Imaginative characters in fiction have had as much influence in moulding the thought of the world as real ones; they are outlined in the mind as plainly as though they had actually existed. Is not Mrs. Stowe's 'Uncle Tom" a real person? was not Shakspeare's "Hamlet" a living man? Gods and heroes are imaginary personages. There is no glamour over actual experiences. It requires distance, perspective, and age to make them interesting. "Familiarity breeds

every vision of the mind, is only a

contempt." We only admire what we cannot understand. We only covet that which we cannot get. The value of a commodity is its scarcity. A weed in one country becomes a costly flower in another. If gold had been as plenty in the world as iron we would never have heard of the "gold standard." On all great lines communities move as one body-they advance or recede together. States have their youth, old age and death the same as individuals. When a nation commences to decay 'no individual effort can save it. Everything tends towards completion, perfection and finish. Matter in time becomes mind. Both plant and animal are continually converting matter into life. Nature, art, custom and habits move in a circle. Whatever has happened will happen again. This must be so. Natural laws are uniform in their action. No new principle or material has ever been added or subtracted from the world. Death is disintegration-a returning of substance and forces to original conditions. There are no discordant notes in life. Nature is harmony. Every creed, belief and doctrine has its value. It is continual friction that wears away the rock and converts it into fertile soil. 'All doctrines, philosophies, religions, become merely a bunch of keys in the hands of the wise man, which

he tries in succession upon every problem presented to him, seeking for the right one to unlock the secret." HENRY MORRISON TEFFT.

Norwich, N. Y.

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

The Dynamics of the After Life.

(Continued from page 1.)

new and greater demand on life, to yield a higher and purer expression. For like any other force or energy, the stream of life follows the lines of least resistance. Hence, as in any present mode of existence, the pursuit of the purely supersensualthought and feeling, uncontaminated by sensational representations-offers less resistance to the soul than any other line of advance, it follows that the growth of any divine nature is irresistible, even though the process of unfoldment proceeds slowly and under the stress, not to say the agony, of a veritable spiritual birthgiving. For what is growth but a series of birth-givings, by which the old modes and expressions of life are giving way to new and higher ones, more adequate to the enhanced and intensified presence of spiritual consciousness.

"Now Gerald, I ask of you a favor of friendship and faith. Be my conscious and unfaltering companion in this soul-stirring, life-refashioning solitude. Send me thoughts of cheer and hope-in fact, be with me as soul. Form in your mind a strong picture of my situation, and place yourself in thought by my side. Tell our mutual friends to do the same. I almost feel too weak to carry out the task of my glorious evolution. Like a plant removed to unfamiliar environments with which it has to struggle to re-establish its elemental adjustment, so my soul in its new environment feels itself urging its right to live, and an old, refusing to surrender its hold on life."

The last words came to me as if in a whisper. The force enabling her to sustain the undoubtedly very severe strain involved in her concrete communications, was exhausted, and with a gesture of covery along avenues of undreamt-of realizations. abstractions.

And this forms my last direct communion with izure, seemingly in possession of the "blue flower" and deathless beings. AXEL EMIL GIBSON, M. D. of immortality—the imperishable price of spiritual, Los Angeles, Cal.

Sept. 6, 1907.

CIATION.

Reports of the State President and

Other Officers.

Minneapolis, Minn.,

To the Officers and Delegates of the

State Spiritualist Association of

Minnesota in Convention Assem-

. In compliance with the Constitu-

tion and By-Laws of the State Asso-

ciation, I have the honor to submit

In the earlier meetings of this State

Association It was predicted that the

State Association would fall by the

wayside: but we are here again, and

here to stay-stronger, bigger and

brighter than ever, and on our ban-

ner the words are becoming more

illuminated: "Come, let us get to-

gether," for never in our history as

an association have we seen the neces-

sity of organization more than in the

year just closed. From all over the country has come the cry of "unjust

legislation," and Minnesota has not

escaped. At the last meeting of the

Legislature the following bills were

File 241, 35th Session, No. 638,

Introduced by Mr. Gates, March 6, 1907. Referred to Committee on

File 264. 35th Session. No. 696.

1907. Referred to Committee on Crimes and Punishment. Reported

File 264. 35th Session. No. 696.

1907. Referred to Committee on Crimes and Punishment. Reported

Introduced by Mr. Stokes, March 9,

As soon as these bills came to the

notice of the officers of the Associa-

tion they took steps to have them an-

nulled as "unconstitutional and class

legislation"—the bills being referred

to the Committee on Crimes and Pun-

ishment. The president vice-presi-

dent, Bro. Whitwell, Secretary Irvine

and Trustee G. W. Rush being the

Committee to call upon the members

of the Committee on Crimes and Pun-

ishment and state their side of the

question. Allow me to say here that

by this committee, and after hearing

our statements in opposition to the

that they did not wish to infringe

upon the liberties of any religious or-

ganization. After consultation with

them they consented to put the clause

in their bill which reads: "Provided

that nothing in this act shall apply

to ordained ministers and recognized

workers in the cause of the religion

of Spiritualism who are affiliated with

and of the State of Minnesota, and who are holding ordination papers of

competency from the State Associa-

tion of Minnesota." When this bill

was presented to the Senate it was

of business was never brought up

again. I wish to say that perhaps

16 was not the arguments before the

members of the legislature that gave

us the recognition we received but

I attributed it greatly to the Consti-

tution and By-Laws of our Associa-

tion, which governs the recognition of

mediums and the requirements to be

fulfilled by them before they can be

recognized, and so in order that we

shall become a united people and that

the rights of all may be protected.

and that we may be able to gain that standing which is necessary to

any religious body of people, the

before the legislatures and councils

Spiritualism" to join our local organ-

on the table and in the rush

United States

were very courteously received

they expressed the sentiment

Introduced by Mr. Stokes, March 9,

Public Health and Pure Food.

ported back March 14, 1907.

back March 16, 1907.

back March 16, 1907.

my 10th annual report as president

of the organization,

life, for which she had been suffering so much pain with so much patience.

But must we consider this departure of the human soul into new and undreamt-of spheres of life as identical with a final closing of the individual's mundane experience? Shall our lives henceforth be spent under unequal terms of evolution and remain incapable of yielding new opportunities of love and service through personal identification?

With regard to this momentous quest-propounded by every feeling, loving heart during all time and ages-I feel unshakably calm and affirmative. I have her promise of reunion, somewhere, somehow. She has whispered in my heart that such a union may not require for its immediate theater the ethereal beyond, but be reached on this earth, in the very midst of concrete life. I am inspired with the consciousness that we may meet, and shall meet, in the mutual pursuit of new truths, new ideals, new realizations, new possessions which may require corporeal conquests for their attainment; face to face and heart to heart, with the palpitating, surging, rising and falling waves of an inner moving ocean of humanity. For may it not be that the priceless pearl of truth is to be found only at the bottom of life, in the crevices and nooks of personal, concrete, faceto-face experience?

Back of every price is conquest; and there is something in the depths of my consciousness that affirms that Earth, with all its sadness and sorow, its tragedy and farce, has possessions-vital and indispensable—which can be won only by a conquest of treasures, bound up and hoarded in the very bosom trembling in the balance, between something new, and vortex of mundane vicissitudes. It is the old legend of Siegfried, the Nibelungen, having to pass over slain dragons and outwitted giants to find his Rheingold. And while earthly existence, even in its highest form of evolution, may never yield evolution, may never yield opportunities for final perfection, yet it may furnish conditions and modes of parting and a smile of hope she withdrew from the existence, without which the towering eminence of scene, floating away in a sphere of subdued light, spiritual self-consciousness, with its timeless and evidently to resume her trail of conquest and dis- changeless consummation would only remain airy

And furthermore may it not be that in the recurthat released soul. Yet twice afterward I have had ring phases of alternating concrete and abstract exglimpses of her presence, though for each time she istence-objective blossoming, subjective fruition, appears more remote from my stage of evolution. with the soul drawing sap and sustenance from its Each time her garments seemed brighter and more organic and vital contact with earthly conditions by ethereal. The last time I saw her she appeared to repeated evolutionary sojourns—is found the modus me like a being of light, transfigured and luminous, operandus by which the soul is enabled to transmute 'trailing clouds of glory,' as she floated scraphically the crude elements of human virtues into the imperin the radiant zone of an indescribable superspectral ishable powers and felicities of changeless, timeless,

which they can be officially recog-

nized, but in unity to call the atten-

tion of the workers of the Minnesota

State Association to the necessity of

learning and giving strict attention to the definition of the terms that are

associated with our religious move

ment, such as clairvoyance, clairaudi-ence, inspiration, mediumship, etc. It

is as we found, and seen, the neces

sity of being able to define clearly

the meaning of these words. There

is an article in The Progressive

Thinker of this week, from the Hon.

Charles R. Schirm, who is one of the

committee that was appointed by the

National Association, at our last con-

vention. There will be, possibly, from

time to time, now or until after the

kind appearing from different mem-

bers of the committee. Recognition

is a necessity-not for the lay mem-

bers so much as it is a necessity for

those who claim to be its banner-

Perhaps at no time in the history

there been such general interest as

in the past year. Our local auxiliary

bodies have all held meetings during

the months from September, 1906, to

June, 1907, and are in a strong and

healthy condition, having been well

members. The harmonious, united

action of coming together as one body

in mass meetings and anniversaries,

and on other occasions when the call

improvement. Not alone has this

been marked by the different societies

coming together, but also by the cor-

dial manner in which the speakers

and workers responded, as a unit, and

gave of their best efforts to make

all of these union meetings a suc

cess. And I see in this the welding

together of all interests in the organ-

ized movement to build an organiza-

tion that will stand for all time, and

the fact that all the local societies

month of September in order that

they may join with the State Asso-

ciation in making the engagement of

ciated by the State Association, and

let me, at this time, thank you for

Missionary Work in the Field.

At the last annual convention the

board of officers were instructed to

keep up the missionary work and

if possible, to put four missionaries

in the field. They have tried to carry out these orders in full, but we have

been handicapped on account of find-

ing workers who were free and had no responsibilities resting upon them,

so they could go into the fields and

continue actively in this work. We

have, also, been gradually retarded

account of the apathetic attitude of

the people in responding to corres-

pondence sent out pertaining to our

missionary work. But we have had in the field Mr. H. Hegdahl, Mrs.

Catherine McFarlin, Mrs. P. Beuhler,

Mrs. H. Courtney and Mrs. Frances

Wheeler whenever opportunity al

lowed. This missionary work will be covered in the report of the Mis-

sionaries. As a result of our mis-

sionary work we have awakened those

societies that were dormant and char-

tered some new ones, and we are now

beginning to receive many requests

for missionaries. I also wish to speak

of the splendid notices given by the

press in regard to the work done in

the towns and cities where our mis-

Mass Meetings.

the different workers and friends it

sionaries have visited.

izations, comply with the rules and was made a "GRAND SUCCESS," and regulations thereof and become iden- I wish, at this time, to thank all

tified with this movement, as there who participated, in making it a suc-

will.

in pushing our missionary

that we are getting on ourselves.

"Come-let-us-get-together" action

closing their meetings for the

attended and strengthened by new

bearers and its workers.

this Association, or of

N. S. A. Convention, articles of this

Now Is the Time!

NEVERBEFORE IN THE WHOLE RY TONS OF THESE BOOKS TO HISTORY OF MANKIND HAS SUCH ALL PARTS OF THE WORLD. A REDUCTION BEEN MADE IN EVERY ONE SENT OUT COSTS US THE PRICE OF PREMIUM BOOKS. FROM SIX TO TWELVE CENTS IN IT IS THE DIVINE PLAN CARRIED POSTAGE. SUBSCRIBE FOR THE OUT TO PERMECTION. WE ARE PROGRESSIVE THINKER, AND OB-PAYING BUT THOUSANDS OF DOL- TAIN THE WHOLE SET. THE LARS TO THE POST OFFICE DE- WORLD HAS NEVER BEFORE PARTMENT BACH YEAR TO CAR- SEEN THE LIKE.

Have You Read OUR **PREMIUM** BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these. FOURTEEN remarkable PREMIUM BOOKS, They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM,

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The price of the UNKNOWN LIFE OF CHRIST hereafter will be 15 CENTS, in consequence of the great rise in the price of book paper. It is our last premium book, and has THIRTEEN illustrations, and is very valuable. The paper one year and this remarkable book, \$1.15.

Any one of the other Premium Books you may order, price 25 cents. This is the price, remember, when you ORDER ONLY ONE BOOK in connection with a yearly subscription. The paper one year and one Premium Book, \$1.15 or \$1.25, depending on the book you order.

No premium books will be sent out unless the order is accompanied with a yearly subscription to The Progressive Thinker; but if you order more than one book, the price is as follows:

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Books you may order, price \$2.65. Any nine of the Fourteen Premium Books you may order, price \$2.00. Any ten of the Fourteen Premium Books you may order, price \$8.10.

Any eleven of the Fourteen Premam Books you may order, price

Any twelve of the Fourteen Premium Books you may order, price \$3.85. Any thirteen of the Fourteen Pre-

mium Books you may order, price Lastly, all of these Fourteen Premium Books here announced are sent out, all postage prepaid, for \$4.40—something never before equalled in

this country or Europe, Bear in mind that every order for a Premium Book must be accompanied WITH A YEARLY SUBSCRIPTION for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before. OUR FOURTEEN REMARKABLE

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1—The Encyclopedia of Death, and

Life in the Spirit World, Vol. 1. 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. -The Encyclopedia of Death, and Life in the Spirit World, Vol. 8. These three volumes have been pre-

pared by J. R. Francis. They contain invaluable data. 4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

cultism, by Mrs. EmmaHardinge Briten.
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable

5-Ghost Land, Spiritualism, Oc-

medium. 7-The Occult Life of Jesus, by

Alexander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M.

Peebles. 11-The Great Debate Between Mo ses Hull and W. F. Jamieson. 12-Letters from the Spirit World,

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Special Donations. Band of 'Peace Society..... 15.00

St. Paul Spiritual Alliance...\$ 6.96 Frank E. Irvine, in the birth of his Northside Spiritual Society ... 10.75 Respectfully submitted, FRANK E. IRVINE.

Treasurer's Report. Minneapolis, Minn. Sept. 6, 1907.

of the State Spiritualists' Association of Minnesota assembled: Your comittee, to whom was submitted, the work of preparing a series

Whereas, Modern Spiritualism has been before the world more than half a century and has proved itself an important factor in the progress of

investigating the phenomena. Resolved, That as education is the only process by which we can make ourselves competent investigators and wise teachers, we must support and upbuild an educational system; therefore we endorse and sustain to the best of our ability the Morris Pratt Institute and similar schools.

the process by which the knowledge of the continuity of life is brought State Association, through its officers establish a circulating library of such books as are calculated to assist investigators and students in selecting mediums, and establish conditions that will bring about the best results. Resolved, As we realize that mediumship is the foundation fact upon which we become a demonstrated truth to the world, therefore be de-

MRS. MAMIE HELYETT. Trance, Business and Test Medium, also Platform message work. Will accept calls, Circle Thursday evening at 8. Reads daily, Wednesday excepted. Hours 9 to 8. 634 W. Adams, between Ogden ave. and Wood street.

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Be Sure to Read This.

PSYCHIC DEVELOPMENT.

PSYCHIC DEVELOPMENT.

My system will unfold either your mediumship or adeptship. It is the first and ploneer effort as a system to develop you consciously, without going into a trance or becoming obsessed. Among the public or professional psychics and teachers who unfolded by my System are: Mrs. K. Hary, of St. Louis, Mo.; Mrs. A. A. Bennett, Everett, Mass.; Mrs. W. J. Burka Malden, Muss.; Prof. W. W. Druitt, Gulesburg, III.; Mrs. Mary Jennings, Moravia, N. Y.; Mrs. H. F. Parker, Boston; Mrs. M. H. Springer, Milwaukee, Wis.; Mrs. S. J. Sears, Ft. Collins, Col.; Mrs. W. A. Whitehead, Methuen, Mass.; Mrs. A. A. Smith, Lowell. Mass.; Mrs. L. Wilson, Martin's Ferry, O. Read what some write:

"My clairvoyant experience has exceeded anything I ever thought within the range of the human."—John McDowell, Philadelphia.

"The System is surely what humanity as a whole is looking for,"—Mrs. E., F. Stock, Boston.

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Ably Written and Beautifully Illustrated

PROGRESSIVE THINKER, Publishers

MINNESOTA SPIRITUALISTS' ASSO. is nothing outside of organization in cess. Financially it was the best mass meeting ever held by the State

> In my report of former years I have urged an interest in the Lyceum work and the proper interest in the welfare of the children, and I am pleased to report that during the past year our worthy Bro. C. W. Bush has taken great interest and worked to the building up of the lyceums, and that special credit is due him for his untiring efforts. The Progressive Lyceum of the Band of Peace Society. under the able management of its conductor and teachers-the St. Paul Alliance, The Crystal Bay and the North Star Lyceum are all doing nicely, and are represented in this convention by their delegates.

Young People's Societies. In my annual report of the last convention I urged that a Young People's society be organized in Minneapolis and St. Paul-that the young people who had formerly been conitualists' movement in this State, has i nected with our lyceums as scholars were drifting away and losing interest on account of their age. I believe that there was some effort made along these lines but the result has not been satisfactory; we must not sit down and let it go at that, but we must get up and act and keep acting and getting together until we have in each of these cities a Young People's Society that will give us a much-needed source of strength

has been made, stands as a mark of and assistance. Men's Club.

I would suggest to this convention that a Men's Club be formed for social, educational and fraternal benefits, that would meet monthly and that at these meetings papers should be prepared and read, or some one instructed to bring in topics for general discussion. This would give us n opportunity of becoming acquainted and having a social evening once a month, and I would suggest that the club be open to anyone to become a member; this club to work in connection with the Ladies' Auxil-Miss Harlow here a success, is appre- lary of the State Association, which has helped this organization so ably from a financial standpoint the past

The Press.

The State Association of Minnesota is under special obligation to all the Spiritual papers. All notices of our meetings, and letters of our secretary to them, have been gratuitously and cheerfully published, and I would recommend that due acknowledgment be sent, under the seal of the State Association of Minnesota, to the editors of the Light of Truth, The Progressive Thinker, and The Sunflower, and also to the press of the cities of St. Paul and Minneapolis for their liberal notices of our meetings from time to time, and the free, liberal and unbiased reports of spiritual happenings in general.

In closing, I wish to say that we

have done well and laid a good foundation for the coming year. In this connection I wish to extend my hearty thanks to the workers and friends of the cause-to the officers and trustees of the State Association for the very hearty manner in which they have so nobly sustained me in my position as president, and I wish to irge upon you, each and every one. as delegates, the necessity of giving your views and of speaking on any subjects or questions before this convention, to the end that the officers who may be elected for the ensuing ear may know your wishes and desires, and that out of the whole the very best may be taken as a working

The mid-winter, mass meeting held basis for the coming year. Fraternally yours, J. S. MAXWELL, recognition by the community at in St. Paul and participated in by large, and not to be met with bills the Spiritualists of Minneapolis, St. Paul and the towns throughout the Pres. S. S. A. of Minnesota. after each election, I urge upon those State, was largely attended, and who claim to be working for "pure through the generous assistance of

Secretary's Annual Report. Minneapolis, Minn., Sept. 7, 1907.

Mr. President, Delegates and Co-

workers in the Spiritual Cause, again gives me great pleasure to herewith your secretary for the year ending September 1, 1907.

The officers and board of trustees have worked in harmony for the good of the cause and the great need and benefit of the organization and the usefulness of the State Spiritualists Association and its Auxiliaries.

Never in the history of our cause has the cry for concerted action been more loud and clear, the necessity greater, the opportunity better, the prospects brighter, than now. Never has it been more clearly

pointed out that every Spiritualist should put aside all personal feelings and in a right way come together, and with an eye single to the best interests of the whole, work and pull together for the common good of the common whole; and the greater our love for our fellows, the broader and more charitable our conduct, the greater will be our own happiness Then, and not until then, will the cause advance as it should.

Organization is not only a good watchword, but individual organized efforts should now be the rule of perfection of every Spiritualist in the land, to help spread the gospel of glad tidings to hamanity.

thank the president and each one of the officers and board of trustees for their kind and willing co-operation in the work he has had in hand the past year, and their never-failing helpfulness and advice.

Secretary's Financial Statement. 1906, \$174.75. Total amount received from September 6, 1906, to September 6, 1907, \$1,137.58. Total,

September, 1907, \$228.36. Itemized Cash Remints. Collections \$ 281.91 Charters

Mass Meeting 1907 75.50 Per Capita Tax'to N. S. A. 28.00 1907 Telephone bills and tolis

Donation to N. S. A.at Convention 1905 Pres. J. S. Maxwell's ex-

cago 1906 40.00 Missionary expenses 1906-Total\$1.083.97 Ladies Auxiliary\$40.00

Annual Collection from Societies.

Sec'y S. S. A. of Minn.

Amount forward \$ 174.75 Disbursed during the year, \$1,083.97 Grand total\$1,312.33

Your secretary desires to publicly Minneapolis, Minn.,

Cash balance on hand September,

Total amount expended from September 6, 1906; to September 6, 1907 \$1,083.97. siTotal balance on hand

Donations 728.17
Per Capita Tax 117.50 Total received \$1,137.58 Itemized Cash Expenditures. Convention: 1906 245.81

1906-1907 Secretary's Salary from April 1, 1906 to April 1, 1907—12 months Compiling and printing 900 copies, 49 pages, Constitution and By-Laws

penses as delegate to N. S. A. Convention in Chi-

of our most gifted workers into the terms mentioned above. next realm, we do not mourn them, although we miss them, we realize and appreciate as never before the leadership of Moses Hull, the songs of our Jennie Hagan Brown, the submit to you the annual report of 1907 406.61 teachings of Albert Tisdel, the assistance and counsels of Theodore J. Mayer, treasurer of the N. S. A., therefields of activity. But it is not only the great, but the lesser, as well, which are kissed by this angel; there-

St. Paul Spiritual Alliance... 15.00 Progressive Lyceum 5.00

Received from secretary... 1,137.58 Grand total \$1,812.53 Balance on hand...... 228.86

Report of Committee on Resolutions Sept. 7, 1907. To the Officers, Delegates and Friends

of resolutions for this convention, beg

humanity. It has also revolutionized the religious and scientific world, Therefore be it resolved, That it is our duty to use every legitimate means to place Spiritualism upon a higher philosophical and intellectual nlane, and to this end we urge every society and individual to adopt more scientific and thorough methods in

Resolved. That as mediumship is

to humanity, we recommend that the

have, knowing, as we do, that all unjust legislation against us has come because of these impostors; Therefore, let us see to it and positively refuse to in any way counte-

RHEUMATISM GURED.

Dr. Caird will send postpaid, THE HERBS—a for-

mula and full directions for preparing his RHEUMA-

TISM CURE—enough for a month's treatment for \$1.00. Address ALEX CAIRD, M. D., 598 W. Mon-

roe Street, Chicago, Ill.

cided and steadfast in our procedure

against those who in any way imi-

tate it, or add to the phase they may

nance or employ those whom we know

do this. Also that we assist in bring-

ing them to justice before the law

the same as other criminals, realiz-

ing that past methods of simply ask-

to invite them to new and larger

fields of operation. We recommend

that the State Association keep a rec-

ord of such, and its chartered socie-

ties be informed along these lines,

and they in turn refuse to employ

Resolved, That we tender our

thanks and support to J. R. Francis, editor of The Progressive Thinker, in

the great work he is doing in this

Resolved; That the State Associa-

tion make an effort to induce the

secular press to refuse the publica-tion of the flaring advertisements of

traveling fakirs assuming to be me-

diums. Also that we warn the gen-

eral public against all such adver-

capital punishment has not proved a

safeguard against crime, and as we

cannot restore the relation between

man and his material body, we have

entirely upon the children; therefore

we MUST make great effort to carry

on the lyceum work, and the system

of procedure must be educational as

Resolved, Whereas we realize the

great need of more money to carry

on the work of this Association, we

therefore recommend that every fam-

ily have a penny-box and drop in one

cent per day, which be presented to

the Association at its next convention.

put ourselves on record as endorsing and upholding by all legitimate means all other bodies who are inter-

ested in the liberating of man, woman

and child from the industrial enslave-

ment of to-day. Therefore, the sec-

retary be instructed to send Fraternal

Greeting to the equal Suffragists of

of responsibility and hard labor, we

into consideration the advisability of

paying the president a stated salary.

Also the State Association recom-

mends that a stated salary be paid

the president of the N. S. A., and

that he be kept permanently in Wash-

ington, D. C., to look after the grow-

ing needs of our cause. That this

resolution be presented at the com-

Resolved, That the Angel of Birth

is bound to appear now and then in

our midst, and has done so since our

last meeting, and has borne three

fore in reverence and respect, we com-

memorate their lives and work and

wish them Godspeed in their larger

fore we tender our heartfelt sym-

pathy and strongest thoughts of love

to our co-worker and officer, Mr.

Resolved, That as Spiritualism is

the study of life, we recommend that

this Association be alert and decidedly

active against any legislation that will

constrict our rights. Also that we recommend the taxation of all sec-

tarian property, and that no sectarian

school shall be supported by public

tablish the circuit system for the

purpose of conserving energy, finance

and time, believing that the results

will be far superior to past methods

Also we recommend that every Spir-

itualist make as great effort to test the philosophy of Spiritualism in the

living of their daily lives as they have

to test the phenomena of the con-tinuity of life, knowing, if they do,

that the results will be such that

the world cannot question our mo-

tives or morals; then will be proved

the usefulness of Spiritualism and its

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greatness in human needs.

Respectfully submitted.

Resolved, That this Association es-

funds.

companion to this larger life.

ing National Convention.

Resolved, That as the presidency

Resolved, That we, as a State body,

Resolved, That the future depends

no right to destroy the same.

well as entertaining.

Resolved, That as the practice of

them.

tisements.

ing them to leave town has only been

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