he Monresime Thinker.

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

SPIRITUALISM

VOL. 36

THE HIGHEST STANDARD.

It Is to Come Into a Union with the

Every human being is endowed by the Supreme Creator with two naures: The first, a spiritual nature; the second, a physical nature. As a result of this man leads a dual life, as it is a rare occurrence where the spiritual entirely predominates over and above the workings of the physi-

Man is likewise endowed with body and soul; the body to be a temporary abiding place of the soul during its sojourn on the earth plane, both body and soul being relative to and dependent upon each other. By and through the instrumentality of mind and thought are we enabled to con-nect the two. We have the power within us, through the operation of thought, to open our souls for the Divine influx of life, and our soul should be a fit receptacle by aud through which we can receive spir-Itual attributes. The voice of our Creator is ever speaking through the Boul, urging us on to greater spiritual

It is equally as important a matter to minister unto the necessities of the soul as to those of the physical. And when we come into a realization of the supreme fact of the universe, that the soul and spirit is a part of the Infinite Being, our Father and Mother God, and destined to a continued existence through earth life on into the realms of immortality, brings to our consciousness the knowledge that we are prominent factors in the workings of life; that to, power will cast us into final obliv-

To the extent that we partake of this oneness with our Creator, the Author of all Life, will-we come into a realization of our higher self and its necessities for perfect unfoldment and development. All humanity constitute one great family and one Infinite Father has petitioned us to fulfill the divine plan of our lives, which is to expand the soul to its fullest power, making it a grand receptacle for spiritual strength and wisdom, that a divine brilliancy may radiate so grandly that it will be as a beacon star of hope, which will guide our fallen brothers and sisters into a fuller consciousness of life in all its

The highest standard for mankind to attain and then maintain is to come into a oneness with the Divine. ment you may become susceptive to the touch, whispers, and loving ministrations of an angel, God's messenger of love. Close your ears unto earthly things and listen for the still, small voice within—that intuition of the soul which has guided men and women over obstacles which would otherwise have been insuperable. This voice from the Infinite realm, which will lead you out of a condition of darkness, gloom and despair into the light of a higher under-

Do not surround yourself with the your gaze out into the great universe, and there you will find great unceasing blessings wrought by Nature through her grand and unsurpassed expression of life, animate and inanimate, which tells you that beyond and above all is the Father's love, which is the motive power in all life-life in all its expressions and glory. The birds, flowers, woodlands, the bright sparkling waters-everything which ministers unto the necessities of body and soul. Through these agencies methinks the voice of our Father and Mother God speaks with infinite tenderness, "my child, be good."

There is a great underlying principle of life generated with divine love and wisdom which permeates the entire universe of which we are a When we stop to consider this the supreme fact of the universe, can we, contrary to all Divine and Natural laws, obscure our spiritual light, forget our higher selves, the true man and the true woman within? Rather listen to this higher intuition; allow it to exercise continually a protectorate over body and soul. If in doubt, let the mind revert to this higher self for counsel and knowledge, and allow this beautiful process to continue unimpeded by questionings and fear, and although there is so much that is dark and uncertain on earth as yet, still God is expressing his goodness unto all beings. His law is perfect love, the motive power of all life, both in the seen and unworlds. By and through this Infinite love are we brought into a fuller consciousness of our oneness with him, and the oft-hidden treasure, man's higher self, matured into a perfection of beauty and strength. This is the Divine plan of life, to attune your souls with the purest and best conditions from those great realms on high, whence cometh all LYDIA J. MAUL.

1127 S. Salina street, Syracuse, N. Y.

Smiling.

A smile is not a contortion. This statement would seem scarcely necessary were it not for the fact that one so constantly sees men and women effort to seem friendly or witty. Ridiculous as it sounds, there is a proper way even to smile. First of all, do not smile at all unless there is real occasion for it. Next, smile softly, Next, do not grin. - And last, do not simper. Abolish the sarcastic smile of contempt or patronage, the smile of sychophancy. That is to say, realcome only from a sweet, amiable personality—and "go thou and do likewise."-Medford, Okla., Patriot.

In stead of the workers of every nation trying to oust each other from each other more intimately, and war would soon become impossible.-Hov-

Called to the Ministry.

Synopsis of the Installation Discourse of Rev. Geo. W. Kates, Upon Assuming the position of Pastor, in Association with Mrs. Kates, for the First Spiritual Church of Baltimore, Md.

After introductory remarks were made by Clarence D. Pruden, president of the Church, and Charles R. "The spirit of the Lord God is upon Schirm, the retired president, and extending to Mr. and Mrs. Kates the medium for an excarnate person right hand of fellowship, Mr. Kates whom Isalah thought to be the Lord

full duty to your needs; and with to the poor." (Luke 4:18.) some anxiety about your co-operation Jesus changed the text of erate, or the work will be lacking in erate, or the work will be lacking in the meek." But, I will to-night say success. The whole cause does not that I am anointed to preach to both depend upon your pastors, nor offithe poor and meek. But, was Jesus cers, nor members, but upon each one controlled by the same Lord that conof you who have an interest in the trolled Isaiah? If so, the modern of you who have an interest in the vital issues here made for human progress. The whole cause of Spirit-lard than only Lord Jesus. The unlism is vital and efficacious for human good, just as it is so with you If any of you fail in duty and exemplification, then the cause experiences just that much of failire; and if you render good service, then the cause is quickened by that service.

We need to exemplify Spiritualism in our lives, at home, in business and n daily walks amongst our associates. We need to grow in mental, moral and spiritual power; and give of these gifts, adding financial giving thereto. As to preaching the gospel, that would be a special duty of the pastors, and in addition, to demonstrate the fact of spirit communion. Preaching and demonstration are cooperative need that must be positive-

What shall we preach? Every vital issue for earth and spirit life. we use the Bible to preach from? That is a historical record of a spiritual era, and of prophetic times. A book filled with Spiritualism, because it reveals that spirit manifestations and inspiration were then dem-

onstrated and applied.

But we shall also preach Shakspeare, Voltaire, the Philosophers of the past and the present. We will use any valuable book as a text book, and any helpsul author as an authority.

We will not preach a Spiritualism prescribed for us by the National Association, nor by this Church officials. We are not bound by any dogma or creed, nor by accepted theology. this community.

Our preaching shall not be as per Yyman Abbott gave some good ad-

vice in this direction, as follows: "The secret of preaching, is God dwelling in the heart of man." I will add in the heart of woman also; for she represents godly traits and power more than do men, and is more often called by the spirit to preach.

Mr. Abbott said the purpose of the sermon is: "To give aid, comfort, inspiration, help, hope, to some soul." how we to-night trust that some aid, comfort, inspiration, help and hope will be given to some soul or souls by our ministry in your midst. "Religion is the life of God in the soul of man; theology is a philosophy

respecting that life.' I proclaim Spiritualism to be a eligion, because it appertains to the life of God in humanity. It teaches the immanence and not the remoteness of God: it teaches that we can be gods, and to have no fear of any angry God. It teaches us that God is an immanent force in nature, and not a personality in some remote heaven of destiny for his elect; but that all beings are of God, and shall be partakers of salvation, or progressive develsaid: "Children of infinite possibili-ties." When theology ties." When theology becomes a "philosophy of life," and not a dogmatic theory of men to support a creed, then will there be a truer appli-

cation of the "Religion of life." There may be learned treatises of hygiene, but a breakfast of good food cooked by the cook is of practical utility to individuals. So it is with theology and philosophy; they must be assimilated and digested by the partakers in order to be of value to the bodies and souls of mankind.

I will not preach heresy, because truth is never heretical except to error. If I interpret the Bible for myself. I have some authority to do so, and I become a good Protestant.

Protest number three, of the Reformation, was as follows: "The Bible is not to be interpreted and used according to tradition, or use and wont, but to be explained by means of it-

If the Bible does not explain itself, quoted: "The just shall live by faith." This is not in reference to any belief in the scriptures, but rather to a proper mode of personal living this life. We must have faith in ourself: for anyone lacking such faith is indeed in poverty of soul. But, you say we should trust in God. That will be better exemplified by trusting in yourself. Isaiah spoke of God as the "Holy One of Israel." This perspirit for that old prophet, for we

Lord am thy Savior and Redeemer, the mighty one of Jacob." This was personal to the Israelites, and not to us moderns.

That it was an instance of medium-

ointed me to preach good tidings unto

me" is positive claim that he was a right hand of fellowsnip, mr. And addressed the congregation upon "Be- dod. The modern Christian ing Called To The Ministry," He claim the Lord to be the Lord Jesus.

But, what Lord did Jesus claim? you in much fear of our ability to do because he hath anointed me to preach

Jesus changed the text of Isaiah to us. We must mutually co-op- read "to the poor" instead of "to preacher would better claim Isalah's was to have "the spirit of the Lord" upon you-meaning, doubtless, ANY GOOD SPIRIT.

According to the Bible, to be a good preacher one must heal the brokenhearted, restore sight to the blind, set captives at-liberty, and minister unto the meek and poor. How many modern ministers do these? Perhaps I shall fail also: but the modern me diums are doing all that, also the works that Jesus said we should do if we shall have faith. Theological seminaries, cannot teach to us these works: but the anointment of the spirit does so endow us. "For many are called but few are

chosen." This seems to be true in these modern times, for the many called to preach are seldom chosen by the spirits as instruments of higher powers. Their calls are calls of self interest. They are now the servants (so claimed) of Jesus Christ.

Paul said he was a servant of Jesus Christ, called to be an apostle, and also stated: "Among whom are also called of Jesus Christ." statement, the modern Christian preacher holds himself to be called of lesus to preach. How was Paul called? "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel

That sounds like mediumship. Further evidence of his mediumship is found as follows: you, brethren, that the gospel which was preached OF me is not after man; for I neither received of man, neither was I taught it." Also: "For we minds unto you for the upliftment of dence of Paul's conversion and minevery person who shall enter here, and through them unto all people of came his controlling spirit, and hence his preaching and works were not of man, nor OF himself. Hence, the an institution, but of the spirit as we way to preach the gospel is not to may be led to preach. under the influence of the spirit.

Paul and others were directed by the spirits WHERE TO PREACH. By a vision appearing to Paul of a man from Macedonia, they concluded the Lord called them to go there and

If a modern medium claims to be sent somewhere, we are apt to score and say that is fanatical. But, these old-time mediums seem to have had implicit faith in their controlling intelligences.

"The spirit itself beareth witness with our spirit, that we are the chil-dren of God." That important statement is true to-day, for the spirits

now so state. Can we develop mediums, or impart spiritual gifts? This is an portant question. We read in Romans: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be estab-lished." That sounds as if then there was some unfoldment of mediumship by these first apostles. And it is common to-day for some to assist oth-

ers in such development. But mediumship is a psychic inheritance for a positive force thereof, and yet all being psychically endowed, environment and habits of life will lead to unfoldment of psychic power.

All mediums come forth from obscurity by some travail of soul and sacrifice of selfish propensities. We must lay aside the crass or sensuous conditions of our physical life in or-der to be mediums for the spirits of God who are sent to minister unto our salvation. The evidence is strong that Jesus was called by some spirit to go forth and preach and demon-"He saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven saying: "Thou art my beloved son in whom I am well pleased." And immediately the spirit pleased." And immediate. And driveth him into the wilderness. And and

the angels ministered unto him." If a modern person wants mediumship and is directed to fast and pray then it is to be feared that theologians will say, "I cannot do it," or others will never explain it. But, it is will say, they are crazy if they obey. But they claim that to have been

God-like in Jesus to do so. A medium now seeing a spirit as a dove, would be ridiculed; but spirits often employ symbolism.

ther being in him and he in his Fa-ther, and they as one, by the state-ment in this instance of "Thou are my beloved son." The familiar spirit or controlling spirit often feels this sonal God of Isaiah was a controlling fatherly interest. They usually address their medium as "My child" Thou shalt know that I the But a spirit father can readily be the controlling spirit. Mediums tell me that such is my case; and I feel great satisfaction in the possibility. BY THE SPIRIT CALL IS THE ONLY WAY TO PREACH.

ship we are convinced by the state-ment: "The spirit of the Lord God is upon me; because the Lord hath an-preach the gospel!" She saked: "Who honor."

CHICAGO, ILL., OCT. 5, 1907

Let me again ask: "What shall we preach?" From the Bible that so many accept as the only authority, quote as follows:
"And he came into all the country

about Jordan, preaching the baptism of repentance, for the remission of Repentance is a good beginning for the atonement of sins, and possibly will lead to their remission, or resto-

ration of the right for wrongs done "Preaching and showing the glad tidings of the Kingdom of God," Luke This kingdom need not be in the spirit realm alone, but is necessary on

earth; and this kingdom of peace and

good-will are the true glad tidings

needed. "And he sent them to preach the kingdom of God, and to real the sick." (Luke 9:2.) Modern mediums are bealing the ck. We hope to heal many of you while in your midst, of infilmities of body, soul and spirit. "But quickened by the spirit." By which also he

went and preached unto spirits in prison." (Peter 3-18-19.) How are we quickened by the spirit? The evidence is mountain high that humans are taken possession of by spirits, and this is surely being quickened by the spirit. But, you say, being so quickened is being aroused to your sins. Not so. I am aware that at religious revivals, the lower of the Holy Ghost is claimed, and the converts experience a wonderful power over their personality, and think a change of heart or new wirth has ensued. This is magnetic afflatus caused by strong magnetizers, as are usually the revivalists. I could so work upon my congregations, with good helping workers and sing-ers, until many of you would come under spirit power. Would it be well to do so? I fear that we would be called worse fanatics than the Salvationists, including they, who under excitement play "Ring around the rosy" and do other ridiculous gyra-

We sadly need to-day to preach to spirits in prison; and we are doing

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall taked up ser-pents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16:17-18.)

Who does all this? Scarcely can it be said that these signs are evidenced the modern Christian ministers. The Spiritualist mediums have done these things in many instances. But, I fear that my faith is as wanting as the average minister, when it comes to taking up sorpents and drinking deadly things. But, we have cast out devils, spoken in pew tongues and healed the sick by laying on of hands.

As Spiritualists we are preaching repentance, the kingdom of God, the word of the Lord (spirit), the kingdom of heaven is at hand, to spirits in prison, and we let the spirit speak Truly are mediums CALLED.

And the spirits lead, us to preach natural law, the gospel of life pressed in the grain of sand, the anthill, the stellar magnificence and the cosmic naturalness until all superstition is dying and the reign of natural I have the last summer obtained

many "sermons of the Sod", and can sing with Joaquin Miller: "The grasses and the sod, Hear They are my preachers.

When they forget the shroud, and

Lifts up these blades of grass to The resurrection! Who shall say What infidel can speak as they?'

All infidelity, materialism of a crass nature, and agnosticism relating to God and immortality are destroyed by nature. God is proved, and the indestructible continuity of form" and force is evidenced. My true Bible is found

Its tablets are written in grains of sand, drops of water, blades of grass, colors of roses, the mechanism of plants, the evolution of fruits and grains, and the entire cosmic process of the universe. These make character; and utilitarian character gives the possession of true religious life. It is deeds and not creeds that will save, and must be preached into you until you become living exemplars of spiritual life on earth, and not wait for it in the great future somewhere

and somehow. Achieve all possible good now, and the eternity will have no fears for you, nor doubts exist of your place in its eternal economy

'His life is long whose work is well, And be his station low or high, He who the most good works can tel Lives longest the' he somest die. GEORGE W. KATES.

THE WORK OF A MOTHER. Surely Here Is a Record Worthy of All Honor.

In a recent issue of a New York newspaper some one, signing himself 'A Son," has thought it; worth while in a few brief words, to tell the most interesting story he knows. There is so much in it of interest to other mothers, we pass it along: "My mother brought up a family of 13 children on a small income. She is 75 years of age, and is sound, and well. She has all her life done most of her own housework. The meals she cooks with her own deft hands are not only the most nutritious and the most pal atable that any of her children or her guests have eaten, but have always been the most bountiful. I estimate that, during the 57 years of her career as the need of her own commissary department this lady has put upon her table before her own family and her guests no less than 355,000 meals.

re you?" The reply came: "I am jour sister." Why not a sister make the call to preach, as well as an earthly or spiritual father? It was the call Modern Spiritualism Not the Same.

Spiritualists that Bible Spiritualism supports and corroborates the facts and philosophy of Modern Spiritualism; but a careful-and critical examination will dispel the delusion. Among the most noted of the prophets of the Old Testament were Joseph and Danjel, who, it was believed, were inspired by Jehovah.

There is no avoiding the conclusion that all those who were controlled by evil or ignorant spirits were regarded as witches, were enemies of the people, and since they could not reached or dealt with, the witches who were mediums (as well as the prophets) were ordered to be slain; "Thou shalt not suffer a witch to live."—Exodus 22:18. Many other passages of like character are found in the Old Testament in Leviticus, Deuteronomy, and other books there-(Lev. 20:6; Deut. 18:10-11, and Mat. 5:12.)

It is stated in Johnson's Encyclopedia that eleven millions of victims have suffered death in obedience to this cruel edict.

Cotton Mather, an eminent American divine, was conspicuous in his persecution of witchcraft, and it is estimated that not less than 400 were killed in Salem and its vicinity.

Witchcraft was a common belief in Europe and Great Britain until the middle of the 17th century. Indeed, it is not altogether extinct in the present age. Christianity imbibed it from Judaism. It was abolished by act of Parliament in 1736. This belief is still surviving, giving rise to a belief in supernatural power which makes, people fear it in all spirit manifestations. It is attributed to the Devil by the

churchmen where the manifestation cannot be otherwise accounted for; that some unknown law will be discovered to solve the mystery. There is nothing that people more than to bask in the smiles of Madame Grundy, and nothing. is so' much feared as her prowess. There are many men who have witnessed spirit manifestations that absolutely demonstrate spirit return and commun-ion, and yet declare that they are not Spiritualists. So one who has solved profound mathematical problems might say, "I am not a mathematician," and WOULD, if mathematics were as unpopular as Spiritualism, is expressing the hope that some law be discovered that will prove mathematics to be a delusion. Such Grundy's smiles and favors.

The Prophets were supposed to be aspired by the tutelary god or gods of the Jews, and the witches were supposed to be controlled by nonhuman supernatural beings. In all ter than they? the grave is given; while the very purpose of Spiritualism is to reveal liftes of the field, how they grow; teach mankind grand and glorious truths not taught in the Bible. It is true that Paul was a Spiritualist, and this fact has led thousands to believe that he was a Spiritword. It is clear to anyone who will not once human dwellers on the shall we drink, or wherewithal shall earth, but were supposed to be either we be clothed? (For after all these God and his angels controlling the things do the Gentiles seek.) NATURAL BEINGS. This belief prevailed in regard to the mission of gospels, and very doubtful in the

is not mentioned in any of the gospels, and not for many years after his crucifixion. When Paul said, 'Who art thou, Lord?" and the Lord said. "I am Jesus" (Acts 9:5). And in all his epistles he claims his revelations are from the Lord, except when he speaks from his own con-

What he most clearly teaches is the concept that the resurrection of who trespass against us. Jesus brought life and immortality to light. This seems to be the bur-den of his theme. "We are saved by faith and not by works, lest any man should boast," and that there is no remission of sins without the shedding of blood. The epistle to the Hebrews is the clearest of his teachings on this part of the subject. But to the Corinthians he was more

explicit in regard to his Spiritualism. None could inherit eternal life except those who believed in his teach-ings. His Spiritualism differed from modern Spiritualism in many respects. Before his conversion he was a Jew. After his conversion he believed that Jesus gave life and immortality only to those who believed in and accepted the conditions he prescribed. This is in no way like modern Spiritualism Paul was a - Christian Spiritualist: that is to say, there would have been no Spiritualism had there been no resurrection of Jesus. Modern Spiritualists have no such a conception. Therefore neither Paul nor the members of the various churches to whom he addressed his epistles were Spiritualists in the modern sense of the

Our attention is now called to the doctrines taught in the synoptic gosccount of Jesus recorded in Luke 2:40 et. seq.: "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Their parents missed him on their return from Jerusalem,

It is the general opinion among and after three days they found him "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke 2:46).

When brought before Pilate, who asked him, "Art thou the king of the Jews? and Jesus said unto him, thou sayest it" (Matt. 27:11). If anyone doubts the meaning of his reply, let him turn to the 28th chap-ter of John, verse 36: "Jesus an-swered [Pilate]: 'My kingdom is not of this world.'" In the Last Supper: "And as they were eating, Jesus took bread and blessed it and gave it to the disciples, and said: Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, 'Drink ye all of it; for this is my blood of the new testament which is shed for many, for the remission of sins. But I say unto you, I will not drink nenceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom' (Matt. 26:26, et seq.).

Jesus frequently speaks of the es clear presentiment that his death was nigh at hand, and declared that his kingdom would be established in his generation. "And he said unto them: Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power (Mark 9:1) This is not what Modern Spiritual

the day is the evil thereof." This is implicit faith in and abso lute surrender to Divine Providence so absurd that no nation of people has ever attempted to practice it This concept is supported by Lord's Prayer: / Thy kingdom come in earth as it is in heaven; give us this day dur daily bread, and forgive us our trespasses as we forgive those from evil," which, if answered, the above teaching would be realized. The Spiritualism of Jesus was a kingdom on earth and absolute sur

render to Divine Providence. prescribed qualifications of the subjects of Jesus, necessary to_inherit the kingdom, are necessary as presented in the matter of the lawyer's questions and the answer of Jesus, Luke 18:18 et seq., is good spiritual doctrine, and this is worthy of the highest commendation; but his conception of a kingdom on earth after his death has no part in Modern Spiritualism.

important truth that was ever disever conceived—a truth ignored in the Bible and all the so-called sacred books in the world, and this discovery will give rise to the greatest epoch in the history of mankind, meeting all the requirements of life, and completing the range of human research. Bible Spiritualism! So it is; for the beings that controlled the prophpels. The reader will remember the ets and witches were spirits who once

The inference is that he was me-

diumistic. That he should disappear at the age of twelve, just when he had made such an impression on the learned doctors of Jerusalem, and return at the age of thirty, is significant of the fact that in the eighteen years of his absence he went to India and was there indoctrinated in the Buddhistic system. It is reas-onable to conclude that, being a Jew, he conceived the idea of converting his nation to Buddhism, assuming the prerogative of king, and establishing kingdom of heaven on earth, the 'Father in heaven" being the sole monarch, and he his vice-gerent on

sni teaches. The Sermon on the Mount outlines that kingdom and specifies the qualifications of its subects and the condition of life therein. The most extraordinary feature is that expressed in Matt. to the end of the chapter: "Therefore I say unto you: Take no thought for yourself, what ye shall eat, or what ye shall drink, nor yet is the illogical method of scientific for the body, what ye shall put on reasoning! So much for Madam is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much bettheir revelations, not a word nor a taking thought can add one cubit hint in regard to existence beyond unto his stature? And why take ve thought for raiment? Consider the continued life after so-called death, they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of th field which to-day is, and to-morrow ualist in the modern sense of that is cast into the oven, shall he not much more clothe you, O ye of little think, that the beings who controlled faith? Therefore take no thought the prophets and the witches were saying 'What shall we eat, or what prophets, or the Devil and his angels your heavenly father knoweth ye controlling the witches—all SUPER- have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things Jesus, as contained in the synoptic shall be added unto you. Therefore take no thought for the morrow, fourth gospel. the morrow shall take thought for It will be remembered that Paul the things of itself. Sufficient unto the morrow shall take thought for

There was no definite knowledge of life beyond the grave until it was revealed in 1848. That knowledge enables us to demonstrate the most covered-a truth of deeper meaning and greater significance than was

dwelt on earth in human bodies; but their their revelations have been construed into dogmas which, being accepted as truths, have deluged the world in blood and brought on an age of darkness, despotism and superEXPLANATORY.

Letter from Dr. Andrew Jackson Davis-He Pays a High Tribute to Henry C. Wright,

To the Editor:—In your Progressive Thinker, dated September 21, 1907, I find a clearly-expressed "Message from Spirit Henry C. Wright," addressed to me through the medium-

ship of Eva A. Cassell.
Inasmuch as I have not the pleasure of knowing the lady-medium, nor her postoffice address, I trust to your well-known urbanity to give me space enough in which to openly express my exceeding thankfulness and unqualified acknowledgment.

In the fourth volume of the Grea Harmonia, page 267, my impressions and profound convictions of the character and teachings of Henry C Wright may be found faithfully re-This was written and published while Henry was yet at work in this material sphere of life. He very cordially and gratefully expressed to me his entire satisfaction therewith.

ecord they will at once observe that the stalwart and noble-minded Henry shines and glows in every word through the mediumship of Eva A. Cassell, and hence my great satisfac-tion with the thrice-welcome mes-

Henry C. Wright stood firmly for (1) anti-slavery; (2) emancipation and the advancement of women; (3) the right generation and progressive education of children; (4) temperance and a pure life-anti-freelove, anti-tobacco, anti-profanity, anti- vulgarity; (5) free religion, free speech

and universal justice. This characteristic communication is the VERY FIRST WORD I have received from him since his with-drawal from earth. It is plainly evident that he is still at work along the same lines of human progress, and that he is enlivened by the same loving heart and governed by the same noble head.

ANDREW JACKSON DAVIS.

The Infinite Ocean.

sit 'neath the sheltering branches Kind Nature, our Mother, has wrought. musing survey the wide waters

Of the infinite Ocean of Thought. Enchanted and drawn by the vision Of wonders that meet me unsought wade in the beautiful waters Of the infinite Ocean of Thought.

Yet deeper and stronger the feeling Of beauty and sweetness inwrought, bathe in the tidal waves rising, Of the infinite Ocean of Thought

mpelled by the passion of learning Far more than my teachers have taught,

plunge in the fathomless waters Of the infinite Ocean of Though Time and sense of the finite forsake

In the sense of infinity wrought; am lost in the measureless waters Of the infinite Ocean of Thought.

dwell in the Silence eternal. Where Being's deep secrets are

wrought. nd I hold pure communion with Na-In the Ocean of Spirit, Life,

There is labor and wonderful pleus

Thought.

My toil is with happiness fraught; There is knowledge beyond finite measure, In the infinite Ocean of Thought.

Frand continents beautiful islands. And wonders that Nature has wrought-They lure me unceasingly onward.

In the infinite Ocean of Thought. Beyond all my carnest endeavor --My knowledge--it seems but as naught-

In the infinite Ocean of Thought. for ages on ages, immortals For Nature's deep knowledge have

shall go on exploring forever

sought. nd still they are ardently searching In the infinite Ocean of Thought. orever, and ever forever.

Will be mysteries still to be sought, aviting our poblest endeavor. In the infinite Ocean of Thought. JAMES C. UNDERHILL. Hammond, Ind.

stition for more than a thousand years, never before experienced by mankind; and in modern times the Bible supports the dogmas of Mormonism, faith in the absurdities of Teed, the rantings of Dowie, and many other absurdities too numerous to mention, and no estimate of the

evil and the mental slavery that still

fflicts mankind and holds the people in ecclesiastical thraldom. -Bible Spiritualism is regarded as a matter of religion, and to those Modern Spiritualism, and they immediately conclude that Spiritualism is a religion, and forthwith organize Spiritual churches. But Spiritualism is not a matter of faith nor belief, out of actual demonstration. All that it affords to man is within human comprehension, requiring neither faith nor belief. There is nothing in human interests that transcends the comprehension of man, and therefore nothing to worship. There is nothing in the Bible that is good but what might be learned as well elsewhere; but there is much in it that should be learned nowhere. In a word.

priestcraft is one of the ruling elements in our land. E. J. SCHELLHOUS.

A Sermon of Life.

"What Is Man, that Thou Art Mindful of Him? "Man Hath No Pre-eminence Over the Beast."

as a created being, created by some divine potentate as a servant to panity, and to sing his glory forever. No claimed during that hour of conservative ebullitions.

At that time, and while yet a boy, eminently just; that what he called God had the right and the power to do as he pleased in all things; that if he saw fit to ordain some of creatures to eternal happiness while others were ordained, or left, to sink to eternal woe, that was his own business, of which his creatures had no right to complain.

But in later years I found there was an element at work in my mental make-up leading me far away from the preacher's plane of thought. could find no personal God anywhere, no absolute First Cause for Nature. Nature, as we view it today, is an eternal fact that cannot be destroyed or injured in the least, and harmony pervades infinitude, and by virtue of this harmony the entities of the infinite life were moulded into objective form.

Some claim there was intelligence running through all the moulding of to me, Big Tom beginning first. form. But what is intelligence? Inhelligence, as we understand it to-day, presupposes eternal knowledge by an organization who knew all things from the beginning. From the beginning of what? No man can tell.

The best definition of intelligence I can find to-day is conscious relationhip, or harmony of forces by virtue of which appears the objective universe from the tiniest sea-shell, only visible through a thousand-force magnifying lens, to the most ponderous world of four million miles in diam-

This gives a rational view of what we might call animal life. But is animal life eternal?

Forms may dissolve, disintegrate and fade away, but there seems to be an eternal force-essence that can never die, of which man's inner nature is a part. But how this forceessence, or these force-essence entities come to assume so many forms is not clear to my mind.

Some claim that man is the culmination of Nature's efforts at unfoldment, after which, like the trees of the forest, disintegrates to what might call complete decay, to be brought up by the same forces again to the plane of man, and that the brute and lower animate formations were but steps or rungs in the ladder to regain this estate. But for lack more interior knowledge, I will this claim pass as a blank to be filled in by and by, only this: I cannot conceive that the dog or horse, or forms of life on what we call the lower planes, will ever reach to man's estate, any more than I can conceive that man, in soul-essence, will ever of the dove, as before mentioned, but

be, or ever was, other than human. distinct life entities, distinct from all | thoughts that were pure and refining other life entities, and could not unfold to other than horse, dog or cat, home all things are common. A and with man may and do survive divine relationship runs through all the ordeal we call death. That man survives the change of death, many perhaps believe, some on faith alone, whatever that may be, or the say-so of someone who may have lived thousands of years in the past, while others discard faith as an idle dream and boast a knowledge of both spirit existence and spirit return, not only of the existence and return of the human spirit, but also of the horse, the dog, the cat, and of other forms

of life. It was on an autumn day in '56. and while at work in my field here in Oregon, and not having seen my sister Jane, whom I had left in the East, for eleven years, nor knew of her demise, I heard her familiar voice calling my name, "William, I am here." I turned in the direction whence the calling came, and saw my sister, standing in open sky, surrounded by what appeared to be a fleecy cloud. The same form, the same-appearing garments, the same curls and shade of hair, and with all the same sweetness of soul. Sister taking the lead we conversed for perhaps fifteen minutes on matters of which we alone were concerned.

monthly mail from the East to Oregon, but I hastened by writing letters to the old home to ascertain if there was any foundation for the visfon I had seen, and learned that Sister had been in spirit life about nine years at the time of the vision. One night in later years, and in winter time, a beautiful dove came, or seemed to come, through the walls of my dwelling, and into my bedroom and, seemingly without the least fear walked over my bed as though seeking for food. But before the bird appeared in my room, I heard a soft sweet cooing as of an earthly dove And I have heard other and similar coolngs since that time, when no dove

In those days we had only a

appeared. It has been said that the dog is man's best friend. Be that as it may, I will admit he is a faithful friend

of man. In the early days in this country old Lion seemed to be the junior partner of the farm-ever watchful to keep cattle from breaking in to the injury of the growing crops, or hawks from sailing low to carry off a fowl, and to bark the wolves away that would prowl around at night. It was reported one day that old Lion was killed. I saw nothing of his spirit for a long time, and in my feelings had said, "Good bye, old doggie"—never expecting to see him more. But early one morning as I was going to the barn to attend my stock, old Lion, seemingly in all the perfection of form and activity of the days of his youth, met me at the gate and was as watchful and seemingly as solicitous for my safety among the cattle as in days of yore.

I have owned several other dogs that, after their death, returned to Nor should we forget the faithf

I once heard an orthodox preacher | Susle, on whose back I rode, and use this first sentence as a text for who pulled my plow and drew my sermon for his church. But how cart for twenty years. Susie was a vague were his conclusions compared gentle and patient animal, and at with the light of to-day.

Man was viewed in that discourse for the home. And when Susie became weak from age, it was necessary for my sons and myself to raise her der to the potentate's pride and van- to her feet every morning, at which time, at our approach, she seemed other use for man on earth was to express her thanks in her own claimed during that hour of concould live no longer. A friend around whom our affections twined passed I thought the preacher's claims were away, but returned again in spirit form in a few months' time and was seen in the barn-lot, seemingly as contented as ever, and with the appearance of her prime of life.

As Jolla Wheeler Wilcox seems to think cats survive the ordeal we call death, I feel more free to add my testimony in that direction.

There were three cats about our home: Old Tom, Big Puss and Little Puss, and as we needed but one cat about the premises, the question arose which two of the three should be given away. I suggested Big Puss and Little Puss, but keep Tom. I had no thought but that the matter was settled in that way, and was quiet about the affair, until a few_days later, in the darkest shades of night, two of the cats, Tom and Little Puss seemed to come through the walls of my house, into the room where I was sleeping, and actually began to talk

"We heard the talk about getting rid of us, but I felt safe from danger under your care; yet we have been cruelly slain. I hoped for several years yet of happy life in your home,' -and seemed grieved at his loss.

Then Little Puss took the floor and "I, too, was slain; was just beginning to realize real life, in which I should have been happy. We leave our home with sorrow.

Next morning I inquired about the cats and learned that what the two cats had told me in regard to their fate was only too true—drowned in a pool of water.

A few weeks later the same two cats made me another visit in spirit, nor were they more reconciled to their fate.

Birds and beasts live in spirit life, and have a language in common with men-man being but a higher grade

Deep in the shades of night, in this the 45th degree of north latitude, when all things were measurably still, I have heard the shrill notes of the Florida redbird, Weeper, weeper, weeper," when at that time—winter season-such bird was, in all probability, not within two thousand miles of Oregon. The bird seemed to come to my home to renew old acquaintance, as in my childhood days the redbird was my favorite of all the fowls of the leafy wood, thus, nerhaps, unfolding a soul or spiritual relationship, which relationship is ever new, is ever sweet to enjoy.

And in similar shades of night not only have I heard the sweet cooing seemed to catch waves of thought as The horse, the dog, the cat, are they emanated from the wild birdand seemed to say, in part, "In our We live in love, one with Nature.

another.' Carlisle Petersilia, in his portraval of home-life "over there," presents a grandpa and a small boy and girl, who, it seemed, recognized a fond relationship on sight, and sought wherewith to pass the happy hours away. It was agreed that dogs would be favorite playmates for the children. But where could they find them? "Oh. I know where mine is." says the boy, "I have heard him 'Where?'

"In the valley where dogs have heir home.

It was implied that there was quite distance between the boy's home and the country of the dogs, yet there was such congenial relationship between the boy and the dog as to enable the boy to make choice from sound of voice, and judging from the sequel. scarcely have been made.

This universe is a unit of life, an endless sea of harmonious entitles and from this sea sprang objective Nature, or rather of this sea objective Nature has ever formed a part. Consequently life is one continuously flowing stream, not one drop too much nor one drop too Httle, and though turbulence at times may mark its pathway, yet in the great march of Time, such turbulence is more seem ing than real. And when we come the more sweet relationship of entities-spirits at home in summerland, whether in prison or out of prison-there is a fellow-feeling there that "surpasseth understanding." No mortal tongue can tell the depths and force of love prevailing there-love which lifts the fallen up and comforts the mourner. No matter for race or color, all are children of our Father and Mother Nature, and each eventually shall be bountifully fed on

the sweet bread of life. Thus seeing man's relationship to the Deific Life, it is well we should be "mindful of Him," and that, except in degree, "Man hath no pre-eminence ver the beast." WM. PHILLIPS. Clackamas, Oregon. over the beast."

The Riches of To-Morrow.

The far-off, unknown lands are where We toilers ever long to roam; We dream of splendid chances there, Neglecting those we have at home We risk our lives on stormy seas And travel over desert plains, Forsaking scenes too dull to please

We yenture forth and then we learn That fairest of all lands were those To which we never may return-The lands of happy long-agos; To-morrow is a realm, in which The feet of men were never set; To-day's a country fair and rich

That we may think of with regret

S. E. KISER

Proceeding far for golden gains.

Some Experience with the Ouija

To the Editor: To prove that our spirit friends, our invisible helpers, are constantly near us trying to impress helpful ideas upon our minds, I will relate a peculiar occurrence

happening at our house recently. I am the possessor of an Ouija board, and have had some remarkable messages from the same, but selden use it because of the many unreliable spirits getting control.

A friend, whom I know to be as

ionest as the day is long, sat down with me one afternoon and endeavored to get a comforting message for herself, when a spirit tried to send her home, telling her that her stepson was killed by a boiler explosion Neither of us could feel that there was any truth in the message, and

induced her to remain until 5 o'clock. True enough, there was no truth in the message, but ten days later my husband had a boiler explosion, and spirit helpers aided him to jump from the locomotive, a distance of 15 feet, and to escape with badly burned hands and face.

Thinking I would hear of his accident, which happened through defective boiler work, he sent me a message. After walking one and a half miles to have his burns and scalds dressed he sent a message to me, stating he was O. K., was smoking his pipe.

Angels must have helped me all that day. He came home at 2 o'clock the next morning. I have had to dress and undress him as I would a child. It will be several weeks before he will be out of the doctor's care. His friends tell me he must have carried borseshoe nails in his pockets; but we both thank our spirit friends. He wasn't thinking about our "Heavenly Father" when trying to find a way to escape. He says it seemed as if he were entering a room 8 feet by 8 feet, and surrounded by flames inside and out-

side. Truly, I feel sorry for the editor of Higher Science, knowing he is crippled bodily. It seems terrible hat he is so materialistic that he can see nothing to comfort him in

occult matters. I do believe in telepathy, thought transference, and it is a comfort to me to know we do not have to talk always to convey our thoughts.
The Progressive Thinker is like

"it improves with age."
MRS. CHAS. W. HAY. Herington, Kan.

Results Not Satisfactory to Him.

To the Editor:-The statement made that four Spiritualist journals have suspended publication seems to argue one of two or three reasons why they suspended: They must have become unpopular to the mass of Spiritualist readers or the public has become indifferent to the teach-ings of Spiritualism, as set forth in the suspended publications; or perhaps some or all of them lacked good financial management.

Whatever the cause, certain it is that no subject is paramount to that of spirit return, and the blessing it is able to bring to mankind.

I do not yet know that the dead return and comunicate with the denizens of earth; I hope that they can and do: If we have immortal souls. we should know that such is the fact, and should conscientiously avail ourselves of all the proof we can get to substantiate the same. This am doing, and doing it with the thought that no one can be engaged in a better cause.

I journeyed four hundred miles last May to St. Louis to attend materializing seances given by a noted fitted for the purpose in the country. terializing seances given by a noted medium of that city. I went with the hope and belief that materialization is a fact, and that I would witness a demonstration that would carry conviction to my mind. I regret to say that the manifestations were not satisfactory. It is true that forms appeared, and talked with the sitters, but the room was so dark that only a dim outline of the forms could be discerned. Their faces, in some instances, appeared to be veiled in darkness, while their hands appeared

to be somewhat white. It is my hope that spirits can materialize, and that I may at some time and place receive proof of its reality. If it be true that we are not immortal, that death ends all, then I am sorry, indeed, that I was ever born. I cannot see what great importance attaches to this life if there be no other in which man can unfold his powers in unending pro-S. A. WOODMANSEE. gression.

Springfield, Ohio.

Indian Spiritualism in Mexico. After a year's sojourn in the mountains and wilds of old Mexico. I have mingled with the wild tribes of Indians I found there and noticed their customs and manners of simple life,

While with them I found they all have a belief in the return of spirits. or ghosts as they seem to think they are, and tell tales of having seen the departed forms of friends and relatives moving around the burial places where their bodies were laid at rest.

Many of these children of the wild forests and hills have a religion of their own, and if no Catholic teaching has reached them, are not bigoted in following their own ideals. Spirit return seems to hold a strong place in their minds, and I have seen many look upward in the sky murmuring some request to the spirit they think they can reach with their voice I have sensed much spirit influence when among them, and have found a number of lessons that I find are useful in helping development of my own mediumship. These Indians are descendents of the old Aztec races of the past. They isolate themselves in these high mountains, from 3,000 to 5, 500 feet elevation, follow the hunting of game deer, wild turkeys, pheasants, etc., and cultivate a little corn, beans and sugar cane for their own use. I found them to number about 10,000 people, of all ages. Their country is very rich in minerals, and soils suitable for agri-culture, with numerous streams of water running the year around. found there the large species of lo-custs; their voice made the trees ring with sharp noises that one finds hard to become accustomed to: also wild honey of the purest kind. I was led to think of the life of St. John in the Bible history in the wilderness living on these two products of this warm climate. WM. H. BRIGGS. Los Angeles, Cal.

CLINTON CAMP.

A Few Notes from Its Retiring Presi-

Summer has come and gone once nore. Nature, that incomparable artist, is already tinting the trees and herbage withher inimitable hues, and the rustle of the fallen leaves chased by the autumnal winds, sounds the preliminary notes of the annual requiers played by her orchestra over he dying year.

Theystremious "vacation" period, otherwise the camp-meeting season, is ended, and the various camps have folded their tents, put out the lights, closed up the cottages, boarded up the rostrums and gone into their yearly hibernation, while those of us who have toiled and planned to make them a success may sit down to take an account of stock and figure out the net results of the season's work. What that result has been through out the entire field of camp work I cannot undertake to say, but if I may take Clinton Camp as a fair example

should conclude that it was highly

A great deal of pessimistic talk has been indulged in regarding the backwardness-even failure of the camp meetings, but I am persuaded that this phase of the work has, at least, kept pace with the movement in general. Twenty-five years of intimate association, including nine years of active management, qualifying me, I think, to speak with some authority upon this matter, and I do not hesitate to say that the properly-conducted camp meeting is one of the best and most successful means for the dissemination of the truths, facts

and phenomena of Spiritualism. True, many trials, disappointments and discouragements meet us at every turn, but earnest, unselfish labor, with an eye single to the good of the cause and camp, will overcome every obstacle and rout every enemy.

The history of the M. V. S. A. is,

in the main, the experience of all camps, no-doubt: a record of struggles, conflicts and dissensions, largely the result of inexperience.

But slowly those disagreements have grown less until to-day there practically a unanimity and harmony in the management that is good to see. Along with this better feeling came the lifting of a mortgage of nearly \$5,000 that for years had clung like a wet blanket to our beautiful park. Still we were not "out of the woods." Obligations in the form of promissory notes aggregating several hundreds of dollars came in, demanding payment—obligations which partly through careless bookkeeping, partly through frequent change of management, were unknown to and unexpected by the officers and board, but they were paid

in full but of the current revenues .. The failured and bankruptcy of mutual insurance company in which our property was insured not only sunk the premiums we had paid in, but muleted us of several hundred dollars in assessments to meet the liabilities of the defunct concern, while, of course, we had to pay heavy premiums for new insurance in other specimen examples of the difficulties the management has met and overcome in the hast few years, while many hundreds of dollars have been put into valuable and needed improvements. 'The entire debt of the Association is not over \$500, all of it held by its own members, while we have unincumbered title to property valued at from twenty to twenty-five thousand dollars—a park of twenty acres The last session of the M. V. S. A. was the most harmonious and, in

some respects, the most successful it has ever known The bounty of Nature and the skill and industry of Brother Chambers, of the park committee, combined to make the grounds delightfully pretty. The lectures were of the highest order and the mediums among the best and most satisfactory we have ever em-

Through the economy in management, aided by the persistent efforts of Brother N. G. Omster our financial returns were such that we were able to liquidate several hundred dollars of back indebtedness and have a snug sum in the treasury after paying all running expenses.

Having carried the burden of office as president and chairman for the last nine years. I felt compelled to ask to be relieved from further service in that-capacity, and Mr. E. L. Kilby, a well-known business man of Ottumwa, Iowa, who has been identified with the camp from the start, was chosen to fill the position. Brother Kilby is a man of great energy, and with the aid of the efficient and experienced secretary, Mrs. Anderson, and an excellent board, will not only continue the success of the past, but probably exceed it.

A personal word in conclusion: As am now footloose for the campmeeting season. I would be pleased to arrange to visit and speak at as many camps mext season as possible. I desire especially to visit the Eastern camps, and those en route, and renew the associations of the years agone.

My long experience in camp-meeting work enables me to choose the subjects best adapted to camp-meet W. F. PECK. ing audiences. 11. 3038 Magazine street, St. Louis.

OVER THE RIVER.

Over the river voices are calling, Calling to me from the spirit zone; Softly they whisper: "Be not disheart

Angels are watching over their own Soon will the Reaper come with his Bear from our sight some loved one

away? into each life must come times o parting-11 Someone is missed from some home each day. 14

Over the river faces are smiling, When the pare boatman brings us ashore;

Cager hands waiting there to receive For they well-know when earth-life Then in that mansion where all are

gathered, Once more united never to part; O, what a greeting—sorrow forgotton, Pleasure and foy in every heart. EMMA H, WELLS.

BUSINESS AND MORALITY.

The Exposure of Wrongdoing and the Injury Wrought Thereby-An Important Lesson to Spiritualists.

An ingenious communication to the Morality" deals with what the writer seems to consider a new aspect of the American moral conscience. The letter is written from San Francisco, and its author is evidently under the happy impression that the ideas against which he protests are peculiar to San Francisco and perhaps Wall

"I have talked with a number of leading .business men," he writes, "and I find the same thing running through all their statements. * * The fundamental doctrine seems to be that this country exists to do business in, to make money in, to get rich in; anything that interferes with the essential purpose is wrong, including the ten commandments."

The writer goes on to sav-what anyone knows who has been in San Francisco since the graft prosecution began to threaten the bribe-giver as well as the bribe-taker—that while it is generally conceded that bribes were given by business men, these men should not be prosecuted because their prosecution would injure the credit of the city and unsettle busi-

The writer must have been living on a mountain ton. Have not the "You are injuring the city," "You are shaking the confidence of capital," "You are unsettling business," been raised to check every attempt at social or political reform? And are we not in the very midst of a general wakening to the dangers, the suicidal dangers, of this conception of the republic as merely a device for carrying on the processes of money making?

It is true that owing to special circumstances, and perhaps because of the natural bluntness of speech prevailing in the West, these ideals are there more candidly and definitely expressed. But throughout the na tion, especially since the civil war, the American people have fixed their thought and energy upon material acquisition, and have come more and more to decide every question with

that in view. The writer from San Francisco cites as if it were a novelty another very familiar American fallacy. He refers to the theory expressed in all the clubs and wherever San Francisco business men congregate, that when a corporate official is solicited by a public official for graft under threat of official oppression, it is the duty of the corporate official to protect the stockholders. That is, the duty of men who are officials of corporations is first to their company, and second if at all, to the commonwealth.

The prevalence of what the "Outlook's" astonished correspondent calls 'a new standard of morality" is the fact which in men who think causes the greatest anxiety to-day. But if our awakened realization of the existence of this standard has caused anxiety, it has brought with it the will destroy it, and to renew in the national life that real prrinciple of obedience to the law upon which all civilized society rosts. In this spirit to-day we are renew-

ing our truer ideals of civic and social

duty. ing Post illustrates an important point which it would be well for Spiritualists to consider. Have they not heard the oft-repeated, sonorous cry, "Let the frauds alone; you injure our cause when you expose i points." Just as if the exposure of wrongdoing could injure the truth! T. RUTH.

WASTE \$4,000,000!

"The Civilization of the Civilized." On Spirit John Pierpont's Lecture.

To the Editor:-In your issue of September 14 you publish a lecture from spirit John Pierpont through mediumship of Mrs. Mary Longley, in which many good things are said, but which in its summary as to the value and quality of our civilization, will make a very false and unfortunate impression, when it sums it all up to say this:

"While thousands and millions of human souls are obliged to labor arduously for a scanty pittance until long after dark in order that they may keep a footing upon this planet earth, the word civilization is a disgrace to humanity." If the fact part of the above state-

ment is true that the masses of the millions have to labor their whole time to support self and family, it must be remembered, in the first place, that actual labor employment is a blessing rather than a curse; but if the masses have to work more hours than they should be required to for self support, it must also be remembered that these laboring and less propertied classes—say in the United States as a sample countryeach year more than waste four billions of dollars in the direct outlay of money for tobaccos, narcotics and intoxicating beverages, not to count the unknown millions of expenses that the use of this will indirectly tax and levy upon the same class of person for doctor bills, court costs, and the never-to-be-known expenses involved by what hygienic abuse of the human system that are incident to this blot of human conduct.

The billions and billions of money yearly thus more than thrown away by the poorer and laboring classes would more than meet their lack of sufficiency, and also, if applied, lessen the length of the laborer's liability

to work. Can the masses of the people vio late their known moral and industrial obligation and then lay most of the hurtful consequences on the character of the civilization that is projected and planned for the social and political fabric of the nation . A person in a lecture or editorial can often and easily take a fragmentary view of the truth, and seemingly make an argument that is full of fallacy when viewed from the standpoint of the whole truth and all the facts. The argument that John Pierpont tries to make is for the laboring classes, who mean to decide against the validity of our civilization because they have to work too long, and hard; but these people who complain waste annually in wasteful, riotous living, enough money that would more than supply

all the needful lack of supply. It is very important that before we see and complain of the mote in our brother's eye, that we pull the beam out of our own. AMOS STECKEL. Bloomfield, Jowa.

/ IS IT TRUE?

That We Get What We Deserve?

Success is not fortuitous, and, on the whole, we get what we deserve in and from life. In its widest connotation success, means the fullest development: narrowed, it indicates the fullest acquisition." The truest success is that which develops all faculties pro rata with the means of sat isfying them; and the great secret of this is work-enthusiastic work Lukewarmness cannot bring success that can only be attained by one whose heart is in his task, whose brain is one fire, whose energy, concentrated hour by hour on the hourly task, will drive difficulty away.

The man or woman in any and every sphere who has a fine joy in what he does, makes his own opportunities, creates his own ladder, plants it against, the steeps, and is strong to climb. CONCENTRATION THERE MUST BE OR THE STRUG-GLE CANNOT AVAIL. Work for something definite. Aspire to the possible, not the impossible; know your own capabilities and use them to the utmost; believe in your power to conquer. And never let another's failure be the stepping stone to your success; the success so gained will not satisfy.

- A great compensation balance, Emerson assures us, regulates human life, and it is too true that success often is purchased at the cost of happiness. This need not be. Working with enthusiasm and concentration working so that we may advance in life, yea, even into the living peace, we may legitimately attain a tr success. H. F. BIRKETT.

HUMANE EDUCATION.

Take The Progressive Thinker and Make the Acquaintance of Advanced Minds.

To the Editor:-In the July number of The Progressive Thinker I read a lecture delivered by Mrs. Emma Rood Tuttle on "Humane Education." This lecture would well pay for three years subscription to The Progressive Thinker. In these thoughts there is surely furnished food for progressive thinking. I would like to thank this lady for her most highly interesting views. Those who can leave with us food its aid, and as a means of developing for noble thought have left a legacy of untold riches. Let us learn to appreciate these blessings. Take The Progressive Thinker and make 'the acquaintance of advanced minds.

In looking into the eyes of the animal there seems to be a voice saying, "I am of God; he who loves me, loves God, otherwise they know not that God is love."

In the quiet of our highest moods Let us try to see wisdom's ways in each struggle as we go from day to day on our way to better knowledge of life's true meaning. If you Let us try to see wisdom's ways in day on our way to better knowledge of life's true meaning. If you are seemingly quite alone in life, be cheerful. If the world should never stones are moss-grown in the old yard. find you, find yourself. In the stlence They have been highly satisfactory, and proved to me that Spiritualism is have courage, for the time will come indeed true, and the communications shall be yours. Learn to gather from fort in the severest loss I have had of all that comes along some deeper son, daughter, and their mother. meaning than the surface of things.

It will not be long, if you are true

Dr. Eugene Crowell, whose writings have made his name familiar to those to duty as a private soldier, before you may be promoted, and the worldmay need you, as you will need a greater world to act in.

A. VIRGINIA REED. Little Valley, N. Y.

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selves, and became converts to Spiritto you when brighter, sweeter hopes have given my heart the greatest con

> interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual lieve it will generally supersede the latknown.

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RHEUMATISM CURED

MINNESTOLA,

H. D. C. MILLS.

Reincarnation.

Mrs. Anna Besant, the Greatest of Living Theosophists.

illen, almost grötesque. Even men who in their youth studied "the humanities" and were familiar with the many allusions to it in Greek and gave him that character? Roman authors-men who had taken joy in Plato's lofty philosophy and on which the greatest classical authors based their views of life and framed their canons of morality. However deep their reverence for the master minds of antiquity, this unia pagan superstition, ignored rather han rejected, too little thought of to be considered.

When from classical authors the oriental teachings, reincarnation is found to be interwoven with the texture of all schools of philosophy and all systems of Feligion. It is imbedded in every scripture and forms the corner stone of common daily life. In India now, as in the older days,

every peasant recognizes as an unquestionable fact that he has been many times reborn on earth, and prepares, himself for a coming rebirth; rebirth is an active factor in his daily

In the early days of Christianity, as previously among the Hebrews, the pre-existence of the soul was taught, and, as Origen said, each man receives body according to his deserts and his former actions. Only in medieval Europe did the teaching slip for a while out of sight, and even then the heretics whom Rome persecuted kept alive the doctrine despite rack and

In the time of Charles II. of England the doctrine again raised its head, and some curious pamphlets still are in existence wherein it is usserted. Geniuses like Goethe saw its necessity; poets like Wordsworth

"Our birth is but a sleep and a forgetting; The soul that rises in us, our life's

Hath elsewhere had its setting, And cometh from afar."

But the ordinary man, the man in the street, knows naught of it, and ever asks, when told that he has lived on earth before:

'Why don't I remember it?" How should we answer him?

First, there are many who remem ber their past lives, both in the East and in the West-some clearly and definitely, others in flashes, in detached scenes. But the fact remains that for most their past lives are a blank. The reason is simple enough: Man is an immortal intelligence, clothed in material bodies; and while this immortal, in his spiritual body, knows and remembers his past lives on earth, he fails, as a rule, to impress on his mortal body the memory of the experience that it has not

This brain, this body, has not lived before; it is a new garment for an ancient spirit, and knows naught of the experiences through which that i spirit has pased, clad in other bodies. a record of their own past; we forget more than we remember. Only if we throw a man's body into a trance and unmb his brain, can we summon from the storehouse of his memories of this life the, details that have vanshed from his waking consciousness. But while we can, in the trance, reach the memory in his astral and mental bodies, we cannot by such means draw down his spirit and compel him to reveal the memories he treasures in the spiritual body, which alone passes from life to life, unaffected by birth or death, unborn and undving.

Only the free spirit can impress upon his new brain the memories of his past, and what chance does the ordinary man give for the making of such impressions? His mind ever is rushing outward to surrounding objects and filling itself with ideas belonging only to the present or the immediate future. As easily might the most delicate and tender breathings overton the rattle and the whistling of the trains, the cars, the motors of a Chicago street as the subtle music of the spirit overbear the rush of thronging activities in the human

He who would remember the past must step aside from the tumult of the present, and in the stillness of the senses and in the quiet of the mind the figures of the past shall mirror themselves in silence and memory shall dawn in the darkness and he shall know what he has been. Concentration, deep and silent calm, these enable the spirit to impress the

Apart from memory, what proof of past lives is there for our man in the street? One experience most have had. On a first meeting one sometimes is more at home with a stranger than with one beside whom one has lived for years. A stranger! Nav. an ancient friend, and spirit calls to spirit across the veils of unfamiliar flesh. And sometimes, in stead of a sudden attraction, an equally sudden repulsion springs up; it is spirit calling to his mortal body: 'You are in the presence of an an Who has not known these affinities and these repulsions-voices of the past sounding in the present

A child is born with certain faculties; one has a marked facility for figures, another for languages, another for music or for painting. Whence comes the differences?

Modern science assures us that mental and moral qualities are not transmissible; but the qualities are there, prior to all training and education.

One child is born a genius, another an idiot; one is born a saint, another a criminal.

Is Nature a lucky-bag out of which come newly-created souls, dowered so differently, born with blessings or curses wrought into the substance of

To many people [as set forth in which we are born, by what law, by the Chicago Tribune] the round of what justice, are we born with tenreincarnation carries with it an idea dencies that carry us to fame or

draw us to crime? A man's innate character determines his destiny in this life. Who

His parents? Science says no. God? Justice and love forbid the Cicero's polished periods—such men new creation of a criminal soul. never regarded as serious the belief. Himself? Aye; we reap in this life what in another we sowed, and if the harvest be poor, none but the sower is responsible,

When once we realize the grandiose scheme of human evolution, the germ versal belief has been waved aside as of divinity sown on earth to grow into the perfect likeness of its Parent, then we see that what we call sin is only ignorance, lack of experience, youth of the unfolding life, student turns to the vast range of There is no height of splendor into which man may not grow, for he truly is God incarnate upon earth, and the Christs of the race are but the fair first-fruits of the universal human harvest which the future shall disclose.

POWER OF BRAIN, STRENGTH OF WILL, DEFTNESS OF FINGER, NOBILITY OF CHARACTER—THEY ARE ALL OF OUR OWN WEAVING; WE MAKE THE GARMENTS THAT WE MARE THE GAMMEN'S THE WE WEAR. NOT ONE OF THE MISERABLE WAIFS OF OUR FOULEST SLUMS BUT SHALL, BY RE-PEATED BIRTHS, RISE TO PER-FECTED MANHOOD, TO MANI-FESTED DIVINITY, SUCH IS THE PROMISE CONTAINED IN THE WORD REINCARNATION.

Schools and Infidels.

The desire of many theologians, that infidel writings be suppressed by law, is a remnant of the old spirit that used to burn infidels at the stake Thousands of people were executed because they would not swallow the absurd creeds of the ecclesiastics This world-insanity lasted about a thousand years. Theologians have a poor opinion of infidels indeed. Infidels are looked upon as monsters by a certain class of people who use

their names to scare children with. Many infidels have struck terrific blows for liberty, political and religious; liberty of conscience. If it was not that scientists had drilled reason into the minds of the people, Chris tians would be burning heretics ye and cutting each other's throats. There being so many hypocrites in the churches now, peace is preserved An infidel is a citizen who takes no

stock in certain creeds of his accuser Mohammedans call "dogs of Chris ians" infidels. The founders of this nation, to keep peace and secure religious liberty, kept religion out of the Constitution and laws. They did not want to favor any special brand.

We will have domestic peace so ong as fanatics do not force religion nto the Constitution or enact church ordinances into laws. They have no right to force religion into the pubic schools, therefore Catholics are perfectly consistent in objecting to Bible reading in the public schools. While Catholics have a right to maintain sectarian schools, we think it unfortunate that they shut themselves off by walls and fences. This policy of isolation has been, and always will be a failure. It would be just as lawful to read the Talmud or Koran; and no public school teacher has any more right to use her position to influence them to become Christians, than she has to influence them to become Buddhists. Mohammedans or Shintoists.

Neither Jews, agnostics, infidels, theists, freethinkers, Spiritualists nor Theosophists desire it. If the maxims of Confucius were drilled into our pupils, we would not hove so many impudent boys and girls

DR. C. C. CARTER. Lancaster, Ohlo.

WHY -DID GOD CREATE SATAN? Oh, why was life to Satan given?

He knew he would make war in heav For God did surely see

with no respect for their elders.

That Satan, clothed with might and power Would wait his most auspicious hour, And then a traitor be.

Would use the power God had given, Draw to his side the hosts of heaven. To fight against their king, And thus one-third of heaven's host To God, their author, all were lost, .His praise no more they'd sing.

When hurl'd from heaven, like lightning flame, Swiftly to our young world he came,

With all his demon host, To circumvent our mother Eve. With lies and guile he did deceive-Thus all mankind were lost.

But God devised a counter plan-God would himself become a fian To groan and bleed and die, Thus make a sacrifice for sin,

That some from Satan he might win, To reign with him on high. But how can God's atoning blood My record change, make evil good, 'And pay the debt I owe

To those I've wronged by vile deceit Whose ruined lives I've made com-And who to hell must go.

For how can God the pardon give

Of those I've wronged? If still they I must their faces see; I must from them this boon receive, For they alone this gift can give,

And from remorse set free. But God says no, all who believe Shall of my pardoning grace receive This is the gospel plan;

But all who will not thus believe never, never will receive But will forever damn.

THEODORE SIMPSON. Vancouver, B. C.

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

"The Garden of Allah."

Its Meaning and Its Proofs, as Presented by A Trenchant Criticism of a Preposterous Roman Catholic Book.

> of a novel by Robert Hickens, called the "Garden of Allah," I recently perused it, and I should like to comment on it in your columns from the Spiritualist's standpoint.

Whether or not the writer is a vow made to a priest of the Catholic out from the world and selfishly think church is a most awful and unpardonable sin, as terrible and wicked as murder, seduction, or robbery!

The entire teaching of the book,

inculcating, as it does, an utterly false sense of duty to God and man, is so false and misleading that I feel compelled to enter my protest against

The story is very simple. A young English lady of high ideals and strong character goes to North Africa for the winter and meets, in the train from Tunis to Berri-Mora, a mysterious stranger -- a strong and fascinating character, with whom she falls in love. Three-fourths of the book is taken up in describing the feelings of these two lovers, their words and thoughts, and particularly a graphic description of their African environment-the scenery, gardens, native life, atmospheric effects, life in the desert, etc., all of which is very inter-

There is an air of mystery about this stranger around whom seems to hang a shadow of some awful crime, that makes him gloomy, morose and unhappy, and yet he passionately loves the English girl and they marry and set off for a tour in the desert

He is a man who has led a perfectly pure, blameless life, from a Spiritualist's standpoint; but his wife is a bigoted Roman Catholic, and suspects her husband to be somewhat of a freethinker, as he seems to shrink from priests. The latter and other true Catholics also shrink from him, and warn her against him; and it is darkly hinted that he must be a man with an awful crime on his conscience. Then finally comes "The Revelation." The husband confesses all to his wife. The reader's expectations are worked up to believing surely that this man has an awful past, must be a criminal of the worst kind, and when he has fully confessed all, his wife, who passionately loves him and is about to become a mother, thinks she is called on by God (which means the Catholic church and the advices of her Father Confessor) to abandon her husband and the father of her child and separate from him, and in the final chapter we read the pitiful story of a heart-broken, lonely mother, watching over a fatherless little boy in a beautiful African garden. And all this self-inflicted torture upon a good man and a good woman is supposed "Will of God," and to be a sublime sacrifice to duty and religion! Anything more utterly false and untrue it would be difficult to imagine. The lesson is to glorify the church and priestcraft, to endorse the machinations and love of power over men's souls, which originated with a combination of designing, self-seeking, crafty men working for their own aggrandizement and glorification in

with the will of God. Their narrow-minded, bigoted conception of God and his laws for man's conduct on earth are to be taken by all the world as gospel truth, as a divine revelation, and if the priests can only catch their dunes young enough and mould their immature minds so as to believe that the use less, ascetic, self-absorbed, prison-like life of a monk or nun-everlastingly thinking about the salvation of their own souls and the counting of their beads, and the mumbling of empty prayers, is the kind of life that is most acceptable to God, then of course it is easy to understand how they can persuade their poor dupes that (as they the priests, represent God on earth) any breach of their vows is

centuries past, and who had the as-

surance to call themselves the True

their "rules" of life, and the "vows"

v succeeded in exacting from weak

Now all the crime this young man had committed was that after being immured for nineteen years in a monastery he met a man of the world who inspired him with the desire to see life, and he ran away-went to the desert where he met this English girl, and showed every wish and capacity to become a model husband and father.

In his confession he speaks of the torture he has been enduring, the "knowledge of the unpardonable naof his act. "It can never be wiped out. It is black on my judgment book forever'

I have insulted him. I have tried to forget God, to deny him, to put hu- Spiritualism is the coming religion of man love higher than love for him." The blind, priest-ridden bigotry of the wife's mind is shown by the author's remarks where she is made to feel that in marrying a man stained with this unpardonable sin, her personality had been outraged: "She saw it, like a cloth that had been white and that now was stained with indelible filth." Anger came upon her, a bitter fury she was

surely hating-God. It was a frightful sensation." In her husband's confession of his "crime," he is made to say, "Always b have known that I was sinning against God, against you, against my-

self and my eternal vows." Eternal vows, indeed! Just as if a merciful God could hold any human being to "vows" sweated out of him (so to speak) by crafty priests - taking advantage of a youth's entire ignorance of what he was doing, of the world he was giving up.

The truth is we are sent into this world to learn each his lesson, and this cannot be accomplished, the soul cannot really grow, except by familiar association with our fellow creatures. We have to help others and love our neighbor as ourselves, to

Having heard so much in praise ther to perpetuate the race, to increase and multiply; to raise a fam-ily of noble sons and daughters who will be a credit to us when we are gone. This kind of healthy, vigorous, manly and womanly existence is ten times more acceptable to God (no Roman Catholic, I don't know, but matter what priests may teach to the the whole moral of the book is to contrary) than the prison-like life of show that disobedience to a religious a monk or a nun who shut themselves only of saving their own souls.

I except those who do useful work: teach school, nurse the sick, etc., but even they, when they go about dressed in gloomy black, with pale drawn features, seeing nothing but woe and God's wrath, are objects of pity, and miss half the joy of life.

The whole teaching of the book is false; the hero committed no crime against God or man, and the fact that he and his wife could work hemselves up into believing he had committed an unpardonable sin, simply shows the distorted views of life and truth and God's will toward us that crafty priests can instill into the minds of good Catholics if they can only have the training of them from childhood up.

There never was a truer saying than this: "The nearer we are to Nature, the nearer we are to God," and this man and woman are described as passionate lovers of Nature and pure and stainless in their past and yet the man is branded as a criminal of the deepest dye because he refused to live the unnatural (therefore ungodly) life of a hermit when the God in him was calling out for a higher life and he found it

The last words in the book tell is that this misguided wife rejoices that she has brought her erring hus band back to the fold, and we are "she sees a wanderer who at ast has reached his home."

Certainly this poor, misguided creature has a singular idea of what

constitutes "home. Anyone who has the least glimmering of God's truth must know that the most holy place on earth is a home of love, and that implies the loving association of husband and wife, and the loving guidance and care of both father and mother (and not by one only) of these children during infancy, childhood and youth and the greatest sin against God is to neglect this duty, and yet, here we see H. W. Hickens leaving his hero, the husband of a good woman (whom he truly loves and who loves him dearly) to lead a lonely, unhappy life, depriving his only child of fatherly care and immuring himself in monastery "to save his, own isoul whilst he is really an ignorant coward hypnotized by priests (and shel too) into committing a crime, against his

wife and a crime against his child. Verily, the distorted way some peo ple look at truth is a mystery past finding out.

The fallacy of the whole lesson taught by the book lies in the blasphemous assumption that because a youth is hypnotized by the ceremonials of the Catholic church into the belief that a vow of lifelong celibacy, silence and self-imprisonment in a monastery, made to a priest, is a vow made to God! In other words, the priest is God! and to change his mind Church of God on Earth, and to place about it and wish to be released of his vow is an unpardonable crime. act. God has nothing and ignorant young people, on a par to do with it; it is priestcraft pure and simple; and it was really the voice of God urging him to live in the world and learn his lesson in life

like other men.
FRED A. BINNEY. San Diego, Cal.

Spiritualism and Religion.

To the Editor: -In The Progressive Thinker, August 31, I noticed an article entitled "Why Do Christians Reject Spiritualism?" In that article the writer says, "Spiritualism is the coming religion of the world." I

would like to ask why he makes such

a statement with so little to back it

What is Spiritualism? I would answer by saying it has been scientifically demonstrated that

when a person goes through the change called death, such person can, under favorable conditions, communicate with mortals in this, life. Is there any more religion about it than there is when a person telephones from New York to some one in Boston? What is religion?

"It is a certain system of faith, and the worship of God," or "human effort to obtain Divine favor."

Religion has no more to do with Spiritualism than it has with the telephone or the telegraph. It is just "I believe in God, I love God, and as sensible to say the telephone is the coming religion as it is to say the world. Spiritualism is a science, and whatever there is about it that is not in accordance with science is delusion or a fraud. Religion has no scientific basis: it is merely a be-

> I have been a Spiritualist during the past fifty years. Inaccept it as a scientific fact, not as-a belief or a religion. Persons who dall Safritualism a religion have not been emandpated from old superstitions tof the

on her knees hating him, hating-yes. Many Spiritualists say! "Spiritualsm is my religion." It would be just as sensible to say the steamboat is my religion, or any other scientific invention. Therefore when we hear Spiritualist say Spiritualismo is the coming religion of the world, we may conclude that such person has not dvanced very far from the superstitions of past ages. EDWARD PAGE, BM. D.

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FRUITS OF CHRISTIANITY.

As Exemplified by Absolute Facts-A Condition of Things that Indicate a Dark Future Unless Remedied-A Problem for Spiritualists.

Once speaking of the "fortes" of great men, Artemus Ward suggested that George Washington's forte was in not having any of the modern statesmen resemble him to any remarkable extent. The same might be said of Jesus and his professed followers. He said a tree should be judged by its fruit and not by its professions.

This is a Christian country, but Judge Brewer, of the United States Supreme Court, went further and officially decided that our government was technically a Christian government; for surely the church controls it as it does our educational system, and our social system as well.

The church is in the saddle-monarch of all it surveys; and what are its fruits? Saying nothing of ex-convicts and those not found out or not convicted, here is the number of adults (not juyeniles) actually in prison at the times the United States census has been taken, and the ratio of same to population:

1850.: 6,737..1 to 3,442 1860.:19,086..1 " 1,647 1870.:32,901..1 " 1,171 1880..58,609..1 " 855 1880..58,609..1 1890..82,329..1 " 760

For some mysterious reason the prison statistics of 1900 have never been given out, but an alleged "special census" of prison population was taken June 30, 1904, and reported at 81,772, as quoted in this paper for September 14. It is evident that the 1900 census returns of our Christian prison population was above 100,000, and the church being in supreme authority ordered the officials to either reduce it or entirely suppress it and accept a fake census gotten up to conceal the rapidly increasing crime ratio of our "Christian Civilization."

The "special" report quotes the prison population of 1890 at 66,803, but any person who will take the trouble to refer to the census report itself will see that it is 82,329. With the juvenile derelicts (14,846) added the total in "durance vile" was 97,-Paupers, 73,043; insane, 58,-866; inmates of all other asylums and elemosynaries, public and class, 111,910.

The above census reports show that in the short space of forty years our prison ratio increased 500 percent, reminding us of the oft expression: "going to hell across lots." Such rapid moral degeneracy as that is simply appalling. As the crime ratio of "pagan" races is not one-twentieth of what it is in Christian countries. shows that the pagan religions bear fruit twenty times better than that borne by the Christian religion.

One important function of good government is to keep watch over the world, and if it sees anything any-where—grain, fruit, breed, machine, method, weapon or system-that produces better results than our own, to get it, adopt it and avail ourselves of it. No difference what, we want the

Many of our great writers, scientists and men of learning have studied Buddhism and pronounce it superior to Christianity, and if they are right, why, as sensible people, should we not invite its transplantation in our soil and encourage its growth and development? S. R. SHEPHERD. Leavenworth, Kan.

Forest Home Camp, Mich. The yigth annual session of Forest Home Camp proved to be very successful. Camp opened August 4 and closed August 25. Our speakers were of the best, and highly appreciated. Mrs. Nellie Baade, of Detroit, Mich. was with us the first two Sundays. She came to us a stranger, but we soon learned to love her. Her lectures and messages were fine. She

also gave a baptismal service which was very beautifully rendered. Cora Fuller Williams, of Vicksburg, Mich., musician and elocutionist, was with us through the entire season, and was the life of the camp, was ever ready to respond with song or recitation.

Mrs. D. A. Morrill, of Grand Rapids, Mich., was with us the last two Sundays. She spoke to large audiences, which were all attention to her masterful discourse. She is also a fine message bearer. We will not forget Mr. Morrill, who has been a great help to our camp in various ways.

We had our meeting and entertainments during the week, which were very beneficial and enjoyable. I would like to say to anyone wish-

ing to spend the summer in the North, come to Forest Home Camp, at Snowflake, located on the shore of intermediate Lake, and on the P. M. R. R. Trains stop at grounds. Nature has done all in its power to make this an ideal spot for rest and recreation. It is 40 miles south of Petosker, the great summer resort. The following officers of the Camp

Association were elected for the ensuing year: President, Frank Lesher, Manceona, Mich.; vice-president. W. J.

Nixon, Bellaire, Mich.; secretary, Millie Mitchell, Mancelona, Mich.; treasurer, Sadie Johnson, Central Lake, Mich. MILLIE MITCHELL, Sec'y.

Mancelona, Mich.

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 paychic suggestions, supported by startling experiences, all

old 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 plece of the invitation general, so everybody work all through;" and also with the is invited. We ask you all to come. udgment 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.

"The Truthseeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

A DARK PICTURE. /

The People Must Advance in Honesty or Go Back to Barbarism. If some unseen power would guide

my pen, And inspire my thoughts to write to men, Of science, art and nature, I would

stay in a den, To give them facts of now and then. Nature is sublime, awful and mysterious, but it takes the arts and

cience of men to make it useful, eficial and more beautiful to mankind and the animal kingdom. In a state of nature, the human race are on a level with the brute creation, but have the talents within

their natures, for education to a high degree in worldly affairs, morally, physically, mentally and spiritu-Human growth and development through the evolutionary process, has been slow and tedious during the past

ages, on account of ignorance, prejudice, bigotry and superstition in the natures of mankind. Nations often rise to a state

greatness, and then decay and pass away through human depravity, Is it not strange that the advanced state of civilization, the so-called en-

lightened teachers, ministers and educators of christendom will continue to teach and promulgate that old myth about the fall of man, the temptation of Mother Eve and Father Adam, and in the partaking of that forbidden fruit in the Garden of Eden, causing all the woes and calamities of the human race? It is so preposter ous, that advanced thought wonders that intelligent beings will continue to teach the old fable as a truth.

The intelligence of the twentieth century will not be able to overcome the errors of the awful teachings and doctrines of past centuries.

Blind faith and priestly teaching,

n our day and generation, are yet in vogue all over the civilized part of the world.

Yet, it is taught that man and beast and all animal life of a physical nature, must suffer and die, because of original sin. Why-should all the living creatures and kingdoms of creation have to suffer and die for the disobedience of one woman and one man? That is a mystery that is unexplainable by the priest. Freethinkers and Spiritualists do not be lieve there is a God of wrath and vengeance to punish mankind for their

imperfections. They see the nature, the power that creates and destroys; that builds up the mountains upon the earth's surface, and tears them down; that produces the animal, vegetable and mineral kingdoms of earth, and every living thing in the water, or above them, around or below.

Humanity beholds many beautiful

things upon our planet, and above it in the skies, and Spiritualists rejoice in immortality of man. They comprehend the principle, that man eternal spirit, clothed for its earthly career, with a fleshly body, that must while man as a spirit must live on for advancement and unfoldment until he reaches the higher spheres. Through progression, Mor-ality, right living and doing, man reaches that blessed state of love, eace, harmony and happiness which

is eternal. On the mundane sphere we pass through sorrows, trials, troubles and great disappointments, but they are only experiences preparing mortals here for immortality over there.

At the time of transition we shall all be changed and assume spiritual forms, in order that we may progress more spiritually into the kingdoms of spiritual life and thought.

Spiritualists alone get evidence and knowledge of hereafter.
What the world needs in these degenerate dayys, is not so much re-

ligion among people, but to have the principles of honesty, morality, cooperation, good cheer, love and kindness instilled into the minds and thoughts of humanity everywhere. What the masses should have at all times, are teachers and leaders of pure moral characters, and a high degree of genuine spirituality. Ever since the civil war in our country the worship of mammon has been the

theme among the wealthy classes, and a few brainy men have monopolized the commerce of the world. Graft and dishonesty have been on the increase until the nation is overwhelmed with human depravity and intemperance.

Think of the awful statistics of the great city of Chicago, in the 1906. It has been estimated that nearly one hundred and fifteen million dol lars were invested and used for in toxicating liquors, and twenty millons for houses of prostitution. Perhans Chicago is no worse than other great cities of the nations.

The people of the world must be advancing honestly or they may go back to barbarism. W. S. FRANKLIN.

Bedford, Iowa. Ashtabula Temple, Ohio. The First Spiritual Temple of Ash-

tabula will be dedicated October and 6. The main service will be held Sunday, October 6. A very attractive program is nov arranged. It includes many of our

most talepted speakers. The musical part of the program will be a special feature. The ceremonies will be mod-est, not of an elaborate order, but we have spared neither time nor pains to make our program as it should bo: simple, sweet, and thor oughly spiritual.

A general invitation is extended to all the readers of The Progressive Thinker and all friends of our beautiful truth to come and enjoy a spir itual feast on this occasion. The Willing Workers, the Ladies'

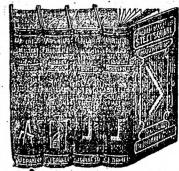
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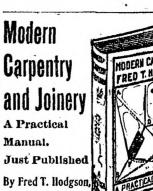
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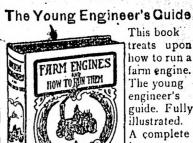
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Evolution of a Sacred Imbol.

The origin of the halo-or nimbus around the head of saints and martyrs, and of Jesus-now common on paintings and statuary, designed to represent them as holy, is interesting is a matter of ecclesiastical history. It is supposed to represent the crown of glory that awaits the favored immortal, a sort of label equivalent to the schoolboy's "This is a hoss" which he inscribes under his rudely painted cquine, fearful the onlooker may be deceived, and call it a donkey.

In the earliest paintings of the artist Giotto, it is said, these halos were simply opaque discs, something like mortar-board hats, not at all like the halos with which the holy figures are now crowned in works of art.. This started Giotto on the road of research. He found the halo had its origin in certain small circular universal spirit "infinite Intellicoverings used in the eleventh and twelfth centuries to protect the figures of saints, always plentifully distributed around the churches. It was found that the drippings from the roofs of buildings stained and discolored the statues. To protect them it became the custom to place these wooden sheds or umbrellas over

When Giotto began painting, he was an ignorant country boy. evidently supposed these little sheds were parts of the figures, and always painted them in his portraits of the saints. As he advanced in art he began to idealize things and these little solid coverings became circles in his pictures, and circles, otherwise halos, as they have been, badges of sanctity ever since.

Thus this sacred symbol was born, like the picture of Jesus, of which we gave a history several years ago. With many thousands of new readers it should be repeated.

An Unintentional Deception

The editor of the Aurora Argus has a copy of the Ulster county (N. Y.) Gazette, published January 4, 1800, which contains the death notice of George Washington and the comments from other papers.-Ex.

About 1850 an Eastern journalist duplicated with old-style type the Ulster County Gazette. A couple of generations have come, and are mostly gone, since then, and he who chances to fall in with a copy of the imitated sheet imagines himself the possessor of the real thing.

The writer of this was complimented by the printer with a copy when published, and the factitious sheet was noticed at the time in his journal. A multitude of sheets were printed and placed on the market, and each copy preserved is held by its owner as a relic of the past, but it is only a copy of such relic.

A Priestly Murderer.

Ludwig Szczygiel, formerly a Roman Catholic priest in Chicago, was lately convicted of two murders in Pittsburg.

These priestly murders are scarcely noticed by the secular press. If such crimes were committed by a Spiritualist it would be heralded world-wide as proving the demoralizing influence of the new philosophy.

All About the Gods.

"The name God," said the late John Fiske, librarian and assistant professor of philosophy in Harvard University, in a note on page 105 of his Myths and Myth-Makers, "is derived from Guodan, the original form of Odin, the supreme deity of our pagan forefathers." He tells his readers in the same connection: "The French Dieu is descended from the

pagan Romans." Some late writers, wholly ignorant of the classics and its history, have ignorantly claimed the word God is but an ellipsis of the word good. Such is not the case. The word God is of pagan origin, and was the title of Odin; the supreme deity of the Scandinavians, "the god who gives victory," identical with Woden, of the German tribes, from whence our name Wednesday, or Woden'sday. And Deus is the Roman form of the Gre-

cian Zeus, better known as Jupiter. Thus Zeus, Jupiter, or Jove, was the supreme god of nearly all the barbarian nations bordering on the Mediterranean. He was governor of heaven and earth, the father of gods and of men, the lord of the elements, and the dispenser of every blessing to man. He was also known as the Thunderer, using the lightning as one of his weapons. He was represented as a majestic man, with a venerable beard, seated on a throne, holding a thunderbolt in his right hand and a scepter in his left. He was the personification of the Christian's God of a century ago, just the character Catholics enshrined and Protestants copied. He had numerous sons, born

known as demi-gods, or half-gods. The Greek Zeus in process of time appears as Theos, still meaning God. During the fifth century of our era, when a severe intellectual contest was raging between that wing of the Grecian philosophers who were unwilling to recognize the pagan deities as the true God, and they who clung to the old order of thought, the latter invented and applied the term Atheist to their more advanced opponents. It was a compound word, from a-without, and Theos-God.

of mortal maidens. These were

Thus a term originated which opposing sects have been hurling at each other ever since Roman Catholics adopted it and applied it to Luther and his associates. The Protestants in turn threw it back to Catholics. And now, surprising as it may seem, a writer in The Progressive Thinker of September 21, professing to be a Spiritualist, hurls it at a large wing of the same faith, who reject the narrow concept of God as taught in the Bible, and have enlarged their deas of such a character, so as to comport with the present knowledge of the great universe, of which all concede he is the energizing spirit, by whatever name designated.

The National Spiritual Convention few years ago saw fit to call this gence." The Progressive Thinker would prefer the title Soul of Nature. or Spirit of the Universe, believing either more expressive than the one adopted: but the other gets us away from the old pagan gods which Christians adopted and then falsely claimed to be worshiping the one now known as the barbarous Jew god, which they they have endeavored to dignify by capitalizing him.

The Jews-if there were such a people independent of the Phoenicians, of which there is reason for doubt-borrowed their idea of an avatar, or Messiah, from the Persians; but no such personage figures in the pseudo-Jewish history; but Greece and Rome were over-stocked with sons of gods, having enough to satisfy the ambition of any nation or sect. When Catholicism usurped the Roman religion and government, and paganism was reconstructed and adapted to their somewhat advanced thought, then the gods, both major and minor, of Greece and Rome were canonized, and are now found with Latinized names in the long list of beatified saints. These were the gods the most learned of the pagans repudiated in the fifth century, and for which they were contumeliously called Atheists.

Spiritualists should be very ecoomical in the use of this reproachful term, for none-of us, however discordant our views on lesser subjects, deny that Universal Energy, by whatever name designated, pervades all matter. Alexander Pope, the poet, well expressed the enlarged thought in his Essay on Man:

"All are but parts of one stupendous Whose body Nature is, and God the

Soul; That, changed through all, and yet Great in the earth, as in the ethereal

frame; Warms in the sun, refreshes in the breeze. Glows in the stars, and blossoms in

Lives through all life, extends through all extent, Spreads undivided, operates unspent; Breathes in our soul, informs our

mortal part, As full, as perfect, in a hair as heart: As full, as perfect, in vile man who As the rapt scraph that adores and

To him no high, no low, no great, no small: fills, he bounds, connects, and equals all."

No Christian, however much inclined to deal in terms of opprobrium, dares classify the great poet with atheists; and it is hoped no intelligent Spiritualist will dishonor himself by doing so.

The "Old-School Atheists" were, and are, in full accord with Pope's idea of a god. They have no sympathy with a 7-by-9 god, such as is described in Genesis, halloing "Where art thou, Adam?" setting up a tailor shop in Eden, taking measures to prevent the creatures of his creation from scaling heaven, and driving him from his throne; his wrestling match with Jacob, breaking his thigh, and doing a thousand other things beneath the dignity of a well-informed human.

And as to a "grudge against Jesus," the critic writes like a superannuated preacher, who has adopted the phenomena of Spiritualism, and brought along with him the obnoxious teachings the biographers of Jesus have ascribed to him. He and those sympathizing with that critic will do well to send 15 cents to this office and procure a 48-page pamphlet entitled The Teachings of Jesus Not Adapted to Modern Civilization.". Before concluding the reading, if critically inclined, it will be discovered the Jesus character is not what churchmen have represented, if "inerrant" Scriptures are trustworthy.

Trying to Change the Meaning of Words.

Language is used to express ideas, and many words of immemorial usage have acquired meanings difficult to change. Anger is one of these. How is it possible to mistake what

is meant when this word is used? It is synonymous with the Anglo-Saxon "mad," defined, "Excited with wrath; enraged; furious with anger; The good prophet, Godinspired, declared (Ecclesiastes 7:9) 'Anger resteth in the bosom of fools." Certain it is, an angry person is very liable to act the fool when under its influence, and all thoughtful people use great care to not give way to it.

Mark 3: tells of a man with a withered hand who approached Jesus on a Sabbath day and desired to be healed. But Jesus was watched to sec_if_he would disregard the rigid Sabbath laws. Then says the report (verse 5): "When he had looked round about on them with anger" he performed the cure. Man, God, myth or Jesus, ought to have kept his temper, and we protest against his giving way to passion on such an occasion. It is an example none of us should imitate.

But the preachers will meet us with the declaration: "Anger does not mean what is generally understood by the term when used by Jesus." Had he, a God, so poor command of anguage he could not find a word which would express his meaning, so he had to leave it to the clergy to revise that meaning, or patch it up to suit their need? On nearly every page of the gospels, wherever the language of Jesus is quoted, the good cleric wants to reconstruct the language of their God, so he will not appear in an offensive light. Hate is one of those words they are ashamed of, and have reason to be.

Japanese Rationalism.

The Ecclesiastical Review, published in Philadelphia, quotes Claudius Terrand, a Catholic missionary in Japan. as saying public opinion there is adverse to Catholic thought, and then:

"Protestant propaganda has, without wishing or even suspecting it been the occasion, more than any other agency, of throwing this country into the fatal current of atheistic rationalism, which predominates everywhere among the educated. * Our influence has not been felt among the Japanese upper classes—that is to say, among the officers and functionaries, judges and advocates, professors and students."

The alleged conversions to Christianity in Japan, if any are made are of the lower and uneducated classes, and mostly of persons in some way connected with the missions. Such converts fall from grace when they cease to be employed: such is the report from all quarters.

The Beginning of a Funeral Trust.

Down there in Coffeyville, Kan., the clergy have formed a combination and fixed the price for preaching funeral sermons. The union rates, however, only apply to members of the churches. Those not in the "ring" must pay a higher rate. The idea of a fixed price for funeral services will prove contagious, and may even become universal. All the great trusts, like Christianity itself, had an humble beginning.

Of late the clergy have opposed funerals on Sunday. Probably their motive is to increase their incomes by making another day than Sunday productive. Well, doubtless they need it.

The Pith of a Long Chapter. The strongest man on earth is he

who stands most alone.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed. Abolt.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.-Froude.

In the Realm of Science.

Scientist Says We Have All Lived Before and It haunts the field of Chickamauga-Weird sto-Will Live on Earth Again.

all have lived on earth before and are all going to live on earth again.

Prof: McTaggart thinks there is a much? better chance of proving immortality with the addition of pre-existence than without it. There are two ways in which a proof of immortality may be attempted. The first he calls the directly metaphysical way. We may attempt to show that the nature of man is such that he cannot cease to exist while the universe continues to exist; or that his

or pursue some similar line of thought. In this case it seems to him that immortality almost necessarily would stand or fall with the theory of preexistence. He does not see how existence in future time can be shown to be necessary in the case of any being whose existence in past time is admitted not to be necessary. the universe got on without me a hundred years ago, what reason could be given for denying that it might get on without me a hundred years hence?"

"if my nature is compatible with its temporal manifestation having begun at some point of time, could we find any reason for supposing it to be inconsistent with that nature that its temporal manifestation should cease at some point in time?" His conclusion, then, is that any demonstration of immortality is likely to show that each of us exists through all time past, as well as future, whether time be held to be finte or infinite.

Improvement Goes on After Death There are some considerations which the Cambridge professor finds strongly to suggest that we existed before the formation of our present bodies. In the first place, even the best men are not, when they die, in such a condition of intellectual and moral perfection as would fit them to enter heaven immediately, if heaven is to be taken as a state of perfection which renders all further mprovement unnecessary and impos-This fact is generally recognized, and bne of two alternatives commonly is adopted to meet it. The first is that some tremendous improve ment out of proportion to that which can be observed in life is effected in the moment of death, at any rate in the case of those who die under certain conditions. For this view Prof.

McTaggart knows no argument. The other more probable view is that the process of gradual improve ment can go on in each of us after the death of our present bodies. If we adopt this view, he finds it only reasonable to take one more step, and to hold that this life will be followed by other lives like it, each separated from its predecessor and its successor by death and rebirth. For otherwise we should be limited to the hypothe sis that a process begun in a single short earthly life then should be continued in one indefinitely long life not divided by death and birth at reason such a sudden change from the order of our present experience seems unjustifiable.

Single Lifetime Always Incomplete. Our lives, too, the professor finds to be not only incomplete in their results, but fragmentary in their nature. All continually find that a process is cut short by death; that one life holds a fault without retribution, a preparation without an achieveent, while in other cases, where the life has lasted longer, the process is complete between birth and death. The more probable conclusion is that the process which is worked out in an earthly life in the one case will be worked out in an earthly life in the other case also, even though death has intervened.

Such problems as these never have been put with more force than by Browning. Both in "Rabbi Ben Ezra" and in "Evelyn Hope" adopts, at any rate for dramatic nurposes, the hypothesis of a number of earthly lives. If a number of earthly lives once is granted it would be gratuitous to suppose that this was the first of the long chain, and since even the lowest man is high above many flying beings, there would be strong reason for believing that it was in previous lives that he had gained this relative superiority.

Again, as a man grows up, certain tendencies and qualities make themselves manifest in him. They cannot be due entirely to his environment, for they often are different in people whose environment has been similar. We call these the man's natural character and assume that he came into existence with it. Now, when we look at the natural character of men, we find that they have a great resemblance to those differentiations which can be produced in the course of a single life. One man seems to start with the impotence to resist some particular temptation which exactly resembles the impotence which has been produced in another man by continued yielding to the same temptation.

Benefit, by Experience of Previous Lives.

One man again through life has calm and serene virtue which another man gains only by years of strenuous effort.20 Others again have instinctive powersolof fadging nice and difficult questions of quality, in pictures, for example; or precious stones, which place them soon after they have turned their attention to the subject in a position to which less fortunate men car attain, if at all, only by the experience of years.

A stal more striking instance is found in personal relations. Two people who have seen but little of each other often are drawn together by a force equal to that which could be generated only by years of mutual trust and mutual assistance. The significance of this fact Prof. McTaggart thinks has been much underrated. As a rule, the only case of it which is considered is the case iculed. Chesterheld.

Prof. J. Ellis McTaggart, of Cam-bridge University, England, says we ple of different sexes, and the inexple of different sexes, and the inexplicability then hastily is adjudged to be due to the irrationality of sexual

Here, then, are characteristic ties which are born with us, which are not acquired in our present lives and which are strikingly like characteristics which in other cases we know to be due to the condensed results of experience. Is it not probable that he innate characteristics also are due to the condensed results of experience, in this case, of experience in an earnature is eternal, and that an eternal lier life? Thus queries Ellis McTagnature cannot have an end in time; gart

Without memory of our present life, however, it may be said our future life would not be ours. might as well be mortal, it is maintained, as be immortal without a memory beyond the present life. To this the professor answers that memory chiefly is of value in our lives in three ways. In the first place it makes us wiser. The results which

we have seen and conclusions at which we have arrived are preserved in memory, and add to our present In the second place it makes us

morally better. The memory of a temptation, whether it has been resisted or not, under various circumstances, may help us in resisting present temptation. In the third place, it-may tell us that people with we are thrown and now are related are the people whom we have loved in the past. And this may enter as an element in our present love for

Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom depends primarily on a mind competent to deal with facts and to form judgments. The acquisition of knowledge and experience may strengthen the And a man who dies after acquiring knowledge-and all men acquire some-might enter into his new life deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained by virtue of that knowledge. And if so, he will be wiser in the second life because of what has happened in the Progress, therefore, has not perished with memory.

Virtue Acquired in Moral Contests. So, again, with virtue. And there the point perhaps is clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character, and that if this is done, the memory could be diswithout loss. We cannot doubt that a character may remain determined by an event which has been forgotten. "I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left its imprint upon my character."

And so if a man carries over into his next life the disposition and tendencies which he has gained by the moral contests of this life, the value of those contests has not been deall. And to suppose without any stroyed by the death which has destroyed the memory of them.

So with love. What is uniquely valuable, the professor argues, is the relation to each particular person, and not the particular acts and feelings in which that feeling is expressed. Much has been forgotten in any friendship, but the friendship is sweet and true and enduring by reason of the accumulated results of these forgotten episodes. So our relations with the people that we meet in this earth life are sweet and friendly in proportion to the character of our past relations with the same people.

PROF. W. M. LOCKWOOD.

This eminent scientist lectured last Sunday at Conneaut, Ohio. His scientific lectures along spiritual lines have never been equaled in this country or Europe. His residence and permanent address is at No. 723 Prospect Ave., Buffalo, N. Y.

IMPORTANT NOTICE.

Dr. Geo. B. Warne writes: much emphasis cannot be laid upon the fact that anyone who pays full fare one way going to the Washington Convention of the N. S. A. will have to pay exactly the same rate on the homeward trip. There is no certificate plan of one and one-third rate for the round trip granted this year. President Barrett's request for the latter favor is refused in these words:

"In view of the unsettled rate conlitions throughout the country we deem it inexpedient to grant any concession from current fares."

Practically a one and one-third rate may be had, or \$22.25, on a Jamestown Exposition ticket from Chicago, and one need not stop more than one hour to have it validated and then go on to Washington. Those who do not want to stop for the Exposition can have tickets duly signed at Newport News or Old Point Comfort, and then take steamers up the Potomac River for the Convention. Quite a number from the West will go over the 'Big Four' and Chesapeake and Ohio routes."

A ruffled mind makes a restless pilow.---Anon. I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate. He who is afraid of asking in shamed of learning.—From the Dan-

Drinking water neither makes man sick nor in debt nor his wife a widow.—John Neal. Honest error is to be pitied, not rid-

An Interesting Phantom.

ry of Ghostly Experiences by men camped on the old field at the time of the war with Spain -Was the apparition that of a Union Soldier who in the '60s was shot for sleeping at his

laughed at me, and I have not told it since. It happened eight years ago, peered forth through the gloom. I during the early part of the Spanish-American war, when my regiment was camped at Chickamauga, on part of the field occupied by "Fighting Joe"

It was a secluded spot, more wooded than open, dotted here and there with monuments indicative of the heroism and heavy losses of the regiment that participated in the battle. We went into camp there on Tuesday, May 17, 1898, as I remember, and remained there thirteen days, until ordered to Port Tampa.

I was a sergeant in my company, and the second day there was selected as sergeant of the guard. We mounted guard in the afternoon, and after the pretty ceremony was gone through with and the old guard had been saluted by the new, we quickstepped to the shrill music of the solitary fife and drum to the guardhouse for twenty-four hours' sentry

The guard line extended around the regiment, through the woodland and over near Reed's run, a small creek where it is said the water ran blood red from a sanguinary skirmish between a body of union and confederate forces just preceding the big

day, but at night was rendered a hundred times more so by the dismal croaking of bass-voiced frogs or the melancholy night cry of birds. The waters of the run seemed to

It was a lonely place during the

leave a strange, sad sound as they rushed along over the stones or lapped unceasingly against the reedgrown banks. -

drizzling rain began to fall. The guards of the first and third reliefs. who were off post, lay sprawled out in the guardhouse, sleeping in the strange positions affected by men in overcrowded quarters, when out of the gloom and rain came the cry of sentry on post: "Corporal of the guard No. 7!"

About 2 o'clock in the morning a

The call came around to the guardhouse by the endless chain of communication of each guard until it reached home. The cry had hardly been received when when it came again, this time more impatient.

I looked around for the corporal of that relief, but remembered that I had let him go to his quarters for his poncho (rubber blanket) . The other two corporals were asleep someing to awaken one of them, but on second consideration decided to go

Wrapped up in my poncho, with my campaign hat drawn far down over my eyes, and with lantern in one hand and rifle held under my rubber

blanket in the other, I started out. No. 7 post was in the woods, near the creek. It was the lonellest sort of a place for night soldiering, which was not enhanced by such a night. was halted by each sentry in succession, gave the countersign and passed on toward the man who had sent in the call.

I came upon him in the woods. He halted me sharply with who-is there? Halt! Halt!" I have heard the challenge many times, but never heard it given with more earnestness of command. His "Halt! Halt!" tacked onto the end of the regulation "Halt, who is there?" indicated that he was very sincere in his

I stopped short in obedience to his challenge. 'Sergeant of the guard,' l answered. He kept me there, with his gun at his shoulder.

"Well, why don't you advance me?" I said sharply. I had to speak to him the second time before he slowly took his rifle down and let me advance. He was very much agitated, and so nervous that he could hardly talk. -

His eyes had a hunted look. hands twitched from fear.

"He keeps going through my line," gasped. "I've halted him, but he he gasped. won't stop. I thought he was one of the sentries of the other regiments. called out to him what outfit he was in, but he never answered. He came nearer. I could see his big U. S. on his belt plate, but his uniform was so old that I could not tell him. He carried his musket at a right shoulder, but not like we carry lt. It was a musket, not a rifle. He was dressed like these old photographs of soldiers you see in the famil albums. He came to my post. I challenged him, but he came on.

challenged again, and the third time said I would shoot. I put the rifle up to my shoulder, although I knew contained no ball, looked over the sights, but the man was gone. I am not a coward, sergeant, but I'm afraid to stay on this post without ball car tridges.'

The man was badly startled. knew him well, and after posting relief for him, took him to the guard house, where he told me that he had been sitting on a log in the wood thinking of his mother and his sweetheart away off in Pennsylvania. He became drowsy, a sense of sleepiness came over him, he closed his eyes a moment and slept.

It was only a second, but a sentry on duty, with the lives of thousands or one hundred thousand men depending on his watchfulness, such second of slumber spells D-e-a-t-h! Next to the traitor, it is the most ignominious offense of which a sol-dier can be convicted. He awoke a moment later, but the sense of sleep was so overpowering that he closed his eyes once more.

"I could not have been asleep more than a few seconds," he said, "when I felt a cold draft strike me full in society as themselves.—Roman.

I told one man this story, and he the face. I jumped up, fully awake. looked again. There in the woods I saw a sentry asleep. . He shifted his musket from an order to a right shoulder with a dextrous twist famil-Hooker after the terrific "Battle of iar to experienced goldiers and started to walk post. He came toward me, and you know the rest.'

> At 3 o'clock the third relief went on duty. Wet and tired, the second relief was just getting asleep on the hard ground of the guard tent when a faint cry came in;

> "Corporal of the guard, No. 7!" It increased in volume as it came nearer, being repeated by each sentry. When the corporal came back

asked him what it was. "No. 7, out in the woods there," he replied, "says a soldier crossed his post without stopping at his challenge, and he wanted to know what, to do if he came back."

Curious. I went out to see for myself. Under my questioning No. 7 acknowledged that he had sat down on the log, had closed his eyes for a second, but had not slept, when a cold chill had struck him. On jumping up he saw a strange-looking soldier come walking toward him.
- He called him to halt, but the

stranger walked on. He ran to the edge of the woods after him, but when he reached there the man had disappeared.

I sat down on the log and wondered. The sentry had walked to the upper part of his post. He passed and repassed, but, finding me not communicative, did not speak. curious. I wanted to think the thing out. Gradually the trees in front of me changed into a solid black walk. A sense of sleep crept slowly over me I was about to close my eyes when cold draught struck me in the face.

jumped up, startled. I grasped my gun instinctively and ran forward, hardly knowing what I was doing. My eyes took in the gloom slowly, but when I could see saw plainly. It was the soldier. He came marching on with slow, steady tread, like an old picture of 61, with low, old-fashioned infantry leggins, a short four-buttoned blouse, an old-time leather cartridge box and funny visored cap, with slanting cardboard disk falling rakishly over the

peak He passed within fifty feet of me, and as he did he turned his head and gave me a look of such sadness that the thrill of it went to my toes. 'r I followed it with my eyes and called it to halt, but when I looked nothing was there. I even ran forward over o the fringe of trees near the creek, with bayonet fixed, but he had gone,

On May 31 we were ordered to Tampa, and marched to Ringgold, Ga., fifteen miles distant, to entrain. During one of our short rests I met an old planter, and in responses to my questioning he told me that a sentry of the union army, years ago, on duty near the creek in the woods, which I fixed as the exact place covered by the post of No. 7,

was caught asleep on post, was courtmartialed and shot at sunrise. Whether it was the spirit of the soldier of '61 coming back to warn the soldier of '98 is more than I can say, but I have my private opinion of the same. I do know that no one went to sleep on duty in our regiment in the lonely stretch of woods near the melancholy murmurings of Reed's Run on post No. 7.—Southern

TO GEORGIA GLADYS COOLEY.

Written for and read to the Farewell Reception of Georgia Gladys Cooley, previous to her departure for foreign lands.

Blessed sister, in your travels you may

never need these things, But you only need to touch them to discern what each one brings soul value---worth in friendshipand the wealth that interblends

Both in mortal and immortal, 'twixt yourself and your dear friends. May your trip be one of pleasure and

of profit all along;
May your inspiration heighten as you feed the hungry throng; May you lift the souls of strangers as

you do your old-time friends;

May you safely come back to us

when your foreign journey ends. But he sure these small mementoes are true tokens of respect. And will bring you love-vibrations

in sweet soulfulness direct. We present them with-devotion and with gratitude to you For your sacrifice and honor in your labors ever true.

May they be a bit of comfort to your soul where'er you go: May they often whisper softly, kindly

words you wish to know; May they lift your inspiration to the height you would attain,-And impress you with assurance that:

your truth is not in vain. May your messages of comfort echo round and round the earth. And all peoples know your valueknow your spiritual worth:

May you long be spared to help us in dur urging truth ahead, By your sacred psychic presence 'twixt the earth and so-called dead.

DR. T. WILKINS.

Shun passion; fold the hands of thrift; sit still-and truth is near.-

The law imprinted on the hearts of all men is to love the members of was perfectly happy and delightfully comfortable. In fact, I had never

been so happy in my life before. I was entirely free from any pain. I believe I was incapable of feeling any-

thing with my limbs, but that did

not prevent me from imagining that

I felt the most delightful sensations

-as though Inwerendying in a bed

of roses and being caressed by gentle

ands." 44 yr The Rev. Hermann Stockler, a

Swiss minister, who was lost in a snowstorm on Mount St. Bernard and

rescued in a state of insensibility,

furnished his experiences to Dr.

Berndt. His statement in part was

the snow and unable to trace my path

I was greatly alarmed. I struggled

for hours to find my way to a place

of refuge, but was finally compelled

to give up the fight and fall exhausted

to struggle I was perfectly comforta-

and I was incapable of movement or

sensation, but my sight remained

keen for a long time and I watched

the great, big snowflakes with intense enjoyment. This was the most de-

lightful experience of my life. I said,

'I hope no one will come and inter-fere with me.' Finally my eyes grew

dim and I fell into a delicious, dreamy

Of a most extraordinary character

was the experience of Percy Williams,

an-English divinity student, who sus-

tained a terrible compound fracture

of the skull. During the period when

he was suffering from the injury, and

even when he was on the operating

table, his mind was filled with the

"I believed that I was in heaven,"

Dr. Berndt obtained from many of

his fellow physicians statements con-

cerning the experiences of their pa-

tients, and also to themselves when

they were at the point of death. For

instance, Professor Metchnikoff, the

celebrated scientist of the Pasteur

remarkable researches with the object

of prolonging human life, furnished

a very interesting statement of his

dents where the approach of death

evokes no painful sensations. During

the crisis of an intermittent fever.

when my temperature fell suddenly

from 110 degrees to below the nor-

mal. I experienced a sensation of ex-

traordinary feebleness-similar, no

doubt, to that which heralds the ap-

proach of death. Strange to say, this

sensation was pleasant, rather than

approach of natural death is, in many

instances, accompanied by the sweet-

est sensation which can possibly exist

Miss Bertha Kuhlmann, of Munich,

"I had been stricken with a severe

attack of pneumonia. During the

early days I suffered keenly, but as

the disease grew worse, I suffered

less and less, until at last I became

perfectly comfortable, When the

lifeless and was quite unable to move

L was dying, sent for a priest to ad-

minister extreme unction to me

When the priest came he said he

doubted if I knew anything of what

was being done, but nevertheless he

proceeded with the ceremony, accord-

everything that was being done, and

the sacrament added greatly to the

feeling of peace and comfort which l

Toward the end of last winter I

was skating upon St. Mary's Loch,

near Edinburgh. The weather had

turned suddenly warmer during the

day and the ice must have grown

thin in several places.

Darkness had fallen, but I was

thoroughly intoxicated with the joy

of exercise and thought neither of

time nor of my surroundings. I

skated to an out-of-the-way part of

the lake, far away from the place where most of the crowd were amus-

ing themselves. I was going with

tremendous speed. I skirted near some bushes at the edge of the lake,

when suddenly I heard a sharp crack

and then my feet began to sink under

soft spot, and I threw out my arms to save myself by catching hold of

the surrounding ice. But the hole

was large and I was going hard and

fast. I went straight down through

the freezing water, and when I came

up I was under the ice, yards away from the place where I went in.

I tried to swim around and swim

toward the hole, but I missed my

way and I had no strength to try

again, hampered as I was by heavy

clothing and chilled by the freezing

My extremities were chilled into

insensibility. I gave up the struggle

to hold my breath and the water

flowed into my stomach and lungs.

From the moment I ceased to

struggle for life I ceased to feel any

I knew that I was dying and I

was astonished to find how pleasant

t was.
I had no longer any sensations of

cold or suffocation. I felt that I was

floating on a couch of exquisite soft-

ness. The most beautiful music I

had ever heard sounded in my ears.

It was soft and sweet and marvel-

ously melodious; not was being carried

gently upward and unseen angels or

spirits were discoursing sweet music

to me. I could not identify the mel-

ody as resembling any I had ever

heard. It seemed to be a combina-

tion of sound produced by the hu-man voice and n of sthe most ex-

quisitely-played stringed instruments.

eyes and filled the space about me

entirely. I could not understand whence it came. There was neither

sun nor lamp. There was something

unearthly about it, yet very soothing and delightful. It was a light that

Then a soft, white light flooded my

water.

lt was.

I knew instantly that I had hit a

crisis was reached I was apparently

"My relatives, being assured that

contributed an interesting statement

"It is probable, indeed, that the

"There are many illnesses and acci-

personal experience. He says:

most ecstatic visions.

he explained.

painful.

on the earth."

of her experience.

even a finger.

experienced.'

"From the moment that I ceased

When I found myself blinded by

as follows:

in the snow.

slumber."

the head and I knew no more.

THE DIVORCE EVIL SO-CALLED. Divorce Is the One Door Open for the Escape of Outraged Wives.

The Catholic clergy are a against divorce on any ground. Many Protestant preachers agree with their Romanist brethren, especially of the Episcopal church, Others of the more liberal denominations would permit divorce for but one causeadultery. There is a concerted move-ment of Catholics and Protestants to secure the enactment of statutes making divorce almost impossible for any cause. The preachers say breaks up happy homes and leads to race suicide." Even some religious laymen are afraid that not enough boys will be born to keep up the supply of soldiers for future wars unless omen are forced to become mothers whether they desire to be or not.

These people evidently look upon marriage from a very low standpoint. They hold that when a clergyman joins a man and woman in marriage, making the woman promise to "love honor and obey the man until death doth them separate;" the woman is irrevocably bound to love, honor and obey him, even though he was a deepdyed scoundrel, brutal, cruel monster outraging all her finer feelings, as saulting and even murdering her Though she, for good reasons, may fear, hate and abhor him, she shall still continue to bear his name and he the mother of his children begotten in drunkenness and lust. The laws of man, and the saying of a words by the clergy, are to be held as more binding that the laws of nature and of God Do these anti-divorce champions know anything about pre natal influences and the laws of he redity. Evidently not.

Do they know that God has ordained and planted it deep in the heart of the female, that there can be no true marriage without love, and no true motherhood if the mother is forced to become such? Do they know that children who are the fruits of brutality, drunkenness and lust on the part of the father, and fear, hate and abhorrence on the part of the mother, come into the world deprayed, and are mental and moral cripples with strong criminal tendencies? Some of them admit this, but their theology teaches that all children are "conceived in iniquity and born in sin" through Adam's fall, and are doomed to an endless hell unless saved through the blood atonement: hence their contention that once a wife always a wife whose duty it is to submit to unspeakable cruelty and outrage on the part af her husband, if she has been so unfortunate as to marry a man of that sort. Although bruised in body and tortured in mind, she must be the mother of the children of a brutal monster, to the end that the pation may not commit suicide and the "home" be broken up. A few years ago in an eastern state, a drunken, brutal husband

came home because his supper was not ready, he fiendishly kicked his young wife nearly to death, crippling her for life, after which assault he snatched his young baby from the cradle, held the infant on a hot stove and roasted it to death. In every city, town and county of this and other lands, may be heard almost daily, the agonizing moanings and wailings of battered, bleeding, heart-broken wives who are as afraid of their ferocious husbands as they would be of an untamed tiger. Can any anti-divorce law or any clause in a marriage ceremony make these wretched wives love the inhuman monsters whom the law and the preacher says are their hus-No; for the law of God and nature is higher than are the statutes made by men.

Divorce is the one door open for the escape of outraged wives. Take that right from them and millions of women will be crowded to deeper depths of mental and physical slavery and into hopeles degradation and de-

If the clergy succeed in repealing all divorce laws they may diminish the fear of race suicide by preventing the diminishing of the birth-rate of depraved children, but what kind of children will they be-what sort of citizens will they make? I ask, would it not be better for the nation to have fewer marriages, and fewer children, and have those unions based on love, and those children well born, than to have marriages based on force and made undissolvable by law, and children brought into the world-the product of hate, brutality and lust?

Fortunately the editors, the lawvers, the legislators and the court judges hold broader views than the clergy. They are more practical. see more clearly the needs of society They are less influenced by precedent and "scriptural authority" than the preachers. They have keener sympathies and higher ideals.

Women are slowly but surely emerging from the degrading slavery enforced upon them by the so-called Christian church the past two thousand years. When woman is emanci pated and cannot be compelled to continue as the wife of the man who beats her and whom she hates, nor be forced to be the mother of his children, but can control her own body and bear children who are the fruits of love, then will we have more happy homes; then will inchriety and prostitution, and suicide and murder be greatly diminished if not entirely

As nations advance from savagery towards civilization, divorce laws become more liberal, each century. The more civilized a people are the less brutally and tyrannically does the male biped treat the female. Many women accord credit to the church for the enlarged liberty they now enjoy compared to their privileges of a few centuries ago. The truth is that the orthodox church is entitled to little credit. the honor belongs to the liberal religious sects and other so-called heretics, and the growing intelligence of each successive age. The "infallible scriptures" command swives to submit to and obey their husbands whether such husbands are good, bad or indiffernt, and twenty centuries orthodox Christian husbands have regarded their wives as menials, inferiors and slaves. Many of them considered they owned the wife as they did their horse or dog. To the non-orthodox belongs the chief credit for whatever of freedom mar-ried women enjoy to-day.

R. A. DAGUE. Tacoma, Wash

"In the World Celestial," by Dr. T. Bland. Interesting, instructive and leipful; Spiritually uplifting. Cloth

Sometimes It Is Delightful to

NEARLY EVERY LIVING BEING ING THEIR SENSATIONS ACCU-LOOKS FORWARD WITH TERROR RATELY, FROM THEIR NARRA-TO THE MOMENT OF DYING; TIVES IT APPEARS THAT WHAT VAGUELY HE IMAGINES IT TO HURTS IS THE TERROR OF DY-BE A MOMENT OF GREAT AGONY. ING. YOU MUST BE ALIVE AND

A DISTINGUISHED GERMAN COMPARATIVELY WELL TO FEEL DOCTOR, G. H. BERNDT, HAS THIS, WHEN YOU HAVE PASSED NUMBER OF AUTHENTIC STATE. WERE SUPREMELY HAPPY. DEAD AS IT IS POSSIBLE.

NEARLY ALL OF THEM TES. DELIGHTFUL VISIONS. TIFY THAT DYING WAS PLEAS-PERSONS, CAPABLE OF DESCRIB- BELOW.

GOME TO THE CONCLUSION THAT A CERTAIN POINT ON THE ROAD IT IS AN UTTER MISTAKE TO TO DEATH, PAIN CEASES. MOST SUPPOSE THAT DYING IS PAIN- OF THE PERSONS SAY THAT AT FUL. HE HAS COLLECTED AND THE VERY MOMENT WHEN THEY PUBLISHED IN A BOOK A GREAT ARE PRONOUNCED DYING, THEY MENTS FROM PERSONS WHO WHEN THE SUFFERER LIES WERE REGARDED BY THE DOC- IN THE ARMS OF DEATH THE TORS AS DYING, BUT WHO NERVES AND THE BODY ARE UNEXPECTEDLY RECOVERED, PARALYZED AND INSENSIBLE TO

SOME OF THE MOST REMARK-

I—Delightful Sensations of Arnold | air, it seemed to me a very long time Siegrist as He Fell from the I thought of my dear wife and little Korpfstock Peak in the Alps. My accident on the Korpfstock is

now well known to all those who are interested in Alpine climbing, as it is, perhaps, the most remarkable of its kind that has ever occurred, No person, as far as can be ascertained, has ever fallen from so great a height as I did and lived to tell

the tale. By a fortunate coincidence two expert amateur photographers were with our party at the time of my accident. While the other members of the party set about recovering my remains, the photographers naturally busied themselves taking pictures of Thus they secured a series of photographs showing nearly every stage of my fall from its beginning to the point where my lifeless body lay in a patch of bushes. These photographs are now among the most interesting possessions of the Swiss Alpine Club.

On this eventful day we had succeeded in making the very difficult ascension of the Korpfstock. We had reached the highest peak-a lofty, narrow projection separated from the main mass of the mountain except at its base. This sharp peak rises 2,000 feet above the rest of the mountain. Between the peak and the mountain there is a very deep and narrow ravine. We had crossed this ravine by means of a rope ladder in order to reach the pathway to the peak. This was a very arduous task and one of considerable danger. It was followed by an exceedingly steep and difficult ascent. Consequently when the party reached the summit they were fatigued and more or less exhausted.

I had, probably, more energy than the others. Exhilarated by the success of this daring expedition, I was anxious to enjoy the scenery to the utmost, to make observations from every point of view and to examine thoroughly the lofty summit we had reached. I therefore rashly detached myself from the rope which, as usual in such cases, connected me with my companions, and proceeded to explore the peak by myself.

fter climbing about by myself for about half an hour I sat down near the edge at a point where the peak drops down almost vertically for several thousand feet. I enjoyed the superb scenery immensely and my mind was full of high and noble thoughts.

Suddenly I felt the ground beneath I could let them know how delightme beginning to slide outward to- ful it was to die. ward the abyss. A portion of the peak near the edge had been disintegrated, probably by the action of dently he was greatly perplexed. completely and cause it to topple

I made a frantic endeavor to save myself by rolling backward away from the edge, but it was too late. In another instant I was falling through the air.

There was a strong wind blowing and, as those who are familiar with mechanical phenomena are aware, this greatly retards the progress of a body falling through the air. The effect of the wind in sustaining a body may be seen very clearly in the case of a bird, which can remain affoat in the wind without the slightest motion of the wings.

Thoughts in Mid-Air.

Consequently I was a very long time falling down. I noted this fact with great interest. I had ample time to consider my surroundings and to think of many things.

I realized perfectly that I was falling to my death, but I suffered neither fear, pain nor discomfort. I dare say that if I had been in a position to struggle for my life, however ineffectually, I should have been in an agony of terror, but as I was absolutely incapable of helping myself, I did not have any cause for anxiety. For a moment I felt a regret for the new gold chronometer which I was wearing, and which was certainly going to be broken, but this idea quickly passed out of my mind.

My sensations were distinctly agree able. Probably they resembled those of a person in a very swift automobile, but they were incomparably more exhilarating. I caught a glimpse of my companions looking at me in dismay, while the photographers fixed their instruments upon me.

The wind blew me out from the mountain, which probably saved my life, for although it increased the distance which I fell, it prevented me from striking a bare place, where I should certainly have been smashed to pieces.

mountain I saw its outlines with con- Of course, I do not mean to say that siderable distinctness, just as you are burning and suffocation are not painable to see the country at a distance ful, but I was fortunate enough to from a swiftly moving train, while the ground close at hand is blurred. My mind worked with marvelous floor of the burning building when rapidity. I must have lost all contract to gave way and I fell down into the ception of time, for, although I could cellar. Before I could think about lonly have been a few seconds in the my predicament a beam hit me on

THEY CAME AS NEAR TO BEING PAIN, BUT THE BRAIN IS ACT-IVE AND CONCEIVES THE MOST ANT INSTEAD OF AGONIZING, ABLE NARRATIVES COLLECTED THEY WERE ALL INTELLIGENT BY DR, BERNDT ARE REPRINTED

ones and deeply regretted that I was leaving them, but remembered what a handsome sum of insurance money they would receive, and I smiled glee fully at the thought that the insurance company would have to pay this amount after receiving one premium only!

I then began to feel ecstatically happy. I had shaken off the bonds of the flesh and had entered into the realm of immortality. Every problem of human existence became absolutely clear to me. I understood exactly how men should live in order to avoid all strife, sorrow, misery and noverty. I possessed the secret of perfect happiness. "If I can only return to the earth

again," I said to myself, "I shall be able to do more good to the world than any philosopher has yet suc-ceeded in doing." It seemed to me that a delightful

harmony was sounding in my ears, as if the sun and the mountains and the woods were singing to me.

I was only vaguely aware of a sensation that I was brushing through something. It was repeated many times. I can only explain what happened from what I learned afterward. When I had fallen about one thousand feet my body reached an almost perpendicular slope, thickly covered with trees. Had I struck any object strong enough to arrest my fall completely, I should have been shaken to pieces, but I fell into the light branches of a young tree and swiftly crashed through it. Then I struck another, and the process was repeated again and again. Each time I struck something was taken from the momentum of my fall. After going through the last of the trees I shot downward into a little gully.

When my friends found me they believed that I was dead. They carried me into a house and laid me tenderly on a bed. My clothes were torn to rags; my breathing was imperceptible and I exhibited no signs of life. Nevertheless I was perfectly conscious and enjoying myself thoroughly.

"Poor fellow," said my old friend Dr. Heim, as he bent over me, "I ing to custom. In spite of what they am afraid there is not the slightest thought, I was entirely conscious of chance of his being alive. It is remarkable, however, that he is not more severely mutilated." Several of the women members of

the club began to weep bitterly. This troubled me greatly. I wished

The doctor bent over me, examined my pulse and felt my bones. Evifrost, and the slight addition of my could not tell whether I was alive weight was sufficient to separate it or dead. The fact was I had suffered a severe shock to the backbone and base of the brain, which had produced a kind of paralysis and a partial suspension of the physical functions.

For several days I lay in a critical condition. I was, however, in perfect comfort and suffered not at all. I enjoyed a delicious sensation of rest and freedom from care. My mind was not as active as during my flight through the air, but I indulged in many long speculations concerning the new life on which I felt I was

entering.

After hovering in the balance for a remarkably long time I began to re-turn to life, and, as I did so, experienced pain and discomfort once When I was convalescent I suffered acutely, and often did I regret the happy moments when I was dying.

Other Remarkable Instances in Which Persons at the Point of Death Describe Their Experience as Delight-

James Barton, a fireman in the Metropelitan Fire Brigade of London, was caught in the ruins of a burning building in Aldersgate street. London, and remained hidden beneath the debris for eight hours before he was rescued.

When his body was recovered he was lying beneath many tons of hot bricks and burning wood, and it was naturally supposed that he was dead. His body was laid aside while the doctors attended to the more urgent work of looking after the living. the course of three hours one of them examined his body and found that life was not extinct.

Barton was carefully nursed and eventually restored to health. The doctor who was attending him tained a statement of his experiences which he forwarded to Dr. Berndt.

"Dying has been a pleasure to me," said Barton, "and if it were not for my wife and children I should be sorry that I have recovered. I have When I was some distance from the not suffered at all during my illness. miss those sensations almost entirely. "I was on my way across the first

The music began to grow softer, but without dying away. Events of my past life ran before my eyes like the scenes of a play. Strange to say, it came to another ditch. Twalve

never was on land or sea.

saw only the pleasant things that "When I regained consciousness I was lying in the dispital bed, but I did not exactly knew where I was. I did not seem to be on earth. I had happened to me. I was so de-lightfully situated that I could only

imagine pleasant things. I felt a desire to see all my old and dear friends, and immediately their faces began to press about me. I began to converse with them. . I am not ordinarily a fluent speaker,

but in my dying state I enjoyed a fluency of speech such as I had never possessed before. I was able to express the finest shades of thought and feeling with the precision of a philosopher and the eloquence of a poet. I was able to express all the clever and noble ideas which I had felt before, but had never been able to convert into distinct articulate speech My friends, like myself, were gifted with an eloquence far beyond any-thing which I had known them to ossess before.

After a time the throng of my friends faded away and I was left alone with my sweetheart. Her face wore an anxious expression as if she were vaguely aware that some disaster had happened to me.

I told her that I was dying, but that I hoped we should meet again. "Now," I said, "we have still a litble. My hands and feet were frozen tle time that we can spend together. Let us enjoy ourselves."

"Most willingly," she answered. She smiled sweetly at me and then came and nestled by my side. As we sat there a most wonderful pa-geant unrolled itself before us. We visited all the peautiful places on earth that we had longed to see and had planned to see when we should have time and money. We went to London and saw the shops along the Strand, and then we visited the Tower of London, and after that we called at Buckingham Palace, where the King and Queen received us most kindly.

After that we passed over to the continent, where we saw all the sights of Paris, climbed up to the top of the Arcade Triomphe and viewed the tomb of Napoleon. We also witnessed the grandest theatrical performance we ever saw. We traveled on to the Mediterranean, stopped at Florence Rome, Naples and Venice. We jour neyed leisurely through Switzerland and made our way northward down the Rhine. Then we came back to Institute of Paris, who is conducting dear old Scotland again.

I had a premonition that it was time to part from my sweetheart, although I had still no feeling of pain or fatigue. We kissed one another good-bye without any sadness

and she faded away.
Then the face of my dear old mother, who was dead, appeared and leaned over me. She whispered to me to rest and be happy, and that she would watch over me. I then began to enjoy the most delightful sensation of rest and happiness that could possibly imagine. It was infinitely beyond any feeling of happiness that I had ever experienced on arth. I felt as if I were in heaven, and that this was the place that I had so often tried to picture to myself from my reading of the Scriptures and the sermons of my pastors. I remained in this happy condition for a very long time, as it seemed to me. It might have been thousands of years.

Then came a period of absolute black unconsciousness. From this I was suddenly awakened by the most excruciating pain I had ever suffered. The fact was, as I learned afterward, that I had been rescued from the water and that the strenuous methods of resucitating the drowning were being applied to me. It was the moment of my return to life that caused me such trouble and pain. "Why don't you let me stay dead?"

I groaned. "I was so happy." From subsequent consideration of my experience I believe that when I was under the water my body became completely dissociated from my brain and insensible to feeling. My mind remained active and, being freed from the ailments and sensations of the body, it was only capable of conceiving happy ideas.

Chauffeur Sissay's Swift Visions of Joy as He Was Hurled from an Auto Going 94 Miles an Hour.

My astounding experience occurred during the trial races for the championship of the Sarthe. They were held near/Evreux in Normandy.

I was driving my 90-horsepower Renault racing machine. I was on a magnificent level stretch of road and was pushing the machine to its utmost speed capacity. Eventually I worked up to a speed of 94 miles an hour. We were no longer sensible of contact with the earth. It was as if we were flying; objects at a distance were visible and then in an instant they vanished, for it is hardly possible to see anything which you pass at a speed of 94/miles an hour. The road was about fifty feet wide and perfectly straight for a stretch of ten miles. Suddenly I discovered at a probable distance of a little less than two miles another auto standing still on the left side of the road, where it should have been. I kept straight on my course, as the other machine was not in my way.

Suddenly, when I was not more than 450 feet away, I saw, to my horror, the other machine move directly upon me. Such a distance is practically nothing when you are going at a speed of 94 miles an hour. I was within a few feet of the other machine in two seconds. I made a tremendous effort to avoid a collision and keep on the road. I shot past the other machine, missing it by only an inch or two, and for a moment I thought I was out of danger. caught a glimpse of the road behind the other auto. I saw two soldiers leading motor cycles, and one of my

wheels struck the last cycle. I saw its fragments fly into an adjoining field. The soldier was not hurt. In another instant I realized I had steered just a fraction too far to the right in trying to avoid the other auto. It was just enough to take me off the road. I shot across the ditch, and there I encountered the most peculiar series of obstacles an automo-bilist ever had to negotiate. I was in a great field filled with irrigating ditches. They ran parallel to one another, and each was about one hundred feet away from the next and

headed straight across them. The auto covered the space of a hundred feet of ploughed land in a fraction of a second. As it struck the irrigating ditch it leaped high into the air, then it dashed across another hundred feet of dry land until

about four feet wide. There were

twelve of them and my machine was

times it repeated this extraordinary

performance. On the bank of the last canal stood the hut of the people who take care of the road. A man and his wife were eating dinner there. The machine flew past the hut, grazing the door as it did so. The hub of one wheel drew a line across the door as sharp and straight as if it had been made with a pencil and ruler. It was only a lucky accident that I did not hit the house squarely, in which case I and all the people in the building would have been-killed.

I looked upon myself as a dead man. All the breath was shaken out of me, and I was unable to use the brake. I knew that in another second or two I should strike some unsurmountable obstacle, and that would be the end. Nevertheless I did not feel alarmed, but thrilled with a sensation of the most delightful excitement.

For a mile or more I sped across the country, leaping ditches and hedges. Then the machine ran on level ground for an appreciable period and I was able to apply the brake. Before the machine stopped, however, I ran into a tree and was sent flying through the air, but the speed had been reduced sufficiently to make the shock less destructive than it would have been a few moments earlier.

Even as I hurtled through the air was not terrified, but experienced what I may call swift visions of joy, I lay unconscious for many hours.

There was scarcely a whole bone in my body, and I had suffered the severest internal injuries. For stance, my heart was moved four inches from its normal position. When I recovered consciousness I

was still unable to move or speak. I was able to open my eyes and see what was going on about me. heard the doctors shaking their heads and saying that there was no chance for me. They handled me in order to ascer-

tain the character of my injuries, but this did not hurt me. I felt as light as a balloon.

I heard them say, "Poor fellow, it would be better if he were out of his misery." I was not in any misery, but this remark did not frighten or annoy me. I was not afraid to think that they might let me die, for I

enjoyed dying immensely.

My sensations were of delicious peacefulness, and such as I had never experienced even in the remotest degree when I was thoroughly alive. I felt no shocks or jars, no little annoy ances or inconveniences. My mind seemed incapable of weariness or fatigue and troublesome questions that had formerly perplexed me appeared perfectly clear. I said to my-self that if my mind had been as clear as this at the time of the accilent, I could easily have avoided it.

I calculated with absolute clearness how I could make a fortune of 100, 000 francs in a few months by selling a certain machine. As I was dying I said I should not be able to carry out my plan, but now it appears just as feasible as when it entered my brain that was half-detached from my shattered body.

I lay in a state of delightful happiness, in which I had visions that were half dream and half reality. I thought that I was riding in the swiftest and most luxurious automobile that had ever been created. It was even faster than the one in which I had met disaster. It flew along with never a jar or jolt, and sometimes I fancied that I was riding on the clouds, but then when I looked at the landscape about me I changed my mind and concluded that I was on a road of inflated rubber.

This machine was steered and driven by thought. I had only to wish a certain speed and immediately I had it. I had only to wish to be at a place and immediately I was there. Sometimes I amused myself calculating the speed of the machine. I took out my watch and looked at a splendid palace on the hillside about twenty miles away. Then I said: "I will go there." Almost instantly my machine was in the courtyard of the palace. I looked at my watch-two seconds had passed. I had been traveling at a speed of sixty miles a minute. That was good, but I could do better.

I did not always scorch. Often glided softly along on my magically smooth roadbed, enjoying scenes of entrancing beauty.

Then I fell into a dreamy state in which I conversed with my family and friends or just spent my time in silent communion with them.

There were moments when my mind was absolutely clear; when I knew that I had had a terrible automobile accident and that I was dying. I believe that these were the moments when I was nearest to the point of death. I was just balancing between this world and the next. Even at these times I was entirely free from pain or unhapiness. The fact that I was dying did not seem terrible, as it would have done when I was thoroughly alive and well, but on the contrary, it filled me with happiness. I felt that pain and labor and anxiety and unhappiness were done with forever.

It was not until I began to recover, to everybody's surprise, that I began to know once more what pain and unhappiness meant. I shall always look back to the days when I was supposed to be dying as the jolliest holliday of my life.

WE SHALL NOT PASS THIS WAY AGAIN.

We shall not pass this way again. If there be aught of secret pain Tween you and me, In the great sea

Of all men's pain let it be cast This night, that only love may last. We shall not pass this way again.

My heart, in pain shall we refrain From tenderness, And cease to bless Each added hour that love may give Us in this piteous space we live?

We shall not pass this way again. Haply to-morrow comes in vain, If we shall part With heavy heart This night. Ah, then could love forget

The little griefs we cherish yet? Let us be done with pain— We shall not pass this way again. -- Emery Pottle.

Eyesight Can Be Strengthened, and Most Forms of Discused Eyes Successfully Treuted Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina," "Actina" also relieves sore and granulated lids, iritis, etc., and removes cataracts without cutting or drugging. Over 75,000 "Actinas" have been sold, therefore "Actina" is not an experiment, but a reliable method of treatment, and be used by old and

experiment, but a reliable method of treatment.

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one instrument for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. It will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. \$42N, \$11 Walnut street, Kansas City, \$60. Who., you will receive, absolutely for the professor Wilson's Treatise on Disease.

932

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 cor responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to rew 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 Life." Price, "This 50.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful 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 therein:

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

A COMBINATION OF 'The Question Settled" and "Tha

Contrast" Into one Volume.

BY MOSES HULL.

This bighly instructive and interesting work is a combination into one volume of two of Mr. Huil's splendid works. By this arrangement the cost is such that the reader is enabled to accure the two books complicated the same price as was formerly naked for them separately. This you'me contains 462 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED is a carefut comparison of Biblical and Modern Spirit

usiiam. No book of the century has made as converts to Modern Spiritualism as this. The a sim, faithfully to compare the Bible with a phenomena and philosophy, has been accompared the substance of the substance THE CONTRAST

consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. PRICE \$1. FOR SALE AT THIS OFFICE.

FOFGE and Matter By Ludwig Buech-book. A profound work upon a profound sub-ject. Price, cloth. \$1.00.

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The Living Decalogue From Sinat to Zion.

By W. J. COLVILLE. A series of twelve lectures, intended as simple, practical expositions of the Ten Commandments in the spiritual aspect. Price, 50 cents.

THE NEW LIFE, By Leroy Berrier. An eminently suggestive work, of excellent tendencies, treating of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, \$1.

New Testament Stories intustrated. Drawings by Watson Heston, with critical and humorous comments upon the texts. Heston's drawings are incomparable, and excructatingly funny. One must see the book to appreciate it; the pictorial satire vanuot be told. It will make you laugh heartily. Price in board, \$1.00; cloth, \$1.50.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

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By Gentrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and addisst life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Giblion's work. Price 25 cents.

Cultivation of Personal-Magnetism A treatise on Human Calture. By Leroy Ber rier, anthropologist and author. A very sur Sestive and instructive book. Price \$1.00.

General Survey.

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

AND WORK OF SPEAKERS AND ME. agree with their respective views. DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT address is No. 723 Prospect avenue PURPOSE.

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

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

WEST SIDE SPIRITUALISTS PART IN ORGANIZING A SOCIED I neavenly singing, iar superior to that here on earth, and at the end park, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE I had another vision. The Bible says THINKER, 40 Loomis Street.

ism. Mr. Sprague's services may be came from the crowd observed, but secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will alter that I should go ahead fearlessly with the banner of Truth, Love and Justice and proclaim is to respond to ealls for meetings and it to the world?" so respond to calls for meetings and it to the world." They are both well known platform test mediums. Individuals Golden Rule Society held a very inaddress 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.

C. J. Barnes goes to Canton, Ohio, to meet all of his friends while there.

Hon. F. P. Baker of Topeka, Kan., "The Dialogue on Religion between Father Jutz, jesuit priest, and Dr. Bland, ought to sell by the million. It contains in a concise form, information which would disahuse the minds of those who, by

Louisa L. Kirby wishes to correspond with some good speaker who wishes a good test medium to work Address her at 118 Upton avenue. Battle Creek Mich.

Word comes that Mrs. Amanda Coffman is improving, and at the present time is able to sit up, and her and Grand Rapids, Mich., home has reason to rejoice as it was a close call for this popular worker.

H. B. Allen writes from Etna, 6th of September. We had a very me at No. 416 B. Avenue, Lawton, successful one; perfect harmony pre-W. W. Aber was with us during the entire camp, and gave some grand materializing circles. P. C. Smith, that grand old worker, was with us through the entire meeting, always ready to do his work, and everyone was delighted with his lectures. He should be kept busy all for the truth. We look forward to next year with expectations of having another camp which will surpass all think of taking a trip, possibly East, this coming winter. Would be pleased to hear from parties who de-Pueblo, Colorado."

At the annual meeting of the Progressive Spiritualists society of Elyria Ohio, the following officers were elect for the ensuing year: F. W. Martin, president; J. M. Wooldridge, first vice-president; C. D. VanHousen, second vice-president: Thad Allison. secretary and treasurer. The above officers, together with F. H. Davis, Gearge Wood and Phillip Peters constitute the board of trustees. The society has shown a healthy growth for the past year and is in a most prosperous condition at this time. The congregation voted to hold afternoon as well as evening meetings during the coming season. Odd Fellows hall has again been secured as a place of meeting and a fine program has been arranged for the coming year, to which the general public is cordially invited. The season will be opened on Sunday, October 6, with Mrs. D. A. Morrell as speaker and message bearer.

George H. Brooks, President the Wisconsin State Spiritualist Association, has removed from Wauwatosa, Wis., to 856 Holton tsreet, Milwaukee, Wis., where he can be addressed for future engagements.

Dr. Schaffer, President, writes: "The First Church of Spiritual Science will commence a series of meetings on Sunday, October 6, at 3. p. m., peakers will be engaged for each the best that can be procured. A or South Bridgewater, Mass. lunch will be served by the ladies of the society, and those wishing to re- the Church of the Soul, meets in Hall main for the evening service will be 309 Masonic Temple, the second and welcome, and the society will do all fourth Thursdays of each month. can to make it pleasant and profita-ble for all. We meet in Kenwood of the Soul, Cora L. V. Richmond Hall, 4308 and 10 Cottage Grove ave.; Corner of 43rd st. One fare for the Masonic Temple every Sunday at 11 West Side on Halstead to 43rd st. a. m. Sunday School at 10 a. m. We will teach Spiritualism as a sci. Mrs. Richmond will be at home, 3802 be law of spirit return.

THIS GENERAL SURVEY DEPART.

BEAR IN MIND that the editor of
The Progressive Thinker is in no wise BEAR IN MIND that the editor of CHRONICLE THE ENGAGEMENTS responsible for the views expressed by contributors. He may or may not,

Prof. W. M. Lockwood's permanent

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.,

George G. Swart writes from May-WEST SIDE SPIRITUALISTS ger, Ore.: "About three years ago I WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY had a wonderful vision. I heard heavenly singing, far superior to that in the end of time young men E. W. Sprague and wife are now at their home in the city of Detroit, where they expect to remain in titude of people. I, with others; the missionary, and other fields of seemed to be on flying horses, and work for the grand cause of Spiritual- was to meet a force "in battle" that

Mrs. M. E. Hanvey writes: "The

or societies desiring their services can teresting meeting at Lodge Hall, 378 S. Western avenue, Sunday afternoon, September 22. James E. Coe read an original poem, and Mrs. Nora Hill and Wm. Traver gave short talks and messages, which were most pleasing. In the evening a large and appreciative audience greeted the Hon. Chas. Hughes. He held the closest attention of all in a masterly address, followed by Jas. E, Coe with a song, with messages by our well known mediums, Mrs. Addie Ciyburne and Mrs. Nellie Kusserow. Our speaker for a week or two, and will be glad for Sunday evening. October 6. will be Dr. George B. Warne, vice-president of the National Spiritualists' Association, and president of the Illi-nois State Spiritualists' Association."

Milton Baker writes: "I am located

the work here, I assisting her when false early teaching, have formed not otherwise engaged. I desire to erroneous views of the hible and of hear from societies or individuals in the history of the church."

This towns where there are no societies, booklet can be had at this office for who wish to have in their locality inspirational lectures on Spiritualism. I am now eighteen years old, having lectured on Spiritualism since I was thirteen, and I trust that the Spiritualists of Oklahoma will assist me in making it possible for me to do much good for our cause while in this state My terms are: Railroad fare from the last place I am in, board and room and the collections; those who "work up" the meetings paying half rent, that I may have the collections her from the silent Reaper. The good in full. As can be seen, this will be healing thought is still in order for no more than enough to meet the numerous incidental expenses which Allen writes from Etna, I will have to pay, such as postage, "The Etna camp closed the clothing, laundry bills, etc. Address

Mrs. L. Holton-Upson writes: "I returned to Kalamazoo, Mich., from my trip through the Southern States where I found many inquiries into the New Thought and spirit return. A large portion of the South is settled with Northerners, to whom, through the ministrations at Lake Helen the time, for he is a grand worker | Camp, in Florida, the light has been brought. I met some fine psychics while there, all of whom were friends of The Progressive Thinker, and were we have ever held. Myself and wife interested in the grand work that has been done through its pages the past four years, in weeding our ranks of the fraudulent elements, bringing stre to witness my phase of medium-ship, and will try to give satisfaction. forth the grand philosophy in all its purity and brilliance. I shall remain I have been true to my mediumship in Michigan until January, and can for fifty years, and expect to die in be addressed for engagements at 715 the harness. I would like to hear Gall street, Kalamazoo, Mich. After from friends in Salt Lake City, also that I expect to visit West Virginia Puello. Colorado."

M. Parmenter writes from Lawton, Oklahoma: "The Church of Spiritual Light; not content with reaching a part of the people, but desirous of reaching all the people, with the message of Truth, concluded to hold an open-air meeting. This plan was consummated Tuesday evening, September 24. The corner of Fourth street and D. avenue, one of the most prominent corners in the city was chosen. The speaker was Milton Baker, a young man, now eighteen vears old, who has lectured in many large cities since he was thirteen years old. He lectured for one hour on "The History and Development of Modern Spiritualism." The attendance throughout the lecture was about one hundred, many remaining throughout the entire meeting. tember 22 we organized the first Children's Lyceum in the State of Oklahoma here in Lawton."

John W. Ring will be in Ashtabu-la, Ohio, to participate in the dedication of the Temple there on October 6, From there he goes to Washington, D. C. to the N. S. A. Convention. His permanent address is Shelbyville Ind.

Prof. J. Madison Allen has been busily at work in Illinois. Indiana. Ohio and Kentucky, since the latter part of June. Points made, Decatur, Ill.; Mulberry, Indianapolis, Anderand continue until 10 p. m., with son, in Indiana; Dayton, Xenia, Yelspecial musical, solos, recitations and low Springs, Cincinnati, Camp Brady, ems. A circle will be formed at Akron, Cleveland, Conneaut, Ashta-4:30 p. m., when all will have an op-portunity of receiving a test. Good cieles and camps desiring his services can address him at Washington, D. C., Sunday, and the test mediums will be care of H. D. Barrett, 600 Penn. ave.,

The Band of Harmony, auxiliary of pastor, holds its services in Hall 309 ence and demonstrate the truth by Ridge Boulevard, Friday afternoons,

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, leading head a pend the paper. legible hand, and thus avoid the neessity of preparing your copy for the printer. Please bear this in mind.

WANTED: One steam heated room with breakfast for gentleman. dress E. P. J., No. 40 Loomis st.

Central Spiritual Church holds ser-

vice every Sunday evening at Trimble Hall, 1977 West Madison street, near 40th Ave., commencing at 7 o'clock, conducted by Mr. and Mrs. Howes. Harry J Moore organized a class

for instruction in Spiritualism in Medford, Oregon, on Sunday, September 22. Address him there, in care of General Delivery, until fur-

W. J. Howes writes to inform their many friends that they will re-open their meetings Sunday, evening, Ocat the same place, Trimble Hall, 1977 W. Madison st., near 40th ave, commencing at 7:30; will be assisted by Mrs. Hild and Mrs Cowan. Music by Mrs. M. Calonder. would like to say that we have met with wonderful success, especially among the orthodox people."

First Anniversary and Spiritualist Mass Meeting of the Plymouth Church, Rochester, N. Y., October 6, 7, 8, and 9, 1907. Sunday services: 10:30 a. m., 2:30 p. m., 7:30 p. m.; Monday, Tuesday, Wednesday, 2:30 p. m., 7:30 p. m. The Mass Meeting, under direction of the trustees of York State Association, Hon. W. H. Richardson, presiding, October 10, 11, 12 and 13, 1907. Conference each morning at 10:30 a. m. Afternoon and evening lecture and Psychic Demonstrations. Speakers and workes engaged: The venerable Dr. J. M. Peebles, Dr. Edgar W. Emerson, Mrs. Helen P. Russegue, Mrs. Tillie U. Reynolds, Dr. J. J. Lewis, Prof. A. Maxham, Prof. W. M. Lockwood, and many mediums for the various phases of spiritual phenomena are expected, among them the following: Pierre L. O. A. Keeler, Dell Herrick, Floy Cottrell, and others. All these services are open to the public. F. Austin, M. A., D.D., Pastor.

S. A. Huntington writes from Mal-den, Mass., of the Progressive Spiritual society: "A very young medium, Fred B. Niles, of Marlboro, Mass. occupied our platform on Sunday evening, September 22. He chose for his theme, "Demonstrations," which he discussed in a very able manner, maintaining that "when the glorious light of Spiritualism radiates the world then progress and happiness will per meate all things," and in the words of the immortal Thomas Paine, "The world will be our church and to do good our religion. After this fine address, he devoted three-quarters of an hour to giving many fine messag es. Our ex-president, Mrs Alice M Whall, of Everett, will be the speaker on the 29th inst., and Mrs. B. W. Belcher of Marlboro, on October 6; Circles every Thursday evening, and 11 a. m. and 3.730 p. m., Sunday; Sunday evening meeting, 7:30."

Jmes H. Perry writes from Los Angeles, Cal.: "Through the cour-Angeles, Cal.: "Through the courtesy of Mary C. Vlasek the Society of Spiritual Progression tendered the use of its hall to the California State Spiritualist Association for a mass meeting last Sunday. There was a good attendance all day. In the evening many were glad to get standing room. Addresses were given by C. A. Buss of San Diego, A. S. Howe of Los Angeles, Mrs. Wells of San Francisco, and others. Messages were given by Mrs. Cowell of Oakland. Mrs. Johnson and Mrs. Howe of Los the interest created by the earnest, conscientious workers of ability in our cause. Much has been done in the way of cleaning our ranks of the strictly "commercial mediums" during the past year, and more will be accomplished as the organized effort throughout the State increases. There are 46 chartered societies in the State and the work goes steadily on. People in all lines of thought are showing more and more interest. An active minister in one of the churches here receives communications from his mother in spirit life and occasionally has visions concerning his work If you wish to win people, make them your friends and thereby help to spread the truth of Spiritualism."

Dr. George A. Fuller filled a most uccessful engagement at Madison (Maine) Camp Meeting, and was reengaged for next season. He also lectured to a large audience at The Independent Liberal Church at Greenwich Village, Mass., Sunday, September 22, and at Providence, R. I., the 29th. Would like engagements near home for October and the first two Sundays in November, also part of December. Address, Onset, Mass.

G. H. Brooks writes from 856 Holton street, Milwaukee, Wis.: 'I am informed from reliable 'sources that one, Clarence Britten, claiming to hall from Grand Rapids, Mich., is in Manitowoc giving materializing se ances, claiming he is endorsed by the Wisconsin State Spiritualist Associa tion. I desire to state for the benefit of said Britten, and the public at large, that the Wisconsin State Spiritualist Association has never dorsed him, and it is better for the public at large to beware of all who make such claims, and let them pass It is far easier for people to tell the truth. I trust a word to

the wise is sufficient." Rev. Albert P. Blinn writes as follows of the First Spiritual Union, Norwich, Conn.: Twenty-five years ago the First Spiritual Union was organized by a band of men and women who, in a most conservative and orthodox community, were ready and willing to stand for an unpopular cause because to them it was the truth. To-day one or two of that body of ploneers are with us, the rest having passed on; but the work still goes on. Fifteen years after the organization, the society purchased and dedicated a building to the propagation of Spiritualism, under the name of the Norwich Spiritual Academy, and for ten years services have been held every Sunday for a period of eight months a year, and to-day the society is one of the most prosperous in America, owning its own church edifice, free from debt, and fund in the bank of some thousands of dollars. On Wednesday and Thurs day, October 9 and 10, the commemo ration of the two events is to be appropriately observed with a joint elebration of the 25th anniversary

of the organization of the First Spiritual Union of Norwich, Conn., and the 10th anniversary of the dedication of the Norwick Spiritual Academy. A special musical program has been arranged by Charles A. Dowsett, organist, in which well-known soloists will participate, assisted by the Union Quartette. Rev. R. F. Churchill of Greenfield, Mass., Mrs. M. G. Carbee of Boston, Mass., Mrs. May Pepper-Vanderbilt of Brooklyn, N. Y., Rev. Albert Blinn, pastor of the society, and others, will give addresses or messages. Large delegations from Willimantic New London. Hartford and near-by towns will attend. Remember the dates: Wednesday and Thursday, October 9 and 10.

IMPORTANT NOTICE.

Delegates and visitors to the N. S. Convention are hereby notified that stop over of ten days will be permitted at Washington, D. C.—either di-rection—on Jamestown Exposition This operates on all railroad lines throughout the country. Full details concerning these Excursion tickets can be obtained from any ticket agent at all points, MARY T. LONGLEY.

Secretary, N. S. A. Washington, D. C.

TAKE NOTICE.

Amendments to be Presented for Action at N. S. A. Convention, " October, 1907.

1. Individual members through associate bodies to pay to N. S. A. one dollar annually instead of 25 cents as heretofore. In place of two dollars for each society belonging to State Associa-

tions, State Association shall pay five dollars, MARY T. LONGLEY, Sec'y.

The N. S. A. Convention. It is the intention of our party here

and from Muncie and Peru, to leave Cincinnati for Washington, D. C., Saturday evening at 9:15. Rates from Chicago are \$22.50; from Indianapolis, 19.25; from Muncle, \$18.50; from Peru, \$19.70. Buy your tickets over the Big Four, via C. & O. Jamestown Exposition Excursion Fifteen Day Tickets. Our state Secretary and I will be glad to meet a good crowd and have a good time. Will wear a yellow ribbon so as to be recognized. Make arrangements to all meet in Cincinnati as early as possible so we can get together in one car. III hope all who contemplate going will let us know MFs. Carrie Mong, 415 South Franklin street, Muncie, South Franklin street, Muncie, Ind., or Mrs. Martha Woolfey, 127 West 16 street, Indianapolis, dind.

WISE AND WEIGHTY COUNSEL.

To the Delegates of the N. S. A. Convention, and the Friends at Large -A Letter From Miss Elizabeth Harlow.

Here it is again almost Convention time, and I am wondering what this year has done. "As we stand singly in our separate" locations, we cannot see that very nigch has been accomplished; but when we meet and the work of the year is collected under one head, I am sure we will find there is much. I hope every delegate. going to that convention will realize that this is one of the most important ever held, and be prepared to work for a cleaner and stronger movement. Let us be prepared to see to it

that strong and fearless men and wo-men are put in office. We need now as never before those who will stand like Adamant against the whole systhe last few years made it uncomfortable for these creatures. The N. S. A. has been strong and careful in this; let it continue to be even more

All unjust legislation and criticism has come upon us because of these. and no one can defend us as well as we can defend ourselves if we will. In the season's work among the camps, there is a MARKED effort to

CLEAR the platform and grounds of fakers, and the one comment has been. What a good meeting." The crowds have not been as large, but the quality better. Let all honest workers and the N. S. A. encourage and help all officials that are trying to have things better. We will find ourselves coming back to primitive methods. but it was such that established us in the first place. And the sooner we realize that and stand by it, the sooner our cause will grow stronger and heloved.

There is a cry, "Oh! the public demand the other." I ask, why? Simply because you have lent yourselves to it. You can educate them to the right and honest the same way you have let them drift into the other. Simply refuse to endorse or employ any except the straight goods. And it won't be long with the public will realize and demand the genuine, the same as now it clamors for a "show." I do hope the delegates will work to keep the regulations for ordaining where they now are, and if anything

make them more stringent. In the last year there has been some very careless and disgusting ordain-ing done by one of the middle west states; and the work of this state has been in the face of the protest of the been in the race of the protest of the best people of the state. When we ordain people that have several times been exposed, and known to sell charms that proved to be baked po-tato skin, we realize that the N. S. A. cannot be too emphatic along this

But all honor to our President, he has refused to endorse this affair, and every true Spiritualish should uphold him in these trials he has to meet. I hope, too, the convention will be prepared to act wisely and well on the Definitions—this is one of the BUSI-NESS NEEDS. I

In fact let us ego there not to "BLOW HOT AIR," but to legislate in the interest of Spiritualism CLEAR, INTELLIGENT and PROGRESSIVE, and keep the bestsmen and women at the helm. Let self drop out of sight and the Truth and work only be in view.

Sincerely, ELIZABETH HARLOW.

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MORRIS PRATT INSTITUTE. Auspicious Opening of the School, for

the School Year of 1997-8, The School Year of the Morris Pratt Institute never commenced under more favorable conditions than

those attending the opening exxercises on September 19, 1907. The weather was perfect. The students gathered from far and near for the opening day, (an unusual fact) and the newly elected officers of the Association were present to take part in the exercises and be duly installed in their official positions, while the Faculty were present to rejoice and lend the light of their illumed countenances to the outlining of the course of studies to

be pursued during the incoming term.
The entire building (as far as means and hard work would allow) had been renovated throughout, and put in perfect order. The Matron, Mrs. Weaver,

smiling among the students guests who seemed to arrive from all directions, by every train. A bulletin announcing the order of the opening day, Thursday, September 19, was conspicuously posted which was followed as far as possi-

In the morning we are expected to arise at 6:30 and be ready for breakfast at 7 (a little indulgence was permitted on account of the visitors) however, all were present at breakfast at 7:30.

At 9:45 a. m., all assembled in the recitation room while Prof. Weaver, Principal of the School, outlined the course of the studies for the year, and gave out the studies for the day. Mr. Weaver's benign face was particularly radiant as he looked upon the number of students present. "the

largest number ever present on any opening day since the school began, five years ago," Prof. Weaver said. The advantage of beginning with the opening day lessons cannot be over-stated. Students, everybody, I agree with Mr. Weaver. When you are to begin, begin at the time and

place of the beginning, whether you

are to attend a school, a church ser

vice, a funeral or a wedding. After the studies had signed, Mr. Weaver called on Mrs. Alfaretta H. Nivers (daughter of Moses Hull) who has taught in the Morris Pratt Institute so acceptably and successfully in the department of Oratory and Physical Culture. Mrs. Niver's work I have spoken and written on previous occasions—too much could not be said of her work She briefly and gracefully outlined nhomores, for the coming term.

Mrs. Mattie E. Hull for the Psychic department was present. though earlier in the morning I had seen her, and she then thought that for the opening morning she must be excused, "For you know," she said, "I have never been present at an opening of the school without his presence in bodily form. (Moses Hull.) "But," I said, "he will be there as truly, as palpably as before."
"I know it, I know it," she said, "but human nature is weak, and I miss his mortal presence at every turn." Brave little Mattie, she WAS there,

and gave a beautiful little outline of what might be done in the Psychic Class, if all were in accord. voice trembled a little at first. the great sympathy of all present and the strength given by the invisible helpers enabled her to proceed.

When the prospective lessons in all

the departments had been outlined, Mr. Weaver called upon Mrs. Richmond for a few remarks. At the close of these remarks the writer noticed tears in the eyes of most of those present, and wreathed their faces.

Prof. Weaver said, "that the most noticeable things in Mrs. Richmond's remarks were: 'It is not what you are here to be taught, but what you are here to learn. You are the principal factor in the learning," "and," said Mr. Weaver, "the other notable feature was, that our arisen Brother, Moses Hull has spoken to us through Mrs. Richmond's lips and made us know his presence. a glorious thing could all the world know of it!'

This, then, explained the tears and smiles and the sweet kiss Mrs. Richmond received from dear Mrs. Hull. Mr. Weaver called upon Dr. Warne o make a few remarks. The Dr. to make a few remarks. arose, and in a voice trembling with emotion, said, that as he was to speak later in the day he thought they ought to adjourn with a benediction upon them that they had re-

ceived from the arisen one. And adjourn they did. Among the interesting reports made were of scholarships secured by Mr. and Mrs. E. W. Sprague in their travels, and one sent by Mrs. Richmond, from friends in Chicago as a memorial tribute to their beautiful son, suddenly taken from mortal life. What better memorial to a young life could be given than to aid another young life to be prepared for

the work of life here?
At 4 p. m., the bulletin called students, Faculty and Officers together (by request of Mrs. Nivers) to thoroughly organize the new system of the cuisine, which had been voted for last spring by the students and Board of Directors to take effect on the opening of the school. The object being to relieve Mrs. Weaver of the care of the food department, she being Matron and assistant secretary of the Association-work enough for two or three—and also to give the students a possible lesson in do-

mestic economy.

The students, with Mrs. Nivers as their head, formed a CLUB, and their cuisine is on the cafeteria plan, and they serve themselves from the things provided, paying FOR WHAT THEY EAT. This may be more for those endowed with a large appetite, but is more just to the delicate ones The noticeable feature of the meet ing was, the freedom with which all the students were encouraged to "speak their minds," which they certainly did. An experimental arrange ment was made for one month, and if they did not like the plan were to change it.

Speaking of Mrs. Nivers, she had arranged for entertaining us all, and had ample provisions for the "first day's" for the students, and she and her husband had painted the spacious kitchen, ceiling, walls and woodwork with delicate light color, like the dawn, and she came across from her little cottage to see that we had everything served—Oratory, Physical Culture: Yes, actions are very elostructed in oratory, a class being instructed in oratory, a class that has \$1.00
been in session during the vacation, recatment
and consists of pupils of the Whitewater High School—For so highly is TO Try Sendyour name
and address for
Mrs. Nivers appreciated that she has our \$1.00 treatment, the great
classes from the State Normal et cure in the world for EcSchool, and the Whitewater High troubles. Use as directed, if
School every year. We enjoyed the benefited and \$1.00; if notyou owe us nothing.

lessons very much. This brought us to the evening and the formal opening of the School, to which the public were invited, when the following published pro gram was carried out in the presence of an appreciative audience:

Invocation-by Mattie E Hull,

Singing. Official announcement by Prof. Weaver, chairman of the Executive committee of election of officers 5. Installation of officers (informal) and address on behalf of Directors, by Cora L. V. Richmond. 6. Music. 7. Greeting

Greeting on behalf of Students -by one of the students. 8. Address by President Geo. B Warnę. Address, "The Present Out

ook."—George H. Brooks. 10. Remarks by Vice-President, look. Judge Smith.

11. Informal reception to students and visitors. President Warne's address was

him the President of the Association. All the speeches were greeted with cordial and intelligent appreciation. This last number was changed, by some fairy-like and mysterious process to a more formal reception that. by unanimous and intuitive consent centered upon Dr. and Mrs. Warne, the bride and bridegroom of the occasion. For, be it known, President Warne is twice what he was when elected to fill the office, he is a Whole President now. Well—ice cream, cake ("angel food," of course) and felicitous remarks and congratulations were in order. Just the household of the students and members of

the Board and Faculty were present. An exalted and long address by Brother Brooks (owing to his length of body), felicitous remarks by Mr. Weaver and Judge Smith. Recitation by Mrs. Nivers-("My Ships") -poem by Ouina. Delightful sponse by Dr. Warne, with smiling assent from Mrs. Warne. A song by all of us.

The writer has known Mrs. Warne for years, and I know of no better, stronger, truer woman. Every work in which Dr. Warne is interested and so active will be doubly enhanced by this beautiful helpmeet.

The hour was much later than the 'regulations" permit at the school, but we felt that the season had opened with everything favorable for the best year of the school.

The Board held a hurried meeting at 6 p. m. the next morning to enable the secretary to take the 8:10 train for Chicago. Other directors had to depart and with a blessing on Brothe and Mrs. Weaver, Mrs. Hull, Mrs Nivers and all, we said "Good Morn-

CORA L. V. RICHMOND. Secretary M. P. Inst Send for catalogue of Institute, and

remember to address all communications to Mrs. L. S. Weaver, Assistant Secretary M. P. I., Whitewater FAREWELL RECEPTION.

Tendered Georgia Gladys Cooley by and a Trip Around the World. One of the most beautiful and most

affecting occasions recently held in tions, which was read at the funeral Spiritualistic circles in Chicago, was the farewell reception given to Georgia Gladys Cooley, at the Hall of the Hyde Park Occult Society, under the motherly supervision of the president of the society, Mrs. O. B. whose hospitality is too well known to need comment here. Dr. George B. Warne, the even

ready, genial, philosophical and warmhearted man that he is, took charge of the program, and opened the meeting with a short talk of the impending crisis that Spiritualist mediums and Spiritualism are now facing, in the threatened legislation against mediums in Chicago, and paid a glowing tribute to the work of Mrs. Cooley at Lily Dale, as well as elsewhere over the country. His words were fitting and sincere, and full of earnestness in behalf of genuine mediumship. Brother Coe sang "Home and Mother", beautifully. Dr. T. Wilkins read an original poem written for the occasion, after which Mrs. Cooley was called upon, and it seemed that every word she spoke came from the depth of her womanly soul, and fell into the souls of her friends like dewdrops upon the thirsty and fragrant petals of beautiful flowers. It was one continuous wave of love and harmony

al 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 in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lycelum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid. Brother Coe sang "Home and Mother" tinuous wave of love and harmony from beginning to end, and we here pespeak for our Spiritualist brothers and sisters in New Zealand the greatest treat they have ever had, in our energetic, courageous, genuine message-bearer and eloquent lecturer, Mrs. Cooley.

Mrs. Alice Sexsmith sang, and was followed by Dr. Burgess in a real Indian song. Mrs. Lichtig talked and followed by Dr. Burgess in a real Indian song. Mrs. Lichtig talked and recited. A recitation by Mrs. Uling, was the first number on the program, and was a good one. Mrs. Nora Hill sang "We Parted by the River Side." and after Mr. Warne had related in his friendly experiences of the past in his friendly experiences with Mrs. Cooley, coffee, cake and sandwiches were served to an appreciative horde of hungry people.

At a late hour, with loving kisses (which were confined to the ladies) and a general hond-shake the little.

ASPHODEL BLOOMS AND OTHER OFFICIAL SAPHODEL SAPHOD and was a good one. Mrs. Nora Hill sang "We Parted by the River Side.,"

and a general hond-shake the little

ume the four parts heretofore pub-lished, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Vell Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

trical terms or phrase. Price, Scots.

At 6:30 we were invited to be present at a session of a class being in-Eczema Cured

you owe us nothing. Graco Medical Co., 108 Phillips Block, Des Molnes, Is.

From Lawton, Okla.

To the Editor:—I wish to state that we have accepted an engagement with the Church of Spiritual Light here for this season. We came here from the Oklahoma State Convention, commencing our work here September 8.

We were greeted with large and appreciative audiences. I organized the Church of Spiritual Light last November on one of my missionary tours in this State, with a membership of ten persons. It has already grown out of its infancy and is selfsupporting. Perfect harmony exists; every member is busy—not a single drone in the hive, and new mem-

bers coming in every Sunday. However, we are not altogether without our troubles here, because this is, strictly speaking, an orthodox city; but organized spiritual Spiritualism is presenting something to the people here that is attracting them, and giving them food for masterly production and fully justi- thought, consequently the various fed the choice of the Board in making leaders of orthodoxy are getting uneasy.

The First Spiritual Society of Oklahoma City, and its pastor, Rev. S. Thorpe, deserve much credit for the kind way in which they enter. tained the Convention.

The speakers were at their best: the business sessions were all attended with a spirit of harmony, and an honest desire upon the part of all the delegates was manifested, which augurs well for the good of the

Speakers, teachers, mediums, Spiritualists, all over this broad land, let us, with a voice that has no uncertain sound, cry for organization. Ten years of unorganized effort in Oklahoma could not have resulted in what one year's organized work has done for the enlightenment of humanity, and the building of the religion of all religions: Spiritualism.

Fraternally yours, REV. ALICE BAKER. 416 B Ave., Lawton, Okla.

She Saw Her Spirit Father.
Passed to the higher life from her home in Flint, Michigan, September 22nd, Esther May Wright, aged 18 years. She leaves a widowed mother and one brother to mourn her loss. She was an exemplary character, and a medium. She saw her father as she was dying. He came for her as he had promised. They have the knowledge of Spiritualism, and the sympathy of their many friends. MRS. E. A. PARKER.

PASSED TO SPIRIT LIFE.

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

Andrew J. Hankey of Baltimore, Md., passed to spirit life, Sept. 24, aged 78 years. He was one of the pioneer Spiritualists of Baltimore, and had been faithful to the trust given him by the spirits. As a Spiritualist he lived, and by his conscious Her Many Close Friends, in view knowledge of spirit communion, his of Her Departure for New Zealand last days were gladdened by the expected reunion with wife and children gone before. He left a document clearly proclaiming his convicservices, conducted by George

PUBLIGATIONS HUDSON TUTTLE.

Kates and wife.

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ASPHODEL BLOOMS AND OTHER

which were confined to the ladies and a general hond-shake the little band of friends parted, but not until Mrs. Cooley had asked the glad hand be given the new Mrs. Warne, which was done with congratulations to the twain.

She may anticipate a still warmer and a welcome reception when she returns.

A. FRIEND.

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new edition comprising in one volume the four parts heretofore published, to which is added part five, leave a number of the suther's most.

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peaters, to the extent of six times,

to us from the other side of the

that number skulking up in the

"Get to your post, Captain," I cried, "and as soon as you light the

use, run up through the thicket and

join me, where our spears and men

He seized the punke we had lighted by a pile of fagots used for

cooking, and disappeared in the thick

undergrowth. I went in the other

who, had they not been sustained by

the assurance of their mighty Bim-

bumbo, would have fled into the for-

est, leaving their villages at the mercy

of the foe. As it was, they were strong in the faith of deliverance at

his hands, with ready arms to give

their assistance when the moment

came. I was surprised to find Cos-

well with the chief men, and to him

belonged the plan of the ambush,

which, without other assistance,

would have been the height of strat-

The enemy formed in line and

started up the path made broad and

hard by the feet of generations. They

had passed half the space when the Captain joined us. As they came,

cautious and wary, on to the very spot where I knew the mine was

placed. Half the column had passed

over. Would the explosion come, or

were we to be trapped by our own

device? The seconds were drawn out

to hours.
"If it fails, we have our guns," grimly said the Captain in a voice

trembling with excitement.
"Yes, our guns must do the thun-

was an upheaval, a huge volume of smoke rolled up, with flash of flame

and a booming thunder, which made

the paim tops tremble out was like the intensified war-cry of the great Bimbumbo, and the fixed natives first fell on their faces, to spring

on their feet to shout back as an echo "Wah! wah!"

At first the smoke, like a pall, con-

cealed the havoc, soon drifting aside

and showing the terror-stricken sav-

ages. The center of the column was annihilated; the sayages at the head stood fixed as statues; those that had

not reached the mine turned and fied like sheep for their boats. It was mercless, but I was selzed with the

flerce desire to kill, and the Captain was no less enraged. We stepped

into the open and discharged our six

cartridges into the huddled mass of

fear-stricken warriors. Then our

spearsmen, no longer to be restrained,

rushed at them, and they recovered

sense enough to run for the landing.

the way those demented fugitives

gained their boats and pushed from

guards to hold the boats, if one would

There was little Christian grace in

our natives. The war spirit bred in

countless generations asserted full

sway, and their spears struck home

in the backs of the fleeing crowd

When the last boat pushed out be-

yond reach, there was : 'ing left to

do but shout the terrible .er-cry and

brandish dripping spears. There

were ten war canoes in our posses-

sion and more than a hundred of

those splendid, proud and arrogant

warriors lay dead or dying. On these

the victors spent their unappeased

vengeance, a movement of a hand, or

a gasp, brought a spear thrust, which,

though given in cruelty, was really a

When the victors gathered around

the spot where the torn earth and

broken trees showed the power of

the promised thunderbolt, the chiefs

prostrated themselves, and in their

own crude way offered thanks to

their protecting god. Then they fell

at our feet, for we, too, had been

It was a great victory, and made

our position secure. It turned the

tide of events in that little empire.

did in greater civilizations. Hence-

forth the State and the church were

one, and that one an unlimited the-

When a god backs a nation it be-

comes a slave to his priests, and the

greater its victories in war, the more

abjectly it is crushed by superstition.

The priest holds the stirrup for the

king to mount the saddle. Poor hu-

manity, from the most ancient re-

corded days, has been crucified be-

tween these two thieves.

There was trouble ahead to keep the heredity of ages in check, and it showed itself before, we left the battlefield. The warriors at once began gathering in the dead as hunters has game.

"The pots will poil to-morrow," sententiously said the Captain.
'No, they must not," replied Cos-

well. The lesson of must be taught now. No more heathen feasts, no

'You'll have to bend; and let them have their way in this," I said. 'They

are in no humor to be crossed now

and this will probably be their last

opportunity."
"I will not yield!" hecsaid pettishly;
"I will argue this matter with the

Chief, and if he refuses, I shall call

on the Oracle."
"No, you must not," I said positively. "We must not put that stain

on Bimbumbo, or the spell will be broken. He must not contradict their

conceptions of him." He was head

toms and offend the God you have

"Are you to take up your old cus-

strong and called the Chief.

more pagan ceremonies."

as Marathon, Waterloo or Gettysburg

have escaped.

mercy.

thunder-bearers.

bag game.

opportunity."

It was a miracle of human agility

I doubt, had they not left

I did not finish, for there

direction until I came to our men.

are in ambuscade.'

Missionary Effort On Osmon Island

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

of whom we had an endless retinue, came trooping in bringing the native fare-cocoanut milk, fruits, shell fish and fished baked, without sauce or condiments-a plain diet, unpoisoned by microbes or preservatives. After this we were conducted to our prison pen and securely fastened. Weary with our exertion and overcome by them. the listless weather, we fell asleep and not till the shades of evening were we awakened. The noise that came to us would have answered for Gabriel's horn. Shouting, halloing, the deep tones of shell horns, the banging of spears on shields arose in horrible medley. It all came as response to the message sent by heralds that Bimbumbo himself had promand give them laws for their conduct. There was no sleep in the villages that night of continuous revelry and more than appeared above the rim of the sea than every man, woman and child on the island was assembled in the meeting house. They had natched their breakfasts from the trees as they came. Our guards led us along a path which made a short cut, and we soon faced the most astonishing spectacle I ever witnessed. The house was so densely packed that it seemed paved with faces, and these faces were expressive of mingled fear, reverence and curiosity. They were children's faces like those of all inferior races -- emotional, questioning. Coswell had fully carried out my instructions. He had taken up a sacred post, remnant of the old superstition, and planted it in front of the altar. It was grotesquely carved in rude imitation of a row of human heads, and gaudily painted with splashes of red, yellow and The phonograph was firmly placed on top of this sacred object, and a monkey skin thrown carelessly over it. One change in the appearance of my dear phono at once inter-

Profoundest stience reigned. It became oppressive. All eyes were fastened on the sacred nost and its strange surmounting. At length there came from the instrument, in tones deep, bellowing, sepulchral as of thunder seeking vent, the defiant warcry of their bloodthirsty god! "Wah! wah! wah!"

old tin found in the jetsam, fashioned

again. How the sounds will bellow

in that monstrous megaphone! My

Had lightning struck that assembly, heads would not have more closely pressed the dust. A cry of anguish and despair went up like the startled out of reason, and half persuaded that the old god had come to his own. Some time passed before the voice could be heard again. "I have given you, my chosen pcople, the fairest spot on the whole You are fed without toil. In the old days I asked sacrifice of you. This I want no more. The white men come as my messengers, to teach you You must protect them.

It is I. Bimbumbo, who say it. Hearken to my words.' Of course this was uttered in native speech, afterwards translated by Coswell, yet it was scarcely necessary, for I could read in the expression of the crowd what the instrument was saving.

the Captain. "We shall not be driven back to the pen."

He was right, for the crowd pressed around us, almost crushing us with attentions, offering their dwellings, and the bringing of endless amounts of fruits and nuts. It was an ovation such as divine messengers, or those thought to be divine, always have re-

That day was indeed marked as a red-letter day, for we were feasted and taken from one village to another, and the chief men allowed no others to wait on us. They wanted to stand next to the gods, and no service was menial enough to satisfy

'In consultation with the missionary that evening I suggested that as the scheme was working so well, it might be extended, and a complete redemption of these fallen savages effected. Let Bimbumbo do the preaching.

"I can't go further," protested Cos-well; "It strains my conscience, and only did I consent because of your imminent danger. What will the missionary board at home say about it when it is reported?"

"Nonsense," I replied; "It will not be reported or known except by the report you send home yourself. Talk into that phone what you think the people ought to hear, and give it the force of their superstition."

After lengthy parley he yielded, and the heralds went out to call the people together the next morning. The scene was repeated. The warcry thrilled them into awful silence Then came the command from the

instrument. "I, Bimbumbo, command you, my chosen people, you are no more to war on each other. You are to plant your spears in front of the temple; let them be there. You are to attend to the meetings. Bring the hest nuts and fruits, the largest fish, the most tasteful shell-fish, to the house of my messengers. You are to obey them. If you do I will guard and protect you. If you do not I'll smite you with thunderbolts, send tempests to level your fruit groves, and drive

It was late noon and the servants, from the effect of the awful voice, Coswell arose and said he was glad to have direct communication with their god, and more gratified that he was pleased with the work of his humble servant. Then persuasively I can make one better adapted to the he asked if they were satisfied, and requirements of the occasion than the how many were ready to join the church he had established among

As one voice the cry arose. Every man, woman and child sprang to their feet, eager to be counted among the elect. It was a great success as a revival meeting; one that would make the heart of any evangelist swell with pride. Not a person on that island was excluded, for there were no infirm nor aged people at home. And here I may remark that there were ised to speak to his chosen people no such people on the island. I at first referred this strange fact to the sway. We were forced to carry on healthful climate. Afterward it came to my knowledge that up to the time overflowing joy. The sun had no of the misionary's coming—two years before-the aged and infirm, and children unpromising, had been sacrificed to Bimbumbo in a way that made them most useful to the community.

Coswell was elated. Such successful labors had no like in the missionary field. He was not at ease until he had reported to 'the home board. That very day he devoted long hours to his report. By divine grace he had gathered every individual of the Ozone Island into the fold. The Holy Ghost had literally descended and over six hundred souls had been saved. From lowest savagery they had become Christians, and bowed their knees to the throne of grace. I don't give more that an outline, gathered from his reading it to me. It was never seen by the board. He had no means of forwarding it, but many similar reports have been sent and published in religious organs with stunning headlines.

One day, after matters had become relegated into the routine of ordinary life, and we felt somewhat secure in ested me. Coswell had, from some the position we had taken of being the head of a theocratic government a prodigious horn, such as never was Coswell grew confidential, and I found attached to as small an instrument his faith was subject to doubts, such before, and probably never will be as have disturbed the souls of all infidels. He had put on a new dignity since the turn of affairs, and affected a reserve which held the too spirits rose at the sight, and I said to myself, "Missionary Coswell, you forward natives in cherk. From this I was the more surprised by his admisions.

"Do you know," he began, "that I have the translation of the New Testament under way into this island

On my expressing my surprise he continued: "Yes, I want them to read and

study the life of Jesus the Redeemer.' "Do you not find it a difficult

"Assuredly; much more so than I expected. The language, though easy shrick of doom. I confess I was in idiomatic forms, and from its pre- like fishes. The comparative size of ponderance of vowel sounds, soft and the boat to their own must have pre-There are none to represent love, humanity, humility, self-devotion, spirituality, or abstract ideas. The ineffable mystery of the Godhead has no phraseology. I had to translate it by 'three-branched coral,' which is one, yet three. As for the Devil, there is no name, and as the shark is the most dreaded being to these frequenters of the water, every native having been frightened at some time by attack, or seen someone drawn into the voracious jaws. I translated Devil as "Chief Shark." In the exceedingly dry season fire rages in the thickets, and I have used "brushwood fire" to translate hell. A raging fire 'The coast is clear for us," said in the woods, not going out, but burning forever, gives them a realistic idea. I have Matthew nearly finished, and I don't think the other three evangelists will add anything to its value, do you?'

"You are the best judge," I replied, "but really I think they would not; sort of confuse the savage mind by

too many stories."
"Exactly. I want this one alone, and when finished I shall attempt to return home with the manuscript and urge on the board the immediate publication for use in the schools I shall establish."

"They have no writings then?" "Not a page, not a letter. I had to invent an alphabet and the compinations to express modified sounds." "So if you had your testament they

could not read a line until they had learned your alphabet and how to "Just so, and for this purpose I shall have to establish schools and

educate the people." "My dear Coswell, you have more Christian grace, I mean hope, than I ever expect to gain. I would as soon translate Matthew into goose language and attempt to teach a flock of geese. I have no doubt you have succeeded as well in your translation as any of the countless ones who have given good time to such tasks. Did you ever make a literal translation of your translation back into English? It strikes me it would be more comical than a comic almanac. For

instance for 'the Father, Son and Holy Ghost' you say 'three-branched coral: 'cast into the bottomless pit. cast into a brushwood fire,' and that Jesus went up into the temple and was tempted by 'the chief shark.'

interposed. "It is the native mind I appeal to, and they get a different meaning."

"I hope so," I responded. "It is not your fault, but of the natives. They have no words because they have not, and never had, the ideas: I am not prepared to say they cannot have. All the translators of the Bible into the hundreds of savage the fish away from your shores. Hear tongues into which it has been transme, for thus saith Bimbumbo." lated have met the same difficulties. After the people had recovered if their Bibles could be literally ren- the guis. They were so-called re-

dered into English, they would be the most comical books in all litera-

ture. aloft. Then silence added to the thrill "I believe you, yet a Book of Books of awesome fear which possessed the we must have, and in the translation heart of the on-looker as they swiftly came forward. I confess an almost overwhelming fear, and the Captain, Bible itself " as usual, kicked against hope. "Certainly, just as you made the "Three hundred of the pirates, if one," he exclaimed, "and not half

wanted. It was the only time he confided in me; in fact, I've become so busy with events that there was small onportunity. He withdrew himself, I believe, to work on his book of Matthew, and had completed it when the

'phono' serve better than a real god,

because you know better what was

great catastrophe came to us.

We had started a new religion, and in our limited empire it had full the humbug for self-preservation, Things went on swimmingly, We lived on the best the land afforded, and wherever we went, met service akin to adoration. For a time, to me it was enjoyable. The Captain chafed "I never was cut out for under it. saint," he muttered. "I'd rather pick my own cocoanuts. What does it all count for while we are as prisoners, and have no hope of again eeing home. I'd rather be with my wife and children than be this kind of a god-man, were it in heaven

"Don't fret, Captain," I replied; "we will bring it around and pull out of this snug harbor in good time." "You have more hope than I. Just as well think of a barnacle getting loose from a rock. I tell you they have us foul, and an attempt to get

away would be the death of us." "I have already a plan, Captain, which we must patiently work for Did you not notice, one of the ship's bdats has been driven ashore, in a not damaged condition? It at once occurred to me that we could repair it, and when the time came, make

our escape." I think I never met a man so utterly devoid of hopefulness as the Captain. He expects a coming storm when the skies were clearest. One of those who never takes the initialive, but would go strong enough when started. You could not propose he least thing that he would not object to; kick in slang, and after a while he would take hold as though it was the thing to do.

"Not me," he said despondently. We are here for keeps, and to at-tempt to get away will spoil the delusion which now holds these rascals as our slaves. Suppose we do get away in that cockle-shell, and nary ship in a thousand miles? Oh no. not for me!'

Yet he went with me to see the boat---a good strong yawl, built for cervice. The islanders had numerous canoes, drawn upon the beach. They were adepts on the water, and swam attempting to disengage it from the wreckage, and seaweed washed over and around it, we made an important find, the value of which at the time was not so manifest as afterward. It was a box containing several shotguns, which had been consigned to some port at which we had failed to stop, and a canister of powder. As the latter had been sealed /it proved uninjured by its rough usage. Searching farther we came on a box of shells. It was a-wooden box in closing one of tin in which the shells were packed, and there we found them uninjured. Here was a ful equipment for attack or defense, and summoning to our aid the obedient natives we had the boxes, carried to the mission house.

The event was like the interposition of providence, for, without these munitions a few days thereafter, the island folk and ourselves would have been swept from the earth. Chance voyagers in canoes, coming as spies from no distant islands, had seen and reported the beauties and opulance of Ozone, and the cupidity of these foreigners had been excited. A great war expedition had been planned, of which rumors came to us. The chiefs were alarmed, for they knew the strength of their flerce neighbors, and that in numbers they could not resist successfully. They clamored for their spears; called for advice from Bimbumbo: reproached Coswell, and ended by defiantly seizing their weapons.

Then Coswell authoritatively commanded them to wait for the oracle, and after a short seance with the "phono," called them into the tem-"As Bimbumbo says, so shall it be," he said. And the instrument spoke:

"You may take your spears; you will not need use them. I will smite the foe with thunder and flame. I will keep you safe. Wah! wah! wah!

The effect was magical. With lofty strides the chiefs marched out and reported to the people, who set up a hout of "Wah! wah! wah!" that might have been heard on the farther The great Bimbumbo was shore. with them, and few as they were against the swarms of the northern isles, what he had decreed would be.

There was one point where the enemy would be quite sure to land and the path leading to the village was through a tangle of tropic growth "You misunderstand," he quickly and this they were sure to follow. In this path the Captain and I dug a pit in which we placed the canister of powder, after taking out a part for other use. We laid a train and covered it carefully, finishing with a surface of leaves. We estimated that the enemy would be ten minutes from the landing to that point, and prepared the fuse accordingly. The Captain's duty was to be on watch and set off the fuse at the proper time.

Having this arranged, we returned

and fairly serviceable...

All these preparations had taken time and were scancely completed before a messenger game breathlessly we will do this," replied the Chief. "He brought the enemy to give to us. He promised to crush the roe with his thunderbolt, which he has done, and now what can we do if

"For his pleasure, by his comman

island, reporting that the enemy was in sight. Nor did we have long de-lay before, rounding the litting point not give him this sacrifice?"
"If he now told you you must not?" "He would not. He never contraone after another, twenty-two war canoes, each propelled by ten paddles dicts himself. If he did now, I would say this is not the real, it is a makeon a side, followed each other, turned with the precision of mayal tactics, aligned abreast aud, with paddles beating in perfect time, sigod for the believe-a liar. Why for you no speak to-day what you talk last Sunday. Then you had a feast in the meeting house. Bimbumbo had a son Jesus, whom he sacrificed. You white men killed him. You gave us a piece It was a thrilling scene, those long, slim boats, with their crowded armato eat of what you said was his flesh ment, the men perfect in form, of the and to drink what you said was his color and mould of bronze statues, blood. It was sacrifice. We eat these their spears gleaming, and their shields of shagged monkey skins held enemies as sacrificed, just as you eat

> A heathen can be fooled by an oracle, but to be held in the meshes he must have specious consistency, and the bracle keep in memory preceding revelations.

God's son, and say we must eat him

to be Christians."

The feasting must be allowed. Even the narrow mind of the missionary clearly saw the futility of opposition Preparations began that night and the carnival lasted two days. A serving on palm leaves was brought to us, and most savory morsels piled before the post bearing the oracular "phono." Never in the island's his-tory had there been such victory, never such celebrations. Some of the older warriors told stories of past raids, when they had been driven ino the jungle, and seen their villages burned and many of their friends carried away dead or alive for the feasting of the enemy. Now was the time of sweet voangeance, and the obliteration of these same enemies The Chief made a speech in which he said they had a navy now of their own --- ten superb vessels of war strong men to man them, and proposed before the northern isle recovered to raid their coast. The scheme was received with uproarious approval.

It was weeks before the excitement grew to anything like the old level, and a curb could be put on the spirit of enterprise.

During this time there was great

preparation for a raiding expedition. The fleet of war canoes was carefully guarded and provisions gathered, spears sharpened and their handles polished and ornamented. It was like a martial camp. The Captain and I promised to accompany the expedi-tion, for an excuse to repair the ship's boat, in which we proposed to lead the fleet. A spar was rigged for a mast, and a rescued sail was fastened into a mainsheet. Everything we needed we found in the wreckage and we designed the rigging more like a racing yacht's than a lugging sail-boat. In all this work, to the making of the oars, we had our own pocket knives—good, strong ones, such as seamen carry, yet demanding patience in making things for which an ax is more useful.

Our promise to join the expedition and carry our thunderbolts to discomfit the enemy had greatly offended Coswell. "If you are victorious, you will bring material for another of the orgies, and the people will be centirely uncontrollable," he said peevishly.
"We do not intend to go," I re-

"Can't you see that it is an excuse for us to get our boat, hav ing which we will sail away, to be lost or found, as chance decides." "Go away and leave me?" There was terror in his voice. "You must

"Well, well," I replied, soothingly, 'we are not going to-day or to-morrow. Our object is accomplished by having the boat, and the expedition may be delayed at least until a little sense gets into the heads of these

savages. 'How would the Oracle answer?' he asked.

"Don't meddle with that. There is a better way. Fan the jealousy be-tween the chief men who aspire to or any sacred cosmogony, but by an anbe leaders. They have left it for you to decide, and you tell them they must decide it among themselves.' Thus was dissension introduced,

for the head man of each village claimed the right to lead the raiders, and their followers clamorously joined, making two factions which indulged in furious partisanship, such as occurs in the most civilized States. It was an old, adroit move of

statesmanship, and the expedition was kept in the middle ground of the island's politics. It became time to consult the Oracle again, for the temper of the people was prepared: They were called to the assembly and Bimbumbo gave them a talk on moral character, not a word of which to them had meaning.

The Christian seers and the greatest thinkers of the ages, with thousands of years of civilization wrought into the fiber of their brains by heredity, utterly fail to explain or understand the mysteries of their religion. What then of this same religion presented to savages?

No, they did not understand, yet were impressed and ready to say yes to all its requirements.

The "phono" shouted: "I, Bimbumbo, have saved you, my chosen people, and now I require a sign from you. My messenger must lead you into the water and make you a sacrifice to me. Then when you come out you will be like my messenger: free from sin, and when you die you will come to me, where the cocoanuts grow within reach, ten times the size of yours, and are filled with honey and the fish are already baked for

'(To be continued.)

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toil, along the years we count a few a soul. The body is secondary, the days which we set apart in the inner spirit is the producer, the body you chamber as special days, because some took on at birth, and at death you great unexpected joys were bestowed cast it aside. The life is the I, the upon us. These days are so few we can count them each New Year's night experiences of mankind since old Sol helped them into a wider horizon.

went to see and hear her, largely, which you will dwell to-morrow. perhaps, from curiosity, but the great you desire basely, as the brute, it majority of our citizens heeded her will be base; if lofty, you will ascend not, the mart and daily toil, claimed to higher spiritual heights. their time and attention.

great thoughts, and a soul illuminat-monitions, and messages, the source ed. She brought her Karma, Aura of which they do not understand. manner and becoming gowns.

ant's visit was the 21st annual con- astral body, building it along more vention of the American Section of intelligent lines. the Theosophical Society. This cult Psychism, the speaker affirmed, was founded September 17, 1875, by has nothing to do with spirituality. Madame Helena Petrovna Blavatsky, Spirituality is the higher perception and Colonel Henry Steele Olcott, to of the oneness with all, and living form I, a nucleus of Universal Broth-according to this vision. You can erhood of humanity without distinc- not conceive the spirit of the great tion of race; color, creed, sex or caste. masters and follow in their footsteps, II. To promote the study of Comparative religion, philosophy and science, and III. To investigate unex-plained laws of Nature and the pow-by telling the old fable of a woman

Madame Blavatsky, H. P. B., as she across a fallen sister and stepped on is called, became the head of the so- | her, to facilitate her own progress. ciety. She was a superior physical medium with a large variety of phases, including materialization, and was also a strong mental medium. She The angel turned her aside. Peniworked with great energy and several societies were founded in different parts of the world.

At her death a few years ago, Colonel Olcott became her successor. He was a broad-minded altruist, with fine inspirational gifts and other exphases of mediumship.

At his death Mrs. Besant became the leader. Since May, 1889, when she offered herself a pupil, she had proven herself a faithful and advanced teacher and leader, and in May, 1897, she was elected the President of the World's Theosophical So-

Mrs. Besant delivered her opening lecture in Orchestra Hall, 169 Michigan Boulevard, on Friday evening, and REALLY WAS, the mighty power September 13, choosing "Psychism she had breathed upon that audience, and Spirituality" for her subject. which had made the lecture one to

The large auditorium was crowded with an exceptionally intelligent audience anxious to hear her.

The stage was entirely devoid of flowers and all other decorations. prelude was played on the magnificent pipe-organ, and as that was fina side door opened and the speaker stepped upon the platform. She wore a white cashmere embroidered robe, is unassuming, yet possessing an inborn majestic bearing, every fold of her gown, every gesture and even her repose bespeaking

her power. Without preliminaries or introduction, she began speaking and from the time, she had uttered the first word until the close, she swaved that vast audience as with magic wand. She spoke not as man spake, but with gentle authority she taught the people, chained their attention and won their

hearts and applance. Psychism, the speaker said, is the working of one power of intelligence and knowledge, the knowing whether

Plato said the man who sees the was present at that meeting, I will one in the many do I revere as a not attempt to cull from the rich God. The oneness of all. This is part.) the foundation of every true state of On Sunday morning promptly at the foundation, the losing of the small- 10, the National Theosophist Conserving the larger.

On Sunday morning promptly at man shall walk. If two members or ple. Rajans, tomples, Hindu schools, societies do not agree, separate and altars of the Mahatmas, were new ten in the larger. the foundation of every true state of

Through the ceaseless hours of Not HAS man a soul, but man IS

body the garment. I wear. Solids, liquids, gases and ethers, on our fingers -- such have been the compose matter; some of these ethers science has begun to observe, but sent out his first morning edition of there are far subtler ethers, which we sunshine, and since then down call the Astral, and as certain vibrathrough the ages, great lights have tions in the ether which we call elegappeared in the world of art, litera- tricity carry messages, and as you see ture, invention, commerce and states- through some vibrations carried to manship, great masters who pushed your consciousness, hear and feel mankind upward another notch and through others, so there are thoughtvibrations which carry their messages A great light shone in Chicago for to your consciousness, and it is conone week, during September. A stantly being touched by these subtle chosen few were expectantly looking forces. Through your thoughts and forward to her coming, a few more desires you build the Astral form in

These psychic faculties though in-Mrs. Annie Wood Besant, the head born in the human, are but little unof the Theosophical Society of the derstood. Through these forces men world, came quietly to town, with a and women are receiving warnings of satchel full of clothes, a brain full of approaching accidents or death, preand other Theosophical parapher- This force when undeveloped, lacks nalia and her charming companion, precision and order and cannot be Mrs. Marie Russak, an American lady controlled by the will, As man bewith a large solar plexus, engaging comes more intelligent, the untrained part of psychism disappears, and he The special occasion of Mrs. Bes- evolves a subtler. organism in the

> unless you feel your unity with the who, on her way to heaven came

When she arrived at the gate, it was found that she had a stain from the fallen sister upon her garment. tently she returned to earth, but soon returned bringing the erring sister with her, when both were admitted.

Mrs. Besant laid stress on honest work, and said that the highest crown with which God can crown his children is the ability to labor, claiming cellent mental and some physical the dawn despite the darkness of the

> At the conclusion of her lecture the speaker walked to the rear of the platform, made a graceful bow or two to the applauding audience, and retired; trailing in myriads of light and love in the hearts of those unto whom she came to minister. As she left ve woke up and realized that it was not what she had said, nor how, but what we felt, that she felt, and knew

> think of, to dream over, and to remember always. On Saturday afternoon from 3 to 5 a reception was given in her honor at the Hotel Stratford, and the entire parlor floor was thronged with the elite of the brain workers of this silklined cult, their faces wreathed in smiles, and the rest in lace or broadcloth with white kid gloves, full-but-

> toned and skin-tight. It was a very sociable function, old acquaintance was renewed, new workers met, and then everybody had a chance to meet the "Light of Asia,"

who was good to look upon. Saturday evening Mrs. Besant deivered her second lecture in Orchestral Hall, speaking on "The Place of Masters in Religion," showing how from time to time the great religious leaders of the world have appeared, each giving to his people a little ligher ideal and a different road for the same goal, the teaching suited to the advance of the times and the pulse of its own age. (As the special reporter of The Progressive Thinker

ball Hall. None but members were admitted, even reporters were rigidly excluded, though they urged permission to be present. There were about 166 delegates present from 67 societies, distributed in 23 states including and preliminary business was disposed of easily and quickly.

then gave her annual address, full of ideal teachings as to what the aim of the members should be. Our brothers sins are ours, she said; our brothers' victories ours and our brothers' loss is ours. As much as ye have expelled the least of our brethren ye have expelled us.

Spirituality knows no personality, and therefore, under the law of separateness the excluder becomes ex-

Imputation and persecution are offenses often committed by those who consider themselves very moral, yet these are deadly sins against the law of love. Sins of the mind are more-far reaching than of the body. The criminal is locked up, but the criminal against the code of the brotherhood of man triumphantly escapes. We want no bigotry, but lofty ideals of morality, such as will affirm our brotherhood with the lowest. Fight ignorance with knowledge, darkness with light and console the bereaved by tearing the veil from their eyes, showing them there is no death, teach the erring he is the author of his own

Ye are the threshold of the coming civilization, the bringers of glad tidings, cease bickering as children, become the conscious living men and conscious in your own strength and divinity, the strenuous co-workers with your elder brother,

At the close of the address the business of the convention was again taken up, and Mrs. Besant proved herself Supreme Commander of the gavel

I have attended no State or National Conventions for 30 years which were conducted with more business-Every moment was occupied and no one spoke until recognized by the chair.

jump upon his feet and begin to pour forth the fullness of his mind, the chairman, with a smile and the most gracious firmness, would ask ter under consideration or some matter about to be considered was set-

The confused, irregular "defers" and so did everybody else until prop-

er time, and recognition. Questions came up in that convention in which the opinions were as decidedly divided as they were intense, questions which would have put some conventions into an uproar, but the tactful pilot guided the meminto smooth waters with the diplomacy and skill of a veteran general, and the delegates did themselves proud.

The value of their high teachings. exemplified in their acts in trying moments, spoke louder than all else. proclaiming that this splendid convention was composed of the cream of the cult, who did not teach cream and practice skim-milk, but lived and practiced what they taught.

The Secretary's report showed that there were 74 branches in America, with 2559 members. Their total income had been \$3,868.33 and the expenses \$3,120.02, leaving a balance of \$748.31 in the treasury.

Much of their propaganda work is done by a field committee whose courage had never failed, whose persistence had never flagged and whose faith never cooled, sending the word into every land.

The election of the American Secretary resulted in the election of Dr. Weller Van Hook of Chicago, who will be the head of the society in the who makes her headquarters in Adyar, India.

To see all the departments of a National Convention carried out and finished in one day between break-fast and supper is a new experience, belonging to the times of rapid transit and hurrled living, but the Theos-ophists did this and did it well.

Before closing Mrs. Besant gave her followers a few parting words, advising them that within the society there is room for every view, and by expressing principles openly, each to strive to serve the master in his own way, giving each the credit for the same earnestness and desire to serve. When knowledge becomes wider,

intuition will be more complete. We may differ, no one of us is great enough to see it all. no one is strong enough to hold the great pole of truth within his feeble hands, and the most opposite truths on this plane

may unite on higher planes. Tolerance is to see how the world looks through another man's eyes; in many ways we cannot dictate how man shall walk. If two members or

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ruths we serve are greater than our wherever Annie Besant was she beconceptions of them; live the truth and you will have no time to judge as a setting to the central figure. your neighbor, each has his own word, syllabled out by his own vision. Serve the truth as you see it, fearlessly, and though you cannot understand your brother, that which seems to earth in a new incarnation. discord may bring the most beautiful

Not a song was sung, not a flower to decorate, no music, yet all was beauty and music, and poetry, and song, and I think-l like it quite as well and song is like a frost at midsummer, it makes the roses fade and the mu-

sic seem out of tune. In the evening Mrs. Besant spoke on "The Value of Theosophy in the World of Thought."

harmony.

The speaker handled her theme as does the artist his brush and colors, mingling them deftly, producing a living picture in your mind. She pictured the enormous power of thought and hence the value of right think-

To the view of the middle ages it was of more importance that a man be orthodox than in right relation to his fellow-man. It was not conduct but belief; to-day we say conduct is everything. No conduct, however, can be right unless the thinking is right. Man is created by thought, what he thinks of, that he becomes.

She demonstrated the fact that we as a people have not risen to the influence of artistic powers, everything centers around our moloch-money ence of the artistic, stating that beauty was one of God's greatest gifts to The elevating influences the high teachings of Theosophy will improve art, enlarge science, cleanse politics, and thus help make mankind better. None should be happy while one is degraded— by closing your windows and living at home, forgetting your neighbor, you cannot be

The redemption of human misery will be carried on only as we become fellow-workers with the great redeemers of the world, assisting your rothers to their rights, their their highest happiness and their supreme good.

Each morning at 10 this busy guest of ours received the hosts waiting to see her, and as an overflowing well, so was she giving comfort, and counsel to each. In the afternoon she answered ones.

tions at the headquarters, 26 Van Bu ren street, where over 100 thronged to get added crumbs of wisdom. On Tuesday morning she gave some fine stereopticon views in Hall on the workydone in India, and for the benefit of the same, and though the admittance was 50 cents,

hundreds were turned away, unable

to get in.
The pictures were fine, but the lone woman who stood silhouetted against the screen, picturing the work done by men and women imbued with the spirit of brotherhood for their dark-skinned brother in India, was by far the more attractive to the peo

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came the center and all else was but On' Wednesday evening she delivanswering questions, admitted that Madam Blavatsky had again returned spoke on the physical phases of the phenomena, and showed the different manner in which spirits can return and communicate, gave her experiences and told how she had seen her "Master" materialized repeatedly that way. Squabbling amidst flowers, how easy it is to slip out of the body and dwell in the astral while you are in the flesh. She, however, does not

> is an experience and a growth which will inevitably come in the process of your advancement. Where does Theosophy differ from Spiritualism? It does not; every doctrine taught is a part of the tenets of the faith of Spiritualism. They believe most thoroughly in all the phases of mediumship, but they are not interested so much in the physical

phases as are the large majority of Spiritualists. Were it not for the fact that our lediums make their gifts the means making their living, in glying deministrations (this open door through thich so much that is unworthy and the holiosophy and revelation of a future life it contains."—B. O. Flower, in the holiosophy and revelation of a future life it contains."—B. O. Flower, in mediums make their gifts the means of making their living, in giving demonstrations (this open door through which so much that is unworthy and which so much that is unworthy and undesirable has come into our ranks) we would not be the cause for so much offense to the unbeliever.

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So the main difference is in the name, and as our followers of the blessed truths of Spiritualism shall rise above the planes of sense to the planes of inspiration and high living, loving their brothers and sisters, without guile and criticism, seeking not their own, they will find in that highway men and women of all reigions, creeds and cults of all colors and races, each seeking the same goal with eyes strained to reach the same haven and there in unity and loving comradeship finding that after all we are all One.

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