Marriage and Immortality. As usual, whenever the theologians get around to the old question of immortality, they think that science is just learning what the Bible teaches. How strange that science is so far be-

Modern thinkers realize that "Belief in an unseen world of spirit, which is the sole sustenance of the best spiritual life, must be based on evidence of a more substantial kind than the one of tradition; and that without credentials of a scientific character, the belief must inevitably waste away." We want better assurance than unbridled imagination It is strange that an inspired book should be so deficient about two vi-

The Bible has very little to say about matrimony. It rather disparages it. About the best it has to say, is: "Marriage is honorable in all". The Mormon believes means that the more a man is married, the more honorable he is, so he favors plural marriages. Some people think that the oftener they get married the more honorable it is; so they keep the courts busy.

The Bible does not say that marriage is desirable. Whether it is or not depends on the points of view of the contestants. The under dog has no pressing interest in a future life. The great question before the unmarried public is: "Will we want to live forever if we get married"? The Bible is vague and unsatisfactory abouty immortality. It does not satisfy logical men. There is no scientific evidence in it. So deficient is it that many Christian theologians are doubtful about immortali-

The London Society for Psychical Research has spent 20 years and \$75,000 in studying the mediumship of Mrs. Piper. There have been discovered seven other Americans of equal power. The new American Institute for Scientific Research is asking for an endowment of \$1,000,000 to carry on their great work of investigation of all kinds of psychic phenomena Many believe that scientific evidence of a future life has already been secured, but they are seeking for more proof; enough to convince everyone. Will not our wealthy people contribute to this great cause, which will overthrow materfalism, creed and greed?
DR. C. C. CARTER.

Lancaster, Ohio.

OUR SPIRIT HOME.

I have read of a wonderful country, Just beyond our material sight, A land of unfading beauty, Flowing with boundless delight Where the light shines with undying

More brilliant than earth's fairest

Shedding beams of ineffable glory Dispelling all darkness and gloom. Surrounding that wonderful country, Are countless millions of suns, Guarding with majestic grandeur

The land where no night ever Where the beautiful bues of the rain

Ever span the celestial dome, And blend with the golden sunbeams

Of that radiant Summerland home. I have read of a wonderful river, Winding through that bright sum-

merland, Its crystal waters are rippling Over a shining strand

The shores of that glorious river, Are glittering with jasper and gold. And jewels of marvelous beauty Whose value can never be told.

Each side of that clear flowing river Are pastures of eternal green. Where flowers are always blooming. And wondrous verdure is seen; The air with sweet fragrance is laden And wafted o'er meadows and shore By gently murmuring breezes,

Bearing tidings of peace evermore. There are beautiful groves near that

With foliage exquisitely fair, Shading those evergreen pastures, Giving rest to all weary ones there, And flitting among the side branches, Singing, joyously all the day long, Are birds with wonderful plumage, And wondrously sweet is their song.

Along the banks of that river. In view of those gleaming strands, Are many, many Mansions, All built by heavenly hands. They are homes of exceeding beauty,

Far beyond our most charming Where grief never enters, nor sorrow, And unselfish love reigns supreme

On the banks of that rippling river That winds through the sweet sum-

merland, Beneath those wide waving branches. And over that glistening strand. They say our own precious loved ones Are lingering in rapturous delight

And smiling to think the splendor That will greet our bewildered sight.

When we reach that wonderful coun-And gaze on that shining shore,

While we hear the glad words of welcome. From those who have gone on be

Who will tell us with radiant faces, As they wipe all our sad tears away, Of the blissful existence before us. MRS. M. E. MARGERUM. Bridgewater, Mass.

For every leaf the loveliest flower Which beauty sighs for from her bow-

For every star a drop of dew; For every sun a sky of blue:

For every heart a heart as true For all the toil at honest fame. A proud, a pure, a deathless name: For all who love, who loving bless, Be life one long, kind, close caress; Be life all love, all happiness.

-P. J. Bailey.

Evolution Before Darwin.

Professor Huxley, in an essay in The Life and Letters of Charles Dar-

win," says: "Within the ranks of the biologists at that time [1851-8], I met nobody, except Dr. Grant, of University College, who had a word to say for Evolution, and his advocacy was not cal-culated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thoroughgoing Evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered nto the bonds of a friendship which, am happy to think, has known no interruption. Many and prolonged were the battles we fought on this subject. But even my friend's dialectic skill and copiousness of apt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time the evidence in favor of transmutation was wholly insufficient; and, secondly, that no suggestion respecting the causes of the transmutation assumed was in any way adequate to explain the phe-Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justifiable."

It was Darwin's "Origin of Species" which converted Prof. Huxley to the doctrine of Evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work 'insufficient." and, of course, a man of his intellectual integrity could not give adhesion to any theory until he was satisfied of its truth. But, while as an explanation why he and other men of science did not accept Evolution earlier, is objectionable; it does scanty justice to those who were Evolutionists before Darwin made his great contribution to the world's

A thinker who reaches correct conlusions in regard to complex problems under the disadvantage of possessing a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view which denote a high order of intel-

In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known and to arrange them so as to explain their meaning by discovering the principles which underlie them, as Newton explained the cause of the fall of the apple, when he conceived that the same force which brought the apple to the ground also held the plauets in their orbits.

Mere observation and collection of facts would never lead to a great discovery. There must be reason, imagination, insight; power to understand the significance of groups of phenomena and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by a larger knowledge. Imagination, as someone has said, is to the scientist what to the miner is the lamp on his cap; and it enables him to see a little beyond the position occupied. The work of Darwin in laboriously

collecting evidence of organic evolution, and in showing that Natural Selection was an important factor in the transmutation of the species, was a stupendous work which cannot be overestimated. The "Origin of Specles" was an epoch-making book which has revolutionized zoology, and has led to radical and wide-spread modifications and reconstructions of thought in every department of re search. And for the work he did, Darwin has received his full meed of praise; has been honored as no other man of science in this age has for the work which his genius and labor accomplished. But Darwin was not the originator of the Theory of Evolution, which itself has been evolved through many centuries. Facts which were a matter of knowledge long before the "Origin of Speappeared had led many acute thinkers to believe that species came, not by spcial creation, but by gradual transmutation through natural agencies. Goethe, St. Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings), Robert Chambers, and many other so believed, and their work and influence contributed to prepare the way

for Darwin's success Years before the "Grigin of Spewas published, Herbert Spencer brought forward some of the strongest evidence in support of Evo His facts are incontestable and his arguments are as valid today as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of Evolution was owing to his truer inter pretation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations; and not to their more correct judgment of what the evidence should be to render the theory probable. Spencer conceived Evolution, not

merely as a transmutation of species. but as a universal process, as presented in the system which he after ward elaborately worked out in his voluminous works. In "Principles of Psychology," published before Darwin's "Origin of Species" appeared Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and complex conditions.

Whether we accent all his views or

not, as Evolutionists we must acknowledge the force of his arguments, based upon facts, for the doctrine of Evolution, in distinction to the conceptions which prevailed when he began writing on this subject. Prof. Huxley, after his acceptance of Evolution, repeated many of these facts and arguments which before, though they had convinced others, had failed to convince him. Had he posessed that larger range of vision, that philosophic grasp, that synthetic power, and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished Herbert Spencer among thinkers of the nineteenth century, Prof. Huxley would probably have accepted Evolution prior to 1858 upon such evidence as was then accessible

I do not under-estimate Professor Huxley. He was a man of scientific attainments and literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant and fearless expounder of scientific truth, and an admirable character: but this fact with his tardy conversion to Evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he re-garded as "insufficient."

The facts of embryology, of homlogy, of rudimentary parts, etc. before the publication of the 'Origin, of Species," were to some minds as strong indications as they are now of the transmutation of specles; but to them had to be added more facts, and some method suggested by which species could have been changed, before men like Huxley could declare in favor of Evo-

This shows how important and necessary was Darwin's work to the wider acceptance and progress of Evolutionary thought, but it does not in the least abate from the soundness of the general reasoning of those who, from the facts then known, arrived at the conclusion which Pro-

fessor Huxley reached at a later date The "rigorous methods of science," which save us from a priori specu lation and many unwarranted infer ences, may sometimes be applied in way to delay the acceptance of a truth seen by a great thinker long before he can satisfy others that the objections are irrelevant or unsound and that the evidence justifies his conclusions. Many scientific men and teachers of science in the colleges were very confident that Darwin's conclusions were not "justifiable," several years after Huxley accepted and, like a brave knight, defended them against scientific and theological assailants.

Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly-announced truths. It is doubtless well that the majority, subject to the influence of custom, authority, and associations, change that stability which is the safeguard of society and a condition of progress. But it is desirable that we recognize the merit and service of those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of those changes in thought and method which are necessary to overcome the tendency to conformity uniformity and conservatism which steal like a mist over a nation, resulting in "intellectual peace at the price of intellectual death.'

B. F. UNDERWOOD. THE WORD "RELIGION."

As Explained by Dr. J. A. Marvin. To the Editor:-I notice that several seem to have serious objections calling Spiritualism a religion Under the narrow definition given to the word "religion" by the orthodox churches, and the narrower conception many of them entertain of man's religious duties to his fellow man, all liberal thinkers might object to the term "religion" being applied to the progressive, up-to-date teachings of to-day; but surely we are not confined to the definition given to it by the orthodox church, but may very properly formulate and adopt a practical and more liberal definition, and one which it would seem that we, as Spiritualists, can all agree to, and here is one to which it would seem to me there can be no substantial objection:

1. Religion is that which tends to the best development of the Spiritual within man, and brings him into more perfect sympathy and harmony with

his fellow man.
2. That which has in view, and helps to, the unfoldment of the good within the human soul; and seeks the most perfect development of that which is best in our posterity.

That which by thought and deed lifts man onto a higher plane of Spiritual life and places uppermost in his mind an exalted ideai, and thus brings him more tully in touch with, and susceptible to, the vibrations of the higher spirit realms. Here is no pandering to old ideas;

no declaration of a dogmatic creed or religion that would tie us to the teachings of the dead past, but one so liberal, so truly spiritual as we see and are taught by the spirit world to-day, that in substance it would to meet the wants of not only Spiritualists, but of all the advanced thinkers of to-day.

In accepting this and insisting on our teachings being the religious teachings of Spiritualism, we will bring our mediums and healers with in the scope and protection of our National Constitution.
DR. J. A. MARVIN,

Psycho-Magnetic Healer. Anderson, Ind. 45 6 1 1 1 1 2

How oft the sight of means to do ill deeds make ill deeds done.-King FUNDAMENTAL RELACIOUS TRUTHS.

Emphasized in Modern Spiritualism

OHIOAGO, ILL., SEPT. 28, 1907

We hold it to be true that the way is now open for all men and women on earth and in heaven to acquire freedom to think and judge in their own way. On account of this truth, and also because of the fact that no man can actually learn for another, each one shall in his own way dispose of whatever comes

Claiming for ourselves this extreme liberty of thought and investigation, and believeing, as we do, that some of the saddest pages in history have been written because there was undue intermeddling with man's freedom to think: therefore we would strive constantly to hold toward the opinions of others that same toleration and freedom from bigotry which we desire them to hold toward whatever we ourselves believe. Whenever we rise above our disagreements into a consciousness of brotherhood, we are thereby enabled to recognize, more clearly than we could otherwise, the indebtedness of progress to

honest difference of opinion. Next after liberty of conscience for all, comes the constant adjustment of the individual to his highest and, best knowledge, whereby he rises upward and onward forever in wisdom, love and power. The spirit of man is like the seed of a beautiful tree which has been planted by the Creator. If this seed is provided with good soil, space for growth, and with sufficient unlight, then its blossoms and fruit will glorify both God and man.

If in our search for God a few here and there have been disap-pointed and have failed to find him, nevertheless others are able to see him in the manifold beauties of Nature, or hear him in the music of He woods and in the sounds of flowing waters. One person finds him by means of love and adoration, and celleves that he reads God's messages in the soul's holiest aspirations. Still another feels the hand of God leading him whenever he is moved to extend a helping hand to an unfortunate brother, or whenever he is strongly impelled to latior for his fellow man by trying to raise him up out of darkness and ignorance. Without an All-Highest to whom

individuals may attune themselves, they cannot labor and dwell together in the fullness of peace and harmony. Only when man is responsive to the sounded by the All-Highest, which to his conscience is the near est perfect that his mind can detect, will he, like a tuned instrument in some great orchestra, which mingles its harmonies with the music of all the parts, find a sympathetic unity between himself and God, and be-tween himself and his fellow man.

As man cultivates a love for the highest ideal, he will by degrees come to believe in the personalness of God. At length this sense of personality, though feeble at first, will sufficiently develop to enable him to say, "I will behave toward my brother as I would have the ever-present Ideal Person ct toward me. By this means man inspired with charity and loving sympathy will be able to affiliate with others for the accomplishment of good work.

True religion is a worship of this Great Spirit so profound that man, dissatisfied with the expression of mere words and sentiments, seeks to manifest it in his deeds and behavior. And any person who has learned to clothe his worship not only in forms of words, but also in deeds of loving kindness, has learned the art of true

In public worship meetings are held both for the purpose of devotion and to teach religious truths; but at the same time we would not forget that public worship is related to applied religion only as the color and fragrance of the blossom is related

to the ripened fruit of the tree. In the great truths of Spiritualism we find a new and world-wide power for uplifting the race of man. No longer can any act be done in secret, or without the fact becoming known to our spirit friends. Because of this, man perceives that there is not only nothing to be gained, but much to be lost through delay in obtaining forgiveness for wrongs committed This fact, together with the heavenly joys of the spirit world that await the pure and true, can give an incentive to righteous activity of infin-

te consequence to man. In our religion we seek to avoid idolatry. Therefore we worship no God, Lord, or Savior who in the figure of a man sits on some heavenly throne. One God only do we worship: the ever-present Great Spirit.

To the unheliever who may doubt or deny the existence of God. we extend a brotherly hand whenever he sincerely desires to co-operate in doing good works unto others. ever cannot live in the spirit of peace and love on earth; cannot expect soon to find it in the spirit world? to affiliate for love and kood works on earth, this is like the organic hosts of heaven.

The religion of Modern Spiritualism, therefore, may be said to conin a live appreciation of the spiritual value of growth in character. of good works done unto others, of belief in spirit communion in an ever-present and beneficent

GREAT SPIRIT.
B. W. MORRISON. 418 Arch St., Meadville, Pa.

I know the path I ought to go;-I follow fearlessin Inquiring not what deeper woe

So foes pursue, and cold allies Mistrust me, every que; Let me be false in other's eyes, If faithful in my own.

Nothing destroys authority so much as the unequal and untimely interrelaxed too much .-- Bacon

The Boy Clairvoyant of Norway

Remarkable Feats of John Floettum, an Ordinary Country Boy of 13, Have Within a Few Short Weeks Made Him Famous—How He Closes His Eyes and "Sees" into all Sorts of by any means at their command, financially, mentally or otherwise, never lacking the courage to forward Mysteries.

At Singsaas, in Guldalen, a mountain district, about 480 kilometres of his home in Christiania, for in-by rail from Christiania, and only a short distance from Trondhjem, lives he is able to describe that particular a boy who, in the last few weeks, has become the most-talked-of person in Norway. Up to about three months ago this boy, John Floettum, attracted no special attention. John is now between 13 and 14 years old and looks like the average boy of his age and station. His father, who is dead, was a small farmer, and the wonder child is the fourth of six children. His bringing up has been like that of other farmer children in the district. His education he has received in a public school in his home parish. The teacher speaks of him as a boy of average brightness, but that he has never until lately shown that he possessed any extraordinary abilities. At school he could not be called studious, but, aided by good mental qualifications, he has always managed to maintain a fair average. For drawing, however, he always showed a special liking and fitness.

On the return home from a funeral of a relative of the boy, some three months ago, a girl of the funeral party lost a key, but did not know where. Coming to the house where John lived she told of her loss. The boy, like the rest of the listeners, gave it a moment's thought, and, as John did so, he happened to close his eyes, and there and then he could see how it happened that the girl had lost the key and where it was to be found. The boy, half frightened by his own vision, told what he had seen with his closed eyes. Nobody believed it to be anything but a joke, but the unaffected win which the boy told his story

ried enough weight to make the unbelieving listeners go with the boy to the place where he said the key was to be found. Arrived at the spot, the key was found exactly in the place on the road where he had told them it would be. Still this did not convince the people that John was a true clairvoyant; they all thought he merely happened to guess it right. The story spread, however, and John was soon given many opportunities to locate lost articles, and he has done so in the most satisfactory way and in a manner that excludes all doubts

been too many to enumerate here. men searched the forest where the man was supposed to have gone, but in vain. No trace of him could be despair. The news of the wonderful John had, in the meantime, reached the place and it was suggested that he be sent for. John arrived eight days after the man had disappeared. He had never been within many miles of the place before and knew absolutely nothing of the missing man por of the district he had come

through when leaving home. Arrived at the place John looked about the house and scrutinized a photograph of the man. Then he the missing girl, he has been brought went out, walked around the house once and twice without anything seeming to make any special impression on him. Suddenly he stops walking, goes into the house, sits down and begins to draw on a paper the route the man had followed when leaving his home. This work seemed to tell heavily on him. He leaned his head against one hand, while he drew lines with the other-piece after piece-often with long nauses bepart of it. The perspiration was dripping freely from his brow.

The sketch of the route was made in this manner. John, through his inner or second sight, saw the lost man as that evening eight days be fore he had wandered away from his home. It was a very crooked route, and every once in a while he could not follow the man, and then there was a stop in the drawing. At last resting under a large tree near a Further he could not see, and he therefore thought the man was still there. Then a searching party went out, following the sketch of the indicated until Sunday, There and could easily see traces of the resting place he had found there. But the man himself was not there. Then John again began to "see" and march toward the river the boy bewhere the man was. The next day the best they ever had. river was reached. There a boat was spoke words that touched our hearts set out and piloted according to and inspired us to better things. John's directions. Suddenly the boy stands up in the boat and says: time, a few hours before her transi-"Here he lies." Down in the water tion, her face was wreathed in the man's corpse could be seen on smiles, and thethought came to me: the bottom of the river, from where it was later taken up by grappling orable and worthy life. hooks. Since then his ability as a genuine

clairvoyant has been assured. It is side of that of her father and mother not only in direction of locating things -some that he has located have been lost for thirty years—that he possesses this remarkable power. He is also a thought reader. Thus when

a man only thinks of the furniture flat or room with all that there is in it with minute exactness. This has been tested time and again by men whose statement is above all doubt as to veracity.

It requires no special conditions for John to be able to "see." He simply has to close his eyes and he sees the thing or person requested to be seen. He says that when he sees objects with his eyes closed, or rather with look about the same as when seen with his natural sight, only a bit cloudy-that is all. The only difference that he has discovered in this respect is that when he sees a match ignited in a vision, the flame is always green. He does not make all his drawings or sketches blindfolded; he occasionally opens his eyes and draws a line or part of it, according to what his vision has shown him of course, because he can work faster that way he says.

Two months ago a six-year-old girl mysteriously disappeared from her home ni Christiania. She was the daughter of a printer, and as they live on a street not far from the harbor it was thought probable that she might have gone down to the docks, falen into the water and been drowned. The police were notified and dredging was done extensively but without any results. It was also thought likely that she might have been stolen by gypsies—"taters," as they are called in Norwegian. police officials, from one end of the country to the other, searched all the gypsy boats and camps they could find, but the missing girl was not found in any of them. The public therefore gave up the idea that little by gypsies; all, even her heartbroken parents, believed that she had fallen into the water and met death in that manner.

In the meantime the wonderful power of the young John Floettum became known and he has been consulted in regard to the missing Gudrun.. He says that he "sees" a man come up, pat her on her head and lead her away to a boat where there as to the genuineness of his clair- is a woman and several children. He describes the looks of the man and His performances have already his dress, which indicates that he is one of the boat gypsies. There are One of them may serve. A man dis- also men around the docks who claim appeared from a neighboring district, that about the time the girl disapand after he had been gone seventy peared they saw a "tater" answering the description furnished by John As far as John could "see" from his home, the girl was taken on board the boat by the man and the boat sailed away out of the bay and min gled with other boats. Being a boy from an inland and a mountain district, he knows next to nothing about boats and maritime matters, but the skech he has made of the route from the little girl's home in Christiania down to the place in the harbor where all the gypsy boats are permitted to

land is absolutely correct. In order to test what this wonder ful lad is able to do in order to locate to a place on the bay near Christiania where he has ample opportunity to familiarize himself with boats and the sea, and w' he has rested up, further attempts at finding Gudrun will be made. If he succeeds, his fame will be world-wide. Already he has to be hidden in order to keep him away from the hundreds who want to consult him, and from enterprising managers who want to exploit him at a princely salary.

A Good Woman Gone to Her Reward. Mrs. Mary E. Johnson, a resident of this city, born in 1830, passed from earth to her spirit home, September 12, 1907, after an illness of several weeks. Her life work deserves more than a passing recognition. ume could be filled and the half not told of her good work for the past 20 years in relieving suffering humanithere came a vision of the lost man ty, she being a gifted healing medium, possessing wenderful clairvoyant vision, by which she was enabled to closely diagnose many internal diseases that baffled many skillful physicians. Not only did she devote her route made by John. This was a time and strength to relieving human-Saturday, but they did not reach the ity, but better still, was always a living example in every deed and act of they found the man's handkerchief a true Spiritualist. It was my good fortune to know her intimately the past 20 years In all that time she has been an outspoken adherent to the cause of Spiritualism. Her outhe saw the man wandering toward stretched hand was ever ready to greet the river, called Glommen. On the you, with a smile and a word of good cheer. .. No inharmony ever found came so exhausted, however, that a dwelling place in her home. No they had to return home. Once word ever passed her lips to wound or again, having rested up a bit, the offend any person. All neighbors boy declared that he now could "see" are unanimous in saying she was they again set out, following the of the Progressive Spiritual Society, route indicated by the boy until the Mrs. Annie Throndsen, officiated and

> As I grasped her hand for the last What a beautiful end to a pure, hon-

> Her remains are resting in the beautiful cemetery of Crown Hill, along-If I felt worthy to write her epitaph, it would be: "Here reposes the remains of a devout Spiritualist."

Indianapolis, Ind

A FEW MODEST REMARKS.

To Our Brothers and Sisters Assembled at the Convention of Spiritualists at Washington, D. C., Octo-

ber, 1907. When honest, intelligent people embrace a good cause, we expect them to stand by it without fear or hesitation, and try to further its advance

place and at the right time. Happy those who can do so personally! The writer of this regrets to stand aloof, a lonely fighter for our august cause, thrown upon a far-off, lonely writing?

their honest opinions at the right

The Progressive Thinker, "the champion and trusty guardian of Spiritualism, is again sending out loud notes of alarm: there is danger ahead for our mediums." It looks, indeed, as if the municipal forces all over the land were planning a combined attack against mediumship. This is, no doubt, a direct consequence of the fraud epidemic. authorities a good pretext to SWOOP DOWN upon Spiritualism in order o protect the public against the vampires who manipulate under its cloak, and incidentally to gather li-

ense fees. To be sure, the trickster will be able to pay license, and the fun will continue under the old name, while true mediums must go to the wall, not being able to compete, for good reasons.

The question now arises: WHAT SHALL BE DONE?

There is no outside help. Spirtualists must help themselves by decided and radical measures. But who shall take the lead?

Scattered hosts cannot accomplish mything; it needs organized forces; from the hands of our much overburdened yet always strong and faithful N. S. A., acting in harmony with our many efficient State and local societies. They alone can sever the 'Gordian knot" of the fraud question; they alone can loosen the rmilistone of dishonesty forced upon the neck of Spiritualism and DRAGGING IT DOWN TO PERDITION.

And how can the societies do it?. By breaking entirely with the tatu quo of mediumship and estab-Of course, we cannot tear down the shingles." which are a disgrace to Spiritualism, putting it at a level with common business, honest or dishonest, as the case may be, when sheep and wolves in sheep's skins are in the same pen and discrimination ocomes a problem.

But we can discountenance them and withhold our support, leaving them to take their own risks, along with fortunetellers, sleight-of-hand performers, etc., etc.

Such a resolution, taken by organized Spiritualism, should be published throughout the country, and people will know where we stand.

Mediums, Indeed; must be protected and allowed a decent living, but the public must be protected as well, and our cause advanced and not be left at the mercy of unscrupulous or incapable individuals; mediums should pass a strict examination and require endorsement as to nonesty and competency, and work under the auspices of some organized society, at a fixed salary and during fixed terms, like orthodox ministers. Lectures and message-bearing should be kept apart, not follow each other. Mediums in position should not give private seances, except without pay. The dime-show admission fee ought o be discarded, and contributions be solicited in a more dignified way, which will be granted, no doubt, when good lectures and reliable messages will attract intelligent people, who must find it natural to contribute, as no cause can be upheld without money.

Whatever we may feel about initiating church forms, and however much such initiation may antagonize our independent philosophy, it confronts us as a matter of expediency. Forms adhered to by average people through centuries have become part of their mental composition. To shake them off at once arouses antag-

onism and creates prejudice against the best cause, even among people desirous of progress. If evolution is the law of the uni-

verse, then religion cannot be ex-Ented: it must develop step by step. dropping old forms and views one by one, until at last it will have attained those perfect heights where all the worn-out rags of previous periods have disappeared and a truly state of mankind will have been reached. Whether this be religion, or science, or philosophy, or a nameless mixture of all together, what does it matter? And, by the way, what does it matter at present if other religious bodies appropriate some of our principles and plume themselves with original thought? To see the truth spread, this should be our main ambition. Pride and conceit will never bridge over the chasm that yet separates us from the millions whose way of thinking differs from our own. Still, all those different shades of

thinking emerge from the same The aspiration of mankind source: toward truth, toward eternal happiness. Spiritualists, may it be our high-

est aim to gather those various shades into one harmonious rainbow of human brotherhood. It will be purest, the most brilliant and the only never-fading rainbow that ever spanned between earth and heaven. MRS. HENRIETTA STRAUB.

Nassau, Bahamas.

Some impose upon the world that they believe that which they do not; others more in number, make thembeing able to penetrate into what it is

Vital Process.

Will It Become Possible to Check the Ravages of Age?—Attempts to Control or Reverse the Natural Forces That Bring Death, and Their Hopes of Success.

1-124th-inch wide can grow into a back-to starch. big, complex creature like a man or an elephant, or a whale, or a humming-bird, as the case may be? What is it that causes a senseless, unconscious bit of life-producing puttyprotoplasm—to move? Why do the balance the constructive against the pale and sickly shoots growing from destructive ferments in the body that. potatoes in a dark cellar reach toward potatoes in a dark centar reads the upbuilding cells by destroying fer-the only light that comes through the upbuilding cells by destroying fer-caller door? Why will entire limbs ments, they can continue equalizing cellar door? Why will entire limbs grow out from stumps of amputated loss and repair. Aside from the limbs in some forms of lowly animal structive influence of certain life, while man is given but one chance to sue a railroad for the loss of his leg? What is this seeming intelligence that causes newly hatched the gradual wakening of the body i chickens with absolutely no experience, to move unerring to food? Is production of the constructive ferinstinct becoming defined? What has ments. The lines of attack will not crystallization to do with life forma- materially change. What part in the great drama is assigned to the activities of bac-For man to stay the hand of time,

he must be able to interfere with an apparently universal law of Naturethat every indivivdual growth has a limited era in which it can build faster than the ferments will pull down. This he can do to some extent. To be able to do this is almost to be able to create life out of chemicals. This has been done to some extent, but these wonderful achievements are a long way from controlling the advance of age in the human being. But though the functions of a man, compared with those of an angle-worm, are enormously multiplied, yet the variety of materials is very slight.

Chemists had believed that the power to so combine inert into living matter lay in an unknown, mysterious influence called "the vital force." Rather concisely stated, we might say that all vital growth and action are founded on chemical stimulationsultimately electrical; that what looks like the hand of Providence, mysteriously guiding the unintelligent cells, the brainless plants, the wholly inexperienced and helpless new-born mind, the homing pigeon-what we call "instinct"-is but the expression of a certain chemical and electrical forces, the unconscious response of certain appetites to particular stimulants. Snyder has interestingly explained the operation of these forces in the following statement:

'A flower standing in a room turns its petals towards the light. To the birds we ascribe intelligence, to the flower no more than the attraction of Yet it seems as if the self-same forces rule over both. When the new-born caterpillar climbs to the end of a branch where it may find the fresh bud on which it feeds, it seems as if some dim intelligence were at but not on fat. Dr. Loeb showed how all these wonderful adaptations to an end could be explained in a very simple way. Young caterpillars, for example, will follow the light, so long as they are hungry. If they find no food, they will keep on climbing, conceivably until they die. When they are cold they will not move. the warm sun comes up in the spring, they begin to crawl upward. All that is needed to assume is that in the hungry conditions which cause the animal to move, just as it sets up a reaction in the photographic plate, or explodes a mixture of hydrogen and chlorine gas. Certain chemical stim uli from meat cause a fly to lay its eggs. In the fat these stimuli are lacking. They can be produced arti-

In short, the influences of light. -heat, acids, alkalies, pressure, gravity, electricity, etc., can be rightly applied, not only can the actions of living creatures be varied and directed, but their protoplasmic or cellular formations and growths can be more or less controlled, for they are all working under similar forces. And so are the vast majority of the actions unconsciously occurring in our bodies. Our conscious intellects can control many functions, yet have no glimmering sense of the extensive chemical stimuli, responses, and consequent alterations which compose the field of cellular growth and nutrition in our bod-We are familiar with the marvelous variations in flowers, fruits and vegetables, accomplished artificially by Burbank and others. Many you, and made its walls strong. You equally interesting "controls" have can go into the world and stand in been accomplished in the animal the midst of the densest crowd; you kingdom. Two classes of such controls, specially interest the public; reproduction independent of the that is going on; you can open the male and checking the processes adult. We might add a third-re- can keep out all that you do not versing the trend of physical life, by wish, by this same means. which one would "grow" from age to

The life process is discovered. It electro-chemical, and the delicacy of detail in construction of the wonder cell of reproduction has followed the same influences in varied characteristics as applies in producing all the varied forms, colors, sizes and in-dividualisms of full-grown animals. hit's hair, of the butterfly and the chameleon; light will redden the apple, tan man's skin; arsenic at the roots will dye green the blossom of the pink; pressure will check the growth of a limb in the unborn embryo; ani- and well. Be content. malcula need no brains to keep from swallowing food and trash alikefood stimulates the action of swallow

ing, while trash does not. Every vital process, whether it be the absorption of oxygen by the blood corpuscles in the lungs, or the diges- till all is unfolded before us. We see tion of starches, or the abstraction of the why. We see the how. Do we urea from the blood by the kidneys, degrade it? No. We but add to it. or repair of the body in any way, is The temple of our purest thoughts secured through the action of fer-

Ordinarity ferments are destructive; but brilliant discoveries have shown

One needs a lot of bottle feeding in the nursery of science [as set forth in Worlds Work.] before it is easy to discuss such ultimate questions as control over advancing age. A host of queries arises: What is life? What to the process by which a little call. the process by which a little cell Add sugar to this and it will change

The nature of these physiological ferments is largely a mystery at the present time; but some of them are being chemically imitated, and the next step will be to learn how so to instead of progressive decay of the loss and repair. Aside from the dements, there is apparently no limit in the years of growth capacity of cells, which is another mystery. Possibly not due to increase in the amount of where so prodigal as in her supply of reproductive cells, and for every being created there are thausands of to extend the condition of youth or ing created there are thousands of to check growth in any living thing, fruits and berries produced fall in such cells destroyed. early decay, or remain stunted. The skillful horticulturist can work such adjustments through ferments as greatly to avoid such failures and add to the quality of the total crop. What could be accomplished with man, if he could be bred and trained under the same "controls" that are so success fully applied with fine stock. DR. EDWARD A. AYRES

A Successful Convention. To the Editor: If you could have been with us in our recent Oregon Convention yesterday, September 8 in our all-day meeting, you would have forgotten that the Oregonians

were slow. Such an outpouring of spiritua 'ood, a bapism of spirit such as "Old Oregon" has never realized before Oregon once more stands to the front. Fine roses filled our large hall overflowing, and were banked high up, giving out their sweet perfume. The richest blessing of spirit was made manifest in every worker through the long day and evening.

And again, just to revive us from our reverie, we find in our morning Oregonian, the leading paper of our city, a "Successful Convention" corded, and occupying space side by side with our Christian brethren's account of sermons and their tendency. We, at least the thinking class of us, know what good that will do for our cause.

We have much to be grateful for. One of the particular events was the adoption by the convention of the entire spiritual code of Chesterfield Camp.

Your new code, brothers and siswork. When it is satisfied, it climbs ters, which has been so carefully set down again. A fly will lay its eggs forth, will be placed on our records on meat, whereon its larvae may feed and given to our daily press as the good work goes on, that our people here may have some more light set before them as a study to lead then onward and upward to the highest goal, the true love of the soul.

SOPHIA B. SEIP. President Oregon State Spiritualists' Association, Portland, Ore.

THE INNER CHAMBER.

Selected from the Writings of Mrs. Hale.

What seems obstacles are always opportunities. There never was an opportunity put in the pathway of any human being that it was not his chance to show what he was made of, and of acquiring something

more. The body is greatly abused through the ignorance of humanity, and human progress is impeded by turning the creative electrical fluids out of their course. It is not understood that every little channel should have its electrical current vitalizing, vivifying, energizing the machinery. That is, the spirit. The fluids of the body are manifestations of the inflowing

of the spirit. In your silent chamber you may so so sensitize your machinery that thoughts, like messengers, will beat into your brain, and out into the world. That is inspiration, only you will have built your chamber around you, and made its walls strong. You can look through the windows of your chamber and see and hear all doors and window of your chamber which bring decay and death to the and let in all that you desire; you

> You wonder why it is that you cannot do more. Be not impatient. Grow sweetly, steadily. Do not waste the silent hour in which you rest in the arms of the spirit. Grow like the plants and the trees, and as you grow in the spirit, your work, your duties, will be presented to you. Let the spirit wind you up in the draper-

ies of your soul. Make it a point never to worry about a single thing. There is a higher power than you, and when you have done what you can, with the help of that higher power, your duty is done. Do what you can simply

Where do we find ourselves? How do we get to ourselves? How may we know? Go into the inner chamber. Silence! All is still. The outer faculties sink into oblivion. The celestial creations come in one by one

> Transcribed by E. T. DICKINSON.

THE CAUSE AT SEATTLE, WASH. A Mysterious Power. A Letter of appreciation, Followed by a Communication From Helen Rice Burleigh, Giving an account of Her

Treatment at the Hands of City

To the Editor; -I have received the

Premium Books, seven of them, with The Progressive Thinker. My hus-

band and I are more than pleased with the books. We now have food for our minds for some time. I wish

more people would read The Progressive Thinker, it would be such a

I enclose a letter written by one

f our mediums and published in the

Seattle Times. She is one of the

best, a fine lecturer and test medium.

have been attending her meeting for

the past three years, and I know what

a world of good she is doing, but be-

ween the city officers and the minis

ters, there's no peace nor justice to

I hope you will have space in your

grand paper to publish Helen Rice

Letter of Helen Rice Burleigh,

goes in so strongly for reform, would direct his attention to the filthy and

unsanitary condition of the city fail,

instead of attacking everything that

makes for advancement in ethical

thought, Christian Science, Spiritual-

ism. Theosophy and other cults, he

would contribute more to the public

His bitter attack on mediums, whom he characterizes as "infamous

frauds and fakirs," I would consider

largely responsible for my arrest and

imprisonment last Saturday. I spent

two hours there while my attorneys were arranging for bail and the grave

I am pastor of the Seattle Psychic So-

ciety, and stand in the same relation

to my congregation that Matthews

does to his. They come to me for consolation and advice, and the phil-

osophy I teach is their guide for their

It is plain that Matthews has no

given this thought even the most superficial investigation, and he strangely lacking in breadth

Christian charity when he wastes his

eloquence in invective and abuse upon

a class who are literally followers of

Christ. It is not my purpose to enter

into a theological discussion with the

learned Doctor Matthews. He has loftly refused to dignify Spiritualism

or any of its followers by debating

with them, and I-do not aspire to the glory of defeating him in argument.

One of Christ's teachings was humil-

ity, but I have failed to detect any

Standard of Ethics.

nor orthodoxy in any of my lectures

but I claim we have a belief sweet

er and saner than theirs, because its

essence is the oneness of humanity

The failure to recognize this solidari-

ty is causing the churches to lose

their hold. They preach a doctrine of

separation while the great tendency

of the age is toward oneness. The

people of my faith have a standard of

ethics higher than this. They believe

in a God of such infinite wisdom and

gentleness that he could no more

spare the soul of he lowest, creature

than the soul of a bishop.

We have come into such a sense of

brotherhood that hell is a falsity.

The knowledge that our brother was

condemned to everlasting torment

Because I reject certain creeds, be

cause a belief that teaches the dam-

nation of a guiltless babe when unbap-

tized appeals neither to my heart nor

my reason, because I deny a religion

that is a compound of myth and fable

and cleave to one that is a glorious

trinity of wisdom, harmony and love

I do not fear damnation. Neither

am I willing to believe that men like

Emerson, Huxley, and Spencer are

among the people here, but an obso-

lete law that I contend has no refer-

ence to spiritual mediums has been re

vived and directed against me with

have avoided publicity, but I feel there

is nothing to be gained by a negative

duty if I failed to call attention to

Chamber of Horrors.

I was arrested and taken without

warrant to that chamber of horrors,

need the language of Victor Hugo in

describing the sewers of Paris to fit-

ly depict this scene. In the prisoners

oom, reeking with an odor indescrib

bly vile, was a young woman who had

spent six days there and was sen-

Anyone familiar with plumbing will

ealize the condition of a room when

it is explained that there is no appa-

ratus for flushing the closet, and the

floor and bowl were in a state un-

speakably filthy. I regard this as a

greater menace to health and morals

than many things inveighed against in

felt that my stay would be short, but my heart went out to this unhappy

young creature whom my belief in the

oneness of humanity claimed as a sis-

ter. I endeavored to cheer and

strengthen her, and she responded

with a flood of words. Her own sad

marks made by the police officers and

employes about the jail, and above all

her desire for a better and purer life

One evidence of our kinship is that

we grow constantly more sensitive to

the pain of others, and I could not hear the recital of this unfortunate

throat and a hot mist before my eyes

I see her now confined in that hideous

place, which I regard as a festering

sore on the fair city. Why is no voice raised against this evil when we

hear such violent clamor against les-

Why should the city authorities are

rest and imprison me when my only

offense is that I teach a doctrine of

spirituality and humanitarianism and

Seattle. Wash.

ture."

HELEN RICE BURLEIGH.

Demonstrates the continuity

"The Molecular Hypothesis of Na-

of life and our environment of spirit-

ual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

wrongs without a pain in my

the coarse and suggestive re-

am not without influence, and

tenced to remain twenty-four more.

course, and I would be remiss in my

Heretofore I

terrible malignity.

my recent experience.

the Sunday sermons.

I have my work and my mission

have never attacked the church

thing Christ-like in this minister's

conduct in life.

attitude.

souls.

need of reform was obvious to

If the well known minister, who

FRANCES E. BROWN.

help to them.

be had in this city.

Seattle, Wash.

Signor Zuccarini, an Italian Expert, Lays Claim to a Mysterious Power, as Set Forth in That Great Daily, the New York World—He Floats in Mid-air During His Leisure Hours to Oblige His Friends Who Are of Inquiring Mind.

It is only a disposition to oblige chain tried the effect of breaking it which impels Signor Zuccarini to raise by letting go quite noiselessly and in himself into the air and atay there for twelve seconds between heaven and earth like Socrates in his bas-He is an amiable young Italian of Bologna, whose exploits as an amateur medium have set all the savants of Europe to talking and the investigators of the occult on this side of the water to wondering if he really can levitate himself in that remark-

able, manner.
Photographs which appear in the August number of the Annals of Psychical Science indicate that he had the faculty of aerial balancing, although the psychists and psychologists in the United States would actually like to see Zuccarini suspended in air without any visible means of support before they give their opin-

To those who ask him how he does this seemingly marvelous feat of de-fying the laws of gravitation, the gentleman from Bologna replies that he has not the slightest idea, as he is in a trapce, and that he does not especially care about the exercise and would just as soon refrain. He is not a professional medium, but is employed in one of the government offices in Italy adding up figures. He levitates his own figure only during his leisure hours to oblige those of scientific and inquiring mind.

Nine seances arranged by the Corriere della Sera to give scientists an opportunity to watch the flying medium were arranged in Milan. The sitters at these nine seances were men of the highest standing in Italy and included men of science, jurists, members of the Italian Parliament, and journalists. Several of them have written accounts of what occurred and others took photographs by flashlight of the medium while he was sus-taining himself in the air.

Impelled by Dr. Pascal. Professor O. Murani, who has written one of mthe accounts, describes Amadeo Zuccarini as a young, healthy man, well proportioned and of genial disposition and polite manners. Zuccarinio says that he is impelled by two entities: to perform his Teats, one of whom is Dr. Pascal, who died in 1600 ... The other is called John. The seances took place in a room on the secondification the offices of the Corriere. an apartment thirteen feet six inches dong seight feet wide and nine

In the short wall, looking out on front of which was erected a cabinet for the medium. The cabinet had sides of wood and the front of it ing, and we always observed that the was covered by a double curtain with light was like a stroke of lightning to black and white stripes. It was iron bar. The witnesses sat about an ordinary pine wood table which weighed fifteen pounds. The medium low voice, in our conversations. was at one end of the table in front of the cabinet and the spectators formed a chain, holding one another's himself to some theory to account hands and the hands of the medium for the strange ageing antics of the The room was lighted by two small electric incandescent globes of red glass, which were so arranged that the photographic plates would not b

affected by the light. Zuccarini at the first seance asked that even these lamps be turned out. and the only light was a little red thread of radiance which passed through a partly closed door that led into the next room. The medium moved his hands about on the table for a while and then sent for a larger one. He was in a trance within forty minutes, and after a few movements along the table top he certainly gained fresh vigor and went about the

serious business of levitation. As though suddenly lifted by mysterious force, he got his feet upon the table. Throughout these experiments he still clasped the hands of a man at each side of him, who formed a part of the chain.

"A strange thing is," writes Professor Murani, "that not only the medium did not rest any weight upon the two controllers who held his hands, but he seemed to drag them up with him. When once on the table he bent his left leg backward, so that it was hidden behind the curtain, and he remained resting only on the right foot, like a man about to fly in air. On the first occasion we were obliged to content ourselves with tactile control only, because the light was so faint, but afterward, in order. to verify the position of the medium's feet to the sight, we put upon each of the shoes a little phosphorescent tablet, held in place by an elastic band."

It was stated by the Professor that although the left leg of the medium was thrust out into the air and behind the curtain, there was no possible object to support it. As the body was bent forward, the foot on the and of the phosphorescent patches on edge of the table first contracted in his shoes. a remarkable manner, then rose by degrees, and the body of the medium remained poised in air for from ten to twelve seconds.

"This pheapmenon," continues Professor Murant, "was very interesting. On the first impression one would say that the body of the medium does not obey the laws of gravity. It is necessary to suppose that another force epposed to that of gravity pre-vents the fall. It might be suggested, indeed, that the hands of the two controllers, without their being aware of it, may have served as points of support for the medium. We also thought this, and pointed it out to him. The medium, in order to con-vince us that this suspicion was without foundation, repeated the levitation at once, asking us to form a chain only with the little fingers of

The medium, it should be each. stated, weighs 147 pounds. It is no doubt a strange comparison, but the impression came to me spontaneously that some mysterious that would be revealed by the pres spring had been compressed between the feet of the medium and the table, carefully examined by the savanta be-Another strange fact is that some- fore they began to experiment with

complete darkness the hand of his neighbor. The medium perceived the fact at once and ordered the circle to be again closed, liberating one of his hands to give the table a heavy blow with his fist.

"As our intention was to photo-

graph the medium floating in air, we

arranged two good cameras in the room and a magnesium light apparatus for producing at the right mo-ment an instantaneous flash. We removed the curtain of the cabinet, which seemed to serve no purpose except to hide the leg of the medium. "But when he was placed on the table, where he resumed his position of a man flying, he demanded the curtain. When we objected he re-

plied quietly but resolutely that without the curtain there would be no phenomenon. Let it be understood that it was Pascal who always purported to bespeak of the medium' mouth, for John is taciturn. Pascal replied, when the reason for this was asked, that the curtain served to give force to the medium. We were obliged, therefore, to resign ourselves and to replace it."

His Powers Increase.

It was explained further by the Professor that as the seance advanced the powers of the medium became apapparently more developed, and he finally succeeded in raising himself in the air at a distance from the curtain, as the spectators had wished him to do.

"Let the reader picture to himself," continues the Professor, "the medium standing on a table and at a distance from the curtain. Two cameras with their lenses exposed like vigilant eyes are ready to register the phenomenon At the moment of levitation there is a flash of the magnesium light, which, after two hours passed in darkness. seemed to our eyes like the light of a thousand suns. The medium es caped our hands and fell down with a noise into the cabinet.

"Our eyes were for a moment so dazzled that we could not observe the situation. Every one had luminous globes before his eyes. At last we got our bearings again and by the faint red light which passed through the interstices of the door opening into the next room we saw the medium fallen on the floor, breathless, with eyes shut, clasping one of his knees with his hands. He had not injured himself at all and the seance could the courtyard, there is a window, in be quietly continued. We were able to make other similar experiments, but never more than one in one eventhe medium. A strange thing is that fastened by means of rings to a thin the medium does not show fatigue in these levitations. He does not tremble and even shares, although in a

Professor M. L. Patrizi, who witnessed the experiments, also applied medium and his associates in the spirit, Dr. Pascal and John.

Thought He Used Brackets. "One easily recognizes," said he, without being hypercritical as he inspects the photographs, that Zuccarini's left foot must be resting on some object behind the curtain. This. indeed, is an idea which at once suggested itself to us. One evening, in fact, we accused of complicity weak brackets which formed the edges in the angle of the window, although, as we afterward found, the medium's boot could not have reached them.

"We similarly suspected the back

of the medium's chair, which re-mained behind the curtain after his rapid transportation on the surface of the table. We even wondered whether he could, by holding in his left hand the free edge of the curtain, fixed at the opposite end, make a sort of knot into which his left knee could be introduced so that he might rest the weight of his body upon it a few seconds. But the iron rod from which the material was suspended did not give any grating noise at the moment in which the levitation was produced. The experiment succeeded even when the little brackets were removed when the medium's chair was taken away at his own request, and when he consented to move right away from the curtain." It was explained in the final levitations that the curtain only served as a background for the ascension of Zuccarini, and that when the most satisfactory photographs were taken he was fully a yard away from the cabinet and his two feet stand out visibly. The image is confused and imperfect, it is explained, however, on account of the convulsive trembling of the limbs of the medium "If." says Professor Patrizi,-"the

young medium had stood upright before us, the term physical ecstasy might be applied to this phenomenon; that is, if he had no contact from mortal hands, and eyes and soul and body were directed heavenward, like the images of saints on the panels of the altars.

"We must admit that the appear ance of Zuccarini in levitation is far from being graceful and imposing. It is not very ecstatic and aesthetic. One feels in his being the effort to effect the prodigy—an effort which sometimes had something desperate about it. The medium thinks that John and Pascal are training him for final flight in which he will not fall back."

Believe It Is Not Acrobatic. Scientists seem to be thoroughly convinced that there is nothing acrobatic about this manifestation and that the medium does not leap, as sure on the hands. Zuccarini was

a neuralgic face and that there were evidences that he was subject to hysterical attacks and to nocturnal attacks resembling epilepsy. He is something of a somnambulist as well, and once when a child he was found by his mother in a corner of a room huddled at the foot of a bed and

wrapped in his bedclothes. One of the first objections to continuing with the experiments was that the medium might produce his extraordinary effects by secret gymnastic manoevers by unusual cleverness or strength of muscle. The measure of his muscular force was taken in the laboratory and it was found both in his arms and legs to be inferior to the normal.

The medium admitted that while in his waking hours he was occasionally subject to hallucinations. He seemed to have difficulty in fixing his attention, which quickly grew tired. He spoke of being troubled by the spirit John at night, who appeared to him in a vaporous mist and pulled away the bed clothes and mumbled indistinct words in his ear. Pascal has troubles of various

kinds and complains of having once been assassinated. He declares that his brother Frederick performed an operation on his throat with an infected instrument, in consequence of which he died. The investigators do not take much stock in John and Pascal, and think that both are myths created by autosuggestion, and have nothing to do with the levitation. which they attribute to some remarkable physical condition which they have not yet been able to explain.

SOUTHERN CASSADAGA CAMP. Lake Helen, Florida, February 2, to March 15, 1008.

The Programs for the Fourteenth Annual Convocation are now ready.

Some of the speakers have been engaged, among them are J. Clegg Wright, Mrs. Carrie E. S. Twing, Mrs. D. A Morrill, Mrs. Clara Field Conant. and Anna Throndsen.

Mrs. Bartholomew, the trumpet medium, will be in attendance.

Apartment House.

Rooms for light housekeeping in the Apartment House can be obtained for from \$25 to \$30 for the season. Rooms in Cottages are let 1.50 to \$5 per week. Liberal discount for the season. Address Mary McGarvey, Lake Helen, Fla., for information, inclosing

stamp for reply.

Spencer Boarding House. Mrs. A. L. Spencer has enlarged her lining rooms and furnishes table

board at reasonable rates. Admission to ground during the session requires 10 cents a day of all who do not buy season tickets, at 2.50 each. Admission to all regular ectures free

Dramatic entertainments, card paries and weekly dances are features of the camp.

After December 1, 1907, meetings will be held each Sunday until the session opens. Artesian Wells.

Two deep wells have been drilled, and the cottages and public buildings are supplied with pure running water free from sulphur.

Transportation.

Parties from the Middle West, who go by rail, will find the Queen and Crescent route the best. For infor-G. P. A., Cincinnati. O.

Herbert Spencer has the privilege Communication; The Gates of New of trucking at Camp this season.

will meet all trains at the station The public buildings have painted; the Rose Garden and Audubon Park, and Lake Park (the latter containing thirteen acres) have been improved. The Rose Garden with its monthly bloom, charms everyone.

Joseph Slater has completed a large and elegant cottage on the south part of Lake Park. The new gate entrance and Pagoda

make a very attractive appearance. Hotel Cassadaga .- The rooms in the hotel have been ceiled and stoves placed in them. This commodious building is owned and conducted by Mrs. Emma J. Huff. The dining hall connected with the hotel is under the management of Mrs. Lloyd and Mrs. Sherman. Price for board and room are from \$7 to \$10 per week. Brigham Hall .- This is a fine dormitory of 18 rooms, well furnished, good closets, spring beds, halls well lighted, one lamp and stove in each room.

The Camp Very Progressive. There are now ready sixty buildings at camp, and several more are to be

erected. Cottages can be rented from \$4 to \$100 per season of six months H. M. Clark has two good cottages ready to let, furnished. Mrs. M. M. Witters has a neat little cottage of four rooms ready for a tenant. located near Lake Colby, affording a pretty view of this beautiful sheet of

Mrs. Huff has been visiting her brother in Idaho. She will be at camp soon.

Mrs. Kate Lowber has remained in the hotel all summer and finds the stay at Lake Helen quite pleasant. Mrs. Bartholomew has recovered from her late illness.

Mrs. J. D. Palmer intends to make the camp her future home. Mr. Underhill has added several rooms to his cottage on Prospect

camp all summer. Wm. Kellogg and Mrs. Palmer are expected about October 1. Mrs. Vogt will return from her visit to Germany in October and ex-

pects to arrive at camp in November.

Rain is much needed, as the lakes

are very low.

My excursions by water, leave New York City about October 10, 24; November 7, 21; December 5, 19; Jan-

uary 1, 14. These are by the Clyde steamship line from New York City, an enjoya-ble sail of three days to Jacksonville. then a day to Lake Helen, by rail, or by St. John's river steamboat. Write me for circulars and special low prices (enclosing 4 cents in stamps for postage on Clyde folders, etc.)

H. A. BUDINGTON.

Springfield, Mass.



It will write in full sight yes, in full sight and it will write more, write better, write easier and keep on doing so longer than any other evpewriter.

THE MONARCH TYPEWRITER CO. 800 and 202 Wabash Ave., Chicago, Ill.

Books by Lilian Whiting

To the thoughtful reader who loves spiritual and inspiring thomes, the books of Lilian Whiting especially appeal. They are full of helpful houghts, and as Prof. Louis J. Block has said of them, "A stimulant to generous action, and an avenue to spiritual heights from which the outlook is broad and cheering."

The World Beautiful. . First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come. The World Beautiful. Second Series. Comprising The World Beautiful: Our Best Society; To Clasp Eternal Reauty; Vibration; The Unseen World:

The World Beautiful. Third Series. Comprising The World Beautiful: The Rose of Dawn; The Encircling Spirit-World; The Ring of Amethyst; Paradisa Gloria.

After Her Death, a Story of a Summer This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

The Spiritual Significance. Contains the following interesting chapters; The Spiritual significance; Vision and Achievement; Between the Seen and the Unseen; Psychia

From Dream to Vision of Life. As the title implies, it carries one from 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 Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour;

The Life Radiant. The motto of this book is, "Follow 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.

From Dreamland Scut Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform binding, and are especially ate for gift books. Price \$1.00 each.

In Tune with the Infinite By Ralph Waldo Trine.

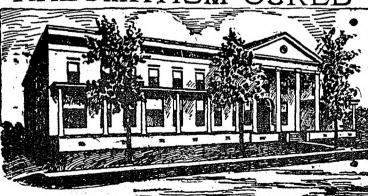
Within yourself iles the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be ablict condition your life in exact accord with what you condition your life in exact accord with what you would have it.—From Thie-Page.

CONTENTS—I. Breides; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Lifes; IV. Fullness of Life-Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coning into fulness of power; IX. Plonty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sagos, and Saviors; XI. The Basic Principle of All Religions—The Universal Heligion: XII. Entering Now intention of the Page 18 of the Page 18 of the Security of the Highost Realization of the Highost Religions.

WOMAN'S SOURCE OF POWER. By Lois Waisbroker.

Mrs. Waisbroker has been known as writer on the question of sex andthis, her last book is worthy of care-Mrs. Thompson has remained at ful study. Price, paper only, 25 cts.

RHEUMATISM CURED



MINNESTOLA.

H. D. C. MILLS.

Mt. Clemmens, Mich.

The Borderland.

Solving the Mysteries of That Which Has Been Supposed to Be Unknowable—The Borderland Between Science and Mysticism Constantly Becoming Narrower as Nature's Secrets are Revealed-Interesting Statements.

-has laid on the scientific table, telepathy, clairvoyance, clairaudience, movement without contact, and like mysteries from hidden realms [as set forth in the Chicago Tribune]. the doctors of the colleges are discussing them and proving them true. They verify the truths of the occult seers, They have evolved a new knowledge. Chemistry is revolutionized, physics regenerated. Men's instruments sharpen, their senses quicken. They are seeing things in a new way, under a new light, in a new world.

The occult arts revive with fresh power. The occult sciences press on with accelerated speed. Yesterday with accelerated speed. the occult was a laughing-stock among the school men. To-day, from jest to earnest, they it is who now fare forth into the dusky domain of occult lore and exploration, ardent disciples of the mysteries of the un-

And ever the horizon of the borderland of science recedes. What the occult seers and prophets dreamed yesterday the scientists are proving to-day. What the occultists are dreaming to-day the scientists may prove to-morrow. The inspired imagination pierces the unknown, and later the man of facts and formulas verifies the discovery, and the unknown becomes the known.

Flammarion Says There Is a Psychic World.

M. Camille Flammarion, the cele brated French astronomer, says it absolutely is certain that one mind can influence another at a distance and without the aid of senses, that many dead people have been recognized by telepathic communications, that positive observation proves the existence of a psychic world, and that will cease exploring.

When the hard-headed Cesare Lombroso, the Italian luminary writes of the haunted houses he has visited as seriously as if it were a case in criminology, it is clear that ghosts no longer are in disdain in scholastic quarters. Ditto when Prof. William James of Harvard similarly details an instance of clairvoyance. Ditto when men like Dr. Isaac Funk and Prof. Hyslop of Columbia write books on their communications received from the dead. And what is to be done with an Elmer Gates of Washington, who has photographed the "eternal body," a body formed of the ether, a duplicate of the coarser physical body? Is not this occultism of occultism, the primal teachings of the ancient Egyptian and Asiatic sages and And what shall we do with Prof. J. Ellis McTaggart of Cambridge Juniversity, England, who champions the theory of the evolution of man by successive re-incarnations on earth.

Many Phases of Occult Religion. What of the religions? They are thought proclaiming the impotence of matter, the reality and supr the world invisible, sweeps the con-There are ever so many cults of it Mental Science, Divine science. Christian Science. Christian postulates the divinity of the human Thus also the occultists, with their one central flame of God, the innumerable human rays irradiated therefrom. It teaches the healing of the sick. Thus the adepts of every "Greater works than these shall ye do also."

But of all expressions of occultism that surges through the world is there | the fundamental identity of all souls any to compare for depth, for comprehensiveness, for height of ideal with the Theosophical philosophy, a unique and sublime moment to human thought? Is it science? Theosophy claims to outscience science, begins where the chemist leaves off, and takes his story continuously, without break or lesion, into the world invisible beyond atom and electron. Is it Christian Science? Theosophy points to the Vedantin philosophy of India an explanatory theory of the one diine principle to illuminate the workny hypothesis furnished by Christian Science. Is it psychical research? Ofaly when science and borderland the magnificent expositions of the nature of things propounded in the se-

Theosophy Claims to Embrace All Re-

ligions. The Theosophical philosophy embraces and eliminates every phase of human thought, according to its students; offers truth for every type of mind, ideal for every human heart. It is in the colossal scope of this myions are harmonized, that all sciences are synthesized, that materialistic phiosophy is supplied with an ideal. and that transcendentalism is furnished sure foundation; that other worlds are made rational and livable. made congruous with the present order and infused with incentive to pro-

Known to the world as founded in current revival of teachings older the objective, physical universe. than the world; the divine wiscom older than the ancient of days.

From the breasts of mummies en swathed millenniums ago have been taken hieroglyphic covered sheets physical atom. And they are wonderwhich have yielded the divine wisdom as Egypt knew it in the sombre magnificence of her maturity—the mate atom of the physical plane, The Egypt of the Pharaohs and the pyra- osophy claims, into the lowest, coars-Asia and from the uncovered ruins of the substance corresponding to the the Mayas in North America, Theos- collds of the physical plane. In break ophists say, comes the reiterated testing up the ultimate astral atom it as timony of the same profound spiritual sumes the properties of the lowest teachings, however various the details, grade on the thought plane, and so Through Lao-tze came the same teaching to China, and through Buddha Each of these planes has its own again in India, to spread northward organism, its own phenomena, the

Borderland science—that which lies | oras and Plato of ancient Greece studbetween the known and the unknown ied in Egypt, and as initiates in Egypters laid on the scientific table, telwisdom to Greece,

> Judaism Tinctured with Eastern Philosophy.

The greatest of the Hebrews were nurtured at the knees of Egyptian wisdom. To the Hebrew race christendom owes the major portion of its bible and Jesus was born from 'Unto you is given," said Jesus to his disciples, "to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables.

St. Paul, say Theosophists, was a Christian initiate of the mysteries, Clement of Alexandria and Origen were familiar with the divine wisdom, as were also Euclid and Democritus; Thates and Solon. Apollonius, and lamblichus, the great philosophers of early Islam, Roger Bacon, chemistmonk: Paracelsus, pioneer of curative electricity and of modern medicine and chemistry; Giordano Bruno, the 'second Pythagoras:" the Christian German mystics, Boehme and Eckhart; the English Vaughan and Rob ert Fludd, the Scandinavian Emanuel Swedenborg, St. Martin, St. Germain, Mesmer. The German idealist and the American transcendentalists show the influence of the divine wisdom; At last, in the fourth quarter of the nineteenth century, a Russian woman Helena Petrovna Blavatsky, faced the nocking world to proclaim again the

divine wisdom, ancient yet ever new Secret Wisdom Known to Adepts.

Theosophy claims to be the secret wisdom forming the esoteric side of all the great religions of the world, and it alleges that this precious deposit, enriched with the results of the investigations of generations of seers and sages, verified by countless experiments, to-day, as of old, is in the hands of a mighty brotherhood, variously spoken of as adepts, arhats, masters, mahatmas, brothers who are living men, evolved further than the average humanity, who work ever for the service of their race with a per fect selfless devotion, holding their powers in trust for the common good content to be without recognition, having passed beyond all desires of

the personal self. Today Theosophy speaks far more openly than it ever has done before, wing to the fact that, with the evolution of the race, man has become more fitted to be the fecipient of such knowledge, so that what once would be taught only to a small minority now may find a wider field. As of old, so now, the secret wisdom is guarded, not by the arbitrary refusal of the teachers to impart instruction. but by the capacity of the student to understand and to assimilate. Calculus is not taught to kindergartners but to collegiates.

steeped with occult teachings. New Fundamental Principles of Theosophy Three fundamental principles base Theosophy: An omnipresent, eternal, boundless and immutable principle known only through its effects. We cannot speculate upon it, for it transcends the power of human conception. It is dwarfed and distorted by any description. In these unthinkable regions the wings of thought beat faintly and lips can falter only, not prononnce. Second, the elernity of the universe in toto as a boundless plane; periodically "the playground of numberless universes "Incessantly manifesting and disappearing." Third, festing and disappearing." with the universal oversoul, the oversoul itself being an aspect of the unknown root.

> One Life Pervades All Matter and Spirit. A chemist can have in his receiver

water held invisible; he may condense

it into solid; throughout he has the

same chemical compound, though he

changes its condition. The chemist is dealing with facts in nature; his as the ancient forcrunner, and offers | methods may throw light on natural methods working in larger fields. So, from the Theosophical standpoint, spirit and matter are one, and the universe is one living whole from center to circumference, not a mole schence and Spiritualism lay hold of cule in it that is not instinct with life, The particles of the mineral cohere they vibrate, they attract and they recret doctrine by Mme Blavatsky will pel, they have their fatigues and mo-they come into their own and unravel tions; what are these but manifestations of that living energy which "rolls the worlds in their courses flashes from continent to continent thrills from root to summit of the plant, pulses in the animal, reasons in the man"? One life everywhere, therefore one law. "As above, so below. . Each of the seven planes of manifestation of spirit matter has its own characteristics. The highest, the first riad aspect philosophy that all religious pure spirit without form, the primary emanations. Next comes the plane of mind, of loftiest spiritual in telligence, where individuality begins, the ego first appears. Here there is a subtle form, the differentiating of the "I" from the "not I." Below this that human origins and destinies are still densifying, comes the plane of fanimal passions and desires, actual forms on their plane. . It is the astral plane, which is matter, but slightly rarer than with ourselves. Lastly. 1875 in New York, Theosophy is the the plane familiar to all of us, that of

How One Plane Passes Into Another. · The scientists already have found that they can break up the ultimate ing whither this leads. It will lead when they have broken up the ulti-From the Assyrian tablets in est substance of the estral plane, to

Each of these planes has its own to Thibet, southward to Ceylon, east- laws of its own manifestation; and ward to Siam and Burmah. Pythag- each can be investigated as exactly,

scientifically, as experimentally as the objective plane is investigated by our scientific investigators. All that is necessary is that we should use appropriate organs of sensation, and appropriate methods of investigation.

Why do we see, taste, hear and feel? Merely because the body is capable of receiving certain impressions from without by way of the avenues of sense. But there are myriads of phenomena, as real as those we familiarly cognize, which are to us nonexistent for the simple reason that our organs of sensation are not adapted to receive them. Take the air vibrations which we

call sound. If an instrument that emits successive notes be sounded in a room with a dozen people, as the notes become shriller and shriller one person after another drops out of the circle of auditors and is wrapped in silence while still a note is sounding, audible to others there; at last a pipe speaks that no one hears and though all the air be throbbing with vibrations, silence complete reigns in the room. The vibration waves have become so short and rapid that the mechanism of the human ear cannot objective phenomenon is there, but the subjective does not respond, so that for man it does not exist. Similar illustrations might be drawn from every sense.

Adepts Develop the Higher Senses

So, if even on this plane to which our bodies are correlated phenomena constantly escape our perception, says the Theosophist, surely it is not too much to claim that our lack of knowledge of higher planes is no proof they do not exist. Those who have time ability and courage can develop in themselves the senses which enable the consciousness to come into touch with the higher planes, senses, and capacities already evolved and fully at work in some, and to be the common inheritance of every child of man during the course of the ages.

The different planes interpenetrate the physical plane; they are not shells one within the other. like the coats of an onion; the particles of each succeeding plane are finer than the plane helow, hence the particles of the astral plane move freely about between the particles of the physical plane just as the ether moves in the air.

Just as a man has a physical body nade up of the particles of the physical plane of solids, liquids, gases, ethers, in which he works, talks, and plays on the physical plane so, according to Theosophy, he also has an astral body made up of the particles of the astral plane which he ases constantly as the vehicles of his emotions and passions, and into which he withdraws when he leaves the physical body every night in sleep and when he leaves the physical body at the hour of death. He then leaves the physical plane and goes on the astral plane, at least for a time. It is the purgatory of the church, the Kamaloka of Hindoo writings.

From Astral World to Thought World. From here, after a period proporionate to the vigor of the astral body, he passes on to the thought plane. they say, casting aside the astral body as first he had cast aside the physical body. Here he remains in the blissful regions of the heaven world. His stay is proportional to the degree of his nobler earth experiences. For the average man of substantial attainments who has lived to a good age it endures for about fifteen centuries. He lives in the heaven world in a body built of the inconceivably fine particles of the thought or mental

The man still has three higher bodies, termed in Theosophy the casual body, the Buddhic or bliss body, and the atmic body, the body of absolute reality. These three highest bodies constitute the ego, the man himself, the individuality, the soul which lives and evolves throughout the period of manifestation. They are correlated to the loftiest planes of manifestation of spirit-matter. thither only the most highly evolved of human beings go. The average man has little in common with them. His higher bodies are embryonic, not matured. Only as he evolves through incarnation after incarnation on earth do they develop and in their development indicate his readiness for the

Believe That Man Has Many Lives The evolution of the man consists in the acquirements by the soul of experience, and the gradual molding of the physical nature into a form which readily can respond to every prompting of the spirit within The final goal of his human evolution, they claim, is the complete assimilation of the soul, the ego with the spirit, the ray from the universal oversoul. It is obvious that such work cannot be accomplished in one lifetime, or in a few lifetimes. For such gigantic emprise countless lives must be lived, each yielding as its fruit the strengthening of some budding force, the dawning of some new capacity. by numberless reincarnations is built up the perfect man.

higher planes, his harmony with

When the rest period in the heaven world succeeding the earth life has been exhausted, when his capacity for heavenly enjoyment has been satisfled, the man, the ego, is drawn back to earth life for another period of earthly activity.

Mrs. Besant, President of the Theosophical society, has said that as surely as hydrogen and oxygen rush into union under certain conditions of temporature and pressure is the ego drawn by irresistible affinity to the circumstances that yield opening for its further evolution. Suitable environment, suitable parents to provide suitable physical bodies; such are some of the conditions that determine the time and the place for reincarna-

Each man is drawn to the surroundings which his own past has made inevitable. The great law of cause and effect operates in human destinies as immutably as in chemistry and physics. Owing to this law our present is the fruit of our past, our future is growing out of the pres

ent. Theosophy declares that we may and do at each moment of the present life produce by our own actions feelings, and thoughts definite effects in the subtler order of things. resulting in conditions for our next life wholly of our own making.

Thoughts build character. Desires "Discovery of a Lost Trail." By most suggestive, intensely interesting, make opportunities. Actions make Chas. B. Newcomb. Excellent in spiritual books. It is laden with rich, environments. So that whatever one spiritual suggestiveness: Cloth 1.50. thoughtful spirituality. Price 1.00. Thoughts build character. Desires make opportunities. Actions make

may suffer or enjoy, attain to or fall from, is brought about as the result of one's own action, in obsidience tothe laws of a perfect justice, of per-fect causation. It is the alternate experience of pleasure and pain which man encounters during his stages of ignorance that develops within him

wisdom. " Fatiguelessly, they say, the boul makes his pilgrimages in the three worlds of the familiar physical planet the astral or purgatorial plane, the thought or heaven plane;); through vast periods of time he peregrinates in ceaseless rounds of earthly activity of astral purification, of heavenly repo and then renewed activities on earth; not only on one planet but on many

The last planet inhabited by the present human race was Mars, according to these seers: the next planet they will thhabit is Mercury. At last comes the perfect consummation, the unfoldment of the potential divinity that dwells within each. \ The man then is perfect, the liberated one. He has completed man's ascent, he touches the limit of humanity; above him there stretch hosts of mighty beings: but they are superhuman, crucifixion of the flesh is over, hour of liberation has struck, and the triumphant. 'It is finished!' from the conqueror's lips. He has vanished into light nirvanic."

Perfect Teachers Return to Help the World.

He is now a master of compassion as well as well as a master of wisdom, it is said, and returns to devote himself to the service of humanity, bending all his sublime powers to the quickening of the evolution of the world. Such a one was the Christ, they point out; sugh a one was the Buddha, and such are the few great souls who tread the earth to-day, secluded from its external strife, yet pouring down upon mankind from the great heights of their advancement inestimable blessings, guiding by means of their divine powers whole races and nations, but unknown to all save a few earnest souls who come o them through the ancient gateway of occultism," whose portals throughout time have stood ajar for the resolute pilgrim: The Gateway of occultism leads its

pathway of rigid virtue and mental and emotional control. Through the esoteric phase of the divine wisdom the occultist studies and masters the system whereby his personality or lesser nature may be made to expand and embrace his higher or divine nature. The occultist exalts linselfishness, justice, and true knowledge; he has compassion and wisdom, theoso phists say; his desire nature is parifled and his habit of mental concentration fixed. Within the course of few strenuous incarnations he seeks to accomplish what the mass of thu manity attain to only in long research es of time. In doing this the treads the occult path of discipleship, divided into the probationary path andithe path proper with its four initiations. The fourth initiation admits him: to the last stage of the path, where he dwells on the plane of unity, the lofty nirvanic plane inconceivable to ordinary humanity in its plentitude of

votaries along a different and narrow

Pledged to Universal Brotheribod. Before the cycle of time shall close, they say, the greater portion of man-kind will have reached this exalted stage of growth. And then shall all be gathered unto him for the great cosmic rest, as he, inbreathing, withdraws from manifestation. Only after acons and acons of time all shall go again with him as breathes in renewed manifestation to be the architects and builders of future universes.

purity, bliss, and transcendent power

Such are some of the teachings as given forth at this time as Theoso-As Mrs. Besant has said, -"In each child of man the true Theosophist recognizes a brother, to be loved and served, and in the Theosophical kiety. Theosophists, under the direction of the masters, have formed a nucleus for a brotherhood of humanity and have made the recognition of universal brotherhood the only obligation binding on all who enter. Without this recognition of brotherhood all science is useless and all religion is hypocrisy. Every distinct tion of race or sex, of class and creed, fades away before the essential unity of the indwelling spirit before countless incarnations under all out-ward forms of garmenture, making experience of prince and beggar part of the training of all in turn. The self of each is the higher self of all, and that bond is one which nothing all the worlds can avail to break That which raises one raises all. The sin and crime of our race are our sin and crime and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we needs must be one in our religion, and philosophy will be a failure save as it is the embodiment of the life of love."

Queen City Park Camp. The closing week of campmeeting passed off as happily and smoothly as the preceding ones. Mr. J. Clegg Wright occupied the platform August 27, 28, giving continued satisfaction his interesting lectures. August 29, the lecture hour was filled by different speakers at the camp.

August 30, 31, Mr. J. Clegg Wright discoursed again, and he also gave the closing address in the afternoon of September 1st. The morning lec ture being given by Mrs. Effe I. Chapman. The latter gave spirit message after each lecture all through of the week with great success, and has been one of the most indefatigable workers in the Association throughout 4 the season. The farewell meeting was in which all regular speakers Band some others participated. . . 0 The season closes with the Best

next.

hopes realized for the present Year and the brightest of prospects for the President and Mrs, HubBard Weft camp for home at once, but Dr. and Mrs. S. N. Gould, Mr. and Mrs. Johns Crossett, and a number of other prominent people, have lingered a little They expect to leave by the 10th inst. however, and the camp-grounds will

then be enlivened only by solitude loving families who remain until frosts drive them home. The beautiful scenery and ever changing lights on the lake certainly justify those who tarry to enjoy it:

SPIRITUAL SCIENCE.

As Elucidated by Walter H. Scott, in Light, London, Eng.

The greatest question of all is: "If man die, shall he live again?" Spiritualism is the Science of the Soul, the philosophy of spirit, or a spiritual conception of life. Spirit-ualism means all that appertains to our spiritual nature and life. It is Religion, because it evokes the highest standard of duty and moral conduct through the following tenets:

(1) That the soul is divine and immortal.

(2) That heaven and hell are within, and are states of being (3) That exactly as we sow, so shall we reap.

(4) That there is progression for all, and perfection is the ultimate goal of every soul, (5) That under proper conditions and through the development of our interior senses we can hold communion with those who have passed the change

called death And Spiritualism is Science, because it demonstrates and proves its

claims. A medium is one whose organism is so constituted that he can hold communion with those passed over. He is a bridge between the two worlds, and is able to draw aside the thin veil which separates those two worlds. All people, however, are mediums for some phase of spirit communication, some naturally so, and others could be so by the training and the development of their latent faculties. The inner consciousness, the spiritual perceptions, may be developed by means of circles consist. ing of a small number of people, held at stated times for spiritual communion, by concentration, meditation, or passivity.

God is the Infinite Spirit whom, it his entirety, we cannot comprehend at our present stage of evolution; but we may know some of the manifestations of the Divine Spirit, as we know the operations of electricity without knowing actually what electricity is. The Soul, spirit, Ego, or true self, is the manifestation of God in man, and in the course of time. in the spiritual planes, this inner self will throw off all its sheaths and shine forth as a perfected being. In so far as we open our nature and give free access to the working of the Divine Spirit, the God within, do we approach a true conception and realization of Deity.

Heaven and hell are largely selfcreated states of being, and are within. Heaven is the realization of all the ideals that have sought fruition here, the bloom of the sweet flower of a good life, an inner state of felicity and satisfaction, and the sum total and reward of all our best nopes, aspirations, and ideals.

Hell is a remedial experience of re pentance and remorse which is selfinflicted, the duration of which is proportionate to the guilt of the wrong-doer. Hell is largely the inon for the gratification of different forms of vice, folly, and merely earthly pleasures, which desire cannot find expression on their side of life owing to the loss of the physical

Divine justice, however, takes in ALL the circumstances of the life of each one, and although absolutely just, is remedial and reformatory, and all spirits progress after passing through the darkened conditions, and finally reach perfection, which is the goal of all.

Sin and consequent misery are the conditions and contrasts which make goodness and happiness knowable and possible, and instead of being merely automatic beings doing right because we can do no wrong, humanity will reach perfection through the conquest of sin, misery, injustice, wrong, weakness and ignorance. How could one be called good if there were no evil? How self-controlled if no weakness and temptation? How attain knowledge if no ignorance? How love if no hate? How self-sacrifice if no selfishness? Thus the exercise of our sublimest virtues seem to make what we call sin and misery a necessity. They are the steps by which we climb the steep ascents of heaven. Death makes no change in human

beings. He enters the spirit world just as he left this, the character being exactly the same: but instead of manifesting through a physical brain and body, he uses an etheric or suffitual body. He is able to build up a temporary form, in various guises, so that he can be recognized by earth friends who have developed the clairvoyant vision. He is able to make his presence known by various means, such as physical mani-festations, clairvoyance, clairaudi-

All life is from within outward. Music, art, poetry, lofty thought scenery, beauty, love, the great, grand and sublime—all those things which make life truly joyous, beautiful and refined, are spiritual, and find full expression and unfoldment in the spirit spheres.

The conditions of our present life are bad for the development of the higher life. Our social condition need changing, rendering unnecessary the spirit of selfishness, cruel comnetition and greed. The means of living should be nationalized, causing undeserving poverty to be unknown. Work should be found for all who are willing and can work, and opportunities should be afforded them to work in such vocations as their abilities and tastes dictate, and comfort ought to be assured to the infirm, afflicted and aged.

The laws of health need study. The curative agents of the future will doubtless be more of a mental nature than heretofore. Mental Science, the action of the mind upon the body, hypnotism, massage, electricity, and the use of herbs will take the place of drugs, and youth will be preserved many years beyond what is considered its meridian now: we shall live much longer, the functions of life will be performed more easily and naturally, and death will be painless.

"The Spiritual Significance. Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's TWO APPARITIONS.

They are Seen in Broad Daylight,

I relate the following circumstances exactly as they occurred. Their explanation must come from other people. I would add that I am -a most unimaginative person, and that the muddy vesture in which my soul is clothed is a constant source of grief to me. I do not even have visions in the night. My dreams never get beyond a first-floor parlor or a fowl pen.

On the 8th of last May I was suffering from a bad attack of influenza, which had kept me in bed for some Although I could scarcely stand, I managed with great difficulty to crawl downstairs to my study to write two important letters. After I had finished them I was overcome by faintness, and was obliged to lean back in the chair. At the moment the fitful sun was shining with full glare right into the window, and I could hear my Japanese bantams crooning in its warmth as they spread themselves in the sand, I looked at the two letters before me and

thought:

"Well, I have hatched those two eggs at any rate. By the bye, what a fine variant of the old tale they tell in the villages of Punjab. 'Sheik Chilli was one day going through the village with a jar of oil upon his head. As he walked he thought to himself, "I shall sell this oil, and with the money I will buy a goat, and I shall sell the kids, and then I will buy a cow and sell her milk, then I will buy a field and two buffaloes, thus I shall gain more money, and build a house and marry, and have many sons and daughters. And when my wife comes to call me to dinner, I will say, 'Go away! I shall come in when I think fit." With that he jerked his head and down fell the pot and his oil was all spilled. Sheik Chilli yelled so loudly at this mis fortune that those standing by took him to the Rajah, who said, 'Give the boy some money to make up the loss of his oil to him.'

In sympathy with Sheik Chilli, I suddenly lifted up my head, and was astonished to see a lady standing at one end of the table, and a gentleman standing at the other end. I bowed and asked the lady to take a chair. i immediately turned to the gentleman. Although I had never seen him before, nor ever heard his name, I directly recognized him as Mr. Purviss Loyd. (He spelled his second name with only one "l.") His appearance was very gentlemanly, but I recollect wondered, as he was a stranger, that he had left his hat in the hall. He was wearing a black coat and waistcoat, gray trousers, and a rich hand-fold black silk scarf with redbreast brown spots. It was fastened with a small emerald pin.

I now turned to the lady again, and at once perceived her to be the beautifully-painted Lesbia that Sir Edward Poynter sent to this year's exhibition of the Royal Academy. She had not got her sparrow with her, but she had on her coronal of gay, fully-blown flowers, and I think she wore light and dark-pink flowing garments. felt vexed that she had come, and hoped that she had sat well back in the car as she came down the fane. What would be said by the churchwarden, and Mrs. Blank, and the parishioner who never comes to church except when I am away, when they heard that I had had a visit from a real living picture lady?" I looked at her, and she looked at me in the inane-way women of her copious kind of beauty generally do. As I much prefer the half-butterily, halfgrasshopper type of the pretty creatures, I glanced again at Mr. Purviss

Loyd. He was actually vanishing into the bookshelf behind him! His feet and legs, went into Lyddeker's "Mammals" and Smith's "Assyrfa"; his body passed into Seeley's "Natural Religion," and, most appropriately, his head into the place where Sidg-wick's "Metaphysics" should have been standing. I was thunderstruck, and turned with a bloodless face, to Lady Lesbia; but she, too, had gone Under the window the bantams were still crooning. The sunshine was still glaring into the room. The appleblossom was still falling in white slanting showers onto the grass plot. What did it all mean? Whence and whither the two persons who had just left me? They were as real, yes, more real, than I, myself, often am to myself. I can no more doubt their existence than I can doubt the existence of the baker whom I can hear speaking to the maid through the kitchen window, as with a throbbing pain and panting for breath I creep upstairs to bed.

We are no more than a moving row Of magic shadow shapes that come

Round with the sun-illumined lantern Day and night by the master of the show.

There was a door to which I found no key: There was a veil past which I could Some little talk awhile of ME and

THEE There seemed-and then no more of THEE and ME. Rev. R. C. Nightingale, in The Two

Worlds, of Manchester, Eng. HOME, SWEET HOME

When lonely and sad, oft I think of that home. Where all are so happy with those of United at last on that echoless shore To dwell there in love, to be parted no

"Home, home, sweet home." Tis beautiful in Heaven, Where all can find home.

sweet peace from on high seems rest on me here. That comes from that home when the loved ones draw near, hear angels singing their songs of

and softly they whisper, "In my home home there's rest. "Home, home, sweet home." 'Tis beautiful in Heaven, Where all can find home.

When earth's toil is ended, andwe can go home. No more in deep sorrow and loneliness roam. How joyous the meeting with that happy throng, To join in the chorus of that grand.

sweet song:

"Home, home, sweet home." 'Tis beautiful in Heaven, Where all can find home EMMA H. WELLS.

THE OTHER SIDE OF DEATH

Scientifically Examined and Carefully Described. BY C. W. LEADBEATER.

A Volume of 500 large pages, treating very atcrestingly if Life. Death and Immortality, Clairvoyance, Spirit Phenomena, Etc, as viewed by an acknowledged and cultivated exponent of Theosophy. Price, \$1.50.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Stand-

This-work, "Invisible Helpers," written by C. W. Leadbeater, the remarkble English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very in teresting and suggestive throughout. t treats of the "Universal Belief in the Invisible Helpers," the "Angel Story,"
"Work Among the Dead," "What Lies 'Work Among the Dead," Beyond." The work is neatly bound in cloth, and the price is 55 cents.

Some Glimpses ANCIENT MODERN. BY C. W. LEADBEATER The following subjects are treated in a most

Ancient Mysteries: Buddhism.

noden N. The Unseen World; The Rationale of Mesmerism; Telepathy and Mind Cure; Magic, White and Black; The Use and Abuse of Psychic Powers; Vegetarianism and Occultism; How to Build Character; The Future of Humanity; The Gospi of Wisdom.

Well bound in Cloth, with silver back and side stamp. 400 pages. Price, \$1.50.

THE WORLD BEAUTIFUL. Series one, two and three. By Lilian Whiting.
Three choice volumes, each com 'tte in itself, in which spirituality is related to 'vryday life in such a way as to muse the world beautiful Price, 31.00 each.

WOMAN: A Lecture Delivered to Ladies Caly. 3/ Mrs. Dr. Hulburt. On the present stitus of woman, physically, mentally, morally and spiritually. The divine law of true barmonial marriage, etc. Price, 10c.

FIFTY YEARS CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CHIN JUY Price, Cloth, \$2.25.

or The Touch of An Angel Mother.

BY CARRIE E. S. TWING. Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is aungry for the love of the young, i most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, &. For sale at this office.

LIFE OF THOMAS PAINE. By the Editor of the National, with Prefros and Notes by Peter Eckler. Illustrated with views of the old Palne Homestead and Palne Monument, at New Rochelle; also portraits of Thomas (Tio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

STARTLING FACTS, Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, morasteries morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Ro-Cloth, 75 cents.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and In-

structive. By Th. Flournoy, Professor of Faychology in the University of Geneva. "This is an account of the experiments with the Geneva Medium.

Helene Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and fellow scientists have for more than five years experimented with these astounding physical phenom

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price, \$1.50.

MOLLIE FANCHER,

The Brooklyn Enigma.

An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dalley. With illustrations. Price, cloth, \$1.50.

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

HEROE'S AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

- By Thomas Carlyle. A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dra-matic tensity of earnestness. A notable literary effort. A fine edition in coth.

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It coats from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

REMITTANCES:

TAKE NOTICE. At the expiration of subscription, if not re newed, the paper is discontinued. No bill will be sent for extra numbers.

will be sent for extra numbers.

13 If you do not receive your paper promptly write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

13 Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, SEPTEMBER 28, 1907.

WORDS OF CAUTION.

You should not send money in a let-You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent...On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth-

Tears for the Whole Lot.

The East Ohio Methodist Episcopal Conference, late in session at Cleveland, Ohio, had some serious problems to solve which must have required great learning and coolness on the part of its members. A presiding Elder was disciplined for pitching quoits for a prize. Two others of God's anointed, it is said, will be tried, one for chewing tobacco-slovenly fellow-and another for disbelief in Genesis. A preacher, or any other fellow chewing tobacco, ought to be disciplined. Quoit playing is a physical exercise, usually in the open air, universally commended three-fourths of a century ago. A prize for skill does not partake of the character of a wager, and he must be a severe critic who sees evil in it. The student in the same category, and deserves disciplining if the skilful quoit player is punished.

But it is just awful for a Presiding Elder to express disbelief in Genesis! Such a person would deny that God, after making Adam and Eve, on his first visit thereafter to Eden, found Mr. and Mrs. Adam in a state of nudity, so opened a tailor shop, and made a suit of clothes for his poverty-stricken tenants. And disbelief in Genesis infers a denial that a seductive snake, standing erect on his tail, as seen in pictures found in the Ruins of Babylon, was compelled to get down and perform his locomotive feats thereafter on his belly.

Wicked and deceptive serpent, unfortunate Adam and Eve. an afflicted church, an incredulous preacher, and an unappreciated God, here are tears in great profusion for all of you.

A Clouded Beginning.

Way back at the beginning of Christianity, according to Acts 2:44, they had ALL THINGS IN COMMON. Meredith, in his "The Prophet of Nazareth," a large prize volume, describes the Christian love feast, and relates scenes enacted on such occasions, and in darkness, which we dare not allude to. He says it was because of those terrible orgies the Roman government interfered, hinted at in Pliny's celebrated letter to Trojan which Christians delight to quote to prove they had an existence at that early period. For the credit of the church we prefer to believe that letter of Pliny's is a comparatively modern priestly forgery.

Those Spiritualists so anxious to make their knowledge of a continued life an engraft on Christianity, should go outside of the New Testament to learn of the early beginning of the church whose present claims are so attractive to many. The founders of a religion are not expected to truthfully narrate facts prejudicial to its interests. A Mormon elder carefully conceals the objectionable features in his religion, and every other church, with equal zeal, keeps out of sight its wrong-doings, and particularly its

Misfortunes Come to AH.

If all persons were to bring their misfortunes together in one place, says Douglass Jerrold, most would be glad to take their own home again rather than take a portion of the com-

Duplicity and Frankness Contrasted.

If there is any one person more despicable than another it is the dissimulator, he who assumes to be what he is not, to gain some selfish end. Criminals practice it, and with deceptive acts deceive the unsuspecting, frequently to their ruin. They seldom betray their real character as deceivers, and it must be a blackhearted wretch, who will boast of being a successful trickster.

The good Apostle Paul, whoever he was, and wherever he lived, if the author of the Epistles credited to him, did more in the founding of Christianity than Jesus himself if the Gospels relate the doings of the one, and the Epistles the other. Read I. Corinthians from 9:9 to 22, wherein Paul

"Unto the Jews I became a Jew. that I might gain the Jews; to them that are without law, [I became as one] without law. To the weak became I as weak:" then he concludes:

"I am made all things to all men that I might by all means save some." A better and more correct rending is: "I make myself all things to all men that I may save some." But the idea is the same when associated with the contexts.

Mungo Park, in his Travels in Inerior Africa, relates in substance the following:

Abdulkader, king of Loota Torra, nflamed with a desire to propagate his Mohammedan faith, sent an embassy to Damel, king of the Jaloffs, with two attendants, each of whom carried a large knife fixed on the top of a long pole. So soon as the ambassador gained admission to Damel and announced the pleasure of his sovereign, he directed his attendants to present the emblems of their mission. The two knives were accordingly laid before Damel, when the ampassador explained himself. He said:

"With this knife Abdulkader will condescend to shave the head of Damel, if Damel will embrace the Mohammedan faith: and with this other knife Abdulkader will cut the throat of Damel, if Damel refuses to embrace

t. Take your choice." Now there was an open frankness on the part of that African official, which commends itself to all of us for its directness. There was no sneak ing or round-about effort to gain his point; yet a simplicity which approximates very closely to rudeness; but it has the merit of being truthful. Can as much be said of Paul's decentive action? His was a shameful boast of double-dealing and duplicity that is not commendable, and which we greatly fear many of his successors have imitated.

How Long Shall These Things Continue?

Pope's "Man's inhumanity to man" tians' inhumanity to Jews makes countless thousands mourn." A cablegram from Bucharest, Roumania, of September 12, said:

"Horrible atrocities against helpess Jews during the massacre at Kishineff, many of the victims being burned alive, are reported in dispatches received here. According to these advices rowdies from Odessa were re-

sponsible. "A large band of roughs sent by the Black Hundred organization arrived in Kishineff Sunday night. They were joined by a mob of local Jewbaiters and an attack was made on the Jewish quarter. A large lumberyard in the vicinity was fired and Jews were driven into the flames as they rushed, panic-stricken, out of

their homes. "Hundreds of refugees from Kishi neff have reached the villages along the Pruth river. Frontier guards have been instructed not to allow any to cross into Roumania."

Without entering into particulars, similar reports of Christian outrages come from Hungary, from Odessa, from many points all over the Orient, where Christians are dominant, similar acts of murder, rapine and pillage are common.

These outrages are annual occur rences, and will continue so long as the war spirit of Jesus-"I came not not to bring peace but a sword." shall be accepted as divine.

Overdone Legislation.

The prohibition law enacted and now in full operation in Georgia, which the clergy very generally supported, seems to be too good a thing. Grand Juries throughout the State have adopted the following declara-

"After Jánuary 1, 1908, every minister who hands sacramental wine to his members will subject himself to as many indictments as there are members. Every deacon who hands the sacramental wine to members of the church will subject himself to asmany indictments as there are mem-

To us that action of the Grand Jurors seems very just, and is strictly in harmony with the purpose of prohibition-to suppress intemperance. Many a reformed inebriate has returned to his cups after partaking of Jesus in the form of good wine, of

From Whence His Information?

That was an excellent motto of Davy Crocket: "Be sure you are right, then go ahead." In practical life, if properly observed, it would merit a place next the golden rule of Confuclus: "What you would not have done to you, do not to others."

The National Baptist Convention, a negro organization, was in session in Washington a few days ago. Among the addresses made was one by Rev. L. G. Jordan, secretary of the Foreign Mission Board. In his annual report Dr. Jordan called attention to the mission work being done in Africa, saying: "God had no other purpose in per-

mitting the negroes to be brought to this country as slaves than to prepare them to send the gospel to their brothers and sisters in darkest Africa." Now, really, we would like to know how the dominie gained his information of this fact, and how he knows God planned the horrors of the African slave trade, and for two hundred and fifty years protected the most damnable curse, next to war, ever perpetrated on humanity, that the gospe should be sent to Africa? Indeed, in the lives sacrificed in procuring those slaves; the unknown thousands who died in the "middle passage"; the cruelty and crimes growing out of the slave system, the end of which is not yet; and the demoralization of the masters and their families-and yet, if he is correct, God planned and allowed all this, that the gospel of 'hate' might be extended over the 'Dark Continent." Has there not already been a sufficient exhibition of the horrors of Christianity, in connection with negro slavery, without adopting new methods for its exten-

The whole system of human slavery had a "Thus saith the Lord." for its foundation. See Lev. 25:44 to 46. It continued in practice among the Jews so long as they had an existence. and was never condemned by Jesus or his apostles.

When Columbus' scheme to enslave the American Indians failed, then was devised the plan of importing negroes from Africa to supply_the demand for labor. It was then, while the Pope at Rome was yet the head of the entire Christian Church, a bull was issued allowing the transportation of heathen from Africa to America., Thus an institution authorized by the Lord, sustained by his pets, not denounced by Jesus, but practiced by his followers, and continued in full force for many thousands of years, had an existence, and for 250 years was encouraged by God, that the "believe or be damned" faith might be extended to the wilds of Africa. But, don't forget, it was an infidel President, in our own loved America, sustained by an army of freedom, who disregarded the Lord's demands, had no respect for hoary custom, bulls of Popes, edicts of ecclesiastical councils, or usurped property rights, but by his immortal Emancipation Proclamation, liberated the four million of American slaves, and established a precedent by which the world is free.

And, Listen! It was one THOMAS PAINE, an Infidel, who in the Pennsylvania Magazine, before the American Revolution was dreamed of WROTE THE FIRST EDITORIAL PUBLISHED IN ANY AMERICAN JOURNAL, DENOUNCING THE CURSE OF SLAVERY; and it was he who drafted the act of the Pennsylvania General Assembly, adopted in 1780, abolishing slavery in that State. The preamble of that act is a mode worthy the best days of the American Republic.

Ingersoll's Gospel.

"I believe in the gospel of intelligence, the only lever capable of rais ing mankind. Knowledge must be the savior of the world. Doing good to humanity is the grand religion No God can put a man in hell in an other world, who has made a little heaven in this. God cannot make man miserable if that man has made somebody else happy. God can not HATE anybody who is capable of loving anybody."

The orthodox God's Son, made HATE the chief corner-stone of his teaching. Without hating his nearest and dearest of kin, and his own life, he could not be a disciple of that son, else Luke lied in so reporting his words. Which?

Which?

These shall go away into everlasting punishment .-- Mat. 25:46.

The Lord will not cast off forever Though he cause grief, yet will he have compassion according to the multitude of his mercies.-Lamentations 3:31.

Was the Lord slightly off when in spiring the authors to thus write? The two opposite statements cannot be harmonized, the Universalist sustaining his faith with the latter quotation; and the hell-theorists are equally positive that damnation for the unbeliever is a Bible doctrine. Well, let them fight it out, while we consign the book with such conflicting statements to the domain of mytholo-المسأدر فحال بمريد برغاية المن

When any one of the prouder pas which the Master said: "Drink ye all temper than to attack him in a bad one.—Thomas Paine, in Crisis.

IT'STIRS ROME!

The Dictum of the Pope Exposes the Fangs of Superstition and

The Osservatore Romano, the news-paper monthpiece of the vatican, at Rome; Italy, Sept. 16, published the full text of the pope's encyclical. It occupies more than seventeen col-

Ignorance.

The encyclical is the most important papal enunciation from the vati-can of a century. It affects the entire world. Some sincere Catholics in Rome hold that if it is rigidly enforced it will lead to a schism in the

Even Leo XIII. never issued a document so discouraging of advanced

CENSOR IN EVERY DIOCESE. The clause enjoining the establish-

ment of college censors in each diocese for the revision of the Catholic literary output is especially discussed, The words of his holiness in conection with this subject are impressive. No books or newspapers of modernist tendency may be left in the hands of any pupil in the universities or seminaries. He adds:

Everything must be done to bansh from your diocese every pernicious book. The bishops are to be above all human fear, to trample all fleshly imprudence under foot, and, heedles of the outcry of the wicked, are to remember our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them."

THE ENCYCLICAL GOES GREAT LENGTH INTO THE PHI-LOSOPHICAL AND THEOLOGICAL ASPECTS OF THE MODERNIST ERRORS OF THE CHURCH, WHICH ARE UNEQUIVOCALLY CON-DEMNED AS THOROUGHLY ANTI-ROMANIST AND ENTIRELY AGAINST THE ONENESS AND ENTIRELY EVERLASTING UNCHANGEABLE-NESS OF THE TRUTH OF THE CHURCH. THE PONTIFF SAID IN

"IN ROME THE MOVEMENT OF MODERNIST ERRORS IS AGNOSTIC AND AMMANENT—AGNOSTIC THAT IT LIMITS TO SIMPLE PHENOMENA THE KNOWLEDGE OF MEN AND REFUSES TO GRANT TO HUMAN REASON THE POWER TO RAISE ITSELF TO GOD, AND IMMANENT BECAUSE IT EX-PLAINS FAITH IN GOD AS PRO-CEEDING BROM THE VITAL WANT OF THE HUMAN MIND. MODERN-ISM IS NOT SO MUCH A SPECIAL ERROR AS, AN AMALGAMATION OF ALL THE HERESIES. LOCAL ITS DOUBLE PRINCIPLE OF AGNOSTICISM AND IMMANENTISM ABOLISHES THE DISTINCTION BE-TWEEN MAN AND GOD. PANTHE

ISM IS. ITS NORMAL RESULT." The encyclical holds that the pride, curiosity, and ignorance of the scholastic philosophy are the causes of modernism.

HINTS AT BIG UNIVERSITY. In conclusion the pontiff says he foresees that the adversaries of the church will take advantage of this encyclical to represent him as the enemy of science, progress, and humanity. To that accusation he replies by acts. He has decided to support by every means in his power "foundation of an institution which shall group the most illustrious representatives of science among the Catholics, and which shall have for its object, with Catholic truth for light and guide, the progress of all that can be designated under the

name of science and erudition." There is much speculation as whether the encyclical is aimed at one country more than another. Some regard it as specially directed against France, while others hold that the United States is aimed at, but it may be doubted whether the pope was influenced by any national considerations.

STRIKES HARD AT ITALY.

Modernism has great vitality in Italy itself, where many learned priests have been removed from professional chairs in recent years for favoring it, although without any apparent effect in suppressing it.

The Giornale D'Italia, a conservative journal, declares the encyclical shows that the Vatican is incapable of keeping in harmony with modern civil society, while the Italia says: "THE ENCYCLICAL STRIKES THE CHARACTERISTIC NOTE OF THE PONTIFICATE OF PIUS X. AND HIS REFORMS. IT IS THE RECONSTRUCTION OF THE ROMAN IN-

NEW YORK, Sept. 19.—Criticism of the pope's recent encyclical against modernism and a declaration that governments should undertake all education so that no retrograde step might be made, marked the atonement day address of Rabbi Joseph Silverman, of Temple Emanu-El, New York. .5

He said to the pope's interdict: "IT IS TIME, HIGH TIME, THAT THE GOVERNMENTS OF THE GREAT RELIGIOUS ORGANIZA-TIONS SHOULD PROTEST AGAINST SUCHIA DECREE: A DICTUM THAT WOULD TEND TO SHUNT THE HU-MAN BACE, 1,000 YEARS BACK-WARD, AND MAKES FOR THE UPHOLDING OF A BLIND FAITH THAT CAN NEVER BRING HAP-

PINESS TO HUMANITY. "IT: IS HIGH TIME FOR THE GOVERNMENTS TO ESTABLISH MORE_LABORATORIES, MORE SCHOOLS, TO ADD TO THE SUM TOTAL OF HUMAN KNOWLEDGE AND-TO SPREAD THE KNOWL-EDGE OF TRUTH AMONG THE PEOPLE. THE CRIMINALITY OF THE AGE IS DUE TO THE CRASS IGNORANCE OF HIGHER AND LOWER CLASSES."

The will of man is by his reason

Charles Bailey.

T. W. Stanford of Melbourne, Australia, is still holding seances with Mr. Bailey, the most remarkable medium on earth to-day. He sits under absolute test conditions, and the results are astounding, as set forth in the Harbinger of Light. There is not a single materializing medium in the United States to-day who will submit to such rigid test conditions, and only two or three among the whole lot who do not use artificial toggery in their seances, to deceive the public. The materialization seances held in this city are the rankest deception.

So much discussion is going on in old Hebraic characters, said to be the parts of the world concerning physical manifestations, including the passage of matter through matter. that Dr. Channing's address, given June 7, on this important subject, has been selected for this issue. It can not be overlooked that in America and Europe the "Psychology of Mediumship" is being seriously questioned and that psychical phenomena, as being more open to scientific investiga tion, are attracting the notice of sci entists the world over. It matters little that, as in the case of Professor Morselli, he has arrived at no con clusion save that these are estab lished facts. It is this knowledge that will eventually arrest the attention of the world, and it is for this reason that Dr. Channing's explanation, coinciding as it does with latest scientific discoveries, is particularly valuable. Skeptics scornfully doubt the sanity of those who, under test conditions, and competent in every way to give an opinion, declare that these Bailey "apports" are genuine. There is no shadow of a doubt about it. Every scientific man, Russel Wal-lace, Lombroso, and the latest investigator, Morselli, are declared to be inconclusion. As Morselli puts it in the May issue of "Annals of Psychical Research," the skeptics say "they will believe when such and such a scien-

tist, 'a man who is above all suspicion,' shall have made certain of the matter. But," he goes on, "when I admitted I had seen and touched the reality of mediumistic facts with Eusapia Paladino, I lost my position with doubters as 'an authority above suspicion.' He became classed with many of us here in Australia with persons of degenerated intellect. a recent letter from "X," of Sydney, he rejoices in the "still marvelously successful Bailey sittings. my pamphlet," he says, "I laid great stress on the importance of physical manifestations in support of the spirit

theory, the intellectual alone affording insufficient proof." It is not expected that wonders of the kind that take place at the Bailey seances should be believed on mere hearsay, but before classing them as impositions, people are strongly advised to read what Zollner has to say in his "Transcendental Physics," and to pay ttention especially to the latest discoveries in science, which illustrate a remarkable way all that Dr. Channing contends for in his interesting address. A brief account of the phenomena produced since our last issue will show that the remarkable character of the manifestations

is fully maintained. 44th Seance. June 7th. Address by Dr. Channing on "The Passage of Matter through Matter." Phenomena. Lump of clay with Mosaics. It was explained that the Mosaics contained in the lumps of clay that come with monotonous regularity would form, when completed, a beautiful border of a payement 8 feet long. The pieces that have arrived seem to belong, when freed from the clay, to something of the kind. Skirt of dancing girl, part of supplement to July issue. Bag made by natives, in

supplement to present issue. 45th Seance. June 14th. Address by Dr. Robinson on "Atlantis; The Lost Continent." Perfect Nest with eggs brought after medium specially searched by Dr. Whitcomb before the sitters; a most beautiful apport. MSS, brought from Egypt near Alexandria, translated by Dr. Robinson. He said it was on vellum, and being very dry would be opened with diffi-"It is a record of an inscripculty. "It is a record of an inscrip-tion," he said, "that was to be placed on a monument to one of the Roman emperors, and reads thus: 'To Jupiter Serapis, the greatest and best, for the uplifting and protection of the Emperor Trajan and of the Roman people.' An officer of the Third Legion recorded this and is instructed to have it set up." Lump of clay with Mosaics. Canary, placed on table to be taken to India in exchange for "apports," was found when light had been lowered to have disappeared. Medium again specially searched. Abdul announced he had put it in Selim's hand, and the bird was then at its destination, India. Spirits and apports both travel as quick as thought itself, which is another of Nature's mysteries.

46th Seance: June 20th. Address on "The Immortals in the Works of Charles Dickens," with remarks concerning his genius, life, habits, home, his thoughts and his belief in matters appertaining to the spirit world. Phenomena. Manuscript from Alexandria, Egypt, as at seance above It is the plan of a Roman city with fortifications. Lump of clay Mosaics. Medium not well and seance shortened.

47th Seance. June 28th. Address by Dr. Channing on "Paul's Address to the Athenians." Phenomena Lump of clay with Mosaics. These lumps of clay come with such force and drop so heavily that they sometimes rebound from the table outo the floor, always arriving at some distance from the medium. Quantity of buckwheat poured into dish on table. Ancient MSS. brought by Dr. Robinson's instructions; very old and rude representation of the sevenbranched candlestick: on the other

oldest Hebrew written or spoken.

Address by Dr. W. Ellery Channing on "The Passage of Matter through Matter."

[Specially reported by Miss M. Wil son, shorthand writer and typist Premier Buildings, Collins St., Mel-

bourne.] I must of necessity to-night speak upon the composition of matter. Scientists upon your earth plane are just beginning to discover that matter is not solid, as they have understood

it in the past, and for a short time I will speak to you about the component parts of matter. I will take for an illustration the wood of the table in the center of this room, in which scientists, by the aid of powerful lenses have been able to see the minute particles composing matter. Besides these there are other smaller particles of matter--- am using plain language and discarding scientific terms as much as possible-that up to the present have eluded their scrutiny. There are no lenses yet made whereby these minute particles of matter can be seen. The chemist knows that they exist and scientists call them electrons, which form molecules. The spirit chemist, the advanced spirit in the spirit world, knows that these can be indefinitely divided and subdivided into other minute particles of matter, which tonight I will call "polarized particles" of matter. These polarized minute particles form matter, whatever its form, whether it be the wood of this table, the granite rocks or the sand upon the seashore. Now the polarized minute particles which form the matter of this table are held together through the medium or agency of electricity. What is electritity? Your scientists are unable to say. They speak of the electric fluid and are just beginning to know how to harness it for the use of man. But I tell you that electricity is neither more nor less than a powerful ether. and these electrons or polarized particles are held together by electricity. Some scientists on the earth plane believe that the electrons are electricity only, and they are not very far wrong, and if I may use the

trons are electricity materialized In every part of the universe electricity is present, and there are, remember, many forms of electricity When you speak of electricity, most people think of the electric battery or dynamo, but there are many forms, as electricians well know, and the great source of electricity is the sun and planets, but chiefly the sun Without electricity, which is Nature's magnetism, the universe would become corrupt and fall into decay. It is the salt, so to speak, the savor of the universe, that keeps it sweet and beautiful, Every beam of light that comes from the great luminary is charged with electricity, and its penetrating power enters into the earth and strikes the seed. It pierces the seed that you put in the ground, and then in conjunction with other electrons that are in the earth, the atmosphere and the prevailing moisture, the seed germinates and grows. Electricity is Nature's magnetism It is hard for you to think that this table is not a solid piece of matter. Now, all matter is held together whether rocks or plants or trees or whatsoever there is in Nature--just as are the electrons forming the mat ter of this table. Nature is always at work destroying and rebuilding;

term, these fine particles or elec-

ter, and I will give you examples of Long ages ago, in the carbonferous period, there were forests o giant palms, lichens and club mosses. Inder the influence of electricity, and the action of the sun and moisture coal was formed from these forests giant palms, the club mosses died, rotted, and fell into the earth Convulsions of Nature covered them up, but hidden forces were MI the time converting them into carbon and to-day you shovel those palms and club mosses and giant trees into the furnaces of your engines and they supply heat and energy to mankind Again, look at the chalk deposits in the strata of the earth. What man unless he is investigating the subject would believe that these chalk formations are the shells of innumera ble minute creatures that once lived upon your earth plane, which went to form the great chalk deposits that are now to be found in the strata of your earth.

she is ceaselessely disintegrating mat

How Matter is Disintegrated by Spirit Forces and Re-materialized.

I now proceed to speak about mater being disintegrated by the spirit orld-dematerialized and remate rialized. You understand all those terms, for Spiritualists have, in fact, coined them. The spirit chemist has, of course, gained more knowledge regarding the laws of Nature than you have, and he knows of many laws that obtain even on your earth plane of which you are not at present aware. He is surrounded by powerful ethers, those imponderable substances of the earthly chemist, and very brittle. It has on one side a by exercising his power over these ethers, he is able to disintegrate or separate the atoms of the electrons. side a ring with a disc in center and He is, moreover, able to change, as

Nature does, the form of matterchanging the electrons into ether. Now, if a material object outside of this room is to be brought within by spirit power, it must of necessity, be reduced to a state of ether. Supposing that it is a piece of stone, the spirits at work, exerting their power, take it to pieces, separate the electrons which, from the spirit side of life, appear like scintillations of light—that is just what matter or polarized particles appear to spirit eyes. He separates, changes, or converts these particles into ether. He does the same with a certain part or portion of your wall; and then it is easy for one ether to pass through the other; there is no obstruction. Once having passed the etherealized stone through the wall of your house, he rematerializes it, solidifies it again, and in a very short time it falls upon your table as a solid mass. Now, if some person fails to understand this, let me remind you that scientists themselves are able to do this to some extent with matter. Here is an illustration. I see before me a jug of water. Take that water and apply heat to it and you can convert it into vapor or steam, which, if you pass it through a cold pipe, can be run back to water. Subjected to low temperature the water can be made solid in the form of ice. Now, the vapor might pass through certain places, but the block of ice could Carrying this illustration further, I tell you that the spirit chemist knows how to reduce that vapor or any other substance into something which we call ether, and which can pass through matter, no matter what it may be.

Spirit Communications Made Through

These ethers of which I have been speaking to-night are to be found everywhere, and wonderful is their action. We communicate with you to some extent through the medium or agency of these ethers. terialized form is largely dependent on the ether, and, when the spirit speaks, you are clairaudient. Even when you hear the direct voice you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks on your wall, produces sounds by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report, which you call thunder. The spirit simply causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that spirits come down and knock with their knuckles as you do. It is all a matter of vibrations; the electrons are constantly vibrating; the auras of the electricities are in a state of vibra-

tion everywhere. Now, my friends, I have tried to put this matter to you in very plain, simple language, for if I were to speak in scientific terms, you would have to find their meaning as coined and applied by scientists in the flesh. There are many of Nature's mysteries around about you, which you know to be facts, and you are constantly discovering something that is helping the progress of humanity. The world went very slowly before the discovery of steam and the invention of the steam engine. To-day you have the electric cars, but someday they will be obsolete, antiquated. The entire universe of matter is controlled Infinite Mind, which is God. To His sons He has given great power. Wonderful are the powers of the mind, and wonderful are the effects produced by the mind, and, before I close, I wish to impress this important truth upon you. You believe in telepathy—the action of one mind upon another mind at a distance. For a long time people denied this, said it was mere fancy; but you know it to be true. Disease may be cured by a powerful, healthy mind exerting its influence over a weak and diseased one. The number of cases which you are constantly reading of-faith cures -are the result of the influence of mind upon mind. There must be first concentration, which takes place through the diseased person centering his thoughts on the spiritual, with his aspirations and desires going up in the form of prayer. I could tell you of several cases where prayer was asked for sick persons who lived at a distance from a church at a certain hour, one case at 12 o'clock in the day, and another case at 7 o'clock in the evening. In the latter case a woman was stricken with paralysis, and at 7 o'clock in the evening she arose from her couch. Here was the wonderful effect of mind over diseased matter. These cases are not what the newspapers call "fake" they are genuine enough, and that is the true explanation of it. The time will come when it will be possible for one mind to send a message to another -- not through the medium of the post, but a mental message, which will be received and answered. Some other evening I will continue this address on Mind, and its influence over matter, speaking also of Hypnotism, Auto Suggestion. Good-night.

Swedenborg and the Spiritual World. Swedenborg was undoubtedly a seer and a prophet, and many of his statements regarding the after-death life have been again and again confirmed and supplemented by spirits through mediums in various parts of the world—mediums, too, who were entirely ignorant of his statements. He affirmed that:

"The spiritual world-the eternal nome of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits;" and again we read: '* * How great the joy of heaven is may be manifest from the consideration, that it is a delight to all in heaven to communicate their joys and blessings to others;" and yet again: "Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; for the spirit of man is altogether as his love is. and the body of every spirit and angel is the external form of his love. All delights flow forth from love, for what a man loves he feels as delightful; nor has he any one delight from any other source; but the delights of the soul or spirit

all flow from love to the Lord and

love toward, the neighbor."

MOVING ONWARD. Eriumph of Spiritualism in Los Angeles-A Vivid Pen Picture of

the Various Churches.

Thinking that it might interest the readers of The Progressive Thinker, and Spiritualists in general to know of the wonderful triumph that has been accomplished here, I will tell them about it.

Many years have passed since the

first cruel persecution of the Spiritnalists began in Los Angeles. Long and bitter has been the fight

between the Christian and Materialist on the one side, and the Spiritual ist on the other.

We have seen mediums ruthlessly dragged from their apartments, and their meetings broken up by the of-ficers of the law, and taken to the cityy jail like common criminals or vags. We have seen them arrested on the street while in company with other friends on their way to a pleasure party. We have seen them arraigned before a "court of justice," and heavy fines exacted from them, and then ordered to leave town like a common thug. They felt that they should obey God rather than man, so exorbitant licenses have been extort-

ed from them While all this was going on the authorities allowed the Catholic priest to teach that he could forgive sins, and receive pay for it in proportion to the degree of transgression; to teach tinued state of preparation after death, which he calls Purgatory; and further that he has power to pray them out and make charges according to the size of the purse of the bereaved living. They have allowed this without questioning the truthfulness

They allowed he Methodist to hold before his congregation an everlasting flery, sulphury hell, to instill thoughts of fear instead of love in the minds of the people, to teach them that they were conceived in sin and brought forth in iniquity, and that for the least error, such as playing a social game of cards or dancing, his soul would be incarcerated in the never-dying flames. All this was done without question, and they drew salaries ranging from \$1,000 to \$3,600 to year for it.

Unmolested the Presbyterians taught the suppression of emotion and soul-love and the cultivation of reason, and that his members could dance, play cards, attend theaters and yet sweep through the gates into the New

Jerusalem.

The Lutheran was allowed to teach that our innocent babe, fresh from the hands of God, was lost if it died unchristened, but an adult member could drink brewerles dry, gamble on horse races and yet abound in the Savior's love, if he paid well. All were allowed to aid in, and give advice on business matters without question as to their ability or truth-

The Salvation Army was allowed to become common street-corner beggars, with banners flying and drums beating. They were allowed to harass the occupants of tenement houses and even run public employment agen-

The Rescue Missions had the liberty to block the sidewalks and streets, and publicly insult and slander the passerby by calling them finners, transgressors and worms of the dust, and then give a lot of advice as to what to do, take money for it, and yet were never questioned or asked to prove a statement.

In fact, we have every religion, creed and cult under the sun, and them all the city authorities have chosen Spiritualism. know and realize that Spiritualism is true so as a natural consequence they demand ALL TRUTH. equally well that the other religions cannot be true, since all are conflicting, and all are in league with mammonism, capitalism and anti-Christ, so if they demand the truth or nothing, every church, mission and Sunday school would have to close their doors, and Los Angeles would looked upon by the Christian world as a wicked city; so they let them go unquestioned, thinking that they can-

not do much harm. The persecution has been hard and long, and many died in the work, but when a municipalityy, like Los Angeles, financially recognizes its truthfulness, insomuch that they employ men to look after its interests, it is trials, hardships and life well spent.

So, fellow workers in other fields, let me exhort you to take courage and ere long you will see the glorious dawn of better times and a secret service man in every meeting, paid by the city to protect our loved and cherished cause all over the country, as we now have in the City of the Angels. F. W. WILLIS.

Los Angeles, Cal.

Do Not Want Religion of Any Brand

Taught in the Schools. More than half a century ago the people of Ohio, after much cussing and discussing, decided that they did not want religion of any brand taught in the public schools. In fact, no question of equal public importance was ever better settled; but what do we see now? At the Tuscarawas County annual teacher's institute, in 1907, which met here last week, one of the pedagogues, Dr. O'Shea, spent 35 minutes in speaking on "Modern Mysteries," and to assert in his dogmatical and weak style that "It is an impossibility to have communication with disembodied spirits, that persons at these seances are in such a neryous state that they might as well be in a dream." Well! Well!

It is very evident that Doctor O'-Shea is in a state of profound ignorance in regard to the great question of the ages: "If a man die shall he live again?" To this doubty (doughty) doctor I would say, that it is utterly impossible for a man to deliver himself of these ideas whereof he is not possessed.

At any rate, while the doctor and his "institute" is being paid by the people of the state at the sum of \$2:50 cents per diem, they should confine themselves strictly to the business for which they were employed. If not, why not? The people want to know, you know. C H. MATHEWS.

New Philadelphia, Ohio.

CURED. WORRY, HURRY, SCURRY. FLURRY.

By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

Some Myths and Allegories.

Ancient Systems of Astrology, Alchemy, Etc Elucidated by Dr. Geo. W. Carey.

of the Bible and New Testament has caused the earth to run red with wars, and the belief that the many blood of man, however good he may be, or his ignominious death, could as Saturnians. Satan is only a name for the aggressive creative spirit on the aggressive creative spirit the race.

It seems incredible that men should go to war about God or religion, yet such is the case. Sam Walter Foss, in a poem entitled "Why?" says:

They met and they talked where Four men from the four come,

And they talked of the horse, for they loved the theme. And never a man was dumb. and the man from the North loved the strength of the horse,

And the man from the East his And the man from the South loved the speed of the horse, And the man from the West his grace.

"So these four men from the four winds come, Each paused a space in his course And smiled in the face of his fellow

And lovingly talked of the horse Then each man parted and went his

As their different courses ran; And each man, journeyed with peace in his heart And loving his fellow man.

They met the next year where the cross-roads meet, Four men from the four winds come;

And it chanced as they met that they talked of God, And never a man was dumb. One imaged God in the shape of a

man: A spirit did one insist; One said that Nature itself was God, One said he didn't exist.

But they lashed each other with tongues that stung. That smote as with a rod; Each glared in the face of his fellow

And wrathfully talked of God. Then each man parted and went his

way,' As their different courses ran; And each man journeyed with war in his heart. And hating his fellow man."

Sin is from a Greek word, meaning to fall short, or a failure to fully comprehend. Unborn millions cannot be saved

from their failure to understand by the crucifixion of a saint. But the old question, "What shall we do with Jesus?" must be answered, for in the answer we will he able to "work out our own salva-

tion.' Jesus, the Nazarite, is derived from the Hebrew Isis Nazir, meaning the Eternal Essence cooked, or transmuted, changed, or prepared. It is a chemical or alchemical symbol typi fied by the crucifixion. A union of

elements is described as crossing. The Eternal Essence passing through the various changes from the vibration of pure spirit potency to materialized forms is continually being crucified. Acids and alkalis, apparently opposite in quality, unite and

form new compounds. Air is the Universal Eternal Es-When breathed into the artesence. ries it is changed to blood and then it is deposited in flesh and bone, thus majerializing the human organism.

Adiramled, the New, Time Prophet "All scripture is an allegory It is a figurative literality. It de-scribes literal facts under the figure of living beings. It is a personifica tion of existing active principles, but no person or sentient thing is actually alluded to from Genesis to Reve lations."-Markham's Muse of Labor.

To establish this proposition, you say, will subvert all existing religious belief. Not so; it will simply give to religion what it lacks: a scientific and reasonable basis. It will bring the present church out of the crumbling shadows of doubt into the strong light of faith, establishing it

upon the rock of Eternal Truth. Epictetus, although known as the prince of Grecian Stoles, was for a ong time a slave, but those who read his words of wisdom, now name him the Prince of Philosophers, and clearly see that the so-called New Thought of to-day was promulgated during the palmy days of Greece and Rome. Epictetus was a philosopher of Nature and not a product of scholastic lore.

One of the gems from the Epictetus mine of wisdom is: "It is not things, but the opinions about things that trouble mankind; thus death is not terrible; if it WERE SO, it would have appeared so to Socrates. But the opinion we have about death, that is terrible, that is where the terror lies."

The word Satan is from Sanscrit. Satya, meaning Truth, and the Egyptian Soterim, i. e., a Judge. It is also identified with the Greek Cronus, meaning one crowned. In Grecian mythology, Cronus swallowed all his children until the birth of Jupiter. Cronus, you must remember, and Saturn are the same, and in other symbols or mythologies they are represented as the Dragon. There is a constellation called the Dragon, and the Chinese use a symbol of the Dragon on their national ensign, as

we use the eagle on ours. There is a symbol, of Egyptian origin, showing a wheel, the expression of eternity; without beginning or end: on the right side the genius of good, Anubis, ascending; on the left the genius of evil, Typhon, descending. Up over the center sits the Sphinx, a sign of ruling power, holding the universal force in balance as it passes through the changes we call good and evil. In chemistry this operation is cult, is the result of evil in carried on by acids or alkalis, which, past world, i.e., incarnation.

A literal interpretation of the mythological characters, astronomical allegories and alchemical symbols while seemingly opposite in quality, unite and form new compounds. Saturn ascending is Christ, while descending it is Satan or Devil. Satan rules the interior of the earth, lead, iron, coal, and tillers of the soll; says: "He that descendeth is the same as he that ascendeth." In the second verse of the second chapter of Job we read: "And the Lord said unto Satan, 'from whence comest thou?' and Satan answered the Lord

> the earth and walking up and-down IN it.'" In this quotation from the book of Job, which is one of the grandest epic poems on the science of astrology and astronomy and chemistry ever conceived, we find the influence of the planets clearly shown, Saturn rules materiality. The sign of Saturn itself is a symbol of matter ruling over mind, a cross over Luna, the moon or mind. The idea that Saturn is really evil gave rise to the idea of

and said, 'From going to and fro IN

a literal hell down in the earth. Thus we see that the materialistic concept of man on the earth plane of thought creates many Devils.

Evil, or a Devil of some kind, seems a necessity to those still in the thought of separateness or individualism. The efforts of the evolutionists to keep before the minds of the people something other than Divine Wisdom calls to mind the little boy who asked his mother if she thought God would let him have just one little Devil to play with when he went to heaven if he would be real good.

Some people have such a "mania for owning things," as good Saint Whitman wrote it, that they say "my catarrh" or "my rheumatism." Thus do they cherish their little Devils and go on their way complaining and lamenting.

But let us return to the ancient symbols of alchemy and astrology

The church has taken these myths, allegories and symbols, clothed them with personalities and then called upon the people to fall down and worship them; yes, even called upon the people to worship the Devil, for the concept held by the church of the Jewish Jehovah makes him a firstclass Devil most of the time. The distorted idea held by the church of this tutelary deity made him destroy lunocent men, women and babies, in order that his chosen children might possess a better dwelling place.

Fine business for the creator of heaven and earth and all peoples, as he claimed to be. What would we think of an earthly parent who would select, say two of his children as his chosen ones, kill the rest and give their lands to his favorites? would call him a Devil and proceed to stretch his neck.

But of course the Old Testament narrative of the God of Israel has its root deep down in the alchemy of the wondrous human laboratory-the circulation of blood, the nerve centers, the cellular operations and the the Bible is a collection of alchemical and astrological writings, all pertaining to the chemistry of Life operating in human organisms, well understood by the Jewish Rabbis during the Pisces age-or the dark ages.

We have now entered the Aquarius age, the air age, or the age of Spiritual man. We no longer see men as "trees walking;" no longer see the divine operation as evil, or the work of a malignant being, but see all as wisdom's operations. We are passing out of the Pieces

or water age, in which our vision was distorted by a materialistic concept of forms, and even life itself. As the earth began to emerge from

its baptism of water about fifty years ago, it heralded the fact by spiritual phenomena at Hydesville, N. Y. The econd coming of Christ was predicted by Miller in 1844. He gathered many followers about him and hey prepared to ascend in white robes to meet Jesus Christ in the louds.

They failed to realize the truth of he statement that the "Son of Man (Sun of Man) cometh not with observation.'

About the date set by Miller for Christ to appear as a person, the great truth of immortality was demonstrated by the Fox sisters, or rather by the Christ Principle, immortality operating through their organisms; out even with the advent of Christ, the Devil was not destroyed, but the good old orthodox Devil with hoofs and horns was divided into several housand Devils and named Evil Spirts. The early Spiritualists laughed

the big Devil "out of court"—or rather, out of existence, and then declared every operation in the temple of the living God, the human body, that they could not understand, to be obsession, or the work of evil earth-bound spirits. "In union there is strength." While these little Devils were united in the orthodox Devil, he was strong, but after he was cut up into many small pieces his ultimate extinction was certain to follow. But if we must have the belief in evil personified, I prefer one big Devil to several million small ones.

Next came Theosophy, the wisdom religion, whose founders failed to recognize-as others had failed_before him-that there is nothing in

Wisdom operates on various planes, but the same wisdom is always the operator. The same wisdom-Infinite Life-operates through the cellular structure of the universe, from animalculae to animal; from saurian to savage; from the crystal to the civilizee. A differentiation in cellular arrangement causes the dif-

ferent types of materializations. Theosophy did not believe in evil spirits, but brought the Devil to the front, to make his bow to the world again, labeled Karma. The so-called evil in the world, according to this cult, is the result of evil in some

Karma is knother kind of Devil.

Then came Mrs. Eddy and Christian Science with all is God or Spirit, with its mortal mind Devil, occupying NO PLACE, being a highly triturated potency of nothing—int a Devil just the same.

MORAL PHILOSOPHY OF THE NEW RELIGION.

Churches have arbitrarily established their faith and customs which society is constantly struggling the same.

the same.

The race having failed to transmute the Devil, even with Mrs. Eddy's Science and Health, Mental Science came to the front. The advocates of the science of mind did not believe in mortal mind. They believed that all was immortal mind. and it that all was immortal mind: and it did at first really look as though the Devil was dead jat last; but on further investigation it was discovered that the Devil was still in evidence disguised as error, mistakes, and evolution from a low to a higher state. When the teachers of mental science are asked the question, "How can mind, eternal, immortal mind, which is all and never commenced, be low or need to progress, get better or go up higher, for being all, there is no place outside of itself to go," they fall utterly to answer. The Devil in any disguise he may be clothed will give even the New Thought people serious trouble.

Even the sweet-souled Hindus,

even the Swamis, must be troubled by their highly esthetic, attenuated Devil that they softly name Maya, or illusion. Illusion is a fleeting, momentary expression of Divine Wisdom, yet a great necessity in the eternal plan. But the day of awakening, the day

of resurrection, is at hand. Throw off the grave-clothes of materialism, oh! brother, oh! sister! Come forth in the shining robe of spiritual philosophy and sing the song of the ew birth. Addition of Stand up in the full realization of new birth.

your Godhood and say, Oh! thou Eternal Omnipresent Spirit, thou doest ALL things called good or bad, have no Gods, or Devils, before thee.
The Devil is only God in disguise

Spell Devil backward and you have lived, that is/life, and life is God; therefore, God spelled backward, that is lived, is a combination of letters that spells Devil.

Be free, oh, Soul! Arise! take up thy bed and walk, thy sins be forgiven thee. The resurrection morn has dawned. This is the day of Judgment, that is,

correct judgment. Charity begins at home. Forgive your own sins, which are simply failure to understand, and you will know how to forgive your neighbor and love him as yourself. Again I say, "Thy sins be forgiven thee."

Let man stand upright and splendid: Let woman look upifrom the sod, For the days of our bondage are ended, ; ;; And we are at one with God!

CONVENTIONIGREAT SUCCESS. Spiritualists of State Close Annual

Session of Association. The fifteenth annual convention of the Oregon State Spiritualists' Association, which called yesterday, is said by those who took part in it to have been the most progressive ever held by the organization. "The closing allday meeting yesterday was a success from start to finishri 'Artisan' Hall, in

the Abington building, was beautifully decorated, the sunflower (the Spiritualists' official flower) being everywhere in evidence; besides, a profusion of the flowers in season loaded down the tables and stands. The subject of the morning conference at 11 o'clock, was the "Good and Progress of Spiritualism." called out a great deal of suggestive thought. It was the consensus of opinion of all speakers that goodness and progress were the very essence of the cult of the spirit. One of the

speakers said: "God is the Saxon word for good, and as 'the kingdom of neaven is within you,' the spirit of God or Good Spirit is the best of one's life cultivated from day to day. And like a gem in the mine, it had to be brought into our surface or physical life and made to shine. 'Let your light so shine that it may be seen of men.' Don't let it lie latent in the being.'

Luncheon was served, at 1 p. m. The music and exercises later were of an elevated character, and stimulat ing to spiritual growth. The audience claimed to sense a great uplifting power in the hall never before expe-

At 7:45 p. m., a symposium on Spirit Communication Throughout he Ages" was held.

"Spiritualism," said the opening speaker, "never had a beginning, and never will have an end. It was the spirit of God manifesting in all and through all life. True Spiritualists were merely conscious of a fraction of this almighty power; others who ignored their spiritual natures, were unconscious of it. The same power that shakes tables has shaken down cities, and was now on the eve of shaking the world. Yet so many say 'What of it?'"

' 'Nearer is he than breathing. Nearer than hands and feet."

At the close of the day's exercises the newly-elected officers were installed with appropriate coremonies.

The officers of the Oregon State Spiritualists' Association for the ensuing year are: 'Mrs. Sophia B. Seip, president; Mrs. N. Rowe, vice-presi dent; Mr. Yankowitz, secretary; Mr. Trigg, treasurer; trustees: E. King, Ludwig Larsen, Miss J. Werner, F, Coulter, Mr. De Grote.-Portland Daily Oregonian)

The Sootch Sabbath.

An English artist, draveling profes sionally through Scotland, had occa-sion to remain over Sunday in a small town in the north. To while away the time he walked (but a short way in the environs, where the picturesque ruin of a castle met his eye. He asked a countryman who was passing by to be so good as to tell him the name of the castle. The reply wal somewhat start-"It's no the day to be asking

sic things!" Another good story of Scottish obclergyman. "A minister of the kirk leclared in public that at a country hotel he wished the window raised so he might get some fresh air, but the landlady would not allow it, saying, 'Ye can hae no fresh air here on the Sawbeth.' "\Ex.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent

to disregard and eliminate. They have created popular scorn and prejudice against people designated infidels, atheists, agnostics, freethinkers, and made their adherents believe all such people are bad and will go to hell and be damned.

It has been affirmed from away back in the dark ages that atheism is of negative nature; it denies, but affirms nothing; it tears down, builds nothing; and that the atheist has no religion, but is the enemy and opponent of all religions,

We affirm that atheism builds and affirms much, and has a great cause facts, science, knowledge; to save people from ignorance, superstition, seeker, and finder of the most important truths, such as the world is

We have a cause without an or-ganic body, and many true teachers, reformers, philanthropists, doing much to benefit humanity; and not so bad as theologians have painted

There is more controversy on the subject of religion than any other, and all classes are free to define and explain it as they want it. I can show by fair argument that we are guided by pure motives, moral principles, and have a true religion which we approve and practice.

We are not ready nor willing to discard religion, nor drop it from our vocabulary because it has been abused and perverted. We are going to transform it, and evolve out of it something pure and beautiful; sift and cleanse it from impurities and rubbish of past ages; retain it and give it to the world pure and unadulterated.

It directs us to the importance of a righteous life, outlining plans of right living, which, in every essential point and attribute mean religion. It leads the van of freedom in religious thought in agreement with sci-

ence, nature, reason. Our religion is subservient to intelligent will, giving beautiful conceptions of truth for personal advancement on questions pertaining to human welfare, spreading its influence through many channels, impressing minds with thoughts and activities that develop them to greater. nobler powers and achievements. It has something to do with every province and department of life as a teacher, a revelator, a savior to save from error, ignorance, superstition. As an advocator, as a reformatory impulse, as a power for solace, as a moral incentive, it stands incomparable in its benefits to mankind.

We put a meaning upon the word eligion while violating no principle of lexicography. It is good usage to apply the word to the experiences and lessons of life that teach truth and knowledge as moral incentives: that appeal to the highest sentiments, sweetest emotions, tenderest sympathies: that inspire its disciples with love for humanity, regard for truth, desires for higher life in which all the faculties may find expression and employment.

Our religion lays the foundation for the hope and trust of mankind upon the bedrock of knowledge instead of the fleeting quicksands of faith. It makes of each individual a student instead of a devotee. There is no being for whom it demands prostration or sacrifice; and no knee is bent in superstitious reverence. needs no doctrinal dogmas nor books of holy writ to quarrel about: no priestly anathemas to fear. Its broadest field of usefulness and labor is in the old religious world, to emancipate people born and educated in the most irrational absurdities and errors.

It gives us a religion pure and simple, free and rational, beneficent and spiritual: it appeals to all to live up to right principles, purity of purpose; it gives us a high and holy hone, a reasonable promise. In this realm the soaring soul is attracted by the transcendent beauty of spiritual ideals in purity of thought and life, appealing to the intellect and

affections. Man is a religious being by the development of his moral faculties; a progressive, instead of a fallen, being, with the birthright of a spirit life. His destiny is the infinite development of his spiritual nature; accomplished by the acquisition of knowledge, not by devotion; by the study and application of the laws of being, not by religious forms and

faith in things unseen, unknown. We cannot accept authority for truth, and will not be confined in the limiting trammels of creedal statements. We have stepped clear of the old religious harness and cast off the shackles that bound us to religious faith: our freedom in progressive thought overleaps sacred boundaries that warp the mind and enslave the soul.

Grand, earnest souls by the truth made free,

No longer in blindness bow; The good time coming, the yet to be, Has sprung with the good time now. The world has respect for persons

who hold the courage of their con-victions, who stand face to face with facts and give expression to what they know. Facts without intelligent expression do not amount to much, and we will not be wiser and better for knowledge of which we make no practical application. The New Religion is not based on

the faith, example and precepts of any man or woman. It is based on demonstrable facts, practical knowledge, innate principles and common sense. It is the unfolding principle of life, a germ within every human being, springing spontaneously into life and action, by which we progress continually to higher planes. It is vital with growth, commensurate with the needs of humanity. It is the love and practice of whatsoever is ervance of the Sabbath is told by a right, just, true, good, according to the capacity, ability and knowledge of the individual.

of the individual.

What have I done to make the world better? must be answered; and the answers come with both joys and regrets. We can make our own religion by applying the laws of mora conduct in pursuit of the right course of life and action to avoid and resist whatsoever we know is wrong, the effects of which produce trouble, sufA WONDERFUL THING!

The Fact that Spirits Can Return and Talk with Mortals.

The present is probably the most wonderful age this world has ever seen. We are aware that in a certain sense everything about us is wonderful, and as a certain philosopher has said. "The history of a peb ble is the history of a world." course we are aware that this old planet is the subject of law now as it always has been, but some laws and things seem to be much more forcibly emphasized to-day than ever

I shall never forget that midnight when my wife and I were awakened from our sleep and convinced of a future 'existence by those friendly, though invisible, blessed souls who laid us under a never-to-be-forgotten obligation.

When a connection or rapport had een established between the two conditions - material and spiritual many who had been known in former years renewed their acquaintance with us. One, an old, familiar friend of my father, who had departed this life when I was a little boy, came, and in his old style and manner con-

versed with me.
"Why, Tom," he said, "isn't this the most wonderful thing you ever heard of? You attended my funeral. You saw the men put me in the ground, and everyone thought, 'That is the last of Charlie Sheppard,' and here I am to-night, after fifty years of stlence, talking to you through your own wife. I never heard of nything like it in my day."

Mr. Sheppard had died while the medium, my wife, was a baby, and they had never seen each other. Truly a wonderful thing, for he had proved his identity to me before he ttered the above words.

Now, is there not something almost equally wonderful in the fact that eligious churches do not avail themselves of this wonderful fact to establish truth, unity and love in a skeptial world?

No amount of preaching or argumentation will convince the merely ntellectual man that there is indeed continued existence after the death and decomposition of the material body. Such men and women demand absolute demonstration of the great fact, and that alone will prove the church attractive to the unbeliever, the careless and the scoffer at immor

Are the so-called "Churches of Christ" blind to their best interests? Has religion and the love of been utterly blotted out by pride and superciliousness? Has the love of God departed and the love of self taken its place? Has commercialism and the love of display displaced that sincerity which rendered the church a power in the world in the days of our fathers? THOS. HARDING. Sturgis, Mich.

BROWN'S GHOST.

Curious Experience of a Miner-Thinks Ghost Plays Tricks-Believes Brown's Spirit is Trying to Prevent Discovery of Rich Mine-Other Miners Will Join in Fresh

SAN BERNARDINO, Sept. 12 .-Henry Pearson, an old-time pros-pector, has a mystery. Monday night while camped ten miles from Gold Mountain, every blanket in his camp was removed, even a canvas which ried some distance and carefully hung on the limb of a small tree, and when he recovered the only blanket so far found, he came upon it six miles from camp, spread out over a sage brush as though placed there

"I never heard a sound all night," says Pearson. eyes open at daybreak, I hadn't a strip of canvas or blanket over me. My canteen, full of water, was hanging some ways off on a tree, and never a blanket in sight. But that isn't all. My horses were staked half a mile away from where I had staked them the night before. The stakes were not driven into the ground, but knotted about a big rock. No one but a human a spirit could tie knots like were in Lat rope. Never found a sign of a footprint showing any other person had been about the

camp. Pearson has several grewsome theories. One connects the inviterious doings with the death of a prospector named Brown, who perished near the anot a number of years ago. Brown went in search of a rich mine with another man. They became involved in a dispute, and separated, Brown declaring that no one would ever find that mine but him.

"I think Brown came back and carrled away my things, so as to keep me from finding the lead," said Pearson in awe. "I think he must have tried to carry me away in my sleep, for surely I lay several feet in the morning from the spot where I lay down the night before." Pearson is very emphatic, and seems to believe in

the pranks of Brown's ghost. This theory is chared by a number of old prospectors, and they propose to leave within a few days for the locality, determined to locate the rich ledge, which they believe Brown's ghost is guarding. They take his antics with Pearson as evidence that the latter must have been within a very short distance of the ledge. - Los Angeles (Cal.) Daily Times.

fering, discord, turmoil. A life of moral principle yields fair compen-sation for human ills, toils, trials, and is the life worth living.

Under the New Religion every soul is compelled to take upon itself the responsibility of personal being. There is not a direction of importance where its influence is not exerted. I prepares us for a broader grasp of the important themes that relate to mortal life and that shall make grand the future life; teaching by lessons of nature, intuition, inspiration, experience, the importance of right living here as the proper preparation for a good life hereafter.

A. H. NICHOLAS. Summerland, Cal.

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

EYESIGHT RESTORED

Eyeglasses May Ee Abandoned.

A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging,

Eyeglasses May Be Abandoned. There is no need for cutting drugging or probing the eye for the relief of most forms of dis-ase, as a new method—the Actina treatment—



has been discovered which tormer torturous methods. There is no risk or necessity of experimenting, as many people report having be n cured of failing eyes sight, cataracts, granulated lids and other affictions of the eye after heavy.

sight, cataracts, granulated lions of the eye after being pronounced incurable, through this grand discovery.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Hausas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan, writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

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

well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpatid. If you will send your name and address to the Actina Applipliance (Co. Dept 3421, 811 Walnut Bt., Hansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

931

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

The Wonders of Life. By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Lite." Price, 1955, pp. 60.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a peautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven.

Good Books ELIZABETH TOWNE.

JUST HOW TO CONCENTRATE.

This book tells how to use the wonterful forces of being to promote a happy, harmonious and healthy life. It s practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudg-Contains the key to better conditions of mind, body and environment.
Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

HAPPINESS AND MARRIAGE. If you are looking for cut and dried advice on marriage and harmony in the nome you won't find it in this Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life, It reats of the every-day problems that confront all married people, and tells low to solve them successfully. not a book of theory, but of practicebased on practical experience. Alto-gether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" s well printed on heavy laid paper, and contains a portrait of the author. per covers, 80 pages. Price, 50 cents. JUST HOW TO WAKE

THE SOLAR PLEXUS. This unique booklet teaches that the Solar Piexus is a Center or Storehouse of Energy and Power. When this center is normally active it Radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindoos of India say that the soul functions through this center The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous wo-man author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given. It is complete in itself, and is not an introduction to, or advertise-ment of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus.

JUST HOW TO COOK MEALS WITHOUT MEAT. The Multum in parvo of cook books up to date. If you want to know how to live without using animal food this book will help you. It is the result of the author's own actual experience in adopting a vegetarian diet. Space is devoted to the consideration of Soups. Salads and Deserts and several practical menus are given. A booklet for every-day people. It does not tell how to cook elaborate course dinners, but for every-day living it is just the thing. You need the book whether you are a vegetarian or not. Price, 25 cents.

"The Light of Egypt." Volume 1 and 2. An occult library in itselt, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic

Philosophy. Price \$2 per volume.

The Spiritualistic Field-Its Workers, 129 Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT KEEP COPIES of your poems sent to

this office, for they will not be returned if we have not space to use them.

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

WHO ARE WILLING TO TAKE ing the best wishes of the readers: PART IN ORGANIZING A SOCIETY Cleveland, Sept. 11, 1907.—De THINKER, 40 Loomis Street.

E. W. Sprague and wife are now a their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualsecured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away in your paper, gave me so much pleasfrom Detroit. Mrs. Sprague will also respond to calls for meetings and sympathy for the altruistic sentiments seances. They are both well known platform test mediums. Individuals control." or societies desiring their services can address them at 1082 Trumbull Ave.,

George W. Kates and wife can be addressed at 531 N. Carey St., Baltimore, Md., until further notice. They have been called to the local church of Baltimore as pastors for the present season. Their home address at Cheyney, Pa., will continue, from whence all mail will be forwarded to them, if sent there.

Nellie Cline writes of the good work done by Will J. Erwood at Larned, Kansas: "Will J. Erwood, the inspirational speaker of La Porte Ind., delivered a series of lestures in our town on Monday, Tuesday and Wednesday evenings of this week. Owing to the inclement weather, but a small crowd greeted him on Monday evening, but decided interest was manifested, the audience carried away with such a pleasing impression of their evening's speaker, that the hall was crowded on both nights following. Mr. Erwood is possessed of such a strong, clean, yet charming personality that his hearers are won to a just consideration of his view of the question before they are aware of their attitude, and not only was good seed sown, but excellent results were obtained by his brief stay in our tory, and taking the lectures as a and foundation stones of Spiritualism were brought before the citizens of Larned in a broader and much more advanced light than it had ever been our privilege to hear before.

E D. Long, M. D., writes from Seffner, Hillsboro Co., Fla.: "I have for the Religio Philosophical Journal Sunday.' until it expired, and have been a sub-scriber for The Progressive Thinker almost from its birth, and expect to continue to be as long as I am on J. S. Adams, 1007 Harrison street, earth. I have resided here since he Wednesday, September 18. The folspring of 1882, and am about the only Spiritualist in this vicinity. I would Caird, Mrs Helyett, Miner, Cowan, be greatly pleased to have some Spir-Sexsmith, Knapp, and Brother Travis be greatly pleased to have some Spir-itualists come here and settle in this and Sister J. S. Adams. The room vicinity, and become friends and was beautifully decorated with Japaneighbors. Seffner is my postoffice, but I reside near Brandon. Brandon is a station on the Sea Board R. R., present. The attendance was large. 12 miles from Tampa. I will answer any and all questions from Brother Spiritualists respecting South Florida, or this vicinity, its soil, cli-

Rolla Stubbs writes from Long Lake, Minn.:: "Miss Harlow of Columbus, Ohio, spoke for our society for the third time on the 14th inst The Temple was well filled. She held her audience spellbound for one hour and thirty minutes. She excelled herself on this occasion. She speaks for the State Society through this mouth. She is making many con-Church, Columbus, Ohio; January, verts to the knowledge and truth of 1908, with the Ladies' Spiritual Tem-Spiritualism Her lectures are well received wherever she goes.

persons went out to Bock's Hall, 115th st., and Michigan ave. Dr. A. Caird, Mrs Dr. Caird, Mrs J. S. Ad-C. A. Thompson, assisted in the meeting, which is held there every other nished by Mr. Wm. Richard and Son, iting mediums and their friends were entertained by the ladies of the sois a very earnest society and worthy of any honest medium's help. The next meeting will be Sunday, September 29th, at 8 p. m."

Roy Hale writes from St. Louis, fo.: "In 1885, Samuel Bowles, through the mediumship of Mrs. Car- and was taken suddenly ill, not being rie E. S. Twing, gave a series of interviews with spirits from his side of She was given the best medical attendlife; among those interviews was one ance and tenderly cared for with John Wilkes Booth, and Booth friends, but after four days with little mentioned how freely had the noble improvement was brought home. Lincoln forgiven him, and helped him She is still confined to the bed. but to rise to a higher and brighter con- I am happy to say to her friends, that ception of life. I am inclined to be she is gaining all the time, and will lieve as Brother Binney of California, soon be out of danger. We desire that the medium got the impression of that all her friends send her health Mr. Hubbell's thought that George thoughts that she may have a speedy might possibly be Booth

Mrs. Flora H. Millspaugh, the popular and efficient Secretary of the Chesterfield Camp, writes: "Our camp mony will be held in room 309 Mameeting was better this year than heretofore in a financial way. All expenses are paid and three or four are invited in order to give our presindebtedness.

manumum de la communicación de REAR IN MIND that the editor of MENT 18 ONLY INTENDED TO The Progressive Thinker is in no wise CHRONICLE THE ENGAGEMENTS (responsible for the views expressed by contributors. He may or may not, agree with their respective views.

> Rev. G. C. Love of Portland, Ore gon is now in Chicago, and would like an engagement either in the city or between Chicago and Washington, D. C. as he is on his way to the N. S. A. Convention. Mr. Love is one of our ablest lecturers. Address him at No 4707 Calumet ave., Chicago, Ill.

In Birmingham, Ala., the license for clairvoyants cost \$100 per year. The writer of the following, Mrs. John Croney, writes from 7319 Madi-SIDE SPIRITUALISTS san avenue, Cleveland, Ohio, desir-

Cleveland, Sept. 11, 1907 .- Dear IN THE DISTRICT OF HUMBOLDT Editor—I want to ask a great favor PARK, WILL PLEASE SEND THEIR of all readers of The Progressive NAMES AND ADDRESSES TO E. J. Think. For ten years I have been CARE OF THE PROGRESSIVE wanting to go into business. I know the dear spirit friends will help me. I am going to have a candy store and serve a light lunch. I have a dear little boy who passed away, and his name was James, so I am going to call my place the James Light Lunchism. Mr. Sprague's services may be eon, and I know my darling will help

> Belle Bush writes: "The heautifu address of Mrs. Longley, as reported' ure that I feel to express my heart's it contained, and my thanks to her

Carrie E. S Twing writes from Westfield, N. Y.: "I lately returned from my Sunday's work at a remote place in Pennsylvania, away from any railroad at least 10 miles, right in the heart of a great dairy country, the nearest town being Townsville, Pa. Many of the builders of this church the "Temple of Reason," have passed over, but the remaining portion have meetings when they can get a speaker could but note the large audience

think there were at least 30 of the finest looking young people I have seen together in many a day, and a young choir, giving us with great expression, some of Longley's most peautiful songs. I am much better physically. I start this morning for Syracuse, N. Y., to fill an engagement as speaker for Woman's Day at our State Fair. I feel greatly honored to have been chosen for the work."

H. E. Pomeroy writes: Professor ence and the Power of Negative Suggestion, was the best elucidation of Mrs. Eddy's cult I have seen. deed it makes her metaphysical jargon lucid.'

S. A. Huntington of Malden, Mass. writes of the Progressive Spiritual Soclety: "One of greater Boston's finest mediums, Mrs. Annie R. Chapman, midst. Psychic tests were given each evening, which proved highly satisfacchose for her theme. "Our Beautiful whole, we will say that the principles Philosophy, Spiritualism," giving a fine address, showing that "all those beautiful conditions that make for right come from Spiritualism. After the conclusion of the lecture, giving many fine messages. Mr. Fred B. from Niles of Marlboro, Mass, will be the speaker on the 22nd, and Mrs. Alice been a Spiritualist for upwards of 40 W. Whall of Everett, Mass., on the years. I was a subscriber for the 29th. Circles every Thursday even-Banner of Light for many years, and ing and 11:00 a. m., and 3:30 p. m.,

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their Semi Monthly Social, at the home of Sister lowing mediums took part: Mrs. Dr. nese designs. An excellent suppe served, to the great satisfaction of all Our next meeting will be held at Atlas Hall, Ogden avenue and Robey street, at 2 p. m. evening, October 2, a grand opening for the coming season. It is hoped that all the Daughters and their friends will be present. After a short

service there will be dancing. Oscar A. Edgerly's engagements as arranged for the season of 1907-1908. are as follows: Last two 'Sundays, September, at Springfield, Mass.; the months of October. November and December, with the First Spiritualist ple Fund Society, Cleveland, Ohio; February and March with the First Charles A. Thompson writes: "On Association of Spiritualists, Washing-Sunday, September 15, the following ton, D. C.; April and May with the Spiritual Fraternity, Ayer's Temple, Boston, Mass.; June still open for engagements; the first two Sundays of ams, Mr. andMrs. Schafenburger, and July with the Lake Brady Camp Meeting Association, Lake Brady, O.; the last two Sundays of July are still open Sunday. The musical talent was fur- for engagements. During the three weeks of August, he will act as Chairwhich was a credit to any society. At man of Grand Ledge Camp Meeting, the close of the meeting all the vis- Grand Ledge, Mich. From August 8 to 14, inclusive, he is engaged at Chesterfield Camp, Ind. Mr. Edgerciety, and had a very social time, in- ly is also engaged for the full term cluding coffee and cake, which of the Lake Helen, Florida, camp, for brought the evening to a close. This season of 1909.

Fay E. Coffman writes from Grand Rapids, Mich.: "I wish to announce to the friends that my mother, Mrs. Amanda Coffman of Grand Rapids Mich., went to Detroit to officiate at the funeral of the late Frank Gates able to perform her duties there

recovery." Emma A. Willis writes: "The first regular meeting of the Band of Harsonic Temple, on Thursday, September 26. Everybody and their friends hundred dollars surplus, to pay on the dent, Mrs. Richmond, a hearty wel come home.

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.

Professor Lockwood lectured last Sunday for the Unity Society of Milwaukee, Wis. On the 29th he will lecture at Conneaut, Ohio.

A. Merkel writes: "Those who have been attending the excellent meetings conducted by Mrs. Schumacher at Van Buren Opera House, corner Madison street and California avenue, will be gratified to learn that on Sunday evening, Sept. 29. Thomas Seeley Warner will lecture; the subject "Spiritualism: Its relation to the Christ Life, showing the complete harmony between the two worlds.' Following the lecture Mrs. Schu-macher will give flower readings.

Rev. Nellie S. Baade writes from Detroit, Mich .: "I have just completed a series of lectures in this city upon Spiritualism and kindred subjects, and am now prepared to make engagements with other societies outside of Detroit for fall and winter work. I will also officiate at funerals, perform marriage ceremonies, arrange for camp work for the en-suing year, and do whatever is expected of a speaker and message bearer combined. I also give readings daily, and at all times take subscriptions for The Progressive Thinker, according to our ideas the best Spiritualist paper published in the United States, if not in the whole world. I um now arranging my dates, and those who come first will be served first. Address me at No. 411 Vermont avenue, Detroit', Mich.

Mrs. M. L. S. Chase, of West Pullman, reports that the meeting at Bock's Hall last Sunday evening was largely attended. The music by Professor Richart and three sons (three violins and piano) was extra fine. There were several people on the platform: Mr. Adams and wife, Mr. Shafersberg and wife, Mr. Thompson and wife, Mrs. Longstaff and Dr. Caird and wife, all of the city. Mrs. Adams presided. Mrs. Shafersberg gave a talk, her husband also—he in German language, both under control. Dr. Caird explained the Fraternal Order. The others gave tests. There be another meeting September 29, Sunday evening. The interest seems to be growing.

George B. Warne and wife returned from his trip into Wisconsin in time to deliver his promised lecture to the Church of Progressive Spiritualists (colored), Sunday, September 22. The regular hall was not in condition for use, and the meeting was held in the large front parlor, at 3329 Vernon avenue, the home of the colored medium, Mrs. Lyons. The lecture was one of Mr. Warne's clear, logical and concise talks to the colored brothers and sisters, and was listened to with marked attention and occasional oral sanction of points well He has promised them another talk on the second Sunday in November. They will be in their larger hall then, in fact will be next Sunday. This church now has 106 members. and seldom fails to enlist one or more each Sunday. Dr. Wilkins read one of his original poems of recent date, as yet unpublished, and Mrs. Nicholon, of California, made some re marks that were appreciated, as did two colored strangers, attendants at the Colored Methodist Conference, in session in the city at the time. Also Mrs. Lyons and Mrs. Campbell, both noted colored mediums of the city, spoke briefly.

Correspondent says: "The write up of Mrs. Cooley's farewell reception nas not been forgotten—only deferred for this week, and will be given next."

The Madison Camp, Maine.

The Madison Camp Association of Spiritualists closed its 28th annual camp session Sunday, September 15, holding from the 6th to the 15th fnclusive. The weather was cold and rainy during the week, but each Sunday being warm and bright brought out large crowds of people. The interest and harmony was very marked throughout the entire meeting, giv-ing the best psychic influence possible. A proof of deeper interest than ever before in this grand truth was made manifest by enrolling to its membership list more new names than usual at one meeting. The business meeting was held on Wednesday, September 11, immediately after the afternoon meeting closed, when the following officers were elected for the ensuing year: President, Rev. F. A. Wiggin, Brookline, Mass.; vice-president, Mr. R. S. McKenney, Madison, Maine; secretary, Mrs. Lona E. Strickland, Madison, Maine; treasurer, Mrs. Delia C. Brown, Carratunk, Maine Board of Directors: Mr. Robert Hay-den, Athens, Maine; Miss Olive Hayden, Atnens, Maine; Mrs. Lina Moore, McKenney, Madison, Maine; Mrs. Eva Spear, Madison, Maine; Mrs. A. E. Goodrich, Showhegan, Financial Committee: Mrs. Abby F. Webster, Carratunk, Maine; Mrs. E. W. Allen, Norridgewock, Maine; Mrs. C. A. Wheeler, Phillips, It was voted to send Mrs Maine. Aby F. Webster, Carratunk, Maine, as delegate to the N. S. A. Mrs. E. P. Moore and Miss Olive Hayden both of Madison, as delegates to the convention of the State Association. All business transactions were satisfactorily arranged, then the meeting adjourned. Each year the annual meeting opens at Lakewood, Mane on the first Friday in September, for ten days. A more pleasant ground cannot be

found, and every convenience is to be obtained in the way of hotel and cottage accommodations, with the electric cars running hourly from Showhegan and Madison. This body of Spiritualists is composed of very enthusiastic workers, which make its success greater each year. The best talent is always secured for the meet-

ings.
MRS. LONA E. STRICKLAND, Madison, Maine. Secretary

"Handy Electrical Dictionary." practical handbook of reference, con-taining definitions of every used electrical terms or phrase. Price, 35cts.
"In the World Celestial," by Dr. T. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"Just How to Wake the Solar Plex By Elizabeth Towne, Valuable for health. Price 25 cents.

TAKE NOTICE.

Amendments to be Presented for Ac tion at N.S. A. Convention, October, 1907.

1. Individual members through associate bodies to phy to N. S. A. one dollar annually instead of 25 cents as heretofore. 18
2. In place of two dollars for each

ociety belonging to State Associations, State Association shall pay five

MARY 'D. LONGLEY, Sec'y.

VERY PERTINENT REMARKS. Concerning the Appointing of Proxy Delegates to the N. S. A.

Convention, Your correspondent having attended the last two sessions of the N. S. A. conventions, and on both of these occasions served on the committee on credentials, would call the attention of the N. S. A. and its subordinate societies to Sec. 3. Art. 8. of by-laws of the N. S. A., on page 18, which

reads as follows: 'No delegate shall represent more than one society upon the floor of the convention, nor have power to cast more than one vote upon any question. Sealed instructions must be sent by chartered societies in good standing to the committee on credentials, directing that committee to appoint competent persons to represent said societies by placing in their hands the instructions forwarded to the committee. Provided, however, that no proxies shall be granted to any society that has not held meet-ings during the year,".

Mr. Editor, if you could serve on

the committee on credentials for two consecutive years, and know how many delegates (some of them having been selected year after year) would make their appearance in the committee room claiming the right to appoint from two to twenty-five delegates by proxy, you would not wonder at this communication, but would write one yourself.

Under the section of the by-laws quoted, no delegate could have the

appointment of a proxy, One delegate came to your correspondent in the committee room, at the last convention, claiming the right to appoint eleven proxies, when I knew no such authority existed, and that delegate, when asked for the written instructions from the various societies mentioned, "answered: ("I can write them in a few minutes."
My answer was: "Don't you write any such instructions and put the names of the presidents and secre-taries to them dipless" you can show their written authority to do so." I certainly fell that the law should be adhered to, or revealed.

If local or State societies wish to be represented, let them comply with the law, and ask the committee on credentials by staled instructions to make appointments for them. Your committee on credentials will then be able to dispense with all the contention of would-be appointees, and have more time to sit in convention REV. G. C. LOVE.

Chicago, Ill. THE HOME CERCLE APPAT the Saving Power of Good Thought.

"Where two or three are gathered in my name, there am I in the midst

This home circle is formed for muand the unfoldment of spiritual gifts, healing, soul growth, inspiration, clairvoyance, clairaudience, and all the other mediumistic gifts through which the experience of one may benefit another.

Beloved, the silent and wonderful work of our home circle has been a force for good: many have been benefited physically, not a few have been benefited mentally, all have helped spiritually. A good many have learned that they possess certain psychic forces, which they are anxious to unfold, so that they may be the perfect instruments through which spirits from the unseen world may communicate with mortals here.

This circle has been the means of setting into motion thoughts that have, come to mortals from time to time, for the purpose of leading them into paths of knowledge and happiness, had outward expression been given them.

Thoughts are some of those seemingly little things that we think don't amount to much, but their value is decided only by their use.

We all think, and just now the world is awakening to the power of thought, the effect of thought upon the human race, and this awakening has created another class known as New Thought, whose followers are doing much in awakening interest in the power of thought.

All thought is new to the individual receiving it, but when voiced, may appear quite old to its hearers. newness of thought is in its application-not in the thought itself: therefore you cannot do any more good or make yourself better by joining this new sect unless you set your thought in motion and cause it to

No better field can bbe found for the expression of thought than Spir-itualism; it is a magnificent field, especially to those who are so vitally interested in the betterment of the

human family.

One cannot become interested in the subject of Spiritualism without becoming cognizant of the power of thought, its—use and abuse is made plain to them fon the first time; they tor in their ... es, theyogasly discern the effects of good, and had thought, not only upon themselves, but upon

others.

upon your thought. Your heaven, your all depends afon your thought. It is the Alpha and Omega of your existence. is ta Your thought can make your heav-

In 1

Your every success im life depends

en on your hell, both here and hereaf-We must be as quick to put into

action our good thoughts as we are our bad ones. Our evil thoughts afe like weeds—they must be plucked if others would see the beauty of our flowers, and this means work, hard work, to the majority, whose weeds have grown rank; but we cannot get away from it if we are really in earnest about the world's salvation. We

"Longley's Beautiful Songs."

A The Divine Pedigree of Man, or the Testimony of God. By Thompson Jay Hudson, LL. D. A most remarkable work demonstrating the expansion of the majority, whose weeds have grown rank; but we cannot get away from it if we are really in earnest about the world's salvation. We

must commence to save ourselves. Put that thought in motion that comes to you, if good, its actions will make you appear new; your mediumship will have greater power for good you can by your thought heal yourself make your heaven and assist in making of earth's children one great famlly, where wars and famines are unknown, but where all sing "Peace on earth, good will to men.

MRS. LULU COLLINS. Chicago, Ill.

Los Angeles Spiritualists.

After leaving Santa Barbara, we come to Los Angeles, and Mrs. Noyes and self called on the mayor, and asked for a permit to give private readings, and he asked what phase. Mrs. Noyes replied, "Clairvoyant, Clairaudient, Impressional and Psychometry," and he granted it.

Mayor Harner said that the city oficials did not want to place anything in the way of the Spiritualists, but he intended to drive out the fake and fraudulent mediums, proving the prophecy of The Progressive Thinker "if the Spiritualists do not, the police power will." The city of Los Angeles and country will not grant license to known fakes.

We have been very busy since coming here, One service at camp, two in Burbank Hall, two for San Pedro society, and fifteen at Caledonia Hall, Los Angeles has some good lecturers, and fine message bearers. We are due, in Houston, Texas, and will take part in the Texas State Association, which meets September 20, and then one week with the Houston Spiritual society, after that at Galveston, for the fall. Our address will be from September 20 to October 4, 2112

Spiritual Temple, Galveston, Texas. WM. D. AND CORA B. NOYES. The Chesterfield Declaration.

Chestnut St., Houston, Texas, then

I wish to call the attention of all Spiritualists, and especially that of our mediums and healers, to the declaration of principles adopted by the Chesterfield Camp Association, legally known as the Indiana Association of Spiritualists, at its last convention, published in The Progressive Thinker No. 929. One of the important objects in the adopting of this declaration was to afford a more perfect and complete basis upon which all our mediums could stand in fighting unfriendly legislation and defending themselves in our courts, as well as making it positively appear in a declaration from an organized body of Spiritualists that certain beliefs or opinions that are sometimes charged against individuals as evidences of insanity are the accepted beliefs of the Spiritualists as a body

I have no hesitancy in saying that any true spirit healer or medium belonging to the Chesterfield Camp Meeting Association, that might be arrested on account of the practice of their mediumship, standing on this declaration can be successfully defended, for they in doing so are simply carrying out the religion of Spiritualism as therein defined.

And if the State and National organizations would adopt in substance the same, it would soon put an end to unfriendly legislation and the prosecution of so many of our heal-It will be noticed that therein the

term "Psycho-Magnetic Healer" is used to distinguish those who treat under spirit influence from those who do not. DR. J. A. MARVIN.

Psycho-Magnetic Healer. Anderson, Ind.

BRACE UP AND HOPE.

One does not know-one cannot tell What life means to us when we're well. But when grim sickness takes a hold, Then, whether young or whether old,

It soon is proven then than we

Are not as thankful as we might be. Sometimes our life seems, oh, so drear, So full of sorrow and of care, And then we think of our future

-home And wonder if there's sorrow there. Does trouble come, the same as here, To friends we've lost and still hold

Who in those spheres move, live and dwell---Do they have sorrows-who can tell? But life is short, and why should we

Let this short stay on Earth be sad? Why let dull trouble worry us? Why let our hearts be aught but

And why not think "it might be worse"-Brace up and hope-'tis for the best, For when our task on earth is done-

We'll find contentment and sweet rest. BERTHA M. RICHTER. Toledo, Ohio.

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: "PSY-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 portpaid.

CONCENTRATION.

A Valuable Work. Concentration, Meditation and Inspira-

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

Laura G. Fixen.
A course of practical experimental essons, of especial value and assistance to those who desire to be benefited by the development of powers of conc tration of thought, clear meditation and superior inspiration. Sent complete for 50 cents.

"Longley's Beautiful Songs."

Boards. 50 cents.

THE N. S. A.

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

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

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

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

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

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

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

Manager and secure your rooms.

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

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 ism. This book teaches how best to for the issuance of this volume, which | conserve and use Personal Magnetism. we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of nite creative power, and put him into our home, birthplace, and brief auto-

ographical sketches We propose to make the book in 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 your 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 Editorat-Large in connection with the N. S. A., I am desirous of ob-taining 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.

By Lilian Whiting, Author of "The

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 pres ent working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a cer tain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price

Three Remarkable Books

"The Divine Pedigree of Man."
"The Law of Psychic Phonomena." "A Scientific Demonstration of the Fa

PUBLIGATIONS

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

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

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

FROM SOUL TO SOUL,

Contains One hundred and twenty of

FROM SOUL TO SOUL,

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

ASPHODEL BLOOMS AND OTHER

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

ANGELL PRIZE-CONTEST RECITA,

ANGELL PRIZE-CONTEST RECITATIONS.

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

Address all orders to

HUDSON TUTTLE, Berlin Heights, Oz

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one order ing the paper or books should put it an extra dime for this valuable little

book. Price 10 cents. MANUAL of Magnetic Healing. . In structions with reference to the use of Magnetism as a Therapeutic Agent and also some advice as to the De velopment of the Psychometric facult ties in those who have that gift unde veloped. To which is added an Ap pendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 21

BOOKS BY LEROY BERRIER The Cultivation of Personal Magnet Price, cloth binding, 80 cents; paper, 50 cnts.

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

open unto man the floodgates of infithe mastery over all things. Price,

cloth, 80 cents; papr, 50 cents. Mr. Berrier has long made a study paper and binding as superior as the of magnetism and the occult power of mankind. His books are well worth attention and study.

Science and a Future Life

By Prof. James H. Hyslop. Price \$1.50; Postage 10 cents.

This work is one of the most valu-Modern Spiritualism that has appeared method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

UNIVERSAL SPIRITUALISM

Spirit Communion in All Ages, Among All People-by W. J. Colville.

This work has two distinctive features: (1st) A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, Rome, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. (2) A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other mod-ern lands, all tending to show the persistent continuity of spiritual revela-tion. Clairvoyance, Telepathy, and From Dream to Vision of Life Psychic Phenomena in general is dealt with in separate chapters at the end of Psychic Phenomena in general is dealt the volume, making it a highly useful textbook for all who are interested in the great question of human immortal-World Beautiful," "The Spiritual Sigity. The Author says: "The libraries
nificance." "The Outlook Beautiful,"
contain a large number of extremely valuable works dealing with every imaginable phase of Spiritualism and occultism, but I have searched in vain for a single portable volume, issued at a popular price, which gives a brief and lucid statement of the claims made in all ages and in all countries on behalf of the mighty truth of communion be-tween inhabitaints of earth and dwellers disrobed of flesh in the one vast spiritual universe. The enormous and ever increasing interest in "Psychic" problems and the eager, constant demand for historic information coupled with a rational setting forth of intelligible spiritual philosophy, has led me to appear once again before the public with a book." Price \$1.00.

Can Telepathy Explain? Results of Psychical Research.

By Minot J. Savage.

Dr. Savage in this book of 143 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price cloth. \$1.00.

Missionary Effort On Osmon Island

Starting a New Religion, and. What Came of It. By Hudson

NOTE .- I sat down to write the answers to questions in the "Queries and Answers" column, and had completed the first answer, when an in-fluence I had felt as of one standing in waiting grew clear and strong, and before I arose this narration was written, excepting the last two pages. I had never recognized the presence of this spirit before, and his style and methods of thought, even in such contrast to those who had written on subjects covering the same field, was a delightful revelation to me of their independent personality.]

I have had-my experience with savages, and when returned missionaries talk of spreading the gospel, and converting the heathen, all I have to say is, let them spread, it is of no interest to me. How did it happen? It as a long story told in the shortest Interesting, maybe, full of swift action and a dash of common sense. I found myself on the other side of the globe and in about the worst situation imaginable. I had engaged to the publisher of a magazine to go out collecting whatever might be of interest to its readers. I had a camera to take views, and a phonograph, with special instructions to bring home records of the tongues spoken by the South Sea Islanders.

In pursuance of this design I took passage on a tramp ship that was going on a trading cruise to the Pa-cific, the owner intending to exchange whiskey, shoddy cloth and trinkets for valuable tropic products.

With the first part of this venture it is not my purpose to deal. The cruise, after leaving the Sandwich Islands for the island world of the Pacific seas, was Yankee peddling, anchored of the usual trading places. In this bargaining, I assure the reader that the white man took up his burden of fleecing the confiding and unsophisticated natives.

The voyage had been commercially successful. I had acquired a cabinet of records and follos of views. These were mostly snap-shots, for all the beads, looking glasses and red cloth that could be held up to the view of the eager savages would not persuade them to have the evil eye of

the camera turned on them. The Captain was talking of home-going. After touching at a few more points he would have a cargo satisfactory to the most avaricious, and once safe in port he would be under no necessity of again taking the wild luck of the sea. We were bowling along over the smooth rollers with the shore of an island on our lee of glittering whiteness, the long swells beating against it in lines of foam. We drove along, hoping to find an inlet such as most of these islands have. I brought my camera on deck to take the splendid view, and also my phonograph to have it ready should occasion require. The afteron was perfect, with the sun shining from a sky of softened haze, and rhythmic beating of the waves on the bow. It was a delight to live and breathe the wine-like air. It did not seem real-like a dream, as though coasting along the edge of an unknown world.

From this dream we were awakened by the call of the watchman, responded to by the voice of the Captain calling the men to the rigging. One glance showed the danger, the side of the open sea were whirling masses of clouds of inky blackness, beneath which the sea stood up in a wall of foam. The sails were scarcely lowered and not a reef taken, nor the prow turned to the coming over the deck with a clean sweep from stem to stern. As the ship careened she struck on an outlying reef and the masts as one went by the board. All the men in the rigging were swept into the foaming waves. I had caught hold of a stanchion, holding on with both arms, but the next wave hurled me into the sea, or rather into the tangle of ropes and sails. I clutched the hoops securing the main sheet to the mast and held on until as animals of the wild. the wreckage broke loose and drifted out of the surf of the reef into comparative stiller waters toward the yet more dangerous shore. Nothing appeared ahead of me but to be beaten to death when that shore was reached. The raft approached the foaming wall, with a swift glide was drawn forward, mounted the crest and launched far up the sands, yet not so far that the returning tide lost its hold. The raft was drawn back, submerged, twisted and tumbled about. Again it crept up to the wall and was driven onward. This time the mast to which I clung, instead of going endwise, went sidewise, and this brought me to the farthest point reached. I sprang with all my might from the firm footing it gave and scrambled beyond the under tow. I suppose the thing to do on such occasions is to kneel in prayer. I did not, however, perform this conventional duty, yet the delightful sense of deliverance I experienced might have been a kind of prayer, quite

and my miraculous deliverance. It was a sorry sight, the wreckstrewn shore, and our good ship breaking to pieces on the jagged reef. The storm had passed and the waters flashed and sparkled. The contrast was so great I could not realize that in a brief moment I had been stripped of everything and cast on an unknown | up on plaintain leaves." shore. As I gazed I saw a dark object which I made out to be a man clinging to a spar. When it came, I met it, caught the man and dragged him ashore. He proved to be the Captain, more dead than alive, and not until I had rolled him on the sands and pulled his arms till I had to pause from exhaustion was I gratifled to see him gasp for breath. When I saw that he was in a fair way of recovery I turned, hoping to stay and have a quick death of it."

selfish, for I thought only of myself

find someone else haply drifting shoreward. The water had receded, leaving a wide band of jetsam that so short a time before had been our ome. There were many of our ship's company in the drift—drenched and battered they lay, as the last touch of the waves left them. Poor fellows, I said, no home-going for you; and yet their fate may be less

miserable than mine. As I continued my search I came to the tangled sails and spars which had brought me to safety, and in the sagging center of the main sheet lay the box containing my phonograph. I seized it with inexplicable joy. In our destitution had it been a box of food this would have been sensible: but of all impractical, useless things, this phonograph would seem to be the most useless. Yet, as the end proved, I must have by a sort of rescience foreshadowed how price-

ess it would become. "It is up to us," said the Captain, 'We are on an unknown island, far out of the track of ships, and God only knows what's to become of us.' "Well," I replied, sort of cheered up by his gloominess, "we can live as Crusoe did, and some way in good

ime will open." "Oh, to think of it," said he, "with full cargo, just going home successful; with enough to keep me and mine in comfort for the rest of our

days! I pledged my wife this should be my last voyage, and it will be." The Captain was a little shattered by stress of wind and water, and broke down into a cry that did him good, and after a few minutes he brushed up and was himself again. The sun was low and the tropic night would soon drop its swift-descending curtain. I proposed that we go to a little elevation from which we might get an outlook and determine whether the island had inhabitants or not. This exertion was, however, saved to us, for there arose shoutings in the forest, and full score of savages came into view. Their only garment was a matting of grass wound around their loins. Their dark skins gleamed with brouze-like polish. Superb animals were they, as ready to kill for amusement as the tiger. After silence which seemed to come from their astonishment, they gave a great shout, and whanged their spears on their shields. It made one's blood chill to hear the horrible sounds. Then with the leveled spears they charged across the open space to where the dead lay and with demoniac cries seized them and dragged them farther from the tide-line. When they came to us and saw that we were alive, they shouted like school children, gather ing around, brandishing their spears. The head man advanced and began a lingo quite meaningless to me. I replied in good American, which was ditto to him. There we were, liable to be speared before I could make the natives understand that we were under the protection of the United States flag. The yells were getting louder every moment, and the spears thrust a little nearer, when to our great relief a new idea seemed to

There we were received by a crowd of women and children eager to get a sight of us. It appeared that they were prepared for such catches, for they had a sort of cage made of bamboo poles locked together, and into this we were pushed, the door fastened, and three big fellows placed on guard. before an avalanche broke This cage was on one side of an open space around which the thatched huts were arranged. These were more like the lairs of wild animals than human habitations. A few poles planted in a circle, brought together at the top and covered with palm leaves. These huts were not sought unless there was rain, for the constancy of temperature and coftness of the air made the shade more inviting. The people lived out of doors

strike the chief. He spoke to his fol-

lowers, and their spears went straight

up, the shouting ceased. We were

taken by the arms on either side

and led up the path to the village.

Our queer plight did not prevent the approach of thirst and hunger, and there was small show of our blank refusal to our going. The being thought of by our captors. In this we were mistaken, for at dusk two baskets were brought containing cocoanuts, fish baked whole, wrapped in leaves, fruits we had never seen before, and a gourd filled with water. The menu was entirely new to us and was seasoned by the excellent condiment, hunger.

Scarcely had we finished when a great outery arose from the path leading to the shore, and immediately heaps of brushwood piled in the open space werb lighted and in flames. There came out of the shadows of the ghostly palms lines of savages bearing burdens which, when they came into the light, were recognized as the bodies of our dead companions. To to our horror they at once commenced preparation for a feast. The fires flamed high and the terrible orgies were under way without delay.

The Captain was a strong man, but he was unstrung by the spectacle, and pale to the lips with fear-"It's all up with us," he moaned.
"We thought they fed us well because they were friendly, whereas they are fattening us like pigs! They do not want us now, for they are well provided for, but in a few days we'll be speared like rats and served

As I said before, the Captain's weakness cheered me, driving me to the other extreme. I said with assurance, "We will will break out of here to-night, lay hold of one of the natives' canoes and make for sea." "No, we will not," he replied post-vely. "I starved once in an open tively. boat seven days before I was picked up, and I'll not start out with the certainty of this being repeated. I'll

"To be eaten like a pig by these rufffans! Well, if we are, no one will ever know. The secret will be

held till the judgment day." The judgment day! That's what is puzzling me," responded the Cap-tain gloomly. "It is horrible to be spitted and eaten by these pirates, but to a Christian there is a greater horror-the coming resurrection. I'd like to know where I'll get my body if it is distributed among these can-nibals! Whose body will it be, mine or theirs? If theirs, then it is plain shall have none!"

"Oh, well, Captain," I replied, cheeringly, "all things are possible with God, and he will solve the mystery in his own good time." "He may, and as you say, all things

may be possible with him, but I do not believe it possible even for him to give me a body which has been divided between a dozen cannibals.' I never lay claim to being adent in theology. It is a subject so full of dust that the moment it is touched

the eyes are so filled you can't see anything clearly. It is as intricate as a Chinese puzzle, and the cheer-ing part of it is, to its believers, that whatever labyrinth it involves them, in there is always a hole to let them out. The perplexities of the captive vanish because no one knows what God can do or what he cannot do. His mystery is a hole big enough to let through the whole theological

The feast ended in a dance representing war by flerce personal conflict. Spears were brandished in mock rage, and so wrought up were the antagonists that the spear thrusts would have inflicted wounds had not the shields received them. In the heat of the mimic battle there was a call, and silence instantly fell on the dancers. Our astonishment knew no bounds when a white man stepped from the shadows into the light He evidently had influence over the savages. He spoke their language, and his tones were upbraiding. The chiefs were apologetic. He questioned and the chief pointed to us. Yes, there were those yet alive. They came to our cage. "I am glad to find you alive," he said, as though that was the chief consideration,

verts. He was a man of medium height, strong, vigorous, with the narrow, high head of the enthusiast and

heard the shouting when coming from

the other side of the island and knew

there was backsliding among my con-

"Your converts!" I exclaimed. "Yes, I call them converts, for they have an interest in my sermons about the atoning blood of the Lord Jesus and the Christian creed. It grieves me that they have this way of falling back to their old habits, and when chance offers, practicing the rites of their heathen belief. Cannibalism, the most terrible of these rites, in some mysterious way seems

ideas of worship."
"Then you are a missionary on this God-forsaken coast?' "By God's grace I am," he replied with unction. "By his grace I have

brought many into the fold of the His name, he told us, was Coswell Rev. Coswell, with D. D. attached, granted by his mater theological college for his success in mission work

in the South seas. He was ardent. hopeful, and backed by faith unques tioning. "You'll have to convert them again," said the Captain irreverently

'Please get 'em converted before they get hungry, for I fear there will be no resurrection for me." "Oh, you need have no fear. can control them."

"That looks to me easy said. I yet. When you've bagged the game shall fear until we are out of this you can hold it by other means." attening nen." "I wili have you out and you

go home with me, where you will be in no danger. These people get a little wild at times, but they are suseptible as children and obey me as heir great father." The head man was standing by

and a lengthy argument ensued. There was misunderstanding and chief became angry and his wrath spread like contagion. He smote his shield and all his men smote theirs, and began to fantastically caper around, thrusting their spears at us through the lattice work.

"It is of no use now to insist." said Coswell, "and dangerous, now they are in such mood. To-morrow they will be in a better frame of mind. I will pray for their change

With that he knelt and poured out his soul in the cannibal lingo, which it seemed to me it would be difficult for even God to understand. He arose and again appealed to the chief. In vain. His obstinancy remained, and for reply he smote his shield with vehement wrath, as em-

phasis to his speech. "What in blazes does he say?" asked the Captain, his fear chang-

"He says Bimbumbo, their name for the Great Spirit, has cast you on this coast as a sacrifice and the will of Bimbumbo must be carried out. I is a reversion to the old belief, and one of the most difficult things have to contend with. Keep a brave heart, however, and to-morrow I am sure will bring a change."

It will be inferred that we did not sleep over-soundly that night. \Such inference would be erroneous, for we were so weary that falling on the bed of fern leaves which had been provided we almost instantly fell asleep, and not until the sun thrust his silvery shafts through the palm foliage did we awaken. Breakfast of soft cocoanuts, shell fish and unknown fruits were served and the Captain ate greedily, all the time protesting that he would not put on firsh to higher life. Price, cloth, \$1.00.

please the pirates. Rev. Coswell came early. He had evidently passed a night of distress. With him came the chiefs and a gang of followers. Again Coswell put forth his powers of persuasion to be met with the same

stolid refusal. "They are sent, lessaid; the head man, "for sacrifice to Bimbumbo, and to him must they be given." He would yield thus far: who might go home with the missionary under guard, to stay the day inbut return at night. That was one point gained, and we felt a sense of relief when the door was unfastished and we were given freedom for the day. We went by the shore, getting a view of the wreckage, which gave a melancholy aspect to the otherwise bright and glorious scene. Nothing on all the coast of the sea speaks in more emphatic language of its omnipotent power and relentless cruelty than the silent wreck of the majestic ship by which man claims his mastery. With all its prowess, it is flung like a broken cockle-shell, in scornful negligence to moulder on the tide-line. The bottom of the hull yet clung to the jagged coral reef, with the ribs at its prow torn of plankage, standing up like those of some weird monster. All that could be wrenched away had been cast on shore. Swarms of natives were searching for attractive objects, pulling at ropes and sails, and shouting with the delight of children. As we passed along we came to the box containing my phonograph. It had escaped their observation and I picked it up with joy. It was like meeting an old friend, and I carried it to the thatched cabin which Coswell called his home. This cabin was better in construction than the lairs of the natives. "It was made by setting posts around a square, the sides were formed of interlaced twigs and the roof covered with immense palm leaves. At one side was the

at its size. "Why so immense," I asked. "It must be large enough to hold all, should they desire to come; and usually they do," replied Coswell. "How do you make them under-

house of worship, constructed in the

same manner, and capable of seat-

ing six hundred people.' I was amazed

"I have made a close study of their language. Its vocabulary is not extensive, its idiom not difficult, and I simplify by illustrations as to children.'

"You must have strong religious faith," I observed, "to make you choose life here on this uttermost part of the globe, with savages who may at any time devour you like a pack of wolves."
"It is the will of the Master," he

responded with humility through which egotism prevalled.
"I am glad to know that you speak the language fluently, for I have an idea which, if it meets with your ap-

proval, may not only free us from this cannibal horde, but help along the cause of religion by hastening their conversion." He brightened at this and eagerly asked for further information. "You see," I replied, "Lhave saved,

most fortunately, my phonograph, which has also a record-making attachment."

"I have read of the instrument but have never seen one "It stands like this," If Continued: 'you take this machine into your house, and to-night when no one can listen, talk into it in the island language that which you think most desirable to impress on the native mind. To-morrow you place it in the meeting house and give out that Bimbumbo will himself address his worshipers.

"I do not understand." "Easy, my dear isir. You comence the harangue by saying: I. Bimbumbo, thus saith to you, you are no more to eat the white men. I sent them not to eat. They come to instruct you. Put aside your spears. "Oh, my dear sir," he despairingly cried, "I cannot do this. It would

be deception, and I would be false to my profession." 'Not in the least. Has it not been aught since the early church fathers that it is justifiable to lie for Christ's sake? Here you have an opportunity to bring this people at once to the truth, and what matters how you do

it if the end is gained?" "Perfectly correct," interjected the Captain. "Clear sailing in that quar-

The missionary wavered. His conscience was not clear as to the proposition. "True," he replied, "I have been discouraged with the results of the work of two years. have gained permission to live here. The people seem interested, but at any time, I well know, the old belief may carry away the frail barrier I have erected. I place full faith in God, well knowing that many strong men have been swept away while in the very act of prayer.' "May we not take the almost mi-

raculous preservation of the instru-ment as indicating the will of God in the way I propose?" "When would you test this strange

experiment?" "We are lost if we delay. This taste of blood may not stop, now it is inflamed, until even you are led o the barbecue." This was a brutal thrust and went home, clenching the business. He paled to the lips and)I'll do it. It many be sinful, but

I'll do it." (To be continued.)

the PATHWAY of the Buman Spirit, or the Pathway of the Spirit Traced, by Dr. L. M. Peebles.

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

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the

The God and Christ Ideas,

Hudson Tuttle's works are meaty. They evince the marks of patient research, intuitive perception, and phi-losophical thought. His writings, whether inspirational or the work of his own independent mind, show that they are wrought in deep sincerity, and not as a mere pastime. And yet one cannot doubt that he experiences a peculiar mental, spiritual pleasure in the exercise of his literary vocation. His labor, however thoughtful, deep and sincere, is truly a labor, of love, and purest enjoyment. It is thus we sense the man, the thinker, the author, in all his literary endeavors.

And we have no doubt that even when freely exercising his own individual powers of thought, his mentality is kindly and helpfully touched by interested spirit influences that lift into higher and broader visions of truth.

Such are our impressions after having read such of Mr. Tuttle's works as "Studies in the Outlying Fields of Psychic Science," "Arcana of Spir-itualism," "Religion of Man, and Eth-ics of Science" and finally his "Evolution of the God and Christ Ideas.' In this last yolume the brain-work

of the careful student and the philosophical thinker is evident. Solidity of reasoning to legitimate deductions from well grounded data is a strong characteristic of the author's style o treatment. His deductions are not always such as would please a mind involved in the meshes of orthodox beliefs, and are therefore the more pleasing to minds of free-thinking readers. The book is not "milk for babes," but solid meat for full-grown Spiritualists and other fearless think ers. The author is by no means averse to strike sledge-hammer blows against what he deems vitally erroneous and superstitious beliefs, and as well in defense of the truth as it appeals to his apprehension. In both cases it is his devoted love of truth that actuates him. This makes his work all the more valuable to the reader and student.

For this work, The Evolution of the God and Christ Ideas, I have only words of highest commendation, both as to subject matter and mode of treatment. It is a real Vade Mecum of information pertaining to the great subject of which it treats.

I prefer to enter this general sincere commendation, rather than a discursive analysis of the parts and chapters of the volume. I feel sure that no intelligent reader of the same will regret the time or outlay, or be otherwise than pleased and instructed thereby. The God and Christ Ideas are succinctly and clearly traced from their beginnings in ignorance and misconception, to their latest and highest development. The whole affords a fine study in religious evo-lution. JAS. C. UNDERHILL.

Hudson Tuttle and Emma Rood Tut tle. Berlin Heights, Ohio.

I notice in The Progressive Thinker that the above-named noble couple are celebrating next month their golden wedding anniversary by issuing under the name of "Golden Sheaf" book containing the best unpublished fruits of their combined lite-

rary efforts. They will make it also the best "edition de lux" that the art of printing and binding can produce, offering it at a price that will only cover the cost if many names appear on the subscription list.

Should there be any necessity of encouragement for each good Spiritual ist who can spare a dollar to send in his name, showing thus his just appreciation of the life-long work, the sincere devotion and the undisputed merits of these two gifted ploneers in our cause: our beloved brother and sister, Hudson and Emma R. Tuttle.

Ye readers of our banner-bearer, The Progressive Thinker, whose inspired columns have presented you with so many gems from the pens of our present jubilaires; ye solicitors for information in the "Questions and Answers' column, some of whom may not realize the amount of time and mental effort required to conduct such a department; finally, ye of the privileged host of a Tuttle Library, who can revel at leisure among the rare pearls of poetry, science and spirituality contained within those unique volumes, I ask you, each one and all to consider it "honoris causa" (an affair of honor) to send your names without hesitation, making it a whole-hearted testimonial of joint appreciation and gratefulness to our long-sacrificing, faithful and more than deserving Brother and Sister Hudson and Emma Rood Tuttle. HENRIETTA STRAUB.

Nassau, Bahamas.

THE MESSAGE.

From your abode in that beauteous Where Justice rules o'er the light, gol-

Your message hath reached megiven repose; Smoothed many paths, banished petty

Yet the earth-struggle most sorely presses With heavy hands and labor's excesse It hath stolen youth, destroyed winsome hope; It limits tethers as bound with a rope,

And while waning strength makes fruitless desire, Curbs aspirations and robs veins of

Leaves ashes for roses, hampers suc The increasing burdens heavily press Then why should I linger, grieving

the past?

Why still seek possessions that can-Why vainly contend with fast fleeting years? Why dwell on efforts resulting in tears?

mh mh mh mh mhmh

tears?
Away! then, earth-tempters! take all your toys, And give, O, give me the Freed Spir it's Joys.

Rest is waiting; then why tarry here, Far from that realm holding those that are dear?

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it with-out pleasure and profit. Price 50c.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes, Svo. Cloth. Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of "Leology to the advancement that has been made in every branch of Science. To the Student it is indispensible, Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, ov in fighting new and advanced ideas in showing the persistency of

"THE WARFARE OF SCIENCE WITH THEOLOGY" is undoubtedly the most complete, careful, conscientious, able and hravely impartial history of the subject ever written. The exactness and reliability of its facts and citations are unquestioned. Its vast scholarly research is amazing. It contains just the information the student and thinker needs. and so indexed and tabulated that it is handy as a dictionary when one wishes to refer to some special point or topic.

These two large volumes, containing about 900 pages, will be sent to any address on receipt of the price, \$5.00.



Ingersoll's Lectures.

44 Addresses and Answers to His Critics.

A portly volume containing reports and instruction combined in his inof the noted Colonel's lectures, ad-comparable presentation of the truth dresses, and answers to critics. It is as it appeared to him. The book conspicy reading, and will give pleasure tains an immense amount of matter, to thousands of Spiritualists and Free-thinkers, who will find entertainment Price, postpaid, only \$1.00.

A Work of Immense Importance.

FUT URE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of available evidence hitherto to be the famous book which has been cre- found only in the most scattered and ating so wide a stir in scientific and inaccessible forms. With great care religious circles throughout France, and exactness M. Bibe has arranged under the title "La Vie Future." It a plain statement of the discoveries will be received with equal interest theories, and ideas of the greatest inhere, and will arouse very general dis- vestigators together with his own illucussion, as the subject is one engaging minating views and comments, and a not only scientists but laymen in ever- mass of authentic information regard-

increasing numbers.

The fundamental question of the The fundamental question of the The book is divided into two parts, 'Immortality of the Soul' has dis- the first part being devoted to the

ing the beliefs of the primitive races.

turbed the great thinkers of all ages, Ideas of the Survival as considered by and for the solution of this eternal the Primitive races, and the second to enigma humanity still seeks in vain. Deductions drawn from the Funda-This volume offers for the first time mental sciences. With Portrait of complete presentation of all the the author. Price \$1.20; postage 10c.

Right Generation The Key to the Kingdom of Heaven

This valuable little book treats of the relation of life between men and women and strongly emphasizes the fact that for the betterment of humanity children must be well born. This book is printed in large type on good paper, with leatherette cover. Price, 40 cents.

LIGHT OF EGYPT.

A treatise upon Spiritual Astrology, Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc. A masterly work. Vol. 1., cloth, \$2; paper, \$1. Vol. II., cloth only, \$2.

LIFE BEYOND DEATH Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some

Hints as to Personal Experiences and Opinions. BY MINOT J. SAVAGE, D. D.

Dr. Savage takes up the present cond! tions of belief and considers the agnostic reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spirituallatic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the life, probabilities which, as he admita, fall short of demonstration. The volwork of the Society for Psychical Reperiences in this line. Dr. Savage periences and Opinions. holds, as a provisional hypothesis, that

8vo. Cloth, 342 Pages. After a review of the beliefs held in continued existence is demonstrated, the past concerning life beyond death. and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas-Ethnic Beliefs-The Old Testament and Immortality-Paul's Doctrine of Death and the Other Life-Jesus and Immortality—The Other World and the Middle Ages-Protestant churches and the weakness of the tra. World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then considers the probabilities of a future Spiritualistic Reaction—The World a Condition and Needs as to Bellef in Immortality-Probabilities ume includes a consideration of the Short of Demonstration—The Society of the Society for Psychical Research and the Immorsearch and also an appendix giving tal Life—Possible Condition, of Anoth-some of the author's own personal ex-Price, \$1.50; postage, 10 cents.

OUR BIBLE:

WHO WROTE IT? WHEN? WHERE? HOW?

Is It Infallible?

A Voice from the Higher Criticism.

A Few Thoughts on Other Bibles. BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spirit

Spiritualism and Marriage

Abstract of a Lecture Delivered by W. D. Wattles, Before the Spiritual Science Association of Indianapolis, Ind., at the First Meeting of the Orpheum, Sunday Evening, Sept. 15, 1907.

their followers advocating a more children as well as her own. stringent regulation of divorce, if I remember standing bes not its prohibition altogether except | bedside of a woman who was dying of for the scriptural cause; and it has old age, and with her last breath she never appeared to me that this was really a curative measure. It is like had buried fifty years before. Fifty concealing a scandal from the public, years! It seems to me a wonderful while permitting it to go on; Hike thing, and a beautiful thing, that nahiding the skeleton in the closet but ture has produced a love that is longpermitting him to stalk forth in all er than time and stronger than death; his grisly hidcousness after all the that is unshakable, unquenchable, guests have gone It seems to me outlasting the eternities! that the primary evil is not that so but that so many of them should deor raise the level of marital morality.

advocate the abolition of the marthat marriage as an institution has been tried and found wanting. The doctrine of promiscuity as most in accord with natural law is being urged by able writers, and sanctioned by the practice of those who have stood high in the world's esteem; they wife, and to defend and provide for tell us that monogamous marriage is contrary to human nature, and that fullness of time, nature evolved a fait is not possible for the love of one man for one woman, or of one woman for one man to continue for a life-

But there seem to be cases where it personal testimony on this point, youd the Gates of Death itself. speaking from a limited experience, It does not seem to me the soul of my soul and life of my life;

that it is possible for a man and wo- need to develop the marriage instiman to walk together through the tution rather than to abolish it; we years and love each other better every need more marriage, not less . marday; to love each other better riage through trials and sorrows, through disagreements and quarrels; to love what is the matter with marriage. each other better while life shall last, In the first place, only the Spiritualand to go down into the valley of the shadow with clasped hands unshaken

I see old men and woday, guiding with wistful watchfulness each other's faltering steps amid the gathering shadows of the hight of death: I see them sitting side by side before the hearthstone receiving the ministrations of their loving children, and softly telling little stories of the hand stroking the pallid brow of her dying husband, lightening the very pangs of death itself. I hear the old man, left alone, crying in the night for the wife of his age as a child cries for its mother. I see the love of half a century hushing its sobs beside the grave, to listen for a whisper from the other side. I see all this, and it seems to me that in the love of the one man for the one woman, and of the one woman for the one man, is to be found all that is purest, highest and most glorious in human life; but they come to me now and tell me that such love as I have described is a crude and undeoutgrown it, and that we must follow if that were progress, progress be

If you think promiscuity is the natural thing, let me ask you to consider the process by which nature has given motherhood to the world You the commercial criterion; a "good know that the little sea turtle never marriage is one that pays well. And has a mother. The female turtle lays her eggs in the sand, and waddles away; and if she were to meet her own offspring the day after they are hatched, she would not recognize them, nor would they know her. They are fully able to take care of themselves from birth.

and dependent for a more and more extended period, requiring care and protection; and here we see a mother love developing which holds the mother to her offspring until it is

able to take care of itself. I would have you notice that among lower animals the love of the mother follows the child only as long as the child is helpless. The-cow will beliew after her calf until eow will bellow after ner tan unit it is weaned, but from that time it is no more to her than any member of

That there is something wrong er-love that is unceasing and eternal; with marriage in the United States for the human mother loves her boys the records of the divorce courts when they have become strong and prove; and it is not clear yet that the bearded men; loves her girls as tenroot of the evil has been found, or derly when they have children of their the proper remedy proposed. On the own, as when they are around her one hand we have the clergy and knees, aye, and she loves her grand-

I remember standing beside. whispered the name of a child she

And I ask you to consider that many married couples get divorced, promiscuity must do away with motherhood, for it is impossible in modern sire to get divorced. If I saw two society for the mother alone to care cats tied together, and tearing each for her children; they would have to other's eyes out, I would not think of be taken by the State. I beg of you solving their problem by running with to remember that under even a modia piece of wire to make their bonds fied form of free-love we must gravi-unbreakable, lest they suffer the calamity of getting apart. I do not dren should be reared by the state; think that a more stringent divorce and when women would take their law would add to human happiness, bables to state institutions, and leaving them there, go on their way re-On the other hand are those who loicing in their freedom from care! That would be turning evolution from riage relation altogether. We do not the woman toward the turtle, and the lack for men and women to tell us proposition is too unnatural and nonthe woman toward the turtle, and the sensical to be worth considering.

And another thing. Because of the helplessness of the children, and of the inability of the mother to feed and care for them and for herself, the man was obliged to stay by his her and for his offspring, and in the ther who loved his children, not only while they were bables, but after they were as large and as capable as himself. And this, too, seems to me to be a glorious thing; a father-love that does last. I would like to give my endures to the eternities, going be-

It does not seem to me that the but good as far as it goes. I want to universe has a grander figure than confess, right here, that all that I am, which is very little indeed, and all storm, heat and frost, subduing nathat I may hope to be, here or here-after, which is very much indeed, I owe to the woman who put her hand his self-sacrificing devotion to his mine twenty years ago, and took children and their mother. I say the me for better or worse, and whose father is a heroic figure, and fatherunshakable devotion has been my love is a noble and beautiful thing; strongest, and sometimes my only sup- and I would point out to you that it port in times of wavering fortune; is a thing which has been evolved by who has had faith when I despaired, the marriage of one woman to one who has had courage when I was man, and if we do away with monafraid; and who has believed in me ogamous marriage the world's childwhen I had lost faith in myself; who hood must be fatherless forever. I has doubled my few triumphs by shar- am not ready for that yet. I may be

ing them, and divided my sorrows by old-fastioned and crude, and not at bearing them—heart of my heart, all "advanced" in my ideas, but it seems to me that we need to develop my Wife! Tatherhood and motherhood, rather And I want to give my testimony than to do away with them; that we

And now I am going to tell you ists understand what marriage is. I have never seen a better defini-

in the faith that hell itself shall not tion of marriage that that given by have power to break their faith, or Emanuel Swedenborg; and I will give quench the deathless fire they see in it to you as nearly as I can in his own one another's eyes.

And in spite of all the talk about the fallure of marriage, I still see many cases where it seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to me to be, at least, a fair such metals and seems to marriage love." I think that is a fine definition; it tells it all. quaint words: "A couple are married

Marriage is a spiritual thing, and men, whose knotted hands still not a physical thing at all; but neither clasp as tenderly as on their wedding the churches nor the state have ever found this out. The clergy go on joining people exteriorlyy, without paying the least attention to the question whether they are interiorly united; they marry people for money, for power, for convenience, for a thousand reasons, mostly commercial; and dead. I see the old wife's trembling they blasphemouslyy pronounce the blessing of God on these commercial

partnerships of sex. The church looks upon the marriage of two people as something a clergyman can do, the people having only to consent. The church pretends to have the power to make and unmake marriages. I saw a case in point not long ago, where a clergyman prevented a marriage because the girl was an unbeliever.

Think of that! Think of saying to a young man: "I know you love this girl, and she loves you, but she is an infidel; you must turn your back on the woman you love, and marry one whom you veloped thing, and that the world has do not love, and make your life a hideous lie in the sight of God and the lead of the more advanced souls man; you must do this for the sake into a sex-relationship more on of religion." That is the way the the general line of what we witness church looks upon marriage; and we in the poultry yard; and I answer, wonder why the divorce courts are crowded.

The trouble with marriage is, that with the full consent of both the church and state it has been commercialized. We judge marriage by we have the State compelling a young man to commit perjury before he i allowed to marry; compelling him to swear that he can support a wife!

There is not a man in Indianapolis to-night who can swear that he knows he will have a dollar to his name, or a second shirt to his back ten As we come higher in the scale of days hence. It is a pitiful thing, animal life, we find the young helpless that in the midst of our vaunted prosperity we have thousands of young men who are afraid to marry; afraid that they cannot support a family. One of the things the home needs is a little less blow and brag and strenuousity, and a little more safety. Deliver marriage from the shadow of economic fear and we shall have more love marriages. And the more love marriages we have, the

fewer will be our divorces. Young man, if there is a good girl whom you love, and who loves you, he herd.

I gavise you to marry her. If the I ask you to notice that in the hu-state requires you to swear that you man family, where the period of help-lessness is longest, we have reached the apex, and produced what nature the apex, and produced what nature the apex and produced what nature the apex and produced what nature thousand lies than to be false to the woman I love; and if the church for-

REINCARNATION. Now Is the Time! Its Philosophy as Stated by a Bellever

Therein

on no other hypothesis.

existences.

The doctrine of compulsory rebirth:

that man is bound to the wheel of re-

peated incarnations, and into lower

forms is justly repugnant to the mind

which holds sacred the eternal justice

of things. Such is not the teaching.

Man is reborn strictly with his own

consent and desire, and continuance

of consciousness—the consciousness

depending upon the degree of spiritual

attainment acquired by the soul in its

development up through numerous

When a soul has accumulated to

itself the varied experiences of an

earth life, it passes on into the plane

prepared by its own measure of prog-

ress, there to remain not "through

centuries of oblivion," but in con-

scious enjoyment and assimilation of

the same experiences gathered during

its late incarnation. Sooner or later,

however, according to the degree of

development, the soul, resting in ex-

alted happiness, having assimilated all

its earth experience, and in obedience

to some latent, unfulfilled desire,

The desire is prophecy of its own

fulfillment-desire and will are back

of the evolutionary urge from the be-

But the developed soul gains this

at last, through repeated incarna-tions; he has awakened to a knowl-

edge, and henceforth waits on the high-

and race progress have swung round

with advantage to his desire fulfill-

to a point where he can reincarnate

It sometimes happens that the de-

sire of the incarnating soul is opposed

by the superior wisdom of the Spirit,

the result is an earth life-like many

which we know, of noble, struggling

souls—torn by conflict and contradic-

tion. Yet still is "all well" for its

In the case of the undeveloped soul

existence, because these must be in-

tuitive, and being brought back to

earth by force of attraction and blind

made. The earth is a school and its

vacations are meant to be spent in

hundreds of years in the same grade,

but eventually it is mastered, and the

pass into the next highest. Should a scholar fail in only one study, he is

sent back to be made perfect in that one. The other studies of his class, having been learned, are his own ac-

quired property, and cannot be taken

from him. Thus does the soul gain, if it be but a few strands which are

for eternity.

It is strictly upon the plane of its

own making that the higher spirit

enjoys larger periods of repose and

and beatitude, while the lower spirit

comes more quickly back to earth

life from which he is indeed but sev-

ered by the casting off of the fleshly

garment. The fact of the lower enti-

ties more quickly reincarnating, while

the higher are in a state of conscious

waiting for more suitable earth con-

ditions, furnishes a key to the mystery

of the rise and fall of nations, the ebb

and flow of great dynasties, and the

thinking mind gains historical events

which have been chronicled in the

world's records since time began for

The senaration of loved ones by

reincarnation, so often loudly lament-

ed, is no more brought about than is

the case in any other temporary re-

morse on the earth plane. The law

of attraction holds good in all cases,

and those who have been brought to-

gether into close relations by a pres-

ent incarnation, had previously es-

tablished conditions operating under

its law in past lives. It sometimes happens, however, that a soul on the

higher planes may wait centuries,

while the soul of some loved one, less

developed, must return for other ex-

bedience to latent desire, while the

higher soul is consciously watching

and waiting for the one dear to it

though less advanced in spiritual

progress. Does this seem hard and long? Then please remember that in

the vast scheme of eternity a thous-

and years are but a day, and a day

a thousand years; and look you, what

working of the law of attraction, these

two souls meet again, they take up

their lives together and henceforwrd

bids the union, disobey the church,

and marry; if all the priests and preachers in christendom stand ready

with bell, book, and candle to curse

excommunicate and send you to hell for being true to the woman you love,

marry her, and go to hell like a man

The time will come, and soon, when

every man who is willing to work will

be able to support a family, and to do it well; when the home shall be

delivered from the fear of want, the

greed for gain and the shackles of

W. D. WATTLES.

When, according to the inevitable

happens!

voven into the pattern all must shape

One may spend

But each time they gain some slight

knowing always what is best,

in ultimate perfection.

happy recreations.

planes, until such time as the earth

seeks earthly experience again.

ginning of unfoldment.

ment

Having been a careful reader of The Progressive Thinker for more NEVER BEFORE IN THE WHOLE RY TONS OF THESE BOOKS TO HISTORY OF MANKIND HAS SUCH ALL PARTS OF THE WORLD. than three years past, I have noted A REDUCTION BEEN MADE IN EVERY ONE SENT OUT COSTS US with pleasure its numerous contribu-THE PRICE OF PREMIUM BOOKS. FROM SIX TO TWELVE CENTS IN ted brilliant articles from the great IT IS THE DIVINE PLAN CARRIED POSTAGE. SUBSCRIBE FOR THE thinkers of the day. But I have also wondered, not a OUT TO PERPECTION. WE ARE PROGRESSIVE THINKER, AND OBlittle at some of the curious concep-tions regarding reincarnation, which PAYING OUT THOUSANDS OF DOL-TAIN THE WHOLE SET. THE LARS TO THE POST OFFICE DE-WORLD HAS NEVER BEFORE are therein occasionally expressed by PARTMENT EACH YEAR TO CAR-SEEN THE LIKE. the army of inquirers, scoffers, skeptics, who in many instances have confessedly investigated little, and

flung their speculations broadcast from quite insufficiently gathered knowledge concerning these great Have You Read teachings It is true that those who have not awakened to the truth of rebirth cannot have it forced upon OUR them by argument, while those to to whom it appeals do not need the argument. Yet there are many by PREMIUM whom it is vaguely felt to be true teaching, who yet fail to grasp its significance, being, indeed, repelled by its seeming incongruities. To such in the fullness of time come illumina-BOOK tion, not argument. The teaching is often revealed through unexpected sources and comes in humble guise. OFFER? For the present writer the mystery called reincarnation came as a revelation, certain facts being explainable

> 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, ind you CANNOT find a parallel to the offer made in reference to these FOURTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Oc-cult LIBRARY, and are furnished at bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now FOURTEEN magnificent PREMIUM BOOKS which you can select from. 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. 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 QNE BOOK in connection with a yearly subscription. The paper one year and one Premium Book, \$1.15 or \$1.25, depending on the book yourorder. 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: Any two of the Fourteen Premium

Books you may order, price 70 cents. . Any three of the Fourteen Premium Books you may order, price \$1.10. Any four of the Fourteen Premium Books you may order, price \$1.50... Any five of the Fourteen Premium Books you may order, price \$1.75. Any six of the Fourteen Premium unfailing guide, the true Ego, will Books you may order, price \$2.05. inevitably lead toward the absolute Any seven of the Fourteen Premium Books you may order, price \$2.35. Any eight of the Fourteen Premium Books you may order, price \$2.65. Any nine of the Fourteen Premium Books you may order, price \$2.00. they, having little spirituality, reincarnate more frequently, retaining no memories whatever of any previous

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

are never more separated. true wisdom and unfoldment and are aid and sympathy we must render to "saved" from further re-birth on the our brother, struggling in the meshes earth plane Hereafter it is on the wrought by his own acts, see to it spiritual zones that they continually that we judge not, neither withhold progress, or else voluntarily return, That is our part, if we are progressing as did the great teachers to help on in | spiritually.

living, which is loving, has reached ma of some suffering soul which is these heights, there is for it then no thus brought into touch with heavenly more rebirths in blind obedience to ministrations, and gradually released latent desire. It has awakened to from the operations of the law. the light of truth, and henceforward child is burned by putting its hand comes understandingly, if at all.

In the minds of many are clear revelations of former lives. Friendships another with unerring accuracy, but discovered, loves reunited after centuries of Karmic severance; destinies through misunderstanding of the Karworked out to complete fulfillment mic law, and withholds the kindly oil through ages of preparation—thus which shall alleviate its pain! New does the soul come into its inherit-

minds of millions since the world be- who shall judge his brother, withgan. We cannot think of anything which can transcend the universe of thought, hence it must be possible, and the conditions which they create. and if possible, one can see how, These we have begotten; with our and if possible, one can see now, These we have negotien; with our to those millions of people, it has become demonstrable truth. And, after to love him and help him. We do not all, it is a beautiful and consoling necessarily reincarnate in order that thing, once faced, and its seeming we may commit all of the sins (ignorincongruities assimilated; this doc-trine of reincarnation; spiritual evolution, and a growth into eternity thy with our brother who has fallen

from germ to God! Again, there have been those who speak of the soul as "dwarfing" back to infancy when it reincarnates. The spirit, in or out of incarnation, is in full identity. Can we not conceive of one trying a boat, little by little, step by step, ere he seizes the oars and pulls out into the full stream? So the spirit watches over its own and bides its time for fullness of manifestation. The selfhood can and does come and go, and waits upon its tools of mind the Eternal Harvest is the rendering and brain until it is able to step in unto God of the accumulated taland assume command intelligently; they respond, at last, in fullness of maturity; to the soul's need of expression.

And the mother need not fear that she is singing her luilaby to monster or cynic philosopher; full-fledged, who scoffs, through his meal of milk at the inadequacy of his environments; she is nursing her: "bud of humanity" which has existed, indeed, since spark, it sprang, back in the eons of time, from theobosom of flame, but for her it is a waiting, dreaming soul, which has selected and been selected into this same environment through the aid of spirit; injobedience to the very law of attraction which brought and beloved.

Many say they do not want to live again; certainly not; not the same life; but a new life is a continuation, not a repetition. Personalities pass: individuals remain unchanged save as they are built into by the character structure which perfects the true but another chapter in the great Human book.

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

Any twelve of the Fourteen Premium Books you may order, price Any thirteen of the Fourteen Pre-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 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

PREMIUM BOOKS FOR \$4.40. The following is the list of titles of the Fourteen Premium Books: 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. 3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 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 Spirit-ism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Oc-cultism, by Mrs. EmmaHardinge Brit-

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

.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 Moses Hull and W. F. Jamieson 12-Letters from the Spirit World, written through the mediumship of

Carlyle Petersilea. 13—Gems of Thought, by SEVEN-TEEN leading authors.

14—The Unknown Life of Christ, with thirteen illustrations.

SPECIAL NOTICE.

If you want ONLY ONE Premium Book, the price of The Unknown Life of Jesus is 15 cents. The price of any one of the others is 25 cents. After paying postage thereon, the books at that price are practically a gift to our subscribers. At those prices only one book will be sent out. All orders for one or more Premium Books must be accompanied with a yearly subscription for The Progressive Thinker. Where more than one Premium Book is desired, see the terms mentioned above

As to Karma, we know that as we w so must we reap. Regarding the

the development of the whole race. By these acts of mercy and love
Thus, when the soul through right are we destined to mitigate the Kar-By these acts of mercy and love into the fire.

Cause and effect follow one woe be to the one who stands aside ance, and is illumined for eternity.

These beliefs have existed in the be established, reacting upon the one chain of cause and effect would thus ances) which we are in the midst of here, but if we fail in help or sympainto the mire, then shall we be brought into such personal relation with those same evils that we shall learn, through experience, to be merciful, understanding, and to judge

After all, reincarnation means but a Day from Home! Heaven is Home! The laborer goes forth to return at nightfall. Earth is more than a starting-point. Its seed-times and harvest are wrought out here. But tnts of many lives, which as using them and testing them until tains of industry we have faithfully garnered up through the ages of probation and trial here. This makes it imperative that we live well and royally, and to live well, is to Love Much.

LAURA FITZHUGH PRESTON. Fernandina, Fla

FATE MASTERED And Destiny Fulfilled. By W. J. Coiville. 'A dainty book of 52 pages, bound

in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior ald of spirit; intobedience to the law of attraction which brought two together in the past, loving Aura. For sale at this office. Price,

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a num-

ber of letters and discourses on religlous and theological subjects. Cloth hinding, 420 pages. Price \$1. "The Truthseeker Collection Forms and Ceremonies for the Use of Liberals." Price 15 cents

RHEUMATISM GURED.

Dr. Caird will send postpaid, THE HERBS-a formula 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. Monroe Street, Chicago, Ill. \$1.00 per bottle, at office.

"A DWELLER ON TWO PLANETS."

THE STORY OF THE GREAT ATLANTIS, and the accompanying map and description thereof, its wonderful and advanced civilization of 12,000 years ago, and the light and lesson it gives forth upon the problems of to-day is worth more to the historian, the statesman, the student, and even the general reader, than many times the price of the book—to say nothing on the many topics of which it treats, sufficient to interest deeply every school of thought in this momentous time of the world's his-This book is endorsed by Prof. Larkin, the great Astronomer and scientist; he regards it as one of the greatest Books of the present age. Address MRS. M. E. M. OLIVER, No. 415 North Fremont avenue, Angeles, Cal. Price \$2.00.

MASTERSHIP IS THE RIGHT

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

4. Its author speaks from the Every intelligent man and woman standpoint of one who has "had the who is seeking for Spiritual Truth should read THE GREAT WORK.

Why? Because: Process of Spiritual Development that it may be understood by a child, whereby we may communicate with and yet so profound as to meet the our spirit friends without becoming deepest and most exalted demands of Mediums.

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

personal experience and made the demonstration." 7hy? Because:

5. It presents to the world a Mor1. It teaches the .Constructive al Philosophy so simple and exact

the human soul. It will be sent post-paid to any ad-

dress on receipt of \$2.00. Address,

8. It presents a new array of demonstrated facts which prove that 23 N. Kedzie Ave.. Chicago. Department P. T.

AN ASTONISHING OFFER Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power. Mrs. Dr. Dobson-Barker.

IN THE WORLD CELESTIAL

280 North Sixta St.

San Jose, Call

BY DR. T. A. BLAND, With full page photograph of the Heroine Pearlifron's spirit painting.
"Three things that make this book remarkable. Its authorship, the astounding claims putforth in it, and the philosophy and revelation of a future life it contains."—B. O. Flower, in

the Arona.
"It will give us courage to pass through the deep shadows of death to the sun-in clime of the World Celestial."—Rev. H. W. Thomas Cloth bound with gilt side stamp; price \$1.0)

HAECKEL'S LAST Great Work. Just Published.



PROGRESSIVE THINKER, Publishers

FOIGE and Matter By Ludwig Buech book. A profound work upon a profound and ject. Price. cloth. \$1.00.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary" Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions supported by startling experiences, all d in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this Price, \$1.00. one."

gree of normal health by following the It will simplify methods of livinghelp to settle the servant question and the financial problems as well as point the way for many to perfect health.

THE WIDOW'S MITE,

OTHER PSYCHIO PHENOMENA BY IBAAC K. FUNK.

A remarkable book, of intense intense to all, whether Spiritualists of Materialists, investigators or believare.

The author has embodied in this book an account of his wonderful pair sincel experience, and has culled from wher sources the experiences of others, including spientists of world-wide reports, making a volume of great values 1828 octavo pages. Price, cloth. \$2.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points."

By J. S. Harrington. A pamphlet containing 79 pages of racy reading.

Price, 25 cents

TRUMPETS

Infallible Flibre Trumpets! Better than metal; insulated top and bottom. Tangible with spirit forces. Cardinal Enamel Color. Dark seance, T. P., 1.50; light T. P., \$2.00. Self-developing Cabinet and Physical Battery Combination Cabinet Special revised book governing every phase of development. A to Z Trumpet and Cabinet work in full. Book postpaid, 17 cents. Write for circular.

JAS. NEWTON, 423 Dorr St., Toledo, O.

Send Birthday, given name and \$1. to C. wick, N. J., and get a life reading, including fortunate days, months, years, the keynfre, colors, the correct symbol and the New Name. Miss Bartle has taught and demonstrated her theory of vibration at Lake Pleasant and Onset camps, and lectured before large audiences in Brooklyn, N. Y.

YOUR FUTURE Accurately Calculated by "Astrologer NEITZEL." Send 25 cents, silver, and date of birth, for a test reading with prospects of coming year. Horoscope and full reading, 81. Address; F. F. NEITZEL, Box 988, Spokane, Wash. AN OREGON LADY who suffered with sick headaches for 35 years, was healed without medicine inside of 3 minutes, by DR. BEVER-LY, Particulars for stump; booklet for dime. Address him at 44 E. 31st street, Chicago, Ili.

The Essenes Any student of truth may ing the modern society of the Essenes by addressing Grace M. Brown, Box 445, Denver, Col.

Spiritual Medium and Psychometrist. Clairvoy ant descriptions, spirit messages (names often given), character delineations, diagnosts of physical, mental and psychic conditions, with advice on mediumship and all affairs of life when desired. Full reading \$1.00; two questions answered. 25 cents. Mrs. Ella Royal Williams, No. 1608 Fourteenth avenue, Seattle, Wash.

BOOKS ON PSYCHIC DEVELOPMENT. Easy Lessons in Psychometry, Clair-voyance and Inspiration—excellent for beginners—Price, 50 cts. Clairvoyance—cloth, 150 pages—A system of teaching on how to realize the clairvoyant vision. Price 21.50. the clairvoyant vision. Price \$1.50.

The Great Secret and Other Occult Storles, just out. The Great Secret alone is well worth the price of the book Beautiful cover design. Price 50 cts.

These books are by J. C. F. Grumbine, the expert on Occult Science and writer on Spiritualism. Address, making moneys payable on Boston, Mass.

1. C. F. GRUMBINE,

24 Strathmore Rd. Brookline, Mass.

FRED P. EVANS.

Noted Medium for Slatewriting, Clairvoyance, Etc. Interviews daily from 10 to 4. Readings and development by mail may be obtained by writing 1 Mr. Evans for particulars. Famous book o Slate-writing, \$1.20, while they last, Address, FEED F. EVANS.

2023 Sacramento street, San Francisco, Cal

Be Sure to Read This, Frances L Loucks, one of the greatest psychial wonders living. I use the spiritual K-ray to locate all internal diseases. A trial will convince you. Nerfous exhaustion and leet vigor of both sexes successfully treated, as hundreds can terrify. Sead name, ago, sex, complexion, one leaking symptom, and ten cents in stamps, and you'll receive a correct diagnosis of your case free will receive a correct diagnosis of your case free worth dollars to you. Be sure to write your of the letter. Dr. J. S. Loucks, who lately passed on, continues to treat the sick through my mediumship. Address all otters to

FRANCES L. LOUCAS, 493 Broad way. Someville, Mass.

UNCOOKED FOODS,

And How to Live on Them—With Recipes for Wholesome

Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this cook book. PSYCHIC DEVELOPMENT.



AN OPPORTUNITY.

Give your age, how long you have worn spectacles: I will mail One Pair of \$1.10 Melted Pebble Lens in a good straight temple steel frame, guaranteed to fit your eyes. Also a Vegetable Battery. Cures Catarrh, a Cold in the head Magnetized Compound, for 4 oz. Eye-Water that will cure sore eyes. All or \$1.10; if only one is ordered, spectacles sent for sixty cents. Battery 50 cents; Magnetized Compound, 10 cts. EDFF. For your address on a postal card, a LRLL beautiful photo of Yermah, chief of the Atlantians; lived on earth 16,000 years ago; also illustrated circulars showing styles and prices, telling all about my Melted Pebble Lens spectacle, and my method of fitting EYES as perfectly at your own home as if you were in it yoffice. B. F. POOLE, 157 Winthrop avenua. Chicago. Ill.