HELL'S HORRORS.

As Vividly Portrayed by Dr. J. M.

A very grim and gruesome pamphlet (grim considering its contents) of 32 pages, from the facile and pungent pen of Dr. Peebles, has just reached us. This pamphlet, handsomely put up in a black paper cover, is entitled, "The Orthodox Hell, Church Creeds, and Infant Damnation." It baounds in quotations from the sermons of orthodox preachers, past and present, with selections from their creeds, their hymns, their teachings concerning infant damnation and a real hell of fire and brim-

Here is a sample of their hymns sung to the "praise of God:". . .

"Far in the deep where darkness I am a soul! dwells, The land of horror and despair,

Justice has built a dismal hell, And laid her stores of vengeance

"There Satan, the first sinner, lies And roars and bites his iron bands; In vain the rebel strives to rise, Crushed by the weight of both his

"The guilty ghosts af Adam's race Shriek out and howl beneath thy

Once they could scorn a Savior's · But they incensed a dreadful God.

"Tremble, my soul, and kiss the Son; Sinner, obey thy Savior's call; Else your damnation hastens on, And hell gapes wide, to wait your

"Tempests of angry fires shall roll, To blast the rebel worm, And beat upon his naked soul In one eternal storm.

"The breath of God, his angry breath Supplies and fans the fire-There sinners taste the second death And would, but can't, expire.

"Eternal chains and heavy plagues, Tormenting racks and flery coals And darts to inflict immortal pains Dy'd in the blood of damned souls.

Here follow some of the headings in this breezy pamphlet: "Hell in the Original," "The Devil in Hell," "Hell Within Hell," "Infants in Hell," "Eating Delicious Grapes in Hell," "Hell Being Modified and Cooled Down;" candidly, then, what is hell? The Doctor published a pamphlet similar to this, though much smaller, a number of years ago, an issue of a thousand copies. which was soon exhousted The surprising energy and amount of work in travels, lectures and writings that the Doctor at 86 brings out yearly, is a study that may well interest both physiologists and psychologists.

The price of this pamphlet, "Hell's Horrors," is 15 cents. For sale at

SUGGESTS A RELIGION.

And a Very Sensible One.

To the Editor:-There is a saying

"For every evil under the sun There is a remedy or there is none. If there be one, try to find it; If there be none, never mind it.'

The evil which has been attracting the attention of the Spiritualists for the last six months is the persecution of mediums.

It is about time we get to business. To be hauled into police courrts and harassed by lawyers is no pleasure, and our people are finding out that the public needs some concise information or knowledge of Spiritualism.

"Beautiful Fields of the Summerland." "Happy Hunting Grounds," etc., may be all right for decarnated spirits, but we who are still clothed in the flesh need to learn how to live here.

The N. S. A. convention, to be held in October, will be watched earnestly for the solving of this problem.

Are we not to have pamphlets or the equivalent, which can be purchased by all societies and individuals, defining the terms of Spiritualism in intelligible language? Are we so bigoted (and Spiritual-

ists, heaven knows, can be!) that we cannot accept a broad definition of religion as:

'Religion is that which tends to the hest development of the spiritual within man, and brings him into more perfect sympathy and harmony with his fellowman." etc., as defined by Dr. J. A. Marvin in No. 931 of The Progressive Thinker?

The adoption of that will place Spiritualism in that class, and at the

One of our greatest speakers has urged the study of the dictionary, and about it, English grammar might be reviewed, and it seems we ought to be able to find words and expressions ample and suitable to show the world we are not ignoram uses, and our religion, Spiritualism, too lofty in sentiment, too honest in practice, to allow a believer to be villain or an impostor. ELEANOR K. EAGER.

Waterford. Conn.

When a man finally does graduate from the school of experience, the flowers he receives are hauled to their

destination by the undertaker.
In stead of the workers of every na tion trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—How

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

A MODERN TRAGEDY.

A can of nitro-glycerine was lying on the ground, A full-blown Christian Scientist was promenading 'round.

'there's something harmful He did-not heed, he did not hear,

ever I desire, For I am life: I choose, I make, sug-

gest, command, aspire."

God's almighty heart!"-That nitro-glycerine went off and blew

REMARKABLE OCCURRENCE

Speaking about death, Mr. C. W. Leadbeater, in his book, "On the Other Side of Death," says: "It is impossible for us to calculate the vast amount of utterly unnecessary sorrow and terror and misery which mankind in the aggregate has suffered simply from ignorance and superstition with regard to this one ish belief along this line which has be one of the greatest benefits that could be conferred upon the human race." Now the incident I am going to narrate will go a great way in showing that the spirits of the departed can come to us and we may speak with them and, if they so please, they

Swami Satchidananda Balakrishna Brajabala, a devout Baishnava of Brindaban, dictated to me the followmy note-book in Bengali, a translation of which is here given. It may therefore, he said that the narration is not secondhand, but by the man who himself is connected with the

While the Swami was in Bhagalpur, he used to spend his nights in the verandah of a Mandir on the banks of the river Ganges.

Oné night when he was alone there a luminous body approached him from

a distance of a few yards. On approaching him, the luminous Let me see your form distinctly. Swamiji noted that the form had a bald head. The form said, "I am

Next day, when Swamiji was bathng in the Ganges, Pran Krishna came to bathe. From the look on Swamili who was laughing at him all

brought flowers, etc., and the Sankirton that evening became a little in the course of which the spirit of Pran Krishna's father came.

tiated and departed fully satisfied. NOTED IS THE MATERIALIZATION. THAT IS TO SAY, "THE BUILDING OF THE PHYSICAL MATTER ROUND SOME ASTRAL FORM OF

THE SPIRIT BODY, IN ORDER THAT THROUGH IT, THE EGO IN-HABITING THE ASTRAL FORM MAY BE ABLE TO PRODUCE RE-SULTS UPON THE PHYSICAL WORLD.

became so materialistic as to be able to make himself visible to the Swamiji and on the next day it became so much materialized that Swamiji was able to embrace him just as a living man would be. The form of the spirit on the first night appeared surrounded by a halo of light; this is why the body of the departed is called his or her astral body. Astral means starry or shining like a star. Secondly, it can be inferred that spirits in the Bhubaloka live in carrying out those of their pursuits which they Pran Krishna's father might have been a devout man uninitiated in his physical life, who felt the need of initiation very much-Kartik Chandra Benerjee, B. I., in the Hindu Spiritual Magazine.

When any one of the prouder pas-sions are hurt, it is much better philto let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

SAN DIEGO, CAL.

An Old Worker Depicts the Situation in the Silver Gate City.

As usual, spiritual matters are well at the front in the "Silver Gate" city, and under the intelligent and faithful guldance of Chas. A. Buss we are more than holding our own. annual State meeting at Santa Barbara was a decided success, and prominent workers there deciding to pay a visit to this locality gave a new impetus to the work here. Mrs. Kate Heussmann-Harveston, Mrs. Sexton, and Mrs. Wells of San Francisco, held three meetings in our temple, which were largely attended, arousing an in-

terest of uncommon degree. As a test and message medium, Mrs. Harveston has few equals; none better has appeared upon our platform. Mrs. Sexton's work was also highly appreciated, as were the lectures by Mrs. Wells, who claims to be eclectic, as she freely concedes and recognizes the good in all cults and organizations, and is none the less a Spiritualist on that account.

These workers have a decidedly pleasant personality and are ladies in the true sense of the word.

On Thursday evening, September 19. our temple was filled to overflowing, necessitating an extra meeting in lyceum hall, and even then quite a large number were compelled to stand. Here, as elsewhere, are a number who are disgruntled and who decided to start another meeting in G. A. R. hall, but they have already subdi-

vided-another case of "who shall be greatest in the Kingdom of Heaven. In the meantime there is no diminution of interest in the First Society whose members are moving steadily on to unqualified success. Just now Ada Horman-Patterson, who speaks with no uncertain sound, always good, but, it seems to the writer, has added

powers with the advancing years. It is the policy of the management to have none but first-class workers, cossessing ability and character as well, hence negotiations are pending for the services of W. J. Colville, for October, who is always a favorite with San Diego people, and there is much pleasurable anticipation in the return of John W. Ring, who is to begin a five-months engagement the first of

November. There was never a time when more interest was manifested by the general public than now, and the First Society is fully equipped to meet the demands of investigators. Truly we are on the top wave of prosperity. and during the fall and winter months there wil be something doing in San Diego. W. C. HODGE.

A HAVEN OF REST.

There dwells one bright Immortal on the earth. Not know of all men. They who know Go hence forgotten from the House

Sons of oblivion. To her once came in dread. And she with steadfast eyes regarded

With heavenly eyes half sorrowful. Smiled and passed by. "And who art thou." he cried. That lookest on me and art not ap-

palled, That seem st so fragile, yet deflest Not thus do mortals face me! What

art thou?" But she no answer made; silent she

stood: Awhile in holy meditation stood, And then moved on through the enamored air, Silent, with luminous uplifted brows: Time's sister. Daughter of Eternity. Death's deathless enemy, whom men

name Love. -Reprinted from The Century for January, 1892, in the June Century, Thomas Baily Aldrich.

WHEN I GO HOME.

It comes to me often in silence, When the firelight sputters low-When the black uncertain shadows Seem wraiths of the long ago: always with throb of heartache That thrills each pulsive vein, Comes the old, unquiet longing

For the peace of a home again. I'm sick of the roar of cities. And of faces old and strange; know where there's warmth of wel-

come. And my yearning fancies range Back to the dear old homestead With an aching sense of pain; But there'll be toy in the coming When I go hame again.

When I go home again! There's music That may never die away And it seems the band of angels, On a mystic harp to play, Have touched with a yearning sad-

On a beautiful, broken strain, To which is my fond heart wording.

When I go home again. Outside of my darkening window Is the great world's crash and din, And slowly the autumn's shadows Come drifting, drifting in,

Sobbing, the night winds murmur To the plash of the autumn rain; But I dream of the glorious greeting When I go home again. -Eugene Field.

Nothing in the past is dead to the man who would learn how the present comes to be what it is.—Stubbs. I would rather be a poor man in a garret with plenty of books than a king who did not love reading.-Ma-

caulay. Things unknown are the true scope of imposture and legerdemain; - \* whence it follows that nothing is so firmly believed as that which a man knoweth least. - Montague. A ruffled mind makes a restless pilw.--Anon.

MENTAL HEALING.

a Scientific Standnoint.

CHICAGO, ILL., OCT. 12, 1907

Those who preach the gospel of mental healing [as set forth in the Medical Brief] tell us that sickness is to be cured by disbelleving it, and firmly believing in the universality of divine truth, goodness, or God As to just what is the curative agent that brings healing to the sick man who thus denies sickness, they speak

in vague and general terms, and leave us somewhat in doubt. They cannot mean merely to affirm that mind acts on body, and that our beliefs may, and to a considerable extent do affect our physical health; for that is admitted by medical men it is a fact, however brought about, it as by themselves. I have known more than one physician who, finding the patient not seriously ill, and needing nothing more than mental treat-

ment, administered bread pills. And surely, mental healers do not mean to affirm that physical disease lieving. Physical disease is either a fact, or it is not a fact. On the assumption that it is not a fact, it can not be cured at all: for there is nothing to cure. On the assumption that it is a fact, however brought about, cannot be cured by the mare act of dis-believing it. In the nature of things, facts cannot be made other than they are by our beliefs of them. If a man-eats poisonous mushrooms, believing them to be esculent, his belief cannot alter the fact that they are poisonous, and save him from their poisonous effects. If a man's lungs are diseased else, his belief that they are sound does not make them so. Besides, if the relief of pain depends on the sufferer's belief that he has no pain, it can not possibly be effected; such a belief gives the lie to his consciousness, and is a mental impossi-bility. The pain is there, Ho is conscious of it. He may persistently

that it does not exist than he can be lieve that he himself does not exist. Mental healers then, as I stand them, do not mean that the cure is effected by the mere belief of the patient; but they mean that the pa-tient's belief calls into exercise in the behalf the healing power, of God. They cite the alleged miraculous cures wrought by Jesus in support of their cures are effected in the same waythat as divine power was put forth to cure the sick who, turning from material aids, came to him in faith; so divine power will be exerted now to heal those who, refusing the help of doctors and drugs, lift their minds and hearts to the Universal Spirit for help, So, we are told, Mrs. Eddy read the story of the man who was healed of the palsy, and the power which gave him strength, she felt. The life divine which healed the sick

deny it; but he can no more believe

of the palsy restored her.' Thus the theory of mental healing ception of divine providence, according to which God, as Luther said: "powerfully and miraculquely pre-serves and defends" those who trust in him. The mental healer, in substance, says to the sick man: Deny your sickness; believe in the all-per vasiveness of good; thus bring your self into accord with truth, love, good ness, or God, and you will be healed by divine power, as the sick were healed by Jesus. In some wonderful way, your organs, however, diseased they may be, will be restored to per fect health, so that they will perfectly perform their proper functions.

miracle will be wrought on you, like that said to have been wrought on Of course, men of the medical profession deny this theory. They do not believe in miraculous cures. They do not deny that God hears the sick; but they maintain that, whatever we may call the power that heals, it effects the healing through the action of natural forces-cures by the use of natural means. In many cases (such as are said to be cured by mental healers), the natural forces of the body, making for health, are able to throw off its ailments. In other cases these forces are so weakened that they cannot throw off disease without the aid of medicine which, by its action, works with them to produce the desired result. In any case, it is nay

ture effecting the cure. But God is in nature. The forces but different forms of the one divine energy. The properties of medicine, as truly as the powers of mind are expressions of this energy. Hence, what is effected by the one, as well as what is effected by the other, is effected by God; and, even if mental healing were true, it would be no more divine than healing by the use of medicine. R. C.-CAVE.

CORPSE SITS UP; CAUSES PANIC. Woman Surprises Monraers Assembled for Her Enperal.

Wheeling, V. Va., Sept. 30.—Relatives of Mrs. Mederipk Hartzell, the young wife of a farmer living near Huntington, were bemoaning her leath to-day a few minutes before the minister arrived to conduct the funeral rites, when she suddenly sat up and climbed out of the coffin.

There was a rush of mourners for the open air, windows being used as The minister swooned when nale-faced woman over whose body he had been called to conduct services

met him at the door.

The family was too poor to have a physician, and the woman fell into a swoon in which state she remained to be dead and sent for the undertaker. He prepared her for the interment without discovering that life lingered in the body.

People may outgrow natural ignor ance, but ignorance cardfully cultivated, polished, propagated, and and grown, because it paralyses the power of growth.—Moncure D. Conway.

LOOKING BEYOND.

Something In Reference Thereto from | The Future State of Existence as Viewed From the Higher Spiritual Standpoint.

> That the soul survives the body, and continues its existence in another state, is the belief of the Christian religion; this belief is the foundation of the Christian religion and is based on faith and divine revelation: said divine revelation is believed by Spiritualists to be spirit revelation.
>
> Spiritualists believe that the truth

of an existence after this life, has been verified by the return and manifestation of the spirits of those who once lived here in a physical body. Christians are disposed to contend that the spirit has no power or inclination to return to earth and mani-

fest its presence to the living. Spiritualists affirm that sympathy survives death, and is an element of attraction by which the spirit is enabled to approach and remain near the loved ones of earth; that there constitutional attribute, that they are able to transmit messages of disemhodied souls to their friends in earti life; that by this means the truth that the soul survives the body is -veri

fled. Why the church contest this doctrine with the Spiritualists, is because it is not the doctrine of the church. It is a matter of dogmatism.

There is not a person in the world who would not gladly believe the doctrine of spirit return and communion if their minds were not enthralled by

The church opposes progress in this direction; progress is not a principle of the church. Progress would disrupt the ignorance involved in their dogmas, and disrupt their church orstrong for this. The preacher would be deposed unless a medium, hence the influence of position which the minister occupies is arrayed against

The Church and the Spiritualists are directly arrayed against each other in the matter of the origin of phenomena. The church stands for supernatur-

alism, and Spiritualists believe the possibilities of nature are sufficient to account for all things. The church is continually importuning God to turn aside the laws of

Spiritualists expect to pay the penalty for violation of nature's laws. The prayers of the Christians avail them nothing, and yet they profit not from their failure, but continue

to pray. Spiritualists expect a benefit from the influence of good spirits. They have no Jesus to cast their sins upon, but expect to bear the consequences

of wrong deing.
Christians do good to please God. Spiritualists do good to benefit their fellowman, that they themselves may be benefited. The only responsibility that they recognize is to their fellowmen. The wrath of God or fear of hell has no influence with Spiritualists. The only hell they have is a consciousness of moral degradation for wrong doing.

Christians do not believe in progress in the other life; they propose to pray and sing around the great white throne of the New Jerusalem the suffering of the eternally damned

Spiritualists believe in eternal progress here and hereafter; that it is our duty to try and elevate the degraded of earth while here, and hereafter as spirits to continually strive to influence mankind to lead better lives, also to seek to aid the undeveloped spirits to improve their moral condition. They believe that progress is moral improvement: that all will eventually develop out of sin into a better life; that happiness consists in doing good. They do not believe that sin can be forgiven. Jesus did not die for them that they might be saved. Their diffy is to save them-selves and others by moral improvement.

Now, in reply to the annihilationists as to the nature of the soul. Both Christians and Spiritualists believe that the soul is of a material substance, more intangible than the matter of the physical form.

The Christian doctrine of rewards

and punishments indicate that the

other life, are the same as in the life here, and they have a physical conception of their spiritual heaven. The inhabitants of heaven are the same in many respects as the inhabitants of earth, but there is one exception: They are divested of a moral of this world as they have no desire to come back and influence the inhabitants for their good, or to let them know that they have survived death; neither have they sympathy for those that they have eternally damned. This loss of moral consciousness is strictly an orthodox view. I believe that there are many good Christians who do not share in this belief, but there are diverse views among Chris tians in regard to this matter, yet the Christian heaven is a place of physical or material enjoyment, and their hell is a place of material suffering.

The Spiritualists believe that spirits are material: that their love and sorrows are the same as the physical, and that moral consciousness is not changed by death. There is no difference between Spiritualist and Materialist when this matter is properly understood.

The primitive idea of spirit has much to do with this misconception, as also has imagination. There are some who try to cor vince themselves that they can think of something that is not material. The ancients thought that the spirit

was the wind, and when the body had ceased to breathe the spirit or breath had gone. The word soul gives a better idea of corporeality pertain-ing to that which survives the body after death. - There can be no concept tion of a thing that is not material.

THIS WAS THE SONG.

We have forgotten. This the rowers Straining within the gailey's reel-Life bent on breaking, while their. souls grew

Strong in the ancient purpose of Time.
This was the song whereby they Laughed as they swung. Gods! how the cord bit through!

This was the song the lovers heard. Wakened by flowers in a rose-red dawn, Through the bright dew they fled, like

ocean stirred With morning. Bare and beautiful they ran, Holding each other's hand Through leaves they're gone,

Cleaving the silver pool with flash of Carven in stone, Abydos holds it fast: The little Eastern dancer with her

Wild Erin's fairles crying for the They keep the deathless secret of

Hid behind Nature's lips who, krave, Guard from the profanation till the

Not unto us who bide the ebb and The senseless order of the tide of law, We have forgotten to be Aree, we

Only the iteration of the day The priceless moon, white pearl without flaw, Drowns in the muddy stream of

worldly woe. We take the petty part and leave the Lost to our ken the song of Nature's

The great barbaric winds that sweep

the soul And leave it emptied of all else but truth. -Helen Hay Whitney in Baltimore

existence; it is nothing. Every sense of the body depends on

the material out of which the body is We cannot receive or give out ar dea that does not involve the existence of matter, yet with matter, in whatever form it is presented, there is ever present force that is eternally persistent. There is no matter with out force, nor force without matter. Life is a form of force by which the spirit animates the body. There is no vacuum in space: attenuated mat

ter as ether fills all space.-Death is only a change in the form of matter. The matter of the physical body is thrown off, leaving the etherealized spirit body, and nearly all the characteristics of physical life

with the spirit. Now as to the eternal existence of the soul, no one can say. Proof of immortality is impossible,

s it involves the idea of infinity. We have evidence that the soul sur vives death, but the duration of tha other life we do not know. The primary concepts of science are

the indestructibility of matter--(No matter was ever created or ever de stroyed), and the eternal persistence of force. Force varies and changes into different forms of manifestation, but never is less persistent. Life and intelligence are presented

to us as forms of force in connec tion with matter. All the phenomena of nature are presented to us in the same way. Force is presented in connection

with organic matter, as motion with out cessation. There is no stability; change, eternal change is the the order of nature The soul of man is exempt from this change from birth continuously through life to the old age that ends in death, when a radical change is made into another life, and where according to the testimony of those

gone batore, change unending, con-tinues. When more perfect means of communication between that other world and this is established we will be better able to understand the development of the soul involved in this change.

The soul of the infant is not the soul of old age. Even the trace of identity is lost in the lapsing memory of age. Memory alone identifies us with the past. When memory fades identity is lost. The soul of earth is not the soul of

its advent into that better land, free from the environment of earth. There is reason to believe that the soul comes into being with the body, and developes with it, and when the body is cast off continues to develope in another condition of life, and may continue on in this way for all eternity; but infinite existence would nec-

transmutation. Having survived the change of death in the ending of this life who would say that the soul of man may not survive all the changes which eternity may bring.

essarily be accompanied by infinite

It has been urged by annihilationists that matter would in time all be that the quantity of matter is infinite. Great is the reasoning powers of the human intellect, but the infinite potentiality of nature transcends its J. F. BAKER. Chicago, Ill.

Platitudes against sin are as harmful as applause for sin.—Anon. I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love

The world is continually growing better to all who are honestly trying to make it better.—Everett McNell.

FROM A PRISON CELL.

Sweet spirit voices sing over me Tuneful and jubilant. How can it he

That the songs of gladness which float so far,
As if they fell from an evening star, Are the mates of one who never may

Visible music of flower and tree? Purple of mountain, or life of the

free, Or ruby and gold of the sunset's glow, Oh never the sight of a loving face-Must not my cell be a desolate place? For my soul is sealed with the seal of

years; Mine eyes are opened only to tears. How can I live in the dark like this? Where is my fountain of life and

Oh! My spirit can see! My spirit can And it's sight is strong, and swift and

Never the ken of a mortal eye Could pierce so deep, and far and

As the eagle vision of hearts that In the lofty sunlit citadel

Of Faith, that overcomes the world; Its banners of Hope and Joy unfurled; Garrisoned with spirits of perfect Ringing with harps that never cease,

Flooded with glory from throne above, Celestial sea of the Spirit of Love! My soul can see! My soul can see!

Well may I sing so joyously, For my guides themselves, with ten-Have shown me the brightness of

spirit face. And who shall pine for a glow-worm light When the spirit goes forth in radiant

might?

can read his word as a shining 'Thou shalt not from this path de-Through joy and sorrow, every day His hand has written it all the way,

And so from the path I'll seek not to stray. My spirit can see! My spirit can see Beyond the gloom and the mystery Glimpses of glory not far away, Nearing the bright'ning every day, Golden, crystal, and emerald bow, Lustre of pearl and samphire glow. Sparkling rivers and healing tree, Evergreen palms of victory, Harps and crowns and radiant white,

Holy and beautiful dwellers in light, And the holiest sight in that holy is the radiant smile on my baby's face.

My Darling Babe! "Tis joy for me am drawn by love and faith so strong, That my thoughts flash forth on the

pathway long. am in prison, but you up there Dwell 'mid the spirit's tend'rest care, My prayers are for you whom my

And I ask the angels to give you sweet O. Babe! What shall our greeting be When our spirits shall meet and our

eves shall see.

Jackson, Mich.

When the severing sea with its rest-less tide Never shall hinder, never divide? WILLIAM STANSBURY.

HAS THE BEE A SOUL? And Does the Soul Live After the Death of the Bce?

How doth the little busy bee improve each shining hour with the honey which is not found ready made in the flower? The saccharine liquid which the bee extracts from the flower is collected in a pouch of the digestive tube. It is disgorged in hive, where the greater part of the water is evaporated while the sugar transformed by chemical action When this transformation is completed and the quantity of water is reduced to 25 per cent the honey is stored in the cells which are sealed nermetically with wax. The sweet liquid which is secreted by many flowers has received the poetic name of nectar. It exudes from the surface of organs called nectaries and consists chiefly of cane sugar, fruit sugar and water. But nectar is not the only source of honey. On sunny days in summer and late spring objects placed under the linden and some other trees soon become covered with drops of sweet, viscous liquid known as honey dew. It exudes from the general surface of young and even of full grown leaves. Honey dew may be produced on extremely hot days, and it is abundant in dry seasfuture life. Change has marked ons, when it forms a valuable supply for the bees, although it yields an inferior honey owing to the presence of gum. Some of the trees and shrubs which frequently produce honey dew are the oak, ash, linden. maple, poplar, birch, hazel, blackberry, and barberry. Usually the honey dew is produced through the agency of plant lice, which extract the sweet sap of leaves and digest only a small portion of it. But Gaston Bonnier has demonstrated the possibility of its production without the insects. He placed a cut branch in a moist atmosphere and immersed its end in water. In a short time many fine drops of sweet liquid appeared on the under surface of the leaves. JOHN A. HOWLAND.

> Religion must always be something emotional, and the culture of emotion is not carried on advantageously in 'ordinary school-teaching. ystem that is best for securing the intellectual element is not best for securing the emotional element. When we have but the will to do it. that very moment will justice done: that very instant the inrants of the earth shall bite the dust! - Peter Kropotkin.

Judge in everything. John Locke.
There is work that is work and there is play that is play; there is play that is work and work that is play. ness .- Gelett Burgess.

Reason must be our last guide and the germs of good in every soul .- In-

Beautifully and Comically Illustrated.

"Look out!" a little boy cried out,

but kept his forward stare.

With lungs inflated, head erect, he said "All things are mine! am a part of God! All Good traces my life's design. Fearless am I! I dare to do what-

"I am peace, joy, prosperity, power, wisdom infinite; I can control matter with subtle might.

A man is what he thinks; I pulse with

him all apart. EMMA ROOP TUTTLE.

A Spirit Initiated by a Saint. most important matter. There is amongst us a mass of false and foolworked untold evil in the past and is causing indescribable suffering in the present, and its eradication would

may as well show us their hodies, that is, the bodies in which they lived in this world.

figure, which seemed to him to be a vapory and indistinct human form, asked him that some Nam (name of a God, by way of Diksha or initiation) plied, "I know not who you are, I don't understand whether what is happening before me is merely a pro duct of imagination or is a real fact. Whereon the form became distinct. His body, as it was before his death, appeared in full form and size, and

the father of your disciple, Pran Krishna." However, to make himself positive and to ascertain the earnest ness of the spirit. Swamili directed him to depart that night and to come back on the next at the time when Swamiii would be in Sankirtan. The form then melted away in his pres-

while, he presumed that Swamiji had something to say to him. On being asked, Swamiji enquired whether his departed father was bald in his head. He was answered in the affirmative. Whereon Swamiji related to him the affair of the previous night. Pan Krishna also made arrangement for the Sankirtan that evening,

Nam and thus the spirit was ini-HERE THE FIRST THING TO BE

The spirit in the first appearance

Duty is carrying on promptly and faithfully the affairs now before you. t is to fulfill the claims of to-day.

A MOST EXCELLENT MAN. The Passing on of Another Lifetime Spiritualīst.

To the Editor: -I think it due our long-time upholders and workers that erect, mausoleums of loving (remembrances to their memories and keep the flowers of appreciation ever fresh upon them as we too journey along the pathway they have gone.

On July 29, there passed over the divide, our friend and brother, Géorge L. Congdon, of Elgin, Ill. I say our friend because he was the friend of every Spiritualist in the world. To him the name was precious, the phenomena were precious and the philosophy a delight.

When a prosperous merchant and manufacturer in Chicago the cause was dear to him, and when he made Elgin his business and social home he abated none of his interest in the workings of the spirit world in our behalf. He gave of his means and opened the doors of his rooming house for seances and meetings and was instrumental in bringing many into the light of the new dispensation.

In later years, after marrying the third time, he lived in a lovely home in the north part of the city of Elgin, on what was at one time a part of the large estate which he purchased in 1881, when he built the first shoe factory in Elgin, and opened up Congdon's addition to the city.

Those who attended the grand

sicnic of the Spiritualists of Chicago and outlying towns this last summer, will recall the beauties of our brother's home and his genial presence even though then he was rapidly nearing the day of transition. It came by growing weakness until he could not rise from the bed and in a week's time the silver cord was loosened and the golden bowl was broken without suffering of any kind.

Mr. Congdon was born in North-bridge, Mass, May 7, 1839, and be-gan the work of manufacturing boots and shoes in Grafton, Mass., when little more than twenty-one. After a few years he went to Chicago and became one of the builders of that new city's great industries, running both factory and stores. The great fire destroyed these, but not his intrepid energy and enterprise. Putting up a board shanty, he was soon under way again with a remnant of machinery, tools and stock which two hours time had enabled him to save in two wagons drawn by horses and one by wagons drawn by horses and one by his men who had to hold a fourth wheel on as they trundled out to the west of the fire line. When the change was made to Elgin, ten years later, he stood for twenty thousand dollars before the business world.

The same enthusiasm he put into his work he put also into Spiritualism, but one misfortune followed another until ill health brought him to the place of rest, his work all done except to hold still true to the religion he had held from his boyhood days, the best he could find.

His funeral was largely attended, the Silver Leaf quartette rendering fine music, Mrs. West officiating as

Although a Mason of high degree, the Modern Woodmen, of which order he was a member, attended to the funeral rites. The worn casket of the soul was laid beneath the evergreens in the cemetery of McHenry, the former home of Mrs. Congdon, while that soul reveled in the new delights of freedom and of reunion. To your correspondent he has given back the word that "It was the happiest experience of all his life." He has left his earthly home in fleshly form but done in Elgin, of which we shall hear

MRS. M. A. CONGDON.

### MIDNIGHT HOUR.

'Tis silence o'er the midnight plain I hear cour gentle voice again, My soul delights to view the scene. The valley fair in fertile green. The moon whose silvery brightness

spreads Around the vale, and nature sheds Her emerald mantle on the trees-Your voice is wafted on the breeze. Of summer night like long ago, As we two rambled to and fro.

Methinks it is that night again, When first I whispered love's sweet

Into your ear, with loving voice, When soul to soul we did rejoice. You vowed to be my very own, But now my life is cold as stone For death's fair angel came one day And hore my gentle love away To mansions fair in Spirit light. And now she lives with angels bright In home of beauty by the shore Of Beulah Land, and pain no more Can reach her soul so nure and true Alas, my love, I mourn for you.

In path of life I'll e'er incline To keep my soul as pure as thine, And know when I throw off the coil Of earthly chain and free from toil, I'll come from earth to your bright

And clasp your lowing hand and roam fair, bright landsscapes

studded o'er With gorgeous flowers and birds that

And sing among the happy bowers Where we shall spend the happy hours.

And dwell and sing forevermore With angel bands on Beulah shore LOUIE HOLYOAK

Woman Completes a Voting Machine A Columbus woman has submitted a voting machine for formal approval of the State Commission, and it is said that the machine will do more and better work than any other machines brought to the commission's attention. Women get a vote only at school elections in this state, but it appears that this fact did not destroy interest in voting and the possibili ties of a voting machine, upon which the Columbus woman's husband spent 10 years of toil and study, he chine in an unfinished stage. now has a voting machine which it is said will do all that is required of such a machine.--Youngstown (Ohio)

"The Spiritual Significance,

Vindicator.

## Four Great Sins the Church Is Called Upon to Combat.

## One Is Viewed from the Catholic Standpoint-Three from the Protestant...Some Comments Thereon, by R. A. Dague.

Among other commands are the following:

"MODERNISTS ARE TO BE REMOVED FROM PROFESSORSHIPS AND THE DIRECTION OF EDUCATIONAL INSTITUTIONS.

LICATIONS.

"A COMMITTEE OF CENSORSHIP IS TO BE ESTABLISHED IN EVERY DIOCESE, TO PASS UPON THE PUBLICATIONS WHICH THE CLER-GY AND FAITHFUL SHALL BE PERMITTED TO READ." This is in keeping with the custom of the Catholic

church since the days of Constantine. Science, philosophy, inventions, education, liberal government, the right of men to think, has had to fight the church inch by inch in the long weary centuries past. The early astronomers, philosophers-reformers of every kind, were persecuted, imprisoned, torfured, burned, and beheaded by the church. Gutenberg and Faust, who invented printing, were imprisoned because the church said they had invented 'a black art and were in league with the Devil. The inventor of the umbrella was persecut; I as a heretic for his wickedness in "inventing a contrivance which would prevent God from sending his rain on the just, and unjust.'

The Catholic church has always taught, and now teaches, the impossible doctrine of a insubstantiation, which is, that when a priest mumbles some words over some wine and fragments of bread, that those substances are instantly changed, and become the REAL, ACTUAL body and blood of Jesus Christ.

In the long ago, on one occasion, it has been stated, a mouse ran out of the wall, seized a morsel of this divine bread and carried it into his hole. A council of Right Reverend and holy bishops, priests, archbishops and cardinals, discussed carnestly and protractedly this proposition:

### "CAN A MOUSE EAT A PORTION OF THE BODY OF GOD?"

and the ashes sprinkled over the altar with solemn and befitting ceremonies. Poor old Pope! Doubtless he is sincere. Amid the blaze of enlightenment of this progressive age he is pained and bewildered, and hopes to turn the world about face, and compel it to go back to the good old times when the roasting of astronomers, inventors, scientists and philosophers, was a frequent pastime of "holy men."

And now a few words about our Protestant friends. An annual State Conference of a powerful Protestant denomination, held at Scattle, adjourned last week. They discussed several propositions. None elicited in conjunction with his arisen friend, more cloquence and denunciation than the awful sin George Bowen, there is a work to be of dancing, playing cards for social recreation, and once thwarted God's plans, and that in consequence attending the theater. Vivid word pictures were of that, this world has ever since been a vale of wee; eration, and luring them to an endless hell through whist, and euchre, and the waltz, and Virginia Reel. and the awful theater. So far as I could learn from the published proceedings, nothing was said about the small sins of the killing of Jews by Christians in Russia, nor about war, nor the enslaving of two millions of children in the shops and factories of ing of the law of evolution. this country, nor about wholesale land stealings, political thievery, and stock watering, and grafting, infanticide, and abortion, and race suicide so prevalent among church people and others.

those who composed the conference referred to, held the world, they tremble with fear of their God if a great revival in Tacoma last winter, in a taber- they should dare to indulge in a little freedom of nacle creeted for that purpose. Night after night thought, and they sit looking backward for light he thundered against the awful sins of dancing and and inspiration while the Car of Progress and unfettheater-going-especially the latter. Scores of converts flocked to the altar, a large portion being schoolgirls in short dresses. These children were frightened at the preacher's awful threats of what his God would do if they didn't repent of the heinous are in "fogland;" they are confused; they believe crime of "tripping the light fantastic toe" when their "holy scriptures," which say that "Satan is they heard a fiddle, and going to matinees. Scores of these boys and girls-mostly girls-were fright- may devour;" they believe "Old Scratch" invented ened into the folds of the church. Two went insane, the fiddle, the theater, and the games of euchre and one of whom is now in the asylum.

Are some Protestants any less superstitious and narrow-minded than the Catholics? Here is an incident which would indicate that they

are not. A few days ago tiny Countess Magri, aged 65 formerly Mrs. Tom Thumb, was in this city. In an interview she said that when many years ago she traveled with P. T. Barnum, the country people | riors of the past, and to listen to the threats of what would not enter a tent to see an exhibition. Mr. Barnum had to hire a hall or put up a wooden do with them if they don't stop, their fun and hilarity. structure. Quoting from the published interview she

"We traveled with Barnum, but did not appear under canvas. That was 45 years ago. The church people would not go near anything under canvas, nor would they go to a place where there was a stage curtain that rolled up or down. Barnum therefore arranged a curtain which drew back on a wire. The church people thought that was all right, but for my part I could not see why it wash't as sinful with one kind of curtain as another.'

as superstitious as their brethren of the long ago who thought God would damn the inventor of the

Ought simple amusements to be held up by the elergy as soul-destroying sins? Take the theater for LIGION IS VERY OLD IT IS THEREFORE INinstance. But little progress was made against FALLIBLE. OLD THINGS MAY HAVE BEEN slavery in the United States until "Uncle Tom's USEFUL ONCE AND BE WORTHLESS NOW. Cabin" was dramatized and played in the theaters all over the land. I am informed that nearly all the great authors of the drama were educated, re-"The Spiritual Significance, or Death as an Event in Life." By Lilined, moral men and women. In their plays they have extolled honesty, justice, mercy and love. I most suggestive, intensely interesting, appritual books. It is laden with rich, thoughtful spirituality. Price 1.00, was not defeated, and honor, and justice, and virtue fined, moral men and women. In their plays they MORE CHEERFUL AND A HAPPIER THEOhave extelled honesty, justice, mercy and love. I LOGICAL CAMP.

The Pope of Rome has issued an encyclical in vindicated. I have, at the theater, heard high-class which he condemns modern thought as a great sin, music, seen beautiful scenery and paintings, and have been stirred by the thrilling pratory, and have had my deepest sympathy and sense of justice proused. I have, with hundreds of others, lustily cheered the hero who fought for honor and justice, and who defended the defenseless and weak. I have scorned "THE CLERGY AND FAITHFUL ARE NOT and hissed the seducer, the oppressor, the tyrant and TO BE ALLOWED TO READ MODERNIST PUB. the vile. Often have I heard great audiences applaud over some act in which intrigue and villainy were thwarted, and virtue and innocence defended and made to triumph. I have seen thousands weep over the representations of the wrongs and sufferings of the poor, the oppressed and the friendless. The stage has its faults, but it is a powerful educator. The pulpit is a great educator also, but it lives too much in the past.

I have a son whom I devotedly love. Shall I sometimes send him to theatrical plays where he will hear excellent music, and where hypocrisy, sensuality and villainy are defeated, and truth, virtue and honor are made to triumph, or shall I send him to those Sunday schools and churches which present to him old Bible characters guilty of all the crimes in the calendar as "holy men" worthy to be patterned after? Shall I send him to those places to be taught that God put lying spirits in the mouths of his own prophets; that he approved of the lie told by Jacob to his old blind father, through which he cheated Esau, his brother, out of his portion of his father's estate; that he authorized Moses to kill all the wives and mothers taken prisoners in war, and turn over the virgins to the soldiers; that he confirmed and carried out and confirmed to this day the curse pronounced by the drunken Noah, of everlasting slavery on unnumbered millions of the descendents of his son, whose offence consisted in chiding his father for getting intoxicated and indecently exposing his person; that the murderous, adulterous King David, who burned prisoners of war, sawed off their arms and legs, and tore away their flesh with harrows of iron—that this monster was "a man after God's own heart;" that God demanded the cruel death of his only begotten son to appease his wrath toward the other children of his own creation, and that now, no matter how immoral or criminal may be our lives, we may escape all the consequences of wrongdoing | It was finally decided that the animal had com- through the "vicarious atonement," and that if we mitted a heinous sin; the walls were torn down, a do not accept this "free "salvation," no matter how mouse captured which was then burned to ashes good we may have been, God will torture us in hell

> Yes, I think I would prefer that my boy should occasionally go to a good theatrical exhibition than to the "sanctuary" where such "religion" is taught. Doubtless there are theaters whose exhibitions are not of a high character, but for fifty years I have frequently attended the theater, and I never saw a play which did not teach higher ideals than those taught by the above-meiltioned orthodox beliefs and

John Calvin, Jonathan Edwards, and other "holy men," taught that God eternally damned babies before they were born for his own glory; that Satan drawn of how Satan was destroying the rising gen- that all joy, and happiness, and worldly amusements and pleasures, are but cunning schemes of the Devil for the destruction of our souls. The dark shadow of those dismal teachings still befogs the brains of many of our Christian ministers to-day.

Poor, old, deluded Pope! He is a back number. By his bulls he hopes to stop progress and the work-

Narrow minded and frightened, however good their intentions, are many Protestant orthodox puland the exploiting of the working people; nor about piteers. Blinded by creeds and theological teachings formulated in an ignorant age, deluded by the idea that the Bible is inerrant and infallible, and Evangelist Hart, who is one of the same faith as that all wisdom was revealed in the infant age of tered thinking goes by them.

> Spiritualists and Christian Scientists, and Universalists and Unitarians, and all New Thoughters, should pity our dear brethren of the cloth. They going up and down in the earth seeking whom he 'seven-up," and they cry aloud their warnings, but the people will take no heed of their cry; their pews are nearly empty; but few students are found in their theological colleges; the young people prefer going to the skating rink, the parks, the theater or other places of amusement to attending church to hear eulogies pronounced upon the savage, adulterous, polygamous slave-holding old kings and warthe wrathful, jealous, changeable orthodox God will Come, you brethren of the sanctuary, out of the

dismal theological caves and get into the glorious sunlight of New Thought. But aside for a while the writings of men who lived centuries ago, even before printing was invented, and when the earth was believed to be flat, and investigate what is taught now by able, thinking, illuminated men on science, inspiration, immortality, life, death, and God. The minds of men of this day, unfettered by the cobwebs of old theologies, are being flooded with light. Old theologies, as well as old machines and old meth-Now, seriously, were not these church people about ods of doing things, are apidly passing away. A superstitious as their brethren of the long ago glorious new cycle is being ushered in.

DO NOT MAKE THE MISTAKE OF THINK-ING THAT BECAUSE YOUR SYSTEM OF RE-ABOUT FACE, BRETHREN; FORWARD MARCH INTO A BROADER, A MORE SENSIBLE. A

638 North Fife St., Tacoma, Wash.

## A Noble Man's Ascension.

IN MEMORY OF HON. A. GASTON.

Impressive Services Held at the Home -A Large Number of Relatives and Friends Were Present to Pay Man Beloved by All.

Athelston Gaston was born in Castile, Wyoming County, N. Y., April 24, 1838. At the age of two years were affected to tears. where they resided fourteen years.

They moved to Crawford County,

Pa., where his home has since been, with the exception of four or five

He was a farmer in early life and later became engaged in the lumber business, in which he was very suc-He became interested in Spiritual-

ism when seventeen years of age, and after a careful investigation of the phenomena, became convinced of its truth and has always been a devoted student of its teachings and a fearless supporter of the cause. He was elected one of the trustees of Cassadaga Camp (Lily Dale) in 1884, and upon the resignation of Mr. Skidmore as president, in 1887, Mr. Gaston was unanimously chosen as his successor. He was most efficient and farreaching in his work and influence

for the good of the camp.
In 1861 he married Miss Thankful C. Hammond, a lady of great culture and refinement. There has always been the deepest sympathy between them both in the matter of Spiritualism (their mutual religion) and all great purposes of life. Mrs. Gaston was a fine medium for messages from their personal friends, and the hour of "communion" was ever held sacred

and inviolable by them. She passed on four years ago to join their lovely daughter and many friends awaiting them in that better land.

He was twice chosen Mayor of Meadville by popular vote, and once represented his district in Congress, but he did not care for political life, and in later years lived for his friends and family.

In the last few years his health has been failing and it was in the hope of gaining somewhat of his impaired strength that he joined a club having for their camping and hunting grounds the wilds of Canada. It was during one of these trips, in company with friends and the hunters or guides, that he met his physical death by a fatal shot from one of the party, he having remained behind to rest and one of them mistaking the figure in the canoe for the coveted game, he having changed his position after

It was a great shock to the entire community, but more so to the unfortunate friend who unwittingly fired the gun.

A human loss that none can fill has come to us all, but we know he, with the hosts of arisen ones, liveth and worketh for the truth and for all who need his aid. C. L. V. R. Rogers Park, Oct. 1, 1907.

The Meadville Messenger says: "The funeral of Hon. Athelston aston was held at the home, 581 East Chestnut street, Saturday afternoon at 3 o'clock, and was attended by a large number of relatives and friends, who came to pay the last tribute of respect to an honored and the State, and a generous and sympa-thetic friend of the community in which he lived.

"Assembled beneath the shadow of a great sorrow, the friends who knew Mr. Gaston in all his relations in public and private life, and who recognized his integrity of character, his kindness and his generous deeds of charity toward those who were in need, manifested an especial and added sorrow in the thought of the sudden and tragic ending of his life. But a sufferer, and would possibly have fallen long ere this were it not for the indomitable will and determination that withstood all trials, and was still cheerful and thoughtful for the sufferings and afflictions of others. His time had apparently come, and God in mercy called him by a sudden and painless death. His friend who became the unconscious instrumentality of the final ending of the life that was almost as dear to him as his own has the sincerest sympathy of all who realize the sad and sorrowful circumstances under which it occurred.

"The impressive funeral ceremonies of Miss Helen DeArment. Miss Gilles pie, Mr. E. L. Lawrence and Mr. H. S. Robinson, who sang with fine expression the hymn. "Some Time We'll Understand," which was followed by an earnest and eloquent prayer by Mrs. Cora L. V. Richmond, of Chicago, Ili. The choir then rendered another selection entitled "My Jesus as Thou Wilt." Mrs. Richmond then paid an eloquent tribute to the life and character and faith of the deceased.

'The great, noble, generous-heart ed friend and brother now lies with arms folded across his breast cold in death. The man whom those who knew him best, loved him most. As a citizen and a man he held a place in the hearts of friends and acquaintances to which few, if any other, can ever aspire to occupy. He was not afraid to die. He often spoke of death and the future life as a living change from earth and its turmoi and its trouble. He felt that he had nearly served his time here; that his activities of life were nearly ended and though he was not hastening, yet he longed to go. His faith was ever strong and steadfast that he would meet the loved ones that had gone before. His faith and his religion were his own, but he granted to others the full enjoyment of their faith and hope and consolation that he enjoyed, however theirs might differ from his own.

"'All whe knew him can testify his

interest in every great movement for the relief of suffering humanity throughout the world. As a friend he thousands have witnessed his loving care and ministrations to relieve the suffering and cheer the despondency and make the years of an invalid wife comfortable and happy. As a brother, he was always helpful and kind and generous.

"The eulogy of Mrs. Richmond was masterpiece of poetic imagery and beauty of expression. Mrs. Richmond was followed by Lyman C. Howe, of Fredonia, N. Y., who paid a beautiful tribute to the life and personality of Their Respect to the Memory of a Mr. Gaston, with whom he had a near and dear relationship as a friend and brother of the same faith. The addresses of Mrs. Richmond and Mr. Howe were given marked attention by the large audience, many of whom

The choir closed the services by

singing "Jesus, Saylor, Pilot Me." The benediction was pronounced by Mrs. Richmond and the audience took their last view of the departed friend. The remains were laid to rest in Greendale cemetery. The services at the grave were conducted by Mrs. cessful, combining the qualities of Clara Watson, of Jamestown, N. Y. strict attention to business, hard By the special request of Mr. Gaswork and sterling integrity in all his ton eight nieces assisted as honorary palibearers: Mrs. H. H. Haseltine, Mrs. O. H. Hood, Dr. Sarah Gaston-Frack, Mrs. William Dunbar, Mrs. John Whitling, Mrs. Glen Hawkins, Mrs. Holmes and Mrs. G. G. Gaston. The active pallbearers were John J. Shryock, W. S. McGunnegle, Thomas Roddy, James P. Colter, E. W. Mc-Arthur and F. E. McLean."

### Resolutions of Respect

The following resolution was passed by the Meadville Spiritualist Society at its regular meeting on Sunday evening, and it was voted that a copy be sent to each of the Meadville daily papers for publication, and that family:

Resolved, That the members of the Meadville Spiritualist Society, by the passing to the higher life of their president, the Hon. Athelston Gaston, has lost the bodily presence of an efficient and beloved worker in the cause of Spiritualism. as a whole hereby acknowledges the eminent service he has rendered to the cause of liberal religion. Prominent for long-continued and loyal service, his name stands honored among his co-workers. He was fearless in promoting the cause of religious freedom and in his declaration of truth With a heart open and loyal in the service of good works to his fellow man, he gave his willing help, his constant support and best judgment

to the cause he loved.

W. W. KINCAID, B. W. MORRISON, B. W. M. L. BARR, Committee.

### Prominent Medium Passed to the Region of Souls.

To the Editor: Mary Wakeman, at her home, 437 West 57th street, passed to spirit realms at the age of 87 years, on the 26th inst.; also the ome of her sincere friend, Joseph F. Snipes. He has supplied her physical needs for many years, and has been as dutiful as a son could be.

The funeral services were conducted by Mrs. Helen T. Brigham, on the evening of the 28th ult. She is a gifted inspirational speaker. I have heard her during the last thirty years on many funeral occasions, and do not know of one that can excel her in rendering rational consolation to the bereaved.

There was an abundance of beautiful fioral tokens at Mrs. Wakeman's funeral, including "Wheel of Life," and flowers from the First Association of Spiritualists; Mary A. Mewton, president, and Margaret Gaule Reidnger, psychic and speaker

Mrs. Reidinger, at the meeting on the 29th ult., rendered a beautiful tribute to the memory of Mrs. Wakeman, who was one of the oldest Spiritualists of New York. She was a trance medium from childhood, and gave comfort to hundreds of sorrowing friends during the last 34 years, and is deenly mourned by them. had a gentle, loving nature, and was charitable to the poor.

A few days before her departure, a friend called upon her, and as she left, bid her good-by, and said: will call again Friday." Mrs. Wakefield replied: "That will be too late, as I shall pass away Thursday" (which was the 26th ult.).

Mrs. Wakeman was a member of club called The Society for Political Study, whose president, Mrs. John S. Judge, was a personal friend. The remains were cremated at Fresh

Pond, L. I., by her earnest request Those who have attained to four core and over are unconscious but a few moments when dying, and to one who had lived the principles of love and wisdom or true, exalted Spiritualism, how glorious must be the awakening in spirit realms. The heavenly visitors descended to enfold Mrs. W. in their exalted love. I have been three months in my 81st year, and realize that I am approaching the est excursion of my life-to the Summerland, to mansions not made with hands, on beautiful islands floating upon a still finer ether than Mother TITUS MERRITT. Mills Hotel, N. Y.

"The Religion of Cheerfulness."

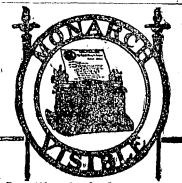
By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it with-out pleasure and profit. Price 50c. Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

## Drafts, the Great Michigan External Remedy Which Is Curing Thousands

send us your name to-day. We want to send every reader of this paper who has Rheumatism in any of its forms a regular \$1 pair of Magic Foot Drafts Free on approval. Try them first, then if you are satisfied with the result and comfort they give you, you can send us the dollar. If not, we take your word and will not ask or accept a cent from you. You decide. We have a truly won-derful Remedy which is curing old chronic cases who have suffered as ong as 30 and 40 years. No matter



how bad your case, nor how many remedies have disappointed you, don't give up. You must try Magic Foot the Great Michigan cure. There is relief in every pair and we are so confident from the many remarkable cures they have wrought that they will cure you that we make the above offer. Don't pass it by, but write to-day to Magic Foot Draft Co., X041, Oliver Bldg., Jackson, Michigan. Our new booklet (in colors) about the cause and cure of Rheumatism Free.



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

THE MONARCH TYPEWRITER CO. 200 and 203 Wabash Ave., Ohlenge, Ill.

## A NEW GATEGHISM

BY M. M. MANGASARIAN,

Fourth Edition—Six Additional Chapters-260 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob Holyonke, in his introduction to the English edition of "A New Catechism," says: "A New Catechism" is the boldest,

the brightest, the most varied and informing of any work of the kind ex-tant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell.

### Other Excellent Publications BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

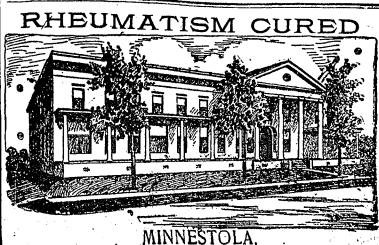
A New Lecture. - Price, 10 cents. placed in the hands of every American citizen. The attention of preachers. theological students, and all church members should be called to the wonderful ctory of the Invention of the Holy Bible, which this lecture tells. See that at least one orthodom neighbor of yours reads this lecture.

MORALITY WITHOUT A GOD. With letter to Right Reverend Bishop Anderson, of Chicago. Price.

JESUS CHRIST A MYTH.

A New Book .- Price 25 Cents. This book examines the evidence for the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by period when I shall take the grand- a letter to the Christian Clergy, and concluded by an answer to an editorf-al in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as

Molecular Hupothesis of Nature:



H-D. C. MILLS. Opposite St. Joseph Sanitarium and Bath House. Mt. Clemmens, Mich

A MOST EXCELLENT MAN. The Passing on of Another Lifetime

Spiritualist.

To the Editor:-I think it due our long-time upholders and workers that we erect mausoleums of loving remembrances to their memories and keep the flowers of appreciation ever fresh upon them as we too journey

along the pathway they have gone.
On July 29, there passed over the divide, our friend and brother, George L. Congdon, of Elgin, III. I say our friend because he was the friend of every Spiritualist in the world. To him the name was precious, the phenomena were precious and the philosophy a delight.

When a prosperous merchant, and manufacturer in Chicago the cause was dear to him, and when he made Elgin his business and social home he abated none of his interest in the workings of the spirit world in our He gave of his means and opened the doors of his rooming house for seances and meetings and was instrumental in bringing many into the light of the new dispensation. In later years, after marrying the

third time, he lived in a lovely home in the north part of the city of Elgin, on what was at one time a part of the large estate which he purchased in 1881, when he built the first shoe factory in Elgin, and opened up Congdon's addition to the city.

Those who attended the

Dicnic of the Spiritualists of Chicago and outlying towns this last summer will recall the beauties of our brother's home and his genial presence even though then he was rapidly nearing the day of transition. It came by growing weakness until he could not rise from the bed and in a week in time the silver cord was loosened and the galden bowl was loosened and the golden bowl was broken without suffering of any kind.

Mr. Congdon was born in North-bridge, Mass. May 7, 1839, and be-gan the work of manufacturing boots and shoes in Grafton, Mass., when little more than twenty-one. After a few years he went to Chicago and became one of the builders of that new city's great industries, running both factory and stores. The great fire destroyed these, but not his intrepid energy and enterprise. Putting up a board shanty, he was soon under way again with a remnant of machinery tools and stock which two. hours' time had enabled him to save in two wagons drawn by horses and one by his men who had to hold a fourth wheel on as they trundled out to the west of the fire line. When the change was made to Elgin, ten years later, he stood for twenty thousand dollars before the business world.

The same enthusiasm he put into his work he put also into Spiritualism, but one misfortune followed another until ill health brought him to the place of rest, his work all done except to hold still true to the religion he had held from his boyhood days, the best he could find.

His funeral was largely attended, the Silver Leaf quartette rendering fine music, Mrs. West officiating as

Although a Mason of high degree, the Modern Woodmen, of which order he was a member, attended to the funeral rites. The worn casket of the soul was laid beneath the evergreens er home of Mrs. Congdon, while that reveled in the new delights of freedom and of reunion. To your correspondent he has given back the word that "It was the happiest ex-perience of all his life." He has left his earthly home in fleshly form but

before many years. MRS. M. A. CONGDON.

## MIDNIGHT HOUR.

'Tis silence o'er the midnight plain, I hear your gentle voice again, My soul delights to view the scene, The moon whose silvery brightness spreads

Around the vale, and nature sheds Her emerald mantle on the trees-Your voice is wafted on the breeze. Of summer night like long ago, As we two rambled to and fro.

Methinks it is that night again, When first I whispered love's sweet strain

Into your ear, with loving voice. When soul to soul we did rejoice. You vowed to be my very own. But now my life is cold as stone, For death's fair angel came one day And bore my gentle love away To mansions fair in Spirit light And now she lives with angels bright, In home of beauty by the shore Of Beulah Land, and pain no more Can reach her soul so pure and true Alas, my love, I mourn for you.

In path of life I'll e'er incline To keep my soul as pure as thine. And know when I throw off the coil Of earthly chain and free from toil. I'll come from earth to your bright

And clasp your lowing hand and Through fair, bright landsscapes studded o'er

With gorgeous flowers and birds that And sing among the happy bowers

Where we shall spend the happy And dwell and sing forevermore

With angel bands on Beulah shore. LOUIE HOLYOAK.

Woman Completes a Voting Machine. A Columbus woman has submitted a voting machine for formal approval the State Commission, and it is said that the machine will do more and better work than any other machines brought to the commission's attention. Women get a vote only at school elections in this state, but it appears that this fact did not destroy interest in voting and the possibilities of a voting machine, upon which the Columbus woman's husband spent 10 years of toll and study, he dying 6 years ago, leaving the ma-chine in an unfinished stage. She took up the work and finished it and now has a voting machine which it is said will do all that is required of,

"The Spiritual Significance, or

such a machine. -- Youngstown (Ohio)

Vindicator.

## Four Great Sins the Church Is Called Upon to Combat.

## One Is Viewed from the Catholic Standpoint-Three from the Protestant--Some Comments Thereon, by R. A. Dague.

The Pope of Rome has issued an encyclical in vindicated. I have, at the theater, heard high-class Among other commands are the following:

"MODERNISTS ARE TO BE REMOVED FROM PROFESSORSHIPS AND THE DIRECTION OF EDUCATIONAL INSTITUTIONS.

TO BE ALLOWED TO READ MODERNIST PUB-

"A COMMITTEE OF CENSORSHIP IS TO BE ESTABLISHED IN EVERY DIOCESE, TO PASS UPON THE PUBLICATIONS WHICH THE CLER-GY AND FAITHFUL SHALL BE PERMITTED TO READ."

This is in keeping with the custom of the Catholie church since the days of Constantine. Science, philosophy, inventions, education, liberal government, the right of men to think, has had to fight the church inch by inch in the long weary centuries past. The early astronomers, philosophers-reformers of every kind, were persecuted, imprisoned, tortured, burned, and beheaded by the church. Gutenberg and Faust, who invented printing, were imprisoned because the church said they had invented 'a black art and were in league with the Devil. The inventor of the umbrella was persecuted as a heretic for his wickedness in "inventing a contrivance which would prevent God from sending his rain on the just and unjust."

The Catholic church has always taught, and now eaches, the impossible doctrine of a insubstantiation, which is, that when a priest munibles some words over some wine and fragments of bread, that those substances are instantly changed, and become the REAL, ACTUAL body and blood of Jesus Christ.

In the long ago, on one occasion it has been stated a mouse ran out of the wall, seized a morsel of this divine bread and carried it into his hole. A council of Right Reverend and holy bishops, priests, archbishops and cardinals, discussed earnestly and protractedly this proposition:

### "CAN A MOUSE EAT A PORTION OF THE BODY OF GOD?"

It was finally decided that the animal had committed a heinous sin; the walls were torn down, a mouse captured which was then burned to ashes and the ashes sprinkled over the altar with solemn and befitting ceremonies. Poor old Pope! Doubtless he is sincere. Amid the blaze of enlightenment of this progressive age he is pained and bewildered, and hopes to turn the world about face, and compel it to go back to the good old times when the roasting in the cemetery of McHenry, the form- of astronomers, inventors, scientists and philosophers, was a frequent pastime of "holy men."

And now a few words about our Protestant friends. An annual State Conference of a powerful Protestant denomination, held at Scattle, adjourned last week. They discussed several propositions. None elicited direction with his arisen friend, more eloquence and denunciation than the awful sin fore they were born for his own glory; that Satan George Bowen, there is a work to be of dancing, playing cards for social recreation, and once thwarted God's plans, and that in consequence done in Elgin, of which we shall hear attending the theater. Vivid word pictures were of that, this world has ever since been a vale of wee the published proceedings, nothing was said about the small sins of the killing of Jews by Christians in Russia, nor about war, nor the enslaving of two millions of children in the shops and factories of this country, nor about wholesale land stealings, political thievery, and stock watering, and grafting, and the exploiting of the working people; nor about nfanticide, and abortion, and race suicide so prevalent among church people and others.

> Evangelist Hart, who is one of the same faith as those who composed the conference referred to, held the world, they tremble with fear of their God if nacle erected for that purpose. Night after night he thundered against the awful sins of dancing and theater-going-cspecially the latter. Scores of converts flocked to the altar, a large portion being schoolgirls in short dresses. These children were frightened at the preacher's awful threats of what his God would do if they didn't repent of the heinous crime of "tripping the light fantastic toe" when their "holy scriptures," which say that "Satan is they heard a fiddle, and going to matinees. Scores of these boys and girls-mostly girls-were frightened into the folds of the church. Two went insane, one of whom is now in the asylum.

Are some Protestants any less superstitious and narrow-minded than the Catholics? Here is an incident which would indicate that they

are not. A few days ago tiny Countess Magri, aged 65, formerly Mrs. Tom Thumb, was in this city. In an interview she said that when many years ago she traveled with P. T. Barnum, the country people would not enter a tent fo see an exhibition. Mr. Barnum had to hire a hall or put up a wooden structure. Quoting from the published interview she

"We traveled with Barnum, but did not appear under canvas. That was 45 years ago. The church people would not go near anything under canvas, nor would they go to a place where there was a stage curtain that rolled up or down. Barnum therefore arranged a curtain which drew back on a wire The church people thought that was all right, but for my part I could not see why it wasn't as sinful with one kind of curtain as another."

Now, seriously, were not these church people about as superstitious as their brethren of the long ago who thought God would damn the inventor of the

Ought simple amusements to be held up by the clergy as soul-destroying sins? Take the theater for instance. But little progress was made against FALLIBLE. OLD THINGS MAY HAVE BEEN slavery in the United States until "Uncle Tom's USEFUL ONCE AND BE WORTHLESS NOW. Cabin" was dramatized and played in the theaters all over the land. I am informed that nearly all the great authors of the drama were educated, refined, moral men and women. In their plays they MORE CHEERFUL AND A HAPPIER THEO-Death as an Event in Life." By Lillings of the drain were educated, relating the Mitting. One of Miss Whiting's have extolled honesty, justice, mercy and love. I most suggestive, intensely interesting, applitual books. It is laden with rich, thoughtful spirituality. Price 1.00. was not defeated, and honor, and justice, and virtue have extelled honesty, justice, mercy and love. I LOGICAL CAMP.

which he condemns modern thought as a great sin, music, seen beautiful scenery and paintings, and have been stirred by the thrilling pratory, and have had my deepest sympathy and sense of justice aroused. I have, with hundreds of others, lustily cheered the hero who fought for honor and justice, and who defended the defenseless and weak. I have scorned "THE CLERGY AND FAITHFUL ARE NOT and hissed the seducer, the oppressor, the tyrant and the vile. Often have I heard great audiences applaud over some act in which intrigue and villainy were thwarted, and virtue and innocence defended and made to triumph. I have seen thousands weep over the representations of the wrongs and sufferings of the poor, the oppressed and the friendless. The stage has its faults, but it is a powerful educator. The pulpit is a great educator also, but it lives too inuch in the past.

I have a son whom I devotedly love. Shall I sometimes send him to theatrical plays where he will hear excellent music, and where hypocrisy, sensuality and villainy are defeated, and truth, virtue and honor are made to triumph, or shall I send him to'those Sunday schools and churches which present to him old Bible characters guilty of all the crimes in the calendar as "holy men" worthy to be patterned after? Shall I send him to those places to be taught that God put lying spirits in the mouths of his own prophets; that he approved of the lie told by Jacob to his old blind father, through which he cheated Esau, his brother, out of his portion of his father's estate; that he authorized Moses to kill all the wives and mothers taken prisoners in war, and turn over the virgins to the soldiers; that he confirmed and carried out and confirmed to this day the curse pronounced by the drunken Noah, of everlasting slavery

on unnumbered millions of the descendents of his son, whose offence consisted in chiding his father for getting intoxicated and indecently exposing his person; that the murderous, adulterous King David, who burned prisoners of war, sawed off their arms and legs, and tore away their flesh with harrows of iron-that this monster was "a man after God's own heart;" that God demanded the cruel death of his only begotten son to appease his wrath toward the other children of his own creation, and that now, no matter how immoral or criminal may be our lives, we may escape all the consequences of wrongdoing through the "vicarious atone Hent," and that if we do not accept this "free salvation," no matter how good we may have been, God will torture us in hell forever?

Yes, I think I would prefer that my boy should occasionally go to a good theatrical exhibition than to the "sanctuary" where such "religion" is taught. Doubtless there are theaters whose exhibitions are not of a high character, but for fifty years I have frequently attended the theater, and I never saw a play which did not teach higher ideals than these taught by the above-mentioned orthodox beliefs and

John Calvin, Jonathan Edwards, and other "holy men," taught that God eternally damned babies bedrawn of how Satan was destroying the rising gen- that all joy, and happiness, and worldly amusements eration, and luring them to an endless hell through and pleasures, are but cunning schemes of the Devil whist, and euchre, and the waltz, and Virginia Reel, for the destruction of our souls. The dark shadow and the awful theater. So far as I could learn from of those dismal teachings still befogs the brains of many of our Christian ministers to-day.

Poor, old, deluded Pope! He is a back number. By his bulls he hopes to stop progress and the working of the law of evolution.

Narrow minded and frightened, however good their intentions, are many Protestant orthodox pulpiteers. Blinded by creeds and theological teach ings formulated in an ignorant age, deluded by the idea that the Bible is inerrant and infallible, and that all wisdom was revealed in the infant age of a great revival in Tacoma last winter, in a taber- they should dare to include in a little freedom of thought, and they sit looking backward for light and inspiration while the Car of Progress and unfettered thinking goes by them.

Spiritualists and Christian Scientists, and Universalists and Unitarians, and all New Thoughters, should pity our dear brethren of the cloth. They are in "fogland;" they are confused; they believe going up and down in the earth seeking whom he may devour;" they believe "Old Scratch" invented the fiddle, the theater, and the games of euchre and 'seven-up," and they cry aloud their warnings, but the people will take no heed of their cry; their pews are nearly empty; but few students are found in their theological colleges; the young people prefer going to the skating rink, the parks, the theater or other places of amusement to attending church to hear eulogies pronounced upon the savage, adulterous, polygamous slave-holding old kings and warriors of the past, and to listen to the threats of what the wrathful, jealous, changeable orthodox God will do with them if they don't stop, their fun and hilarity.

Come, you brethren of the sanctuary, out of the dismal theological caves and get into the glorious sunlight of New Thought, But aside for a while the writings of men who lived centuries ago, even before printing was invented, and when the earth was believed to be flat, and investigate what is taught now by able, thinking, illuminated men on science, inspiration, immortality, life, death, and God. The minds of men of this day, unfettered by the cobwebs of old theologies, are being flooded with light. Old theologies, as well as old machines and old methods of doing things, are rapidly passing away. A glorious new cycle is being ushered in.

DO NOT MAKE THE MISTAKE OF THINK-ING THAT BECAUSE YOUR SYSTEM OF RE-LIGION IS VERY OLD IT IS THEREFORE IN-ABOUT FACE, BRETHREN; FORWARD MARCH INTO A BROADER, A MORE SENSIBLE, A

638 North Fife St., Tacoma, Wash.

## A Noble Man's Ascension.

IN MEMORY OF HON. A. GASTON. Impressive Services Held at the Home

-A Large Number of Relatives and Friends Were Present to Pay Man Beloved by All.

Athelston Gaston was born in Castile, Wyoming County, N. Y., April Howe were given marked attention by 24, 1838. At the age of two years the large audience, many of whom his parents moved to Allegany County, were affected to tears. where they resided fourteen years. They moved to Crawford County, with the exception of four or five

He was a farmer in early life and later became engaged in the lumber business, in which he was very suc-

ism when seventeen years of age, and after a careful investigation of the John Whitling, Mrs. Glen Hawkins, truth and has always been a devoted student of its teachings and a fearless supporter of the cause. He was elected one of the trustees of Cassadaga Camp (Lily Dale) in 1884, and upon the resignation of Mr. Skidmore as president, in 1887, Mr. Gaston was unanimously chosen as his successor He was most efficient and farreaching in his work and influence

for the good of the camp. In 1861 he married Miss Thankful C. Hammond, a lady of great culture and refinement. There has always been the deepest sympathy between them both in the matter of Spiritual-ism (their mutual religion) and all great purposes of life. Mrs. Gaston was a fine medium for messages from their personal friends, and the hour of "communion" was ever held sacred and inviolable by them.

She passed on four years ago to join their lovely daughter and many friends awaiting them in that better

He was twice chosen Mayor of Meadville by popular vote, and once represented his district in Congress, but he did not care for political life and in later years lived for his friends and family.
In the last few years his health has

been failing and it was in the hope of gaining somewhat of his impaired strength that he joined a club having for their camping and hunting grounds the wilds of Canada. It was during one of these trips, in company with friends and the hunters of guides, that he met his physical death by a fatal shot from one of the party, he having remained behind to rest and one of them mistaking the figure in the canoe for the coveted game, he having changed his position after

fired the gun. A human loss that none can fill

has come to us all, but we know he, with the hosts of arisen ones, liveth and worketh for the truth and for all who need his aid. C. L. V. R. Rogers Park, Oct. 1, 1907.

The Meadville Messenger says: 'The funeral of Hon. Athelston Gaston was held at the home, 581 East Chestnut street, Saturday afternoon at 3 o'clock, and was attended by a large number of relatives and friends, who came to pay the last tribute of respect to an honored and distinguished citizen of the city and the State, and a generous and sympathetic friend of the community in which he lived.

"Assembled beneath the shadow of a great sorrow, the friends who knew Mr. Gaston in all his relations in public and private life, and who recognized his integrity of character, his kindness and his generous deeds of charity toward those who were in need, manifested an especial and added sorrow in the thought of the sudden and tragic ending of his life. But they recall that for years he had been a sufferer, and would possibly have fallen long ere this were it not for the indomitable will and determination that withstood all trials, and was still cheerful and thoughtful for the sufferings and afflictions of others. His time had apparently come, and God in mercy called him by a sudden and painless death. His friend who became the unconscious instrumentality of the final ending of the life that was almost as dear to him as his own has the sincerest sympathy of all who stances under which it occurred.

"The impressive funeral ceremonies were opened by a quartet composed of Miss Helen DeArment, Miss Gillespie, Mr. E. L. Lawrence and Mr. H. S. Robinson, who sang with fine expression the hymn, "Some Time We'll Understand," which was followed by an earnest and eloquent prayer by Mrs. Cora L. V. Richmond, of Chicago, Ill. The choir then rendered another selection entitled "My Jesus as Thou Wilt." Mrs. Richmond then paid an eloquent tribute to the life and character and faith of the deceased. "The great, noble, generous-heart

ed friend and brother now lies with arms folded across his breast cold in The man whom those who knew him best, loved him most. As a citizen and a man he held a place in the hearts of friends and acquaintances to which few, if any other, can ever aspire to occupy. He was not afraid to die. He often spoke of death and the future life as a living change from earth and its turmoil and its trouble. He felt that he had nearly served his time here; that his activities of life were nearly ended. and though he was not hastening, yet he longed to go. His faith was ever strong and steadfast that he would meet the loved ones that had gone before. His faith and his religion were his own, but he granted to others the full enjoyment of their faith and hope and consolation that he en-joyed, however theirs might differ from his own. 'All whe knew him can testify his

interest in every great movement for the relief of suffering humanity throughout the world. As a friend he was faithful and true; as a husband thousands have witnessed his loving care and ministrations to relieve the suffering and cheer the despondency and make the years of an invalid wife comfortable and happy. brother, he was always helpful and

"The eulogy of Mrs. Richmond was a masterpiece of poetic imagery and beauty of expression. Mrs. Richmond was followed by Lyman C. Howe, of Fredonia, N. Y., who paid a beautiful tribute to the life and personality of Their Respect to the Memory of a Mr. Gaston, with whom he had near and dear relationship as a friend and brother of the same faith, addresses of Mrs. Richmond and Mr. Howe were given marked attention by

were affected to tears.

The choir closed the services by singing "Jesus, Savior, Pilot Me." The benediction was pronounced by Mrs. Richmond and the audience took their ast view of the departed friend. The remains were laid to rest in Greendale cemetery. The services at the grave were conducted by Mrs. cessful, combining the qualities of Clara Watson, of Jamestown, N. Y. strict attention to business, hard By the special request of Mr. Gaswork and sterling integrity in all his ton eight nieces assisted as honorary pallbearers: Mrs. H. H. Haseltine, Mrs. O. H. Hood, Dr. Sarah Gastonphenomena, became convinced of its Mrs. Holmes and Mrs. G. G. Gaston. The active pallbearers were John J. Shryock, W. S. McGunnegle, Thomas Roddy, James P. Colter, E. W. Mc-Arthur and F. E. McLean."

### Resolutions of Respect.

The following resolution was passed by the Meadville Spiritualist Society at its regular meeting on Sunday evening, and it was voted that a copy be sent to each of the Meadville daily papers for publication, and that copies be sent to the members of the

Meadville Spiritualist Society, by the passing to the higher life of their president, the Hon, Athelston Gaston, has lost the bodily presence of an efficient and beloved worker in the cause of Spiritualism. The Society as a whole hereby acknowledges the eminent service he has rendered to the cause of liberal religion. Prominent for long-continued and loval service, his name stands honored among his co-workers. He was fearless in promoting the cause of religious freeion and in his declaration of truth. With a heart open and loyal in the service of good works to his fellow man, he gave his willing help, his constant support and best judgment

A Prominent Medium Passed to th

Region of Souls.

To the Editor:-Mary Wakeman, at her home, 437 West 57th street, passed to spirit realms at the age of 87 years, on the 26th inst.; also the home of her sincere friend, Joseph F. It was a great shock to the entire Snipes. He has supplied her physicommunity, but more so to the un-fortunate friend who unwittingly been as dutiful as a son could be. The funeral services were conducted

There was an abundance of beautiful floral tokens at Mrs. Wakeman's funeral, including "Wheel of Life." and flowers from the First Association of Spiritualists; Mary A. Mewton president, and Margaret Gaule Reidnger, psychic and speaker.

man, who was one of the oldest Spiritualists of New York. She was a and is deeply mourned by them. She charitable to the poor.

A few days before her departure, a friend called upon her, and as she left, bid her good-by, and said: will call again Friday." Mrs. Wakefield replied: "That will be too late, as I shall pass away Thursday" (which

Mrs. Wakeman was a member of club called The Society for Political Study, whose president. Mrs. John S. Judge, was a personal friend. The remains were cremated at Fresh

Those who have attained to four-TITUS MERRITT. Mills Hotel, N. Y.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent

family:

Resolved, That the members of the

W. W. KINCAID, B. W. MORRISON,

by Mrs. Helen T. Brigham, on the evening of the 28th ult. She is a gifted inspirational speaker. I have heard her during the last thirty years on many funeral occasions, and do not know of one that can excei her in rendering rational consolation to

Mrs. Reidinger, at the meeting on the 29th ult., rendered a beautiful ribute to the memory of Mrs. Waketrance medium from childhood, and gave comfort to hundreds of sorrowing friends during the last 34 years. had a gentle, loving nature, and was

was the 26th ult.).

Pond, L. I., by her earnest request.

score and over are unconscious but a few moments when dying, and to one who had lived the principles of ove and wisdom or true, exalted Spiritualism, how glorious must be the awakening in spirit realms. The neavenly visitors descended to enfold Mrs. W. in their exalted love. I have been three months in my 81st year, and realize that I am approaching the period when I shall take the grand-est excursion of my life—to the Summerland, to mansions not made with hands, on beautiful islands floating upon a still finer ether than Mother

book for the culture of health and spirituality. None can read it with-out pleasure and profit. Price 50c. Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

Drafts, the Great Michigan External Remedy Which Is Curing Thousands SEND US YOUR NAME TO-DAY.

We want to send every reader of this paper who has Rheumatism in any of its forms a regular \$1 pair of Magic Foot Drafts Free on approval. Try them first, then if you are satisfied with the result and comfort they, live you, you can send us the dollar. If not, we take your word and will not ask or accept a cent from you. You decide. We have a truly wonderful Remedy which is curing old chronic cases who have suffered as ong as 30 and 40 years. No matter



how had your case, nor how many remedies have disappointed you, don't give up. You must try Magic Foot the Great Michigan cure. There is relief in every pair and we are so confident from the many remarkable cures they have wrought that they will cure you that we make the above offer. Don't pass it by, but write to-day to Magic Foot Draft Co., X041, Oliver Bldg., Jackson, Michigan. Our new booklet (in colors) about the cause and cure of Rheumatism Free.



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

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

## NEW GATEGHISM BY M. M. MANGASARIAN.

Fourth Edition-Six Additional Chapters-260 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

"A New Catechism" has enjoyed a emarkable sale both in America and England. George Jacob Holyoake, n his introduction to the English edition of "A New Catechism," says:
"A New Catechism" is the boldest.

the brightest, the most varied and in-forming of any work of the kind exknowledge, which the churches have fenced round with supernatural ter-rors, the Catechism breaks into, cheris deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell.

### Other Excellent Publications BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

This little pampher should be placed in the hands of every American The attention of preachers, theological students, and all church members should be called to the wonderful story of the Invention of the Holy Bible, which this lecture tells. See that at least one orthodox neighbor of yours reads this lecture.

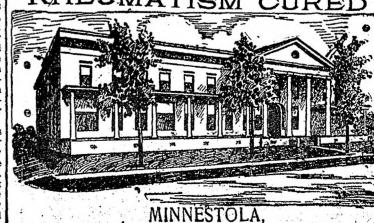
MORALITY WITHOUT A GOD. With letter to Right Reverend Bishop Anderson, of Chicago. Price,

JESUS CHRIST A MYTH.

A New Book .- Price 25 Cents. This book examines the evidence for the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's po-sition. Send your orders at once, as the first edition will soon be exhaust-

Molecular Hupothesis of Nature:

RHEUMATISM CURED



H-D. C. MILLS. Opposite St Joseph Sanitarium and Bath House.

## HUMANITY'S EFFORT

Rev. G. W. Kates Preaches at First Spiritual Temple on "From

Bondage to Freedom." At the First Spiritual Temple, on ranklin street, Sunday, September \$1, Rev. George W. Kates, the pastor spoke on the subject, From Bondage to Freedom." He referred to the history of humanity as one incessan effort to gain personal and mental liberty, saying in part:

National life has been an incessant bondage for the people under dogmatic powers, until serfdom and slavery were common conditions in human history, whilst privileged classes enjoyed special rights over the bodies and souls of peasant subjects. And such nations were allied with church rule as the superior power, from which the state gained its prerogatives. The alliance of church and state has ever been for human degradation and the perpetuation of human slavery. The past is replete with the destruction of human free-Religious wars have been the most terrible of all human strife for Mohammedans have supremacy. Mohammedans have killed Christians for the glory of Allah, and to enforce upon the world Pagan superstitions; and the Christians have killed Pagans in order to gain an earthly kingdom for God and to force the worship of Jesus and the Virgin. The crusades and in-quisition will ever stand in history. us the greatest evidence of bigoted cruelty. Slavery and crime in the name of God have been terrible blots upon religious, bigoted and supersti-tious connection of church with state.

And yet many ask that ancestral ideas

and systems should be perpetuated.

Nothing is apt to be more damnable than ancient history.
Shall we worship at ancient shrines, when these terrible events are the natural results thereof. These horrors should be told, because all should be told, because all should know the dangers lurking in religious No close union of church and state must occur in this land of religious liberty. All who have suf-fered and died for the freedom of conscience we enjoy should be held in honored memory, and all who have forced intolerance and cruelty in the name of God should go to pos-terity in infamy. We hold Roman emperors in infamous esteem for per-secutions of early Christians, and the Christian priests who led Christian bigots into the most terrible of slaughter, and desecration have no place in our esteem, other than as cruel mon-But all Christians who met martyrdom for their opinions have our loving reverence. They were convinced of a life beyond this, and that gave the courage and sublimity of character that now should enthuse us to stand steadfast to truth. We should honor all heroes who have sufferred for human progress. thought is always a leader from bondage to freedom. Priestly always been toward bondage. Priestly rule has

A free republic and free religion are necessarily co-operative, and the one cannot well exist without the

Spiritualism leads us out of all hondage, men al, and spiritual, and establishes re bon as the only true safeguard: Spiritualism frees us from fear, sorrow, error, bigotry, persecution, lignorance, doubt, despair, an angry God or tempting devil, and from the prospects of eternal damna-

Spiritualism teaches the caste of character, the religion of deeds, the divinity of humanity, human brotherhood, intellectual culture, demands knowledge to supplant blind faith. and proves progressive development in the continuity of life beyond the Thus selfish heavens are being destroyed, and cternal hells are known to be impossible. A Methodist minister in the back woods somewhere lately thanked God for an oldfashioned hell, and many of his deacons said, "Amen!"

We are glad to say that from the bondage of hell into the freedom of heaven humanity is today being led by scientists, and theologians are fol lowing in the wake until the proclamation is quite general that eternity has salvation for all souls.

Cant is losing followers, and the soul-hounds of humanity are being loosened. Truth is winning its way. Mental and spiritual freedom gives no license; for personal responsibility is proven, and vicarious atonement shown to be a scientific falacy! All hall to human progress and the freedom of conscience to worship God according to its dictates!

## WHAT IS BEAUTIFUL?

Tis beautiful to live on earth, To work, to watch and pray; To feel its links of love and hope Grow brighter every day.

Tis beautiful to look within. And watch the waves of thought That come and go in ceaseless tides By truth or fancy brought.

Tis beautiful to love and trust The friends that round us dwell And thrive, with words of hope and Each sorrow to dispel.

Tis beautiful to die when life With earthly tasks all done Glides on as glides a rosy cloud

To greet the setting sun. Tis beautiful to wake again And greet the friends of yore; To live and love and do the will

Of heaven forevermore. BELLE BUSH. Weymouth, Mass.

## The Psychic Riddle.

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

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

## The World's Missionary.

The Pilgrim, Dr. J. M. Peebles, Makes an Elaborate Report, with Suggestions and Advisory Plans for Future Harmonious Work-Addressed to the National Spiritualists'-Association Which Will Be-Assembled in Washington, D. C., October 14, 15, 16 and 17, also to the 40,000 readers of The Progressive Thinker.

Association of Spiritualists of America and Canada, and traveling around my stewardship.

What dost thou see, lone watcher on Is the day breaking? Comes the wished-for hour? Tell us the signs and stretch abroad

thy hand. thy hand, If the bright morning dawns upon the land.

those comprehended, the past year the press as a Spiritualist author and has been a very eventful one, marked missionary, I was besieged in a few by great physical convulsions, politi- days with calls from Hindus and Par-

Where can the treasure be found? Did man in his wholenessbody, soul, spirit-come up through apes and orangs? If he did, will he live after death? and if so, under what conditions, and where? Do animals exist in the spiritual world? If so, do they progress in love and wisdom? Is it a universal law that all once human beings, now immortal spirits, must through reincarnation or re-births return back into the flesh? Were all angels and archangels once mortals? Does the Bible as a whole do more harm than good? Is a certain intellectual and moral altitude in this life necessary to warrant a conscious existence beyond the grave? after life as to disintegrate, losing their conscious individuality? Have the locations where reside our mediums, speakers and editors become so spiritually illumined and altruistic that they "do all for others?" Is Spiritualism as an ism making rapid strides in all lands?

The above are live questions, not only in activity among ourselves, but questions that agitate many of the best thinkers of liberal christendom. And these thinkers are further asking what great, momentous questions of the nast fifty years and more, have Spiritualists-professedly conversing with intelligent spirits and walking with angels satisfactorily and permanently settled?

I bring these questions to the front because during the past year I have to meet the most of them either on the lecture platform, in drawing-rooms or through the public press in different countries

Leaving my library home, and at tending the dedication of that magnificent church edifice in Rochester N. Y., of which the scholarly Dr. B. F Austin is the efficient pastor, I soon found myself by railway through Canada in that unique old city, Que-The steamers connecting Quebec with Liverpool are literally seapalaces -- faultless, with the exception that nine-tenths of their libraries are steamer, once upon "Egypt's Pyramids and Hieroglyphs," and once upon "What Occurs After Death?" This subjected me to a score of quesutility of Spiritualism. Many listened (two of them were missionaries bound for China) to this subject for the first time.

The passage across these Atlantic day's storm. Two-thirds aboard were sea-sick-a very unwise habit, large ly caused by suggestion and antici-Pure air, light diet, and will-power are the remedies.

leave for Paris and Marseilles ers were literally over-crowded with those seeking the warm, sunny winter climate of Egypt, and I was compelled to wait five weeks, during which time I lectured every Sunday and a number of week-day evenings in England, Scotland and Wales, receiving in these countries royal receptions and large and enthusiasti

Spiritualism, be it gladly said, has

spirit. The Children's Progressive Lyceums in the United Kingdom, increasing yearly in number, are in a most healthy condition. The Glasgow Lyceum, Scotland, is the best, upon the whole, that I was ever privileged to attend. Others in Britain may possibly be as good. Invited to address this Glasgow Lyceum two Sunday afternoons, I took the liberty-of telling the children that lyceums similar to theirs, were clairvoyantly seen in the Summerland by Andrew Jackson Davis. the great American seer, whom I had recently visited in Boston. The compilers of the English Lyceum-Guide exhibited not only a fine discrimination, but manly impartiality in the selection and general make up of the book. The Lyceum work is most important, considering the sensitive, tender and impressionable course, minds of the young. All early im-

pressions are more or less lasting." Leaving London via Paris and Marseilles, I was in a few days aboard a P. & O. steamer, bound for India by way of Egypt. The evenings upon this steamship were devoted to music, lectures and various readings in the salon. During the passago I lectured nia, I was invited to the beautiful

Appointed the World's Missionary- Spiritualism, ancient and modern. t-Large by the officials of the Nation- This stirred up a controversy lasting for days. One Baptist preacher on his way to a missionary field, was ofthe world since in the interest of Spiritualism and germane subjects of reform, it becomes my duty as an unsalarled officer to make a report of ted that such heathen as lived up to the highest light of their consciences would be saved; but if they heard the gospel of Christ and elected it, they would be eternally ist. Seiz-ing this point, I begged hip to return straight back to Kentucky, as his Christian preaching might be the means of the damnath of thousands

of good, conscientious pagans.
Arriving at Bombay, India, and an-Owing to causes unseen, as well as nounced by our U.S.A. Consul through cal antagonisms, mental activities and fervid religious commotions.

Men under all skies are inquisitive

Men under all skies are inquisitive

Men under all skies are inquisitive beings. Among ever-recurring ques-tions are the following: What is ing of other localities, there are some ing of other localities, there are some 40,000 in Bombay. They do not worship the sun nor fire. They regard fire as a symbol of the infinite fire and life of the universe. smokes; the practice would be a pro-fanation of the sacred symbol fire They have fine temples and expose their dead on the "towers of silence" some four miles out of the city. With their Zend Avesta Bible before them, they utterly reject the theory of reincarnation. The editor of their chief monthly, "The Men and Women of India," Byramji Hormusji, a yery intelligent Parsee gentleman, ar ranged to publish my booklet upon "Re-incarnation, Pros and Cons," 100 pages, by Dr. Densmore vs. Dr. Pee-bles. While meeting a number of llindu Spiritualists in Bombay, I failed to perfect an organization. These patronize the Hindu Spiritual Magazine, published in Calcutta.

The travel across India by rail, 15,000 miles, though tiresome, was nevertheless exceedingly interesting because of the villages, the cities we called and the varied wayside scenery. The lands were mostly fertile, but th farming was primitive. The buildwere seldom-seen. About the lowest people in India are the aboriginal Gonds. In stature they resemble the thick-lipped negro, yet they have straight hair and Caucasian foreheads. They believe that the sun and moon re gods, male and female. The dance a ring-dance in their worship They talk with ancestral spirits, good and evil, and some of them have become sufficiently "civilized" to drink brandy and beer, smoke tobacco and wear in poor English

Calcutta Called the City of Palaces. Babu Shishur Kumar Ghose of the Hindu Spiritual Magazine and P. K. Ghose of the Amritar Bazaar Patrika Daily Journal, had arranged my rooming-quarters in the castle of His Highness, the Maharajah Jotendra Mohun, Tagore, Bahadur, C. S. I. This Maharajah, or great King, is a devoted Hindu, and yet an occultist novels. Invited, I lectured upon this steamer, once upon "Egypt's Pyra-Maharajah's palace is just across the street from the castle. My first lecture upon Spiritualism was delivered in this King's palace hall. At his tions relative to the phenomenon and own expense he sent out 4000 printed invitations to personal friends and those whom he considered the elite and learned of the city. It was a splendid assemblage, nineteen-twen-tieths of whom were Hindus. All of waters was delightful except far a two the Hindus whom I met and with whom I conversed (excepting two or three Hindu materialists, disciples of Haeckell believed in the conscious in. tercourse between the worlds visible and invisible, Bhutts Pisachas, or Reaching London and expecting to Pitris, spirits of their ascended ancestors. The facts of spirit phenomboard the steamer for Egypt and India at once, I learned that the steamin all lands, climes and tribes, savage and enlightened; but the theories and religious opinions drawn from these henomenal facts are diversified and widely different.

The Seventh-Day Adventists and

Spiritualism. Soon after its being published in the Calcutta Journals. native and English, that I was lecturing in the city upon Spiritualism, it was announced that an Advent Evangelist taken on more of a rengious appearing these British-governed countries than is manifest in America, and this itualism. I employed a reporter to take down the lectures, which proved take down the lectures, which proved take down the lectures, which proved the same old story—the devil; man has no immortal soul: the Lord Jesus is about to come; and the world is to end. I replied to these lecture vigorously: and the editor of the Dal ly Englishman said I was "unneces-sarily sarcastic." Can there be any-thing "too sarcastic" in giving the orthodox "devil his due?"-For bigotry and dogmatism commend me to Seventh-Day Adventists. They have a little church in Calcutta. Controversy waxed hot in the newspapers the Presbyterian missionaries taking

a part, until I sailed for Ceylon.

Aided by Hindus and a few English Spiritualists, I lectured in the Theatre Royal, the Star Theatre: the Hindu Theatre, twice before the Calcutta Literary Society, in drawingrooms and in suburban villages, and answering questions after the dis-

Mrs. Armitage, a Noted Calcutta Me-

dium. After sharing the Maharajah's hos pitality a few weeks, privileged with the use of his library of some four or five thousand volumes, and him mesmeric treatments for insomone evening upon India and one upon home of Mr. and Mrs. Armitage. This

mediumistic lady has held seances for years, and dope some excellent heal-ing through her guide, "Golden Pen." Her seances would be considered unique in America. During the week she magnetizes a bottle of water, and on the day of her weekly seance she takes but one meal. She keeps a light burning night and day in her seance-room under the figure of the crucified Nazarene. When the seance members become seated, she sprinkles each person with this sagnetized water. Then a prayer; then a lymn is sung; then another prayer, or invocation; then come the manifestations, such as clairvoyance clair udlence and inspirational addresses, and closing with the doxology, all rising and facing the cabinet, where materializations have been promised by the spir-it, "Golden Pen."

There is a great demand in India by materialistically inclined investi-gators for physical phenomena. I visited several Yogis while there. They generally live in the suburbs of the city or out in the mountaious dis-They there live for meditation, concentration and self-unfoldment. That they perform astounding phenomena, few if any in India dispute—and they do these marvels for the reason that they live for such re-

Alded by sympathizing workers, such as Mr. Armitage, Shishur Kumar Ghose and others, I was enabled to organize a Spiritualist Society in Calcutta. The Hindu Spiritual Mag-azine is doing an immense amount of good. Two of my books are being translated, one into the Bengalese and the other into Hindustana.

### Colombo, Ceylon.

Ceylon, one of the most important of the British crown colonies, was invaded by the Portugese, then the Dutch in 1658, and then the English. The capital, Colombo, was named from Christopher Columbus.

Colombo is a charming, yet unique city, the most of the people being Sin-ghalese, originally from India. They are all Buddhists. While in this city was the guest of Mrs. Higgins, an American, and the reigning spirit in he Buddhist School for Girls out at Cinnamon Gardens. Her husband many years ago was a Spiritualist lec-Some of us remember him. I met only two or three Spiritualists

n Colombo, unless Theosophists be classed as Spiritualists. This they deny, while their founder, Madame but a powerful physical medium.

Happening to be in Ceylon when Col. Olcott passed to the higher life from Adyar, I attended his memorial service in the Buddhist Ananda Colege. Knowing Col. Olcott for nearly thirty years as Spiritualist, Theosohist and Buddhist, I was invited to address the audience assembled in his honor. My address was interpreted, as I delivered it, by the President of the Ananda College. There were about forty Buddhist, priests present all clad in their vellow robes. Melbourne and Sydney, Australia.

Sixteen days from Colombo, on a P.& O. steamer, brought me to Melbourne, the largest city in the Australian Commonwealth. It was in 1872 that visited this country for the first time. There had been a few lectures de-livered upon Spiritualism at that time. It had, however, no standing in the press. I remained three months, lecturing Sunday eveningsand what changes, what progress since! On my recent visit I lectured two and a half months for the Victorian Association of Spiritualists on Sunday evenings, and there were twenty-seven other Spiritualist meetings in operation at the same time in different localities. This reveals the status of the cause at the present time in the city. It is not wisdom to men-

W. H. Terry, former editor of the Harbinger of Light, W. T. Stanford, . Ross, and Chevalier Smith, venerable standard bearers, remain still at their posts. Never did I know a genuine Spiritualist to recant and go back to the beggarly elements of the ological sectarianism.

There are several lyceums for our children in Melbourne, and all pros perous, the one meeting in Odd Fellow's Hall having the most members In Sydney there are a large number of Spiritualists, but only a few active societies. The inharmonies among those who profess to walk and talk with spirits and angels are deplorable In this city, noted for its magnificent harbor and thriving business accomplishments, I delivered fourteen lec tures, six of them in the Unitarian Church, of which the Rev. George Walters is pastor. This gentleman, preaching to large congregations Sundays, writing for the city press and teaching elocution classes week day evenings, is an outspoken Spirit nalist. His independence and moral bravery are most commendable.

My mission ended in Sydney, I went by steamer to Brisbane, Queensland, getting a severe cold on the passage, ultimating in a case of severe muscu lar rheumatism, disabling me to walk and putting me in bed between two and three weeks; and these good people, afire with zeal, took me from room in a chair, carried me to the hall and up onto the platform, where, sitting, I addressed the audience Sunday evenings. This Brisbane Society is not only harmonious and energetic. but is composed of a class of harmonial and cultured people. It was a pleasure to address them and their friends, many of which were Theoso phists. In fact, the Theosophists and Spiritualists, during my stay in Bris-bane, worked together, and why not is both believe in a future conscious existence, both believe in the return of spirits, both believe in progres beyond the grave, and both, believ beyond the grave, and both, believe that Heaven, be it what and where it may, is attained only through good works.

Definition of Words. 7%

Thoroughly endorsing their H. D. Barrett's and Charles R. Schirm's movement for the "definition of terms," I-would intensity the suggestion by naming the following words, not synonyms, yet often used inter-changeably by many of our writers and speakers: Soul and Spirit, Je-hovah and God, Religion and Theology. Jesus and Christ, Agnosticism and Skepticism. Christianity with its cramping creeds and the of Christ, who said, "By this shal all men know that ye are my disciples, if ye love one for another,"

\* and "these signs shall fol and "these signs shall follow 'them (my disciples) that believe;' Spiritism and Spiritualism. There should be no juggling of words. Pure

word should carry with it a clear and direct meaning in the construction of the sentence.

Spiritism and Spiritualism. Spiritism-a fact; a well-estab-

lished fact-is based upon phenomena, occult phenomena abounding un-der some name in China, India, Korea, Burmah, Africa and America, and relates largely to physical phenomena, such as rappings, concussions, table-movings, planchette writings, witchcraft, oriental superstition with wild, dreamy speculations. Spiritism and Shintoism would be considered synonymous in Japan. Lieut. Col, McClernald, sent by our Government to observe the Russio-Japanese war, reported the Japanese as "abste mious and industrious, believing in the return of spirit, and worshiping their ancestors. The Vice Admiral logo, returning to Tokio, Japan, publicly thus addressed the spirits of the dead out by the great temple: "As I stand before you, spirits to-day, I can hardly express my feelings. Your personalities are fresh in my memory. Your corporeal existence has ceased but your passing from this world was in the gallant discharge of your duty while reporting to our Emperor. I am proud to say that much of our success depended upon you spirits, who sacrificed your earthly existence to achieve our victories."

While lecturing in Sydney I went out one Sunday morning with Mr Leslie Drumbell to visit a grand, yet unique Chinese Temple and garden where a Chinese medium was continually kept to give messages. Stepping into the Temple and asking for pirit phenomena, this Chinaman was promptly summoned, and standing before us, his hands and arms became quite spasmodic for a time Then seizing a small light rod about a foot long and placing it horizontally on the top of his two forefingers with a perpendicular hawk-billed shaped rod, not unlike the Ouija board, the two rods became tremulous and the pointed rod bent down and wrote rapdly upon the table, covered with fine, white sand. The Chinaman in charge of the Temple interpreted the spiri message to us, which was in regard to the welcome of a stranger, the sympathy of races, with a prophecy for me of future good. It is both often and truly said that the Chinese Empire is an Empire of Spiritists. Spiritistic facts are similar under

all skies, but the deductions drawn from them differ in doctrines, which crystallizing into dogmas induce strife, antagonisms and often bitter persecutions.

Spiritism, old in Japan and India

is not only allied to the beliefs, idol-atries and superstitions of the East, but to a dreary atheistic materialism in our country, for prominent spiritists teach that no animals of earth exist in spirit life, and that only that portion of human beings that have attained a certain intellectual status will exist hereafter; the rest are doomed to chaotic non-consciousness And those that pass the rubicon of death and the grave, may disintegrate after a time, losing their conscious individuality—the equivalent of absorption and eternal forgetful-ness. It would take more commentaries to harmonize the contradictions of spiritism than it would the old synoptic gospels. The answers to Dr Caird's question in The Progressive Thinker are in proof. And yet, Spiritism in all lands has its uses.

. Paintings must have a background. Crutches are necessary for the lame. Materialists require trumpet and repeated seance-thunder-claps and phenomenal furniture smashing to convince them of the existence of inseen intelligences. Spiritism, with its contradictions

and frauds may decline, and later, die but Spiritualism, being rooted in God, divine in origin, is immortal, and is making rapid strides in all enlightened lands.

True Spiritualism. Jamblichus, the Neoplatonian philosopher, named and tabulated many spirit phenomera of his time, and Paul, the great Gentile spiritistic apostle, after mentioning in the 12th chanter of the Corinthians, nine spiritual gifts, among which were. "gifts of tongues," "healings," and "the discerning of spirits," says: "And yet, show I unto you a more excellent way;" and that "more ex-cellent way" was undoubtedly Spiritualism, based not upon transient phenomena, appealing to the senseperceptions, but based upon spiritpure, essential, immanent and immut

able spirit. Spiritualism is a truth, a mighty uplifting truth, posited and centered in Spirit. "God," said the martyred Nazarene, "is spirit"—that is, the infinite energy, life, will, wisdom and love of the Universe, and briefly formulated by Andrew Jackson Davis as "the Great Positive Mind."

Herein, then, is the foundation, the very rock of our Gospel: SPIRIT-Snirit. Sniritual. Spirituality, spiritual-mindedness—SPIRITUALISM!

Its phenomena are not commercial but spiritual. It is not from beneath but from above. It is not promiscuous, but orderly and aspirational. It is grounded, not in the material, but in the moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, faith, religion, clairvoyance, clairaudience, clairsentience, spiritual impressions, visions, trances and heavenmessages from the celestial spheres of angelic life. Advanced spirits are termed angels. Spirits are merely mortals divested of their physical bodies, and they take with them to the better land their consciousness, memory, reason, sympathy, tendency—in a word, THEMSELVES; and in a word, THEMSELVES; and when in that ethereal sphere they think and act from that plane of consciousness where the justice of immutable law has placed them.

The trend of the spiritual movement is towards religious Theism-towards liberal Christianity, and the trend of christendom is towards a rational; a religious Spiritualism: Joyful will the meeting be when the gulf is bridged. Nonessentials dropped and willing hands will be clasped unitedly working in all the great fields of reform for the world's redemption. This Is an Age of Research and Soul

Expansion.

The past was well; it conspired to make the present. All that was good and true in it lives in golden radiance to-day. Never a truth died. There is no destructipe principle in the Universe. Appearances must not be construed into realities. Annihila-tion is both unthinkable and spiritually impossible. Wandering comlanguage should be used and every ets return to us again. The stars

that go down in clouds at night rise in some other portion of the sidereal heavens; the sun that sinks low in the southwest during our wintertime, returns in spring to kiss to life the buds and unseal their fragrant blossoms. The prodigal son went afar, went until he "spent all that he had," but the uprising thought of a

father's love called him home. There is a limit to human descent. The ego, the Incarnate God within, will lister sooner or later to the sweet voice of Divine Love—"Come Home"—"Come home, my child." The orthodoxy of our forefathers'

time is dead. "Gray-bearded Use, who, deaf and Groped for his old accustomed stone,

Leaned on his staff, and wept, to find His seat o'erthrown." I repeat, orthodox theology is dead

Do not, O, royal-souled compeers, stir the old toothless cadaver too much It is only a waste of energy. Do not even stop to bury it. Let the dead, bury the dead. The sledge-hammer and the boomerang have done their work in the line of ecclesiastical destruction. Hunt, now, O, toilers in the vineyard, for the hatchet, the saw and the hammer to build and deco rate the better. The thinking world calls aloud for

affirmation, for demonstration, for construction, for comfort, and for a eligious consolation that will not only cheer the desponding, dry the mourn-er's eyes, and feed the orphan child, but the world wants a religion to live by-a heaven, now and here-a re ligion that will put into practice that broad principle of humanity which emphasizes the socialistic truth that very mortal born into this world has the inalienable right to air to breathe, water to drink, soil to till, a home to live in and inviting facilities to educate the children that may make merry his household-equality of opportunities is the inspired watchword of to-day. What Do Spiritualists in All Lands

Most Need?

They need deeper convictions of this mighty truth of present spirit ministries—convictions that the heav-ens and the hells are all ajar—that they live and walk in the midst of millions of unseen spirit intelligences, and that to-day they are thinking,

lors, the drawing-rooms of angel guests. Meditate, concentrate, cultivate the spiritual. Adjust your lives to the good, the true and the beauti-Be enthusiastic. Strive to think right thoughts; struggle to unfold the Christ within, that you may come into closer harmony with all that is divine, and so attain measurably, at least, in this life, your soul's highest

Is a Universal Religion Possible? Emphatically, it is. Already the morning star is rising. The fig-tree is blossoming. The gateway of human opportunities is ajar; the aspirations for a higher life are aflame with brightness. The light of metaphysics is breaking in from the East to meet the solid science of the West. The Orient and the Occident, the two sides of the shield of truth—that truth which is the highest religion and

the holiest shrine, are reaching out fraternal hands. The Christ-spirit of love is in our doors, and loving angels are calling us to come up higher! Cicero, deriving religion from the verb "religare", to hold, to fasten, as in a ligature, adds: "Persons are called religious because they study into and examine carefully whatever refers to futurity and to the worship of the gods."

The Apostle James defined practical religion as "visiting the widows and fatherless, and living to do good. And as evolution lifts the race step by step onto the higher grounds of investigation and wisdom, religion will bind them into a perpetual brotherhood, and ultimately become univer-

There is no infinite partnership, no divided jurisdiction in this, mighty universe of order and evolu-The Dvine Presence is one. The Universe is one, and immutable law is one. How grand, how cheering this thought! ONE MIND, ONE WILL, ONE POWER, ONE Conscious Energy, ONE Directing Purpose, and ONE vast procession of numberless intelligences facing the ideal and marchng onward and upward in consonance with evolution and rhythmic order towards the neasureless immensities of infinity. This is the pealing voice, the slogan of this incoming universal religion. It is heart-fellowship, angel ministries, brotherhood, peace on earth and good will to man in this, and in all worlds, visible and invisi-

What, then, dost thou see, lone watcher on the tower? Is the day breaking? comes the Tell us the signs and stretch abroad thy hand.

If the bright morning dawns upon the "It breaks, it comes, the mighty shadows fly:

A rosy radiance gleams upon the sky The mountain-top reflects it calm and clear: The plain is yet in shade, but DAY is near!" J. M. PEEBLES, M. D.

## A Powerful Strange Force

That Would Do Away With the Mails, Telepathy and Drugs.

Would Be But Little More Startling
Than the Marvelous Things Done
by People Who Have Tried
This Wonderful

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

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



millions of unseen spirit intelligences, and that to-day they are thinking, sowing, planning, moulding the tomorrows of eternity. What a colossal fact—the social retributive relations of this daily life, to life eternal beyond the tomb!

Spiritualists need education and educated teachers, equaling and excelling other religious advocates; and they need, too, a widening of their charities towards other religious organizations. No one cult covers all the world's wisdom. Bigoted narrow-mindedness is just as hateful in a Spiritualist as a Calvinist. Support the good and the true under whatever guise it appears. Names count little in contrast with principles.

Spiritualists need not only genuine spiritual phenomena, but phenomena that appeal to the conscience, to the heart's purest affections and to the intuitive religious convictions of the moral nature. Such phenomena constitute the alphabet, the uplifting stairway for ascension.

Halt not! Go on from phenomena to philosophy, and from this to the higher religious ecstasy of unselfish, and universal love.

Halt not! Go on from phenomena to philosophy, and from this to the higher religious ecstasy of unselfish, and universal love.

If you conscientiously believe—If you know the truth of Spiritualism, as support Jt; support it with your influence and your purse This is defined and common decency. Put all soul-dragging greed under, your feet. Give the moral top-brain sentiments a chance. These are the soul's parlors, the drawing-rooms of angel sustes, Meditate, concentrate, cultivate the sanishual Adiant your lives.

possible. I receive many fine presents and enjoy working for the uplifting of mankind and science. The kind letters received from grateful hearts more than pay for the interest I take. I will send a copy of my free book to every person who writes me without any charge whatever."

Professor McIntyre has a basketful of letters from people in many parts of the world. They are, indeed, startling. Mr. James Kubal, a prominent business man of Chicago, writes the following. If I had only known of this sooner. This system has made a different man of me. I shall give up business and make more money through the use of this system than I can in my business. It has brought back my sight. I can see without glasses, and work without them, too. It has overcome my backwardness, and I can now handle my customers in fine shape. I did not know I was so full of the magnetism. I think your system wonderful."

Mr. Eugene Devenson, Baton Rouge, La., writes: "Having tried your system, I unhesitatingly pronounce it to be and to do all you claim for it."

Rev. E. G. King, pastor Christian Church, Upper Lake, Cal., writes: "I cannot recommend your system too highly, and I am willing to answer any inquiries in regard to it."

Dr. H. A. Lounsburg, Wheatly, Ontario, Canada, writes: "I have thoroughly investigated the methods and inventions of Professor McIntyre, and can say that his system is scientific and surpasses anything in the line of therapeutics that has come to my notice."

Fred. S. Brett, Apartado 285, Gaudalajara, Mexico, writes: "I have done wonderful things in influencing people with this system. Have had over 50 persons under my control, and compelled them to do startling things. I advise everybody to try it. This system is truly marvelous."

This free book is full of startling explanations and pictures, showing that anyone can master, in a short time, the power to control and sway the minds of

This free book is full of startling explanations and pictures, showing that anyone can master, in a short time, the power to control and sway the minds of others. It describes the strange phenomena of Psychic and Hypnotic Influence. Mystic Healing, Psycho and Suggestive Therapeutics, Personal Magnetism, and a combined, simple system of reading the characters of others, though thousands of miles away. It gives you the key to the development of the inner or dormant forces of concentration, force of character, will power, memory, determination, ambition, enthuislasm, aspiration, continuity of thought and the ability to throw off the evil effects of disease and despondency. It is indeed, one of the most amazingly interesting books of the age, beaming with interest from cover to cover, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals astonishing facts that have been overlooked by the public for many years.

If you wish a free copy of this won-

years.

If you wish a free copy of this wonderful book write a postal or letter to Professor F. T. McIntyre, Dept. 1748, No. 126 West Thirty-fourth street, New York, N. Y. All, who write will receive it; no one wil be disappointed. It is sent by mail, postage paid, absolutely free.

A MASTERLY WORK. Continuity of Life a Cosmic Truth By Prof. W. M. Lockwood.

A masterly presentation of an important sub-ject. A powerful argument along new and scien-tific lines; establishing on a scientific basis the fact of the continuity of personal individual con-solous selfhood after laying aside the physical body. A book of rare value. With several ancillustrations. Cloth, \$1.00.

THE WORLD BEAUTIFUL. Suries one, two and three By Lilian Whiting
Three choice volumes, each com; ate in itself,
in which spirituality is related to varyday life
in such a way as to make the world beautiful
Price, 01.00 each.

## THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locals Street, J. R. FRANCIS, Editor and Proprietor

Entared at the Chicago Postattice as Socond-Class Matter

TERMS OF SUBSCRIPTION: THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance: 
 variably in savance:
 81 00

 Six Months.
 50cts

 Thirteen Weeks.
 25cts

 Single Copy.
 5cts

REMITTANCES: Remit by Postomice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 46 Loomis Street, Chicago, Ill.

TAKE NOTICE.

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

will be sent for extra numbers.

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

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

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

SATURDAY, OCTOBER 12, 1907

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

AN ENTIRELY NEW DEAL

annoyance and trouble.

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

### TAKE NOTICE.

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

### MRS. MARY T. LONGLEY.

She will not again be a candidate for secretary of the N. S. A. To say that during her long term of service she has acquitted herself with great honors, is putting the statement

She will leave the office realizing that all Spiritualists hold her in the very highest esteem as a lady, medium, and secretary. During her administration she has certainly been of great help to our cause. The best wishes of The Progressive Thinker will ever follow her in the grand work she is capable of doing under the ministrations of the Spirit Pier-

### Wonders Will Never Cease.

The announcement is made that Prof. Geo. Poe, of South Norfolk, Va.. has constructed a sort of pump by which oxygen may be forced into the | 301, says: a sort of artificial breathing may be set up, and arouse all the machinery of life into normal action, provided decay and the breaking down of tissues have not commenced.

It is said that persons drowned, strangled, poisoned, or frozen, have been resuscitated in a few minutes by this novel life awakener.

We find in a late issue of the Chicago Examiner a lengthy account of what is claimed for this recent wonder, and extract from its columns the following account of its action, which is certainly a marvel of science, even should it prove but half true. We

To demonstrate Prof. Poe's invention a committee of doctors recently killed a rabbit. First he gave the rabbit an injection of two grains of morphine, then he gave him chloroform enough to kill a man. the rabbit was cold and stiff he handed the animal to the doctors, who agreed that he was as dead as if an express train had run over him. But for good measure, Prof. Poe threw the body into a tank of acetylene gas which would have killed a live rabbit

in about three minutes. "After an hour's stay in the deadly fumes the rabbit was removed, as thoroughly dead as any creature could be. Professor Poe placed his inven tion in connection with the nostrils of the rabbit, and four minutes later it was hopping about the room.

The doctors eagerly examined it for traces of the poisons it had absorbed. The sickly, menacing odor of acetylene gas was still in the fur, and the little creature shivered from

'But, aside from these traces and a rapid beating of the heart, the little animal seemed perfectly normal. It was truly a medical miracle. Professor Poe has had many chances from time to time to experiment on human beings, and has invariably succeeded.'

Oxygen is abundant and everywhere in Nature, and the chemists produce it in quantity at will. It is the sustainer of life, and is supplied to the lungs at every breath. One-fifth of the atmosphere is oxygen. Youmans, in his Chemistry, says:

"Could the oxygen imprisoned in the ocean be set free, it would be sufficient to form an atmosphere around the globe nearly a thousand miles deep.'

If all is true that is claimed for Poe's invention, persons may be asphyxiated, a surgical operation may be performed, and then resuscitated.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

### Immunity for Crime.

In the entire history of American jurisprudence it is questionable if a greater disregard of law, moral and statute, has shown itself than was exhibited in the late criminal trials, or by those now in progress in Idaho-

During the Haywood trial the principal witness, who expected to be immune from punishment for his many crimes because of his testimony, confessed to TWENTY-ONE MURDERS. He attempted to complicate the defendant in those horrible crimes by swearing he was privy and advisory to them. Orchard was probably promised exemption from punishment if he would supply evidence to convict and hang Haywood. The clergy, it seems, came to the aid of Orchard, the multi-assassin, and perjurer, by telling the great criminal that the patriarchs, and King David, "a man after God's own heart," all escaped justice because of divine mercy. Then he was told to believe in Jesus, to wash his hands in the dear Savior's blood, and his sins would all be forgiven; that virtually his murders would only add luster to his crown; Jesus "came not to call the righteous but sinners to repentance." Now comes another case: Senator

Borah, one of the prosecuting attorneys in the Haywood case, is under indictment and on trial at Boise City for frauds in connection with timber claims. Albert Klanop, a government witness, on cross-examination admitted he had committed perjury, and said he had been promised absolute immunity, conditioned he testified against any person, regardless of any knowledge he might have of the person's guilt. Klanop, at last advices, had not shown that washing in Jesus' blood was to excuse his perjuries; but a priestly intermediate between God and man is in that vicinity, and we cannot doubt he will be active in supplying Protestant indulgences, by simple belief in the Lord Jesus. Catholics, before the Reformation, sold indulgences in advance of the crime. for a pecuniary consideration. Protestants go the mother church one better, and grant exemption from eternal burning by faith in the atoning blood of Jesus.

We have a marked case in accepted history, worth repeating: Licinus, a nephew of Constantine; Crispus, his son; Constantia, his wife; Faustus, his mother-in-law, and three others were all murdered by the royal assassin Constantine. In the triumph of power he applied to the pagan priesthood for exculpation from guilt. The enormity of his many offenses precluded forgiveness, and it is said(they repulsed him. It was then he turned to the Christian bishop, accepted faith in Jesus, and was welcomed as the head of the church. We dare not vouch for the truth of this story, and very little else that is told in regard to Constantine, and the council over which it is alleged he presided.

Christians delight to apply the title "The Great" to Constantine. The Encyclopedia Britannica, Vol. 6, p.

Tested by character, Constantine stands the lowest of all those to whom the epithet [great] has in ancient or modern times been applied."

Forgiveness for Constantine and made the head of the Christian church, with his old pagan title of Pontifex Maximus retained, and the murders and crimes of Orchard, and the acknowledged perjuries of Klanop. with the title Christian, will not per-

mit them to escape retribution. Human justice may pass them by but Spiritualists are firm in the conviction, strengthened by revelations from the spirit world, that no wrong can escape infinite justice; that there is but one way to evade punishment and that is by avoiding wrongdoing.

### Corner Stones of the Church.

Why will not our Christian friends read the inspired volume the preachers so name, and learn for themselves its teaching? We have quoted frequently of late the declaration of Jesus, in which he is reported to have said (Luke 14:26) that no man can be his disciple unless he HATES his father and mother and all near of kin, including his own life.

Only seven verses further on, towit, Luke 14:33, that same Jesus is

reported to have said: "Whosoever he be of you that for saketh not all that he hath, he cannot be my disciple."

There is no evading the issues presented in these cited passages. They harmonize with every other passage in which the subjects are mentioned. The rich man who had kept all the commandments from his youth up, was told by Jesus: "One thing thou lackest: Sell all thou hast and give it to the poor." Dives, the rich man, who was sent to hell, is charged with no offense save being rich; while Lazarus, the very personification of poverty, is given a place in Abraham's bosom because of that poverty. These passages, like a thousand others equally objectionable, were written by Catholic prelates. Their object was to feather the nests of the priests, and they were very successful in accomplishing their purpose. The book was not written for Protestants; but, through ignorance of its contents, it was adopted into their service, and all the subsequent years have been vainly employed to try and make it harmonize with itself.

### The Wonders of Science.

It is not prudent in these last days to declare anything impossible, or deny any claim of scientists or inventors, however wild and seemingly impossible the statement. A glance backward at modern discoveries, and of new ones daily coming to the front, tell what human genius, given time and opportunity, is capable of wresting from Nature her most profound secrets. Every new discovery is but a stepping-stone to another. A few days ago the car of progress was propelled by wind. Yesterday it was driven by steam, and to-day by lightning or gas. What will be the agency to-morrow we cannot conjecture. The human eye revealed countless stars in the firmament, and the book claimed to have been inspired by God said they were made to give light by night. The telescope revealed the fact that each star is a sun, the center of a great solar system, with a multitude of planets revolving around it. About six millions of these suns were visible to the naked, and fifty million were seen through the telescope.

Then came photography. The celestial world was photographed, and the suns swelled in number to a hundred millions, and the philosophers conclude there are other suns so remote that their light, coming at the rate of 168,000 miles a second, may not vet have reached us.

These reflections followed reading the announcement that a French scientist claims he has photographed thoughts, and exhibits their pictures as displayed on the sensitized sheet. He shows all manner of fantastic forms - those displayed by anger. hate, love, and even such as are made by the devotee at prayer.

 Announcement of such revelations seem an impossibility. So did wireless telegraphy seem an incredible proposition, as did telegraphy itself when the first communication was flashed from Baltimore to Washing-

All these marvelous discoveries in our own day have tamed expression, and now we dare not assert that anything is impossible.

Should it be asserted that the school men have discovered a process for perpetuating youth, making it immortal by some chemical action, who would assert to the contrary in view of the daily revelations of science?

### Profanity, with Part of a Priestly Specimen.

The chief of police in a neighboring town has made public his determination to arrest and bring before the proper authority every person guilty of an infraction of the city ordinance relating to profanity. This is as it should be. The habit is a foolish one; it is offensive to ears: polite; it is unnecessary, and should be suppressed. The habit was borrowed from the preachers, and would never have gained currency but for them. It is only Christian countries that have profane words in their vocabulary. The "heathen," wherever located, coming in contact with Christian civilization, learn profane words in advance of all others.

Who would suppose the sacrilegious wretch, when angered at a fellow, and exclaiming "G-d-you." had Bible backing? But read John 15:7: "Ask what ye will, and it shall be done unto you. Herein is my Father glorified, that we bear much fruit: so shall ye be my disciples."

A practical specimen of profanity may be seen in the curses of his holiness the Pope when excomunicating some offender, who, in the name, and "by the authority of Almighty God, the Father, Son and Holy Ghost, and of the Holy Canon; and of the Undefiled Virgin Mary, Mother and Nurse of our Savior; and of the Celestial Virtues, Angels, Archangels, thrones, dominions, powers, cherubims and seraphims; and all the holy patriarchs and prophets; and all the apostles and evangelists; and of the holy innocents; and of the holy martyrs, and the holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God;" who join in cursing, anathematizing and damning every mem ber and every act, however private. of the offender, etc.

### ATTENTION!

Delegates and Visitors to N. S. A. Convention in Washington, D. C.

Those who desire to attend the great Convention of the N. S. A. In Washington, D. C., October 14, 15, 16, 17 and 18, and wish for board and rooms outside of the hotel, can secure accommodations by addressing Mrs. Collins, 702 H street, N.-W. Breakfast, dinner and sleeping apartments for \$1.50 per day. Full particulars from Mrs. Collins.

> MARY T. LONGLEY, N.S. A. Secretary.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noblethe robed and crowned-rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no

mask!—Ingersoll.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought-But truth and error will not blend. filling the world with mercy, justice and joy.—Robort O. Ingercoll.

## AN IMPRESSIVE LETTER.

It Will Interest the Spiritualists of Michigan, as the State Association Has Repudiated an Important Agreement, and the Great Mass of Spiritualists There Seem Unwilling-to Contribute Even 25 Cents a Year to Aid in Sustaining the Truth-Alas! What Next?

To the Spiritualists of the State of Michigan;—I am informed by the Vice-president of the N. S. A., Dr. Geo. B. Warne, that he has been notified by the secretary of the Michigan State Spiritualist Association, that they repudiate their agreement with the N. S. A. to stand one-half the expenses, and receive one-half the proceeds of the Goff will, in case they win it, and sustain the will. This will was sustained by the Probate Court, set aside by the Circuit Court, and their decision reversed in our favor in the Supreme Court, and sent back for a new trial, which is set for November 4, 1907.

Now, friends and Spiritualists of Michigan, it is not a matter of dollars and cents for the State and National Association that we are interested in,

### IT IS A MATTER OF YOUR RIGHTS AS SPIRITUALISTS.

If you are SPIRITUALISTS, you certainly should stand up for your There is ample evidence, which was

ruled out, or otherwise not allowed to appear in the last Court, to make strong case in our favor, and I wish to ask YOU, as Spiritualists of Michigan: DO YOU WISH TO SEE THIS WILL AND YOUR RIGHTS SUSTAINED, or do you prefer to ignore the icase, and forever place a blot on the name Spiritualism, and give away your rights that the N. S. A. has been STRIVING TO SUSTAIN throughout the land, and for which purpose the State and National Associations were organized, and without whose assistance there would have been laws long before this prohibiting the exercise of mediumship, and especially the power of healing.

You may not believe this, but if you do not, it is simply because you do not know, for these are the facts. We want the assistance of the Spir-

itualists of the State, regardless of the Association—those of you who are able—to help support this case. I have already given over \$100. mostly in cash, in the former suit, to carry it up to the Supreme Court. Brothers O'Dell and Underwood, the other two of the appointed administrators, have done the same as myself in this respect, for we believed that when the Spiritualists of the State really saw how matters stood, they would only be too glad to assist in the matter. I am worth, probably, \$2,000, and do not feel that I can carry this case without some assistance, yet I will put up \$10 if 99 others will do the same, to furnish the means to carry this case through the courts, and will give five days' time to looking up the required evidence, if need be, which would be

equal to another \$15. Tithink it is a SHAME AND DISGRACE for the Spiritualists of Michigan TO REPUDIATE THEIR AGREEMENT: but the officers of the State have done their best: they cannot carry on the case without your assistance, and you-many of youare not willing to give even 25 cents per year per capita tax to assist them | ful Spiritualists welcome these presin their work. Many of you are not tofore charged. Now, if you are Spiritualists, and value your right to hold property, and do with it as you wish, as being of any vital importance to you, then stand up and join me in this matter, and assist the N. S. A. to sustain this will, and make a test case of it that will be of prime importance in future cases. I am aware that there are several hundred Spiritualists in the State that are better able to pay fifty dollars than I am to pay ten, but that is not the question ---my rights are just as much to me

as though I were a millionaire. Join us and we will win the case and be able to hold up our heads as Spiritualists; if you will not, then step down and out, and no longer proclaim yourself a Spiritualist, and no longer seek to communicate with the loved ones gone before, for the law will soon put an end to spirit communion by its action aga⊯ast me diums. Send your money to me and receive my receipt, and every cent will be turned over to the Goff Will Fund. and your name and the amount donated will be sent to The Progressive Thinker for publication, so you may know that it is going where it be-

It is reported on good authority that at the present time the Goff estate has paid the expenses, such as were incurred to date, and allowed to be taken from the estate, and still has not fallen below its original appraised value of \$40,000. Very truly yours.

One of the chosen Administrators, H. L. CHAPMAN. Marcellus, Mich.

The Mote in Thine Own Eye.

Dr. Inman, a late English author, says in one of his publications:

"The Turks and Hindoos, in every position of life, are as morally good as common Christians. Missionaries compare the most vicious Mohammedan and Brahman with the most exemplary Christians; but I take in the whole mass, and assert there is as large a percentage of good folks in India and Turkey as there are in Spain, in France, in England or

This being a fact, with crime on the rampage in all Christian countries, if the missionaries have any reformatquy influence they should exert it at home, and labor to rescue the fallen of our own kith and kin from ruin, instead, of wasting, their efforts among strangers.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit. and seldom draw to their full extent.

THE RIDDLE OF ETHER.

Interesting Particulars in Regard to the Same.

The riddle of the ether is the big-

gest puzzle before the wiseacres of

the moment. The view now accepted provisionally by all scientists is that matter is made up of electrons or infinitesimal masses of ether, moving about freely and endowed with a definite mass and bulk. If our eyes possessed many million times the power which is theirs we should see in a lump of platinum a space closely packed with atoms the size of footballs in unceasing movement. Could we magnify these footballs to the size of a church, instead of solid substance we should find emptiness. In each of the atoms, now raised to the size of a church, some thousands or tens of thousands of electrons, each no bigger than a period, would be whirling around with inconceivably rapid movement. These electrons would hold empty space like a garrison and all intruders. Sir Oliver prevent Lodge has distinguished support when he arrives at the conclusion that there is a sense in which what we call the ether may turn out to be fifty thousand million times the ordinary material density of platinum. So that the ether would be the heaviest, the most solid substance conceivable; and what our senses represent as mass and weight really would be the comparative absence of mass. The theory which Prof. Osborne Reynolds laid before the scientific world in 1904 was similar. Matter he held to be the deficiency of mass. The universe was made up of cosmic grains, which are the electrons, or ether under antween the grains was large the surrounding masses of grains pressed upon this space and formed what our senses feel to be matter. This theory had a rare merit of giving an intelligible account of gravitation, a force which as yet has eluded scientific explanation. Because of the immense paradoxes involved, this theory did not find immediate acceptance, but toward it the world now is moving.

### SPIRITUALISM.

It is the Groundwork of All Religions

JOHN A. HOWLAND.

There is no longer a debatable ground left regarding the immortality of man's soul since science, by careful deductive reasoning, has fathomed the intricate subject, and even by crucial experiments weighed the soul as an embodiment of ethereal substance. Thus it has come to pass that philosopher and scientist support the religionist to-day in his faith and the claims which Modern Spiritualism has put forth in the past half century have been substantiated by science and reason.

This is the age of wonderful discoveries, and scientific research is finding new principles of growth in the vegetable kingdom of fruits and flowers, while the telescope flashes upon the eye revelations of undiscovered worlds heretofore unknown, and the mysteries of the mind and spirit are continually revealing new wonders in the universe of Nature. But science does not prove every-

thing, for man has intuitive perceptions which transcend the limitations of the mind and outweigh everything else, as the conviction of consciousness in the soul can never be extinguished, for it belongs to man and is a part of the infinite. But thoughtent-day facts and experiments in important issues under discussion in To say that he has been a tower of psychic research as wholesome corrective of religious bigotry and gross materialism. Meager as have been the messages from the spirit world. yet to know there has flashed over the mystic wire a word or signal from the land of souls, however trivial, sends a thrill of gladness through the heart of the world, and adds to the wealth of the soul's happiness, and leads up to God. Great as was the discovery of Newton of a natural law of Nature, the living man's immortality as a scientific fact of another life practical and contiguous to this is ranks, and from its mistaken oppoall-important and ennobling, and makes for righteousness and the higher virtues of civilization and

Death is being robbed of its terrors by this sensible view of man's destiny, and the wasting away of the physical body is no longer considered repellant, since we know the chemist of the soul is rebuilding a spiritual body far more perfect and by the order of the inherent powers of the mind and spirit inborn and deathless. Death is no longer viewed as de structive, but constructive, as well.

since we know that death is but a

beautiful change and the soul has yings as well as tired feet. The belief, aye, the knowledge, that he unseen world is not far removed from this world, and the conditions of the life to come are similar to this life, makes human existence something more than a passing dream of the physical senses, but increases man's desires for knowledge and the cultivation of the higher faculties, to broaden the vision of spiritual con-

It is not enough to know our immortality a certainty, but instead of a vulgar, inordinate curiosity to penetrate the future state, we should con-cern ourselves with human life and its needs and the duties we owe each other, and build up our immortality, not at a single bound, but sten by step in the ladder of progress in the true and simple life.

The Christian believer to day, not

satisfied with the old faith and dogma, is happily coming to the philosophy and scientist and finding their support and renewed life in the new theology built on reason and common sense. Not all who receive the truth of spirit communion can be led up the spiral stairway of progress, or can put the great truth to practical use and obey the mandates of their higher conscience and follow the golden rule always. But Spiritual truth, like grains of gold, falls like drops of rain-all about the world and in every condition of life-some on stony soil and some on rich soil, to bring forth its harvest according to conditions and surroundings. That class of minds that are led by their emotions only, and act from impulse, will fail to appreciate the full significance that the message brings, and

## The N. S. A. Convention. Stirring Words From President Barrett.

ATTENTION, SPIRITUALISTS!

is soon to assemble in the City of very few exceptions, can afford to Washington, D. C.? It will open Oc- give something to the support of our tober 14 and close five days later, movement. All who can attend the holding fifteen meetings in that period, Masonic Temple, corner of F and 9th streets, N.-W., will be the place in which your delegates are to assemble. Do you know that it is your duty to see that every society in the United States and Canada is represented in that convention? Do you realize that YOU are the only people in America who take little or no interest in the subject of Spiritualism? Why is this? Are you aware that the columns of the secular press are teeming with references to your religion and to the scientific phases of your thought? Are you aware of the fact that mediumship and phenomena are being unsparingly condemned by those who know nothing about either one of them? The writings of Hereward Carring-

ton, David P. Abbott, C. W. Bennett,

Will Irwin and James Creelman are

ample evidence that there is more than a passing interest in the subject of psychism on the part of the masses. Books are being written. analyzing and classifying your phenomena for you. THE TRICKERY OF CHARLATANS IS HELD TO BE OF THE SAME CHARACTER AS THE WORK OF THE GENUINE MEDIUM! The discrimination that should be made between these two classes must be made by YOU!! No one else is qualified to do it. Read the recent articles in Collier's Weekly, in the Washington Post, in the New York Herald, in the Springfield Republican, in the New Orleans Picayune, in the Minneapolis Tribune, in all of the Hearst Papers, and you will see that there is great need of action on your part. Every one of you owes it to the angel world and to your conscience, either to attend the convention in person, or to see to it that you are represented there by one or more delegates. When you were members of the Christian churches, you esteemed it a privilege, as well as a pleasant duty, to make sacrifices for your religion. Is Spiritualism of so little value to you other person, if elected to the posithat you selfishly withhold from it

church? The coming convention is the most important gathering of the kind ever held in the United States. It means more to Spiritualism than any five of its predecessors taken together. The world is looking to YOU to see pecuniary reward will be a fair what you are going to say upon the equivalent for his valuable services. the secular press bearing directly up on your religion.

Has not the doctrine of "Laissez Faire" prevailed long enough? Do you not really feel that it is really time for YOU to do something? Will you not act? A crisis is at hand! The writer is no alarmist, neither is he chanting the swan song of despair. He sees Spiritualism in danger from enemies within its own nents on the outside, and therefore feels it is the duty of the Spiritualists to do something for themselves. This is their golden opportunity. They can speak to the world in plain terms. through their National Convention. Its voice is accepted as the voice of authority by all classes of people. It may be that some Spiritualists do not so consider it, but the fact remains that the civil authorities, ecclesiasiical bodies, litterateurs and men of science, do so accept it, hence its proclamations have weight with the children of men who think for themselves.

If anyone can read a recent article entitled "Behind the Scenes with Spiritualism," and then remain away from the convention, or refuse to contribute to the support of the cause. there is but little hope for his soul here, or hereafter. Of course, it is true that many are so situated that they cannot come to Washington-to attend this all-important gathering. It is also true that a few cannot even afford to send \$1.00 to aid the good cause, but it IS true, and more than true, that every one CAN send a kind thought and a helpful suggestion, either by written word, or by the "psychic telegraph," that will become a power for good when it reaches

like Peter of old, deny the Master when the great need of faithful adherents comes. Modern Spiritualism has come to the world, not as a sect, nor rival religion, but the religion of all religions. It is more than a religion, more than science, more than philosophy. It is the light that lighteth the world. Broken and divergent as its light often is, yet it contains the prismatic shades of all minds of all nations and peoples, and is in harmony with Nature, with deific life everywhere, and its mission is to compass the world and unite all hearts in the spirit of divine love.

BISHOP A. BEALS. Summerland, Cal.

the convention hall. It is a fact of Do you know that the Fifteenth | more than ordinary moment that Annual Convention of your Movement | every Spiritualist in America, with convention owe it to themselves, to their angel friends, and to the Infinite Intelligence of the Universe, to send some loving thought accompanied by a contribution in cash, if possible, to the secretary of the N. S. A., in order that this convention may be made the success it deserves to be.

The transition of such noted work-

ers as Rev. Moses Hull, Mrs. Jennie H. Brown, Theodore J. Mayer and Hon. A. Gaston, is evidence that there is need of reconsecration to the cause of truth on the part of their friends who are yet on earth. The work these arisen, ones left unfinished must be carried on to completion. Spiritualists of America. YOU are the ones to do that work. Come to the Convention and help do it. If you cannot come, send your dollars-they will speak for you. Consecrate yourself anew to the principles of Spiritualism. Remember the devotion of our arisen leaders and do something for their sakes, for the cause they loved. Demosthenes, the Athenian orator, when asked the secret of eloquence, answered: "Action, Action, ACTION!" "Action, Action, AC-TION!" will prove the secret of success to YOU, my Spiritualist friends, if you will but heed the great orator's suggestion. Let us hear from you! Come to Washington in person! Send some written word if you cannot come, and let it be accompanied by the coin of the realm, so that our beloved cause may reach the goal of success in safety. HARRISON D. BARRETT

THE N. S. A. CONVENTION. Next week the N. S. A. Convention will be held at Washington, D. C. The Spiritualists of Chicago would be delighted to learn that Dr. G. B. Warne has been elected president. His wide experience, his excellent judgment, his fine ability and won-

derful success in everything he undertakes to accomplish, would make him an ideal president. However, any tion, will receive the cordial support what you willingly gave to your of The Progressive Thinker.

If Harrison D. Barrett fails of reelection as president for the sixteenth time, his great service to the cause of truth should entitle him to recognition in some other position in connection with the N.S. A. where the ting it mildly.

LOOK OUT FOR THE PROGRESS-IVE THINKER NEXT WEEK. IF WE MISTAKE NOT, IT WILL SHAKE SPIRITUALISM FROM CENTER TO CIRCUMFERENCE WITH THE IN-FORMATION IMPARTED. Every SPIRITUALIST IN THIS BROAD LAND SHOULD READ THAT ISSUE. THE TIME HAS ARRIVED FOR AC-TION IN VARIOUS WAYS!

Black Magic and White Magic.

Black magic, as I understand, is any power that prevents or retards our moral or spiritual unfoldment. such as being hypnotized by a spirit or mortal, and willed to see, hear, or believe, anything that our own developed moral and spiritual senses cannot comprehend, or understand, therefore darkens our minds, by hyp

notizing our finite senses. White magic is the cultivation and unfoldment of our own moral and spiritual senses, which reveals the truth to our spiritual understanding, independent of all the priests or holy bibles ever written by man,

If there is a God, then Nature's divine law is his will, and it is allmighty, and the sooner we learn to obey it, the less we will be nunished and the more we will unfold the light of our spiritual consciousness. Call that light white magic, or what you will, it will pilot your bark over life's rough sea, and land you in the harbor of peace, and reveal to your spiritual understanding the immortality of your soul, that will live in a spiritual body after you leave the physical form you are now living in.

It is only by the unfoldment of the spiritual senses that you can understand spiritual things, for the finite senses cannot comprehend infinite or spiritual things. A., C. DOANE. Summerland, Cal.

Infidel and Christian: A Contrast. Shelley, the poetical agnostic predecessor of Col. Ingersoll, in his Queen

"Were it virtue's only meed to dwell in a celestial palace, all resigned to pleasurable impulses, immured within the prison of itself: the will of changeless Nature would be unfulfilled. Learn to make oth-

ers happy."

The Christian: "Believe Jesus isthe Eternal Son of God, co-equal in power and wisdom with the Father: that though born less than 2,000 years ago, and died on a cross, yet he was without beginning of days, or end of life; and he who doubts these statements shall be damned.

## Spiritualism and Modern Thought.

## An Address Delivered by the President, Mark A. Barwise, at the Opening of Temple Heights Spiritualist Camp-meeting, Maine.

year as we met for the formal opening of our camp which, as ages come and go, is being slowly eradithat it was philosophically sound because it survived unchangeable, unhastening law. all the tests under which its rival theories failed. Po-day I wish to approach the subject of Spir- may apply to a single idea, or a system of ideas, along quite another avenue, and have chosen for the sum total of things. This is as true of the genmy subject "SPIRITUALISM AND MODERN

In the short time which we have before us, little more than the merest outline of the picture can be

I shall leave it to you to fill in all the fine shadings and cloud tints to give color in one place and In another to tone down spots that in our haste have been left altogether too glaring.

Let it be understood in the beginning that in speaking of "modern thought" the philosopher of our time makes no reference to the so-called "New Thought," or "Mental Science," or "Spiritual Science," or "Christian Science," or "Metaphysical" healing cults or propagandas; but the term "modern thought" is used for the MATURE thought of the human race—for the world-conception which the last six centuries of scientific research, experiment, exploration and invention have patiently built up. In the days of Dante and Chaucer the human race, mentally, was just casting off its swaddling clothes. To all but an isolated few this world was then a very small affair, only a few thousand miles across in any direction. The Ptolemaic astronomy was not generally diffused among the masses. The universe was regarded as a three-storied structure—the gilded city above, inhabited by God and his angels, and incolosed within jasper walls; next below the earth, which was flat, like a trencher; and beneath this the underworld where fires raged and fiends tormented the multitude who did not satisfy priestly requirements. The air was filled with spells and fixes and saintly mascots were as thick as leaves in autumn. The Pagan pantheon had been supplanted by the Christian saints, and superstition was at its

MEN LIVED CRINGING AND COWERING AMID A VORTEX OF CONTENDING FORCES. GOD AND HIS ANGELS ON THE ONE HAND. AND THE DEVIL AND HIS IMPS ON THE OTHER, EACH WAGING ETERNAL WARFARE FOR THE MASTERY OF THE HUMAN SOUL.

No such thing as natural law or order in the sequence of events was dreamed of at this time. Everything that happened was due to the agency of a demon or a friendly power. Potent charms, hallowed sayings, trinkets that had been blessed, and relics of saints were resorted to to ward off all sorts of ills and approaching calamities. In fact, try as we will, we cannot mentally put ourselves in the position of the common people of the fourteenth century.

superstition given way to natural law. Here a dispovery, there an exploration, now an experiment, Spiritualism has not only lived through the mightthen an invention, each proving the open sesame which unlocked storehouses of knowledge yet un- but has gained added strength and support from dreamed. With every new truth established the the new system. During the decade from 1858 to Merely to mention the sacred names of science brings to mind the remarkable achievements of these men, and emphasizes the paucity of knowledge before their age. Copernicus, Kepler, Columbus, Galileo, Newton, Priestley, Joule, Darwin, Wallace, Huxley, Tyndall, Fiske, and many others, each have opened wo new realms of truth and added so much to what we know of the nature of things that it is impossible to conceive what the course of knowledge would have been if either one had never lived.

Because of the labors of these men, and men of science in general, our universe to-day is incommensurably greater and grander than anything the Middle Ages could grasp. Everything that occurs now. natural law. Boundless, illimitable space stretches out on all sides. Myriads of suns surrounded by myriads of planets are scattered through unexplored llepths. Myriads of nebulae in all stages of condensation in the fullness of time will make other suns. The awful drama of creation is actually going on about us.

The great universe is not inert, quiescent, dead, but is throbbing and pulsating with energy, animation, life. Instead of the fallen nature of Calvin, merely an inert machine, it is one stupendous, living organism, teeming with activity and giving birth to new forms of life.

FROM THE STAR-DUST TO SIRIUS, FROM THE AMOEBA TO THE ANTELOPE, FROM THE PROTOPLASMIC GERM TO JESUS, SHAK-SPEARE AND HERBERT SPENCER, THERE IS NO BREAK IN THE PROCESS, NO CREATIVE lons, had nothing to unlearn when the doctrine of CAPRICE, NO SUSPENSION OF IMMUTABLE, INEXORABLE LAW.

God on this new view is not an enlarged Hebraid personality, eternally clothed with dictatorial powers, but the great Soul of Nature permeating every minutest part-animate and inanimate-as much the source of the oratorio or the mother love as of Niagara or the Alps.

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

Christ has been reduced from the Godhead to a as Buddha, Confucius, or Zoreaster. Heaven and tinue ages to come. Hell, as definite localities in the universe, do not ex-

Mrs. Vive-president, co-workers and friends:-Last | seen to be an inheritance from our brute ancestry, meeting I took "Spiritualism and Its Critics,, as the cated. From beginning to end, from primordial firesubject of my presidential address. The greater mist to the modern university town, there is nothing part of my remarks was directed toward showing enpricious, nothing supernatural, nothing extra-natuthe inadequacy of the various theories which the ral, enters into the universe of the modern scholar. opponents of Spiritualism put forth as explanations Everything unfolds from the preceding, slowly, of mediumistic phenomena. Spiritualism was then gradually, naturally, just as the rosebud becomes the approached from its negative side. We concluded full-grown flower, in accordance with unvarying,

The only test of truth in these days which we itualism, perhaps still from its negative side, but is whether or no it squares with what we know of eralizations of philosophy as in the affairs of everyday life. A rumor on the street, testimony in court, or the newest theory of comets, is accepted or rejected because of its congruity or incongruity with ccredited facts.

> On this test of truth the Spiritualist has no apology to make for any of his views. The teachings of Spiritualism are in complete harmony with the world-conception of the modern thinker. Ten years before the advent of the "Origin of Species" Spiritualism was proclaiming universal progression here and hereafter. It relegated Satan and his abode to the limbo of forgotten superstitions. It robbed death of its hidden terrors and demonstrated the continuity of life. It transformed the orthodox god who took pleasure in tormenting nine-tenths of his children, to the beneficent energy which is immanent in all things. It taught that none was so high but what greater heights may yet be attained; and none so low but what in the fullness of time, through their own soul-strivings, they would attain a well rounded, mellow, spiritual unfoldment. It destroyed vicarious atonement and forgiveness of sins, and pointed out that every sin leaves its scar, which must be slowly and patiently outgrown; that our own better nature is our only savior; that strength of character comes only through self-reliance, and not through calling on Christ to hear our burdens.

IN A WORD, THE TEACHINGS OF SPIRIT-UALISM IN RELATION TO GOD AND THE WORLD, AND THE LIFE HERE AND THE LIFE enchantments, goblins and elves ran riot, and cruci- TO COME, IS IN PERFECT CONSONANCE WITH THE ESTABLISHED TRUTHS OF MODERN

> If the test of truth of any idea is its congruity with accredited facts, the modern world-conceptions, being a grand resume of the sum total of accredited facts, is the best possible measure of truth. And as Spiritualism in every point of its contact with other divisions of knowledge is in perfect harmony with our modern world-conception, it follows that we have a proof presumptive for its truth of the highest degree of validity.

> So much for the relation of Spiritualism to modern thought taken as a whole. We will now consider it in relation to one or two of the larger divisions of modern thought.

### EVOLUTION.

First with respect to the law of evolution.

It is considered among students of philosophy to be a strong point in support of any doctrine or Slowly and painfully through the centuries has theory if such doctrine or theory is able to live through any great revolution in general philosophy. iest revolution in the history of modern thought, world's knowledge increased on a geometrical ratio. 1868, when evolution was becoming established, theological doctrines were knocked helter-skelter, and religious idols were scattered on all sides. Andrew D. White has well said that the "Origin of Species' came into the theological world like a plow into an ant-hill, and the little theologians hurried and skurried about to save what they could from the general doom. Darwin's epoch-making work knocked the last prop from under the so-called "natural theology" school of thought, and God as an anthropomorphic being ceased to exist in modern philosophy. The Copernican astronomy, the laws-of Kepler, and the Newtonian gravitation had previously relieved God from the immediate direction of the "dead matter" section of the universe. The last great strongwhether it be the formation of a raindrop or the hold of personal divine supervision, according to launching of a planet, takes place in obedience to Paley, Bell, Chalmers and Whewell, was in the nice contrivances and beautiful adaptations of the innumerable species of plants and animals to the complex conditions in which they live. But when the adaptability of a species to its environment, all the nice adjustments to surrounding conditions, were seen to be the result of the survival of only those individuals that through slow modification were adapted to their changing environment, and not to intelligent contrivance, the de-anthropomorphism of the Deity was wellnigh complete.

For more than ten years previous to 1860 entranced mediums were teaching this same view-that God was not anthromorphic, not in the form of man, not centralized in one personality in some far-off heaven, but was the great life-force, the great Over-soul permeating the whole universe, giving itself expression in all the beauties of Nature and in all the activevolution became established.

Not only does evolution as a whole harmonize with the teachings of Spiritualism, but certain milestones in the progress of the life development of this planet are especially striking.

Spiritualism teaches that man has an ethereal body, something like his physical body, only so rarefied and attenuated that it is not discernible by our physical senses when we are in a normal condition: that when death takes place the physical body only ceases to be animated; and that the ethereal body escapes and continues to live in the spiritual realm, where the mind retains all its faculties and affections. man with an advanced spiritual unfoldment, such and where mental and spiritual unfoldment may con-

Many materialists have hastily asserted that the

in the light of ordinal is preposterous; but a lit-tle careful study of some phases of evolution will show that the idea is not quite so outre or prepos-terous as might at first appear.

If eons and eons ago a prophet could have viewed the matter which has since been evolved into our sun and his attendant planets, when all was a nebulous gas, much more attenuated and rarefied than ordinary chemical gases, how preposterous it would have seemed to have prophesied that out of that filmy vapor could have been evolved anything so stable and solid as Mt. Waldo!

Again, when the earth became a sphere and sufficiently cool to retain water on its surface, the prodigious leap from the apparently non-living to the living had to be made. Somewhere the cosmic energy became focused and polarized in such a way that out of inorganic matter sprung the living protoplasmic germ, the forerunner of all our fauna and flora. How preposterous, indeed, would it have seemed to an observer to have been told that out of the black, oozy mud of an Eocene ocean was springing the potential orchid and rose, the antelope and the lark!

Likewise when the mammalian order had dominated the life of the world and mastodons roamed as kings, how strange it was that one particular species of ape-like beings should have had the peculiar nervous organism which was capable of unfolding an intellect. What a delicate and long-sustained balance of conditions was necessary to have crossed the great gulf between a non-thinking and a thinking being! How preposterous it would have been for even an archangel to have prophesied that from THE CROUCHING, CRINGING, HALF-APE, HALF-HUMAN BEING, WHO WAS JUST ABLE TO THINK OF GRASPING A CLUB AS A WEAPON OF DEFENSE, THERE SHOULD BE DESCENDED A LINCOLN, A DARWIN, A SPEN-CER, A SHAKSPEARE, A BUDDHA, OR A

Enough has been said. I think, even in these scanty paragraphs, so that it will be seen that there is no reason on antecedent grounds for thinking that there would be anything outre or preposterous in the evolution of a spiritual body which might exist independently upon the death of our physical body. The gulf is much narrower than many which evolution has bridged. The first organism that could move itself through its own exertions was the forerunner of Stevenson and Fulton. It had started on the first steps of its career which later was to render it independent of grosser matter. In all stages evolution has been from the unorganized to the organized from the dependent to the independent.

When our Silurian ancestors were wriggling about in the water, would one of them, if it had been possible for him to ponder on the subject, ever dared to dream that a form of life could be developed that could live in such a rarefied medium as air? Would it ever have seemed possible that out of those forms of life of the guttlefish variety a form could be developed like that of the swallow that dips and dives through the air currents in utter aban-

The perfect independence and freedom of action with respect to its former environment is what makes the idea of a spirit to some minds seem unnatural Yet Nature has produced greater leaps from the gross to the ethereal, over and over again.

FROM THE LOATHSOME CATERPILLAR, WHOLLY GROSS AND LIMITED IN MOVE-MENT, WHOSE WHOLE LIFE IS TAKEN UP WITH GOURMANDIZING, SPRINGS THE BEAU-TIFUL AND ETHEREAL BUTTERFLY THAT FLITS AMONG THE FLOWERS SO AIRILY, AND WHOSE MATERIAL WANTS ARE SUPPLIED BY NECTARED SWEETS.

Someone may say, all this may be true, but how does this prove the existence of a spirit?

I would answer that we are not occupied this afternoon with proving the reality of spirit existence, for such proof rests on wholly independent, complete and adequate evidence, but with pointing out that an evolutionist on a priori grounds has no reason for ignoring the philosophy of Spiritualism.

If in these few paragraphs it has been possible, in however small a degree, to clear your minds of the supposed incongruity between Spiritualism and evolution, I shall have been pleased.

We will now take up the relations of the teachings of Spiritualism to our modern ideas of

## MATTER AND MOTION.

Nature, although completely unified as one exist ence, may be divided, for our purpose, into two great sections: the organic and inorganic—the socalled living and dead matter. The study of organic life on this planet in all its various forms, vegetable and animal, has culminated in the doctrine of evolution, and as we have just seen, this doctrine is in complete harmony with the philosophy of Spiritualism. Now let us see if what we know of the nature of inorganic matter and its laws of motion contains anything antagonistic to, or in harmony with, this philosophy.

Following the conception of Greek speculative thought, educated men universally held, until within about three centuries, that matter was "dead," and only exhibited motion as acted upon by some extranatural power. When Newton proclaimed that each particle of matter-exerted gravitative force on every other particle, directly as their masses and inversely as the square of their distances, the clergy with one accord declared that he had removed God from the universe, and substituted "blind force" for intelli-

gent control. One after another of the discoveries in astronomy, in chemistry, and in physics, have reduced the entire universe of inorganie, matter to the reign of law. ities of matter. Spiritualism, unlike its sister relig- And it is not accessary to point out that this is in accordance with the Spiritualist's idea of the uni-

verse and its mode of existence.

The modern physicist affirms that all matter is atomic, and that the various degrees of solidity are due to the distance the atoms are from each other and the rapidity of their motion. That is, a piece of steel or grantte is not one homogeneous mass but is made up of millions of atoms which are vibrat-ing very rapidly. If we can increase these vibra-tions in any way, the nature of the matter is at once changed. For instance, if we subject a certain piece of metal to intense heat it becomes molten: if we still further apply heat, the liquid will become gas. All that we have done in applying heat is to increase the pitch of atomic vibration, and what seemed solid and material has become so rare rays are not able to be received and there is no mesfied and attenuated that it is imperceptible to our

atomic vibration of any piece of matter we can cause it to pass from the perceptible to the imperceptible. And it thus dawns upon us that perhaps the grossness of materiality is not such a hard and fast matter as we have hitherto supposed.

Conversely, if the pitch of vibration in an imperceptible substance can in any way be lessened, matter will pass from the imperceptible to the perceptible, or from the seeming nothing to something substantial.

Now, it is not necessary for me to point out to body of Spiritualists that this is apparently what takes place in the phenomena of materializationout of the imperceptible appears the perceptible, and disappears again into the imperceptible. All that is needed to be assumed is a slowing down of the pitch of atomic vibration, and not that something suddenly has sprung into existence from nothing. The universal testimony of controlling intelligences is that nothing has been created in producing the phenomena of materialization, but that there is merely a utilization of matter already existing. Thus we see a striking conformity between a particular phenomenon of mediumship and a fundamental doctrine of modern thought,

Another axiom of modern science is known as the persistence of force, or the conservation of energy. This doctrine proclaims that not even the smallest amount of energy is ever annihilated; that energy arrested in one form must reappear in some other. A hammer is raised and brought down on an anvil and molar motion is arrested, but it reappears in the form of heat on the face of the hammer and the surface of the anvil. Thus molar motion may be transformed into molecular or atomic motion. Instances could be multiplied.

Contrariwise, atomic motion may be transformed into molar motion. Witness the locomotive and the

If we are to think of energy at all in the spiritual realm, we must needs think of it as vibratory, that is, as causing atomic motion. And as we have seen, an arrested atomic motion may reappear as the movement of a ponderable mass, we have the explanation, at least on its physical side, of what takes place in the seance when ponderable bodies are independently moved. Another striking example of the complete congruity of Spiritualistic phenomena with known laws of matter and motion in general.

Spirits, whether controlling an ignorant girl in a backwoods kitchen, or a society queen in a Fifth Avenue drawing-room; whether controlling an untutored boy or the learned William Stainton Moses, invariably claim that they live in a finer degree of vibration; that the spirit world is just as real as ours, but that everything is more attenuated; that they are free from the trammels which grosser matter imposes upon us, and that when they control a medium's brain, to a certain extent he becomes clairvoyant, that is, perceives things which are beyoud the powers of the normal physical senses. Let us see what modern science has to say on the range of vibration and its effects on consciousness.

Pasing over the three lower senses, as having to do with that which is nearly or quite contiguous with our physical bodies, we may accept the dictum of science that all we know of the universe is borne in upon our minds on vibratory waves of a definite pitch. Waves producing the sensation of sight and sound are now measured almost as accurately as yards of calico. A vibration less than sixteen times per second does not appear as a tone even to the most acute ear, while from sixteen up to twenty-four produces the very lowest bass notes. Each octave on the piano represents many hundreds of vibrations per second above the octave next below, and the highest tone which the best trained ear can catch is vibrating at about 30,000 times per second.

There is a wide gulf between sight and sound, and the medieval saying that "there may be things in regard to Paine's religious views, Mr. heaven and earth of which we have never dreamed may be only too true. However, as the pitch of vibration reaches 458 trillions, out of the imperceptible emerges the color red. Infra-red vibrations the most radical freethought sentiappear as actinic or heat rays. Each succeeding ence and other writings of Franklin color in the order of the spectrum appears as the and Jefferson, which show that these pitch of vibration increases, violet, being the last, vibrates at 727 trillions per second. Beyond this the normal and unaided senses cannot go. What we know of the universe immediately surrounding our lives compared to what we do not know may be infinitesimally small. Whatever may be going on. if not within a definite range of vibration, is wholly unknown to the mind of man.

But happily we are not wholly dependent on the normal senses; and in the last few years science has discovered aids to them which allow us to penetrate a little farther into the realms of the unknown. The Crookes tube in the X-ray apparatus is merely an appliance for separating vibrations beyond the violet end of the spectrum from the coarser ones, and directing them through any given piece of matter. Although spoken of as "rays" of light, the X-rays are not visible to the eye; but only the shadows which they cast in passing through yarying densities of matter are seen. That is to say, a very rapid pitch of vibration may pass through matter vibrating at a lower pitch and reveal an imbedded substance vibrating at a still lower pitch.

Differently from other denominations, this tran scendent fact was neither new nor startling to Spiritualists. Our psychics for half a century have been enabled, when in clairvoyant condition, to penetrate so-called solid matter.

Just as the X-ray, which has increased the world's knowledge of matter, is found beyond the violet, so photographic rays are ultra-violet. These, too, have increased our knowledge of matter. It is a commonplace in astronomy that nebulae and stars too distant for the most powerful telescope to reach are revealed on the delicate photographic plate. And since the researches of Sir William Crookes, Alfred Russel Wallace and Lombroso, spirit photographs are poo-hooed only by the uninformed. Sir William is the greatest living chemist in the world to-day, the inventor of the tube above referred to, and is credited-with a long list of chemical discoveries. In one of his books he gives an account of getting several distinct photographs of a spirit, using five separate cameras with simultaneous exposures. Hundreds of lesser names have had like experiences.

As to clairandience and impressions which psychics receive from the spiritual realm, wireless telegraphy and recent psychology ought to render such ideas less startling to the intelligent student. The controls say that the mind of a medium must be in exactly the right condition to receive an impression from them. Recent experiments in wireless telegraphy show that if the coherer vibrates even one in a million out of tune with the transmitter, the wave sage. Similarwise when Prof. and Mrs. Sidgwick. lat in modern thought. The evil in our natures is idea of a soul or spirit apart from a physical body sense of vision. That is to say, by increasing the continued on page 8)

## AFFLIGTIONS Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.



There is no need for cutting drugging or prob-ng the eye for the relief of most forms of disase, as a new method-the Actina treatm

sight, caturacts, granulated lines of the eye after being pronounced incurable, through this grand discovery.

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

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

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

on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Applipliance (Co. Dent 342L, 311 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

## 933

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

The Wonders of Life. By ENNEST 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 Histo ry of Life." Price, 122, 150

## "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; The God-Soul of Man; The Drama; A Day in Heaven.

SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic,"
"The Saviors of Our Republic." Remsburg establishe the following (1) Was Paine an Athe-ist? (2) Was he a Christian? (3) ments are cuiled from the correspondmen were as pronounced in the rejec-tion of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more

than one hundred witnesses. The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin. Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant;

also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, \$1.25. For sale at this

## MODERN ARCHITECTURE

PRACTICAL BUNGALOWS AND COT-TAGES FOR TOWN AND COUNTRY

This book contains perspective wash drawings and floor plans of one hun-dred and twenty-five choice homes, ranging in price from \$500 to \$2,000. and is invaluable to the home builder furnishing many new and up-to-date ideas and suggestions in modern architecture. Every plan advertised is made by a licensed architect and been built from to the entire satisfaction of the builder and within the estimated cost nvariably. Blue prints are furnished at moderate cost, ranging from \$5.00 to \$10.00 according to the cost of erection, consisting of floor, roof and foundation plans, front, side and rear elevations, with complete typewritten specifications. Arranged and edited by Fred. T. Hodgson. 12mo. Cloth, 250 pages, 300 illustrations. Price, \$1.

## Psychic Light

BY MAUD LORD DRAKE.

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

The Development of the Spirit

# General Survey.

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

THIS GENERAL SURVEY DEPART.

MENT IS ONLY INTENDED TO
CHRONICLE THE ENGAGEMENTS

BEAR IN MIND that the editor of
The Progressive Thinker is in no wise
responsible for the views expressed by
Contributors. AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

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

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

IN THE DISTRICT OF HUMBOLDT THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit. Mich., where they expect to remain in recured for Sunday or week-day meetings, weddings and funerals, any-where in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs, Sprague will also respond to calls for meetings and They are both well known platform test mediums. Individuals or societies desiring their services can universe." address them at 1082 Trumbull Ave.,

The ladies of the Illinois Sunflower Club will hold a Bazaar on Sunday, November 30, in Jefferson Hall, Fraternity Hall building, No. 70 East Adternity Hall building, No. 70 Page 144 September 26, was the crowning day ams street. A fine supper will be served at 6 o'clock. All Spiritualists of Spiritualism in Chicago. Many welcomes have been celebrated to honto lend their aid.

Mrs. Alice C. Barry, speaker and message bearer for the Clinton society of Spiritualists, will respond distance of Clinton. It is on these occasions that Mrs Barry does her very

Mrs. Dr. M. E. Lane of Buffalo, N Y., has moved to 723 Prospect Ave.

W. F. Schumacher writes: "The services of the Spiritualist Church of lifest everywhere. When the eventhe Students of Nature, at Van Buling session opened everyone was in ren Opera House, Sunday, September 29, was well attended. Brother T. C. Warner gave an inspired address, which was soul-stirring and uplifting. Mrs. M. Schumacher, the pastor, gave the flower messages, rewith such success and satisfaction being expressed by the audi-

Titus Merritt writes from New "Mrs. M. Gaule-Ridinger, at the Sunday meeting of the 29th ult., paid a beautiful tribute to the late Hon. A. Gaston of Meadville, Pa. He was formerly president of the Lily Dale Camp Meeting, and ex-Con- Masonic Temple. regret of the fatal accident. Mrs. Reidinger gives a flattering report of

A course of nine lectures on "Cosmic Consciousneses," will be delivered by Sakharam Ganesh Pundit, A. B., of Bombay, India, on Saturday afternoons at 3 o'clock, during the months of October and November, 1907, at 6558 Stewart avenue, Chicago, Ill. Course tickets, \$5.00. Single admission, 75 cents. First lecture on Saturday, October 5, 1907, at

Spiritualists. California, celebrated cess of our cause. its fortiety-ninth birthday, on October 6, with an all-day meeting at the Temple, corner Sixth and C streets. The Psychic Society of Riverside, attended in a body and assisted in making this a happy occasion. good program was prepared andgeneral invitation extended. The Sunflower League Ladies served tea

C. P. Follett writes from St. Paul, "The St. Paul Alliance will open its regular winter meetings on the first Sunday in October at Odd Fellows Hall, Wabasha and 5th sts., St. Paul. Minn. The meetings are held regularly every Sunday until the last Sunday in May, 1908. Lyceum and conference meeting 11 a. m.

The St. Paul Alliance opened its Hall in the Odd Fellows Block for regular services on Sunday evening, Wickstrum lectured on the subject, "What does Spiritualism Bring to Human Life?" Mrs. E. A. Sauer gave spirit messages and spirit descriptions The St. Paul Sunflower Lyceum also started its regular meetings Sunday morning, October 6, at 11 o'clock

Mr. Rufus A. McCurday, of Portland, Me., was in the city last week. He is a well know lecturer in the East in behalf of our Cause and being young he is destined to make an excellent impression for good on the world. He is an exceptionally bright young man. He lectures for the First Society of Spiritualists in Philadelphia, Pa., during the month of

Correspondent writes from Spring I report the very auspicious opening of the lecture season of 1907 and 1908 of the First Spiritualist Ladies Aid Society of Springfield, Mass. were fortunate in securing the services of the eminent trance speaker, Oscar A. Edgerly, while our expecta-tions were high, they were indeed more than realized, as we listened to the glorious inspiration of the munita-ated souls who constitute his spirit band. It is the consensus of opinion of our neople that those who are so. Messages were given by Brother Messages were given by Brother Mr. the glorious inspiration of the illuminour people that those who are so fortunate as to listen to any of Mr. ous presence may again at some fu- night, October 13, will be Dr. J. H.

contributors. He may or may not, agree with their respective views.

Prof. W. M. Lockwood's permanent address is No. 723 Prospect avenue, Buffalo, N. Y.

Rev. G. C. Love of Portland, Oregon 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.

E. Fautsch writes: "The Progress-WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY old and well known corner of North avenue, and Burling street. Good PARK, WILL PLEASE SEND THEIR spiritual mediums are always present NAMES AND ADDRESSES TO E. J. to assist our pastor, Mrs. B. Hilbert. CARE OF THE PROGRESSIVE They always find a welcome hand at the rostrum. Everybody who is willing to feed his soul is welcomed at the door of the supplyhouse.'

A correspondent writes from Brain-tree, Vt.: "Mrs. Laura Cummings the missionary, and other fields of from Hardwick served the society work for the grand cause of Spiritual- here the 15th and 28th, with fine sucism. Mr. Sprague's services may be cess. Her lectures were very instructive, and her psychometric readings were wonderfully interesting and correct. We hope to have her with us again soon. Our society is small but the church people join with us in attending the meetings, and help defray the expenses, showing that liberalism in thought is permeating the whole

Rev. Katie Hussman-Harveston writes cheerfully of her reception at San Diego. She is pastor of the First Spiritualist Church of Santa Cruz,

Emma A. Ellis writes: "Thursday, or Mrs. Cora L. V. Richmond, president of The Band of Harmony, but all present on that day conceded it was the greatest. The meeting of the Band of Harmony held on the above date was the first regular meeting afcalls for funerals within reasonable ter the summer season, and was largely attended. The afternoon was given over to felicitous speeches by Mrs. Chandler, Hair, Stone and others. Each and everyone was glad to greet the President after her return from "The Hague." Before and during the supper the social spirit was mana mood to enjoy the program, which consisted of singing, violin solo and duet. Mr. Lombard deserves special mention for his singing of "Oh, Are Ye Sleeping, Maggie?" Both afternoon and evening all were charmed by the interesting experiences of the President during her trip to the Peace Congress. Mrs Ashton gave expression to many beautiful spiritual thoughts. All were loth to adjourn, but after their spiritual feast carried home many beautiful flowers. The next meeting of the Band of Harmony will be held October 10, room 309,

Our society feels a deep S. B. West writes from Elgin, Ill.:
the fatal accident. Mrs. "The Progressive Research Society held a very enthusiastic meeting, the Lily Dale Camp this season. God | Wednesday, September 25, at the home of Mr. and Mrs. West. Dr. and Mrs. Caird were with us. The doctor gave a very interesting talk on the plans of the F. O. O. S., and also on the Fraternal Camp Association which was well received by our members. Mrs. Caird gave some messages that were very convincing to several invited guests, and started them on the

right road. Our home medium, Mrs. to increase our membership this Fall The San Bernardino Society of and Winter, and we pray for the suc-

A. G. Cleveland writes: "The Society of the Psychic Forces, at 361 E. 43rd st., Wilcox Hall, was well attended on Sunday evening, September 29. Dr. C. A. Burgess, president of the Spiritualists' League, was the speaker for the evening, and we were pleased to see Dr. and Mrs. George B. Warne present. Dr. Warne gave

us some inspiring thoughts for the upliftment of our cause, and Dr. Burgess was very interesting to all those present. We hope to have him with us again soon in the near future. Mrs. Isa Cleveland gave some spirit messages which were all readily recognized. Strangers can always feel welcome. Come."

J. C. F. Grumbine has been invited to speak next season at the Mt. Pleas ant Park Camp Meeting, of Clinton, Iowa. He is anxious to hear from October 6, at 8 o'clock. Miss Alice other camps in the west. He is open en tour for lecture engagements during the months of July and August, and will serve any society during September. Mr. Grumbine has always proved a drawing card at camp meetings and at Lake Brady, Lily Dale, Chesterfield and Mt. Pleasant Park he is very favorably known. Mr. Grumbine is a Spiritualist of the old and the new school and his message of inspiration will no doubt be received with enthusiasm by all concerned. Address him at once at 24 Strathmore Rd., Brookline, Mass. He is speaker for the First Society of Boston, Mass. where he has served for the last eight

years, Carrie M. Hinsdale of Ft. Worth. Texas, and Mrs. Edith Cummings have been appointed delegates to attend field, Mass.: "It is with pleasure that the National Convention of Spiritualists at Washington.

Mrs. M. E. Hanvey writes: "The afternoon meeting of the Golden Rule Spiritualist Society, at Star Lodge Hall, 378 S. Western avenue, was well attended September 29. Short talks by Nellie Kusserow and Mrs. Nora Hill, with messages by both. Evening service, lecture by Nora Hill, entranced by one of her Ancient guides, subject "Progression in Mortal and Schmidt and a visiting medium, Mr. Edgerly's lectures are indeed truly Frank Emitsberger of the Church of blessed. Mr. Edgerly goes from here the Soul, Louisville, Ky. The Kento his new field of labor, Columbus, tuckian is a young man with great Ohio. It is our hope that his glori- promise. Our speaker for Sunday

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

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

Ferd C. Suhrer writes: "The opening service of the First Society Fra-ternal Order of Spiritualists for the season of 1907-08 was held Suhday, October 6. Mrs. Cora L. V. Richmond was with us in the evening and will favor us with an address again on next Sunday evening, October 13. Other special features for that time will be soprano solos by Miss Ger-trude McKinley, and Miss Bessie Johnson, both artists of note. A full account of our first service will be given next week. There are quite a number to be initiated next Sunday and we ask that all be present at 2 p. m. sharp. Hygeia Hall, 406 Ogden ive., corner Robey st., top floor.

Central Spiritual Church holds service every Sunday evening at Trimble Hall, 1977 West Madison street, near 40th Ave., commencing at 7 o'clock, conducted by Mr. and Mrs. Howes. Frank T. Ripley is now serving the Spiritual Temple Society at Cleveland, Ohio, for October and November. He can be engaged for lectures and messages within one hundred miles of Cleveland, on week evenings. Address all letters to Cleveland, O., General Delivery.

Dr. M. E. Lane, 218 Virginia st. Buffalo, N. Y., has moved to 723 Prospect ave.

S. A. Huntington writes of the Pro-

gressive Sppiritualist Society of Mal-Mass.: "Mrs. A. M. Whall of Everett, Mass., was the speaker and message bearer on Sunday evening, September 29. She chose for her theme, What Has Spiritualism Done for Us?" giving a very instructive address, after which she devoted 45 minutes to giving many fine messages. Mrs. B. W. Belcher of Marlboro, will be the speaker October 6, and Mrs. Annie R. Chapman of Brighton, the 13th. On September 30 we held our usual Sunday meeting and election of officers for the ensuing year, as follows: President, Mrs. F. S. Sheriff; first-vice-president, Mrs. M. J. Eaton; second vice-president, Mrs. F. M. Shipp; recording secretary, Mrs R. P. Morton; assistant recording secretary, Mrs. Bertha L. Parker; treasurer. Mr. F. S. Sheriff; assistant treasurer, Mrs. A. M. Carter; corresponding secretary, S. A. Huntington; assistant

corresponding secretary, E. J. Patch. Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semimonthly meeting at 406 Ogden ave., Wedneday, October 1st. The following mediums took part: Mrs. Dr. Caird, Mrs. Adams, Mrs. Helyett, Mrs. Lichtig. At 6 p. m. supper was served, after which was held a short meeting. Our next meeting will be held on Wednesday, October 9, Hygela Hall, 406 Ogden ave. Come and bring your friend."

E. A. Dierkes writes: "The Church of Spiritual Revelation resumed its meeting Sunday, October 6, at Butler's Hall, 57th Court and State street. Lecture and spirit messages at every meeting by various mediums. I will try and conduct this meeting upon the highest standard, with good test mediums and lecturers. I will open the meeting every Sunday evening at 8 o'clock sharp. Conducted by Edward

AN IMPORTANT QUESTION.

Illustrating What Spiritualism Has Done to Redeem the

"What has the world benefited by the promulgation of the Spiritual Philosophy?" is a question which not far in the past was often heard. At this time we occasionally hear it from religious bigots, but compared with former years, rarely. If such inquirers are sincerely desirous for infor-D. L. West, finished the evening by mation, they can easily obtain it by giving a few good tests. We hope reading spiritual and liberal publications; yes, even by careful comparison of sermons heard weekly in orthodox churches and those given to the public before and for a considerable time subsequent to the so-called "Rochester Knockings." Anyone interested could not but perceive the gradual change in the character of sermons delivered by the majority of ministers of evangelical churches.

Little by little, HELL AND THE DEVIL were eliminated and were heard no more. They learn that hell is a product of their own making, and is within themselves.

The minds of their hearers who allowed themselves to investigate, became broadened and anxious for "more light." Many ministers of the gospel began to have glimpses of the "handwriting on the future, saw the wall," and heeded the warning. Those who still adhered to the old orthodox teachings found their congregations gradually diminishing in size until their sermons were given to nearly empty houses. Very rarely were heard preachers expounding the 'eternal damnation" doctrine.

Not long ago I saw a statement in paper that a certain divine in a conference of ministers urged that they must return to the former teachings from the pulpit; that if they wished to stop the decadence of the church they must preach "hellfire" for all it was worth, and again arouse the fears of their hearers who were fast losing their fear of death through Spiritualistic teachings and the glad tidings from friends who had crossed

A number of years ago a prominent lady of SanDiego, who was an active Spiritualist, was approached by a "Reverend" with the question, "What good has Spiritualism done?" She replied: "It has knocked the bottom out of your orthodox hell." She then turned and left him to digest her reply as best he could.

Spiritualism has loosened the creedal shackles that so long have held the world in bondage; even the powerful Roman Catholic church is feeling its influence, and at this time many Catholics claim the right to think for themselves.

To-day the whole civilized world shows the influence of Spiritualism in the broadmindedness of the reading public. Thousands now speak Their minds freely who but a comparatively short time ago would have been ostracised from the society of religious | spois spline. Price, Bride | smell in the society of religious | spline.

IMPORTANT NOTICE.

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

sion tickets can be outsided ticket agent at all points.
MARY T. LONGLEY.
Secretary, N. S. A. Washington, D. C.

TAKE INOTICE.

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.

2. In place of two dollars for each society belonging to State Associations, State Association shall pay five

MARY T. LONGLEY, Sec'y.

The N. S. A. Convention.

It is the intention of our party here nd from Muncie and Peru, to leave Cincinnati for Washington, D. Saturday evening at 9:15. 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 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. I hope all who contemplate going will let us know by postal. Mrs. Carrie Mong, 415 South Franklin street, Muncie, Ind. or Mrs. Martha Woolsey, 127 West 16 street, Indianapolis, Ind.

Letter from Rev. G. C. Love,

To the Editor:—A call came to me to visit this pleasant, thriving city and hold a series of parlor meetings, and I responded to the call, and arrived here on last Sunday morning. Since my arrival at Coshocton I have held meetings in a hall on Sunday afternoon and on Wednesday night, and on Sunday night a parlor

meeting.

I will hold a meeting in the hall on Saturday night, next, and perhaps again on Sunday and Sunday night, Yesterday I received a letter asking me to give Baker City, Ore., one Sunday on my homeward trip from the N. S. A. Convention, which I will do. This makes my ninth call to Baker City to lecture for the Spir-

itualists of that place.
I am expecting to go to Washington on Monday night to attend"the Convention, and then go direct to Oregon. On leaving Baker City I am expecting to go to Cove, in Union County, and Walla Walla, in the State of Washington, if plans made on my way east are carried out. I may hold a few meetings in Union, Ore., after my visit to Cove Here in Coshocton I am visiting with Capt. James H. Mc-Millan and his daughter, Mrs. Dr. Stacy, whom I have known for many years in Oregon, prior to their coming to Coshocton to live.

Dr. Stacy is one of the leading physicians of Coshocton, with a large practice. The Doctor and his good wife, and Capt. McMillan, are making my stay here with them a very pleasant one indeed. One of the daily papers of Coshocton was represented a reporter in last night's meeting, and in making notes of my lecture highly complimented me as a lecturer. My next address will be Washington, D. C., 600 Pen Ave., S.-E.

REV. G. C. LOVE. Of Portland, Ore.

people. Now preachers dare teach from the pulpit liberal thought, and those who do so invariably draw the largest congregations.

A few years ago I received a call from a minister of an orthodox church. Being called away for a short time, I excused myself, requesting him to amuse himself for a few moments until I returned. Upon my return I found him in my library looking at Spiritualism books. When I entered he smiled, saying: "I mean it; I would like to give a month to

the perusal of these books." That clergyman preaches liberal Christianity, although his denomination has always been classed as the most bigoted. He draws the largest congregation in the city where he is located. He called upon me about a month ago, and I was surprised at the liberal thought he expressed. The church of another city not long since "called him," offering a larger salary, but his church would not part with

him. When the question is asked you, "What good has Spiritualism done?" you can reply: 'It has taught the world that "man cannot save man; that all must bear their own burdens that you must suffer a penalty for every misdeed; that you will be rewarded for all acts for the benefit of others. It teaches to lend a helping hand to those in need; to lift our brothers and sisters from the mire of degradation and assist them to become useful members of society; that "as ye sow, so shall be reap;" that you make your own heaven or hell Tell the questioners to read and reflect, cast off the shackles of bigotry and think for themselves. Thousands are now seeking mote light; go ye and do likewise. 1d. 15. W. HULBURD.
Descanso, Call. ed

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

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

"Handy Electrical Dictionary." practical handbook of reference, containing definitions of every used elecA BREEZY LETTER.

It Comes From Los Angeles, Cal., and Presents Refreshing Thought.

other way be reached. He came as

the papers announced at "the request of the orthodox ministers," and what they had expected of him we are not able to decipher, but what they got we are tertain. So to the ministers of Los Angeles belongs the credit of the visit of the above named logical gentleman, and we are glad he came. Just previous to the visit, one of the ministers who claims the credit for the appearance of Prof. Hyslop, spent one hour of his good and valuble time in ranting, howling and con demning Spiritualists, and it is said of his congregation that a large majority—the same who allow others to do their thinking for them wept for joy on the dear divine's shoulder and solled the skirt of his coat, they were so proud of him and his manly effort, but when Prof. Hyslop came, and the same man signed the call, these same weeping willows were so eager to hear of the phenomena of spirit return and to tell the Professor of their experiences "once upon a time," that they came early and stayed late, and so filled the church of Rev. B. Fay Mills and the hall where the lectures were delivered, that the rostrum was occupied; all aisles were packed, and with the mercury up to about 100, listened to the words of cheer and comfort, and went home filled with new inspiration. So I say, "All Hail to the Professor!" His coming was good, and although he interested a number of people in the search for truth who would not be able to know it when they see it, that was not his fault. It could not be helped. Then, too, he spoke for the Church

Convention and assisted the divines to ease down a little. We need other men as brainy and logical as Professor Hyslop, and may he continue in his good work.

In my investigations of Spiritualism I have found that quite a large number of "gentlemen" of the cloth who rant and howl about spirit return and denounce it to the gratification of the hysterical as a fraud and fake, are quietly going to the homes and parlors of mediums for a reading, and when they get something from a departed friend sit and cry like spanked babies. It makes me think of a good shepherd dog which I once knew. This dog was a good dog, and played with children, tended the sheep while his master was looking on, and in every respect was an innocent, well behaved dog; but the owner's neighbors learned that the sly old dog was making nocturnal visits to their corrals, and helping himself to the fattest of lambs. moral is, he liked his own flock well enough to guard them by day as his business, but when he wanted something to satisfy his inner self, he chose to go under cover to something better.

Will these same men continue to visit mediums and go before the little flock which supports them, and tell them it is a fake and delusion? or will they sometime have the moral courage to stand up and tell the truth as they see it? Will theology and creed forever bind down and make stool pigeons of them?

The Pope of Rome admits spirit return, I understand, but he shifts the responsibility to the shoulders of evil spirits. Some of the ministers would be glad to admit even so much, if they dared to do so, but they have been trained to one thing-creed and creed has been their profession, and they are not able to get out into the world and battle with those who have been trained in self-reliance. They have depended on their God until the muscles ave become flabby, and now they are not capable of coping with the seen forces of man.

I have no quarrel with any man who leaches what he believes, but for those who believe one thing and teach another, even to the extent of condemning that which they believe in fact, I have no sympathy. When we believe one thing and teach the contrary we become base deceivers, frauds and fakes of the worst kind.

The ministers who consult mediums for gain, and believe in the communications, are on a par with the class of fake mediums, and are a stench in

the nostrils of humanity. Again, there are a number of ministers who condemn spirit return, etc., who are honest in their convictions, and only one in ten thousand has made any investigation whatever to ascertain the truth of it. One minister told me it was a delusion, and after some delay about that which he had seen, he finally admitted that all he had seen was in a public hall where some person was holding an. entertainment, and said it was legerdemain. The same gentleman during the conversation admitted that he had no faith in the Old Testament, but gave no reasons. It was a subject over which he was sensitive.

It is true that there a large number of persons who are following the trail of Spiritualism, calling themselves mediums, and who are only CARRIONS, BROUGHT UP IN THE CHURCH, seeking to make easy living off the "easy" victims. They come from the teaching that God is the only one to deal with in the end, and for that reason they can deal with fellowmen as

There are but few of those fakes and vultures in the ranks of Spiritualism, but the Orthodox teachers are ever reminding us of all of that ilk, and, too, they are unable to distinguish between a searcher for the truth and a miserable fraud. They cannot say too harsh words about fake mediums to suit me, but they should be careful and not include everybody as fakes.

Let us turn the tables for a moment and cast our eyes to the records of the divines. There is scarcely a day in which we do not read of some eminent minister going wrong; they are accused, and in many courts convicted of all crimes known in the bible and in the penal codes of man. Professionally they are accused of robbing more homes of its virtue than any other profession known.

But a short time ago one minister by his eloquence converted an auditor, and when she felt that she was saved she as the boy says, "peached" on the divine for leading her astray. If it had not been for the minister, perhaps it would not have been necessary for the woman to seek church salva-

In this city, during the past year, ECZeIII a Cure of there have been a number of preachers gone astray. Some have deserted \$1.00 their wives and families; others have treatment been in the police court, and it would to Try Sendyour name not do to tell all. What of it? I ask. To Try Sendyour name and address for the sendy send To the Editor:-Some time ago Prof. Hyslop came to our city, and as a Spiritualist, he gave his views on the subject. He left an impression

Nothing! only I suggest that the gen-our \$1.00 treatment, the great themen who condemn Spiritualists be-est cute in the world of Eccause some fraud creeps in, not to roubles. Use as directed, if condemn all, any more than it would benefice send \$1.00; if not on a class of people who could in no be just for us to condemn all minis valowe us nothing the for us to condemn all minis Grace Medic? Co., 108 Pallips Block, Des Holses, Le. 7

members and followers.

There was a time when the church people shouldered all the blame and people shouldered all the blame and um, who has brought the truth of spirit communion to a host of friends. wrong, as Spiritualism never taught such a thing, but perhaps a few did practice it. I do not know, however; If it was practiced by any of our members, it was a habit which was soon wiped out. Just now the followers of the orthodoxy are taking it up as a popular fad, and no less than a dozen instances have been brought to the minds of the people by the daily papers within the past week. If any Spiritualists ever did practice free love, he or she has only one consola-tion, and that is, that after many years of quietness in a grave dug by Spiritualism, it has broken out like spotted fever in the army of the

doings. We are taught that not only one person may see our doings, but that we have friends on the other side who are watching us every minute, and as we unfold and take in the truth, we are better for it. If we follow out our own dictates and the teachings of our spirit friends, we shall have no need of prisons; there will be no need of changing in paniwill be no need of chaplains in peni-

work, and 1 for one the good work go on.

J. C. CRAIG. work, and I for one am glad to see

Los Angeles, Cal.

HOME.

As Illustrated by Bertha M. Richter

No matter if it's in a flat, Quite small and crowded too There's no place in this world so As Home, Sweet Home, to you.

In castle grand, with riches rare; In cottage by the sea;

It's Home, Sweet Home, to me. It's Home, Sweet Home, to you In our Heavenly Home above,

Where pain or sorrow enters not, To sadden trust and love. That Home we'll go to by and by, As soon as God may call.

And there we'll find sweet peace and rest. The Home, Sweet Home, for all. BERTHA M. RICHTER.

333 Broadway, Toledo, Ohio. PASSED TO SPIRIT LIFE.

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

Passed to spirit life in San Jose Cal., September 21, 1907, Philip S. Weeks, only son of Mrs. Lucy Weeks Spiritualist services were held. Mrs. Nettie P. Fox officiating. The remains were cremated. H. L. B.

The funeral of little Ernest Marchant McFadden, aged 11 months, who passed from the earth life Monday, September 23, was conducted at the home of his grandparents. Judge and Mrs. Ella Marchant, on Seventh St., San Bernardino, Cal., Tuesday, September 24, at 3 p. m. The services were in charge of Mrs. Lily M. Thie baud, who took for her text, "In My Father's House Are Many Mansions." and "Suffer little children to unto Me, for of Such is the Kingdom of Heaven." This little one was the son of T. M. and Alice E. McFadden whose many friends extend to them deep sympathy in their natural sor row over this separation.

Passed to spirit life, September 22 in Chicago, Mr. Robert E. Smith aged 34 years, son of Mr. Wm Smith of Clinton, Iowa. The body was brought to the home of his birth, No. 233 First Avenue, Clinton, transition services were held in the presence of a large number of relatives and friends, many of whom followed the remains to the beautiful Springdale Cemetery, where the casket with its drapery of fragrant flow-ers was given back to the enfolding arms of mother nature. Alice C. Barry, pastor of The Clinton Spiritualists' Society officiated. A. C. B Henry C. Eberthauser, a prominent

Spiritualist of Sandusky, Ohio, left the earthly form on Tuesday, Septemregular attendant at Lake. regular attendant at Lake Brady camp, and was known to thousands who frequented that charming spot. The funeral was held September 27, Rev. Thiersch, a personal friend, conducting the service. Beautiful floword. This book is full of soul clevating and ral emblems showed the esteem in which he was regarded by the comwhich he was regarded by the com-

PUBLIGATIONS

HUDSON TUTTLE

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

EMMA ROOD TUTTLE:

sary for us to aid them in suppressing it, as we are helping them to suppress many other evils.

Spiritualism never has taught, and does not now teach, anything other than right living and self-reliance, and if we follow those precepts we will live right.

We have no devil to blame, and no mediator in heaven to carry our burdens. We must shoulder our own responsibility, and bear our own puissed.

We are taught that not only the church of the suppression and self-reliance, and self-reliance, and self-reliance, and if we follow those precepts we will live right.

We have no devil to blame, and no mediator in heaven to carry our burdens. We must shoulder our own presponsibility, and bear our own presponsibility, and bear our own presponsibility, and bear our own presponsibility. The suppression are containing to the suppression and self-reliance and

ASPHODEL BLOOMS AND OTHER

will be no need of chaplains in penitentiaries to administer unto us or the unfortunates. There will be no need of salvation and the unnecessary shedding of blood to atone for our wrongs.

In this city we have one newspaper witch has some bitter things to say about mediums, but every Sunday and during the week it has large advertisements of the wonders of certain mediums, so-called, and all those who have proved to be frauds, have helped to pay the dividends on the stock of this same paper by alluring advertise—

ASPHODEL BLOOMS AND OTHER OFFICIAL TO SPECIAL TO SPECIAL TO SPECIAL TO SPECIAL TO SPECIAL TO SPECIAL TO SOURCE HUMBER AND OTHER OFFICIAL TO SPECIAL TO S

to pay the dividends on the stock of this same paper by alluring advertisements.

There are mediums in this city who give public readings, and who are good and honest, and there are many mediums here who give no private or public readings for money, but who are investigators and give their time for truth's sake. Mrs. Rose L. B. DonnElly, Mrs. Green, Mrs. Weston, Mrs. Briggs, Dr. Green, Mrs. Weston, Mrs. Briggs, Dr. Green, Mrs. Kratz, and others doing good and effectual and others doing good and effectual and others doing good and effectual HUDSON TUTTLE, Berlin Heights, O.

RUDSON TUTTLE, Berlin Heights,O.

SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meet-

ings in Halls are requested to send in notice. They must be brief The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge

Boulevard, Friday afternoons, to receive callers. Central Spiritual Church holds service, Trimble Hall, 1977 West Madison street, near 40th avenue, con mencing at 7 o'clock, conducted by

Mr. and Mrs. Howes. The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month.

Suppor served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m. First Church Psychical Resource

tage Grove avenue; meetings every Sunday from 3 to 10 p.m. Dr. Schaeffer, president, 2003 Indiana avenue. The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave.,

meets in Kenwood Hall, 4308-10 Cot-

at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evenng, 8. The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. Dierkes, conductor. Residence 743 N. 66th street.

## STARTLING FACTS, Deeds of Darkness Disclosed

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

FIFTY YEARS CHURCH OF ROME

A Remarkable Book. This is a remarkable work by FATHER CHINLIUT. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of SSP pages, and should be read as a matter of history by every Spiritualist.

Price, Cloth, \$2.25.

BY CARRIE E. S. TWING.



This department is under the man agement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

clearness is perhaps sacrificed to this in such matters as other nationaliforced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often made by the abettors of the missionweary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

treated with equal favor.

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

Religious Student .- Q. What was the origin and date of the Christian

Israelites?

A .- This sect was founded in the latter part of the seventeenth century. Its high priestess was Johanna Southcote, an English peasant, born in 1749, and in youth engaged in domestic service. She was not as illiterate as Ann Lee, founder of Shakerism, for she could read and write, and in 1801 published a book containing a narrative of her life and other writings, principally doggerel verse, which she claimed was spired by the same spirit that in-spired the Bible." She was fortythree years old when her first visions came, and she began to prophesy. Gradually she became possessed with the idea that she was "Jesus Christ in woman's form," but this she abandoned when "Jesus appeared to her told her she was his chosen bride," and became the father to the child, virgin born, to which she was

It is a singular fact, although no more singular and unaccountable than what the present time presents, that the crude and verbose writings of this woman attracted attention of cultured men and clergymen, and that she gained a respectable following.

At a meeting of her disciples, held in London, twenty-four men were chosen to decide on her writings and their verdict was that they "were of divine origin," and then began the promotion of societies under the name of Christian, or True, Israelites.

Great expectations were raised in the minds of her followers for the man-child which was to be the sign and seal of her mediumship. The great event was postponed from time to time, but in 1814 she died, and post mortem examination showed that what had been mistaken for a coming god was dropsy. The societies nearly went-to fragments under this staggering blow, but a leader arose, one George Turner, and silenced the ension by proving himself the true "Messenger of God," and his prophet, and by visions wherein he saw "Johanna and her son in glory." He proclaimed that the son, Shilo, would come in person. The day appointed came, but not the son, yet the deluded followers continued to believe, and other leaders came to carry on the

Some writers on Spiritualism have introduced Johanna as a medium, like Ann Lee, Mrs. Eddy, and others. strikes me that anyone who reads her writings and the blatant prophecies attributed to her can not otherwise than regard her as an ignorant, vain and conceited pretender. There is nothing in her thoughts or language above the low sphere in which she was born and reared.

If we admit that she was under control of spiritual beings, they must have been of the same grade as herself, and enjoyed the credulous devotion of the dunes. Astonishing manipulation of the weakness of human nature, but what will not mankind believe if in the garb of religion? What will it not do at its command and in its name?

Harvey Brown .- Q. Does Spiritualism teach that as soon as the spirit is disembodied it sees and remembers clearly all past thoughts, words and actions, and that spirits see clearly the thoughts, motives and actions, of others from the beginning of their lives?

A .- It does not. Memory may be more active than in this life; it may be lethargized. For spiritual beings to read each other's thoughts, they must be on the same plane—attuned alike, or in harmony. This law once and for all puts an impenetrable wall around every spirit, which can only be broken through when there is mutual co-operation, otherwise the future life would be one to awaken terror for its unknown tortures. It has been accepted as proven by psychologists that memory holds latent, if not active, every thought and action of the past life, but a very small part are vividly recalled. It thus may happen that at some future when the right conditions call them out, the memory of every forgotten event will awaken. But this will not be at once. It does not occur at death. The old saying that "a dead man knows more than all the living" is an erroneous statement,

like the most of current sayings. Some things the dead know which are unknown to mortals, but as a whole their knowledge is of the same kind, and often is even more limited. As illustration, take one from any trade or art to which they have exclusively devoted themselves. When they depart they awake to find they have no use for the pursuits which gained them sustenance and honor here, and in everything else they are as children.

Joseph Challand .- Q. I have heard remarked several times that the Japanese, as a people, are such liars NOTE—The Questions and Answers that the merchants of New York will spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often they not as truthful and as reliable in such most specific of the specific of t

weary with waiting for the appear- aries to show they are immoral and

It is possible there may be dishonest merchants, but they are less in number proportionately than in this country, as the ratio of evimi-nals is astonishingly less.

After all the missionary labor, and the constant assertion that there can be no true morality or correct living side from Christianity, to find a nation entirely outside of its pales, who rom remotest times have never been subject to its influence; who have a religion distinctively their own, yet with a standard of moral excellence at least equal to that held forth by Christians, is humiliating and destructive to all foreign missions.

J. R. S .-- Q. M. was a gentleman whom I would have married had he lived. During his illness, which lasted week, and of which I was totally ignorant, I had frightful dreams of hanging over an abyss or clinging. to precipices. I at times thought I was dying. One day M.'s brother came and said he had died the night before of smallpox. He had been taken to Brother's Island and died without relatives or friends near him. The night before his death my dreams assumed more horrible form. I was awakened by a choking sensationa feeling as though my breath had left me, and I thought I was dying. How can this be explained?

A .- Volumes might be easily filled with a record of dreams similar to this, and their explanation is by the telepathic influence of mind over mind. It is not a mystery how the receiving instrument of the wireless telegraph responds to the influence sent out by the transmitter. By exactly the same process and law, a receptive mind receives vibrations from another. The one condition essential is that it be in a receptive condition. Applying to this instance, the attachment, of the lady, would predispose her to the receptive state, and the patient, alone, and suffering, would think intently of her. Yet in his condition his thoughts would go out, not clearly, but carrying impressions of pain, gloom and disaster, which would be reflected on her mind, impressing the sensations of death.

The question may be asked, why are such manifestations confined to dreams? They are not exclusively, but in such instances the recipients are more impressible in the border-land of sleep than when fully awake. They do not reach true sleep, but an intermediate state, where their spiritual faculties partially escape the influence of the physical body.

## GROWING OLD.

they tell me that my hair grows gray; That wrinkles burrow in my cheek: My eyes are dimming day by day; My voice is broken as I speak;

ThatI no longer stand erect; My step has lost its springing tread; That those my childhood did respect

Have passed unto the silent dead. If this frail house of clay were I, I would admit their words were

true: But no! I hear my soul reply,

And answer bravely back to you: This tenement has much endured-Its windows stained, its walls

askew. But when my harvests are secured I shall remove to one anew.

'Not I, the one of whom ye speak am not feeble, old or weak. Nor time may wrinkle or repress;

'My childhood friends whom ye call dead. Have merely wrought their work

and gone; Moved into mansions on ahead Where youth's immortal daysprings dawn.

'And I approach so near the line That I can hear their silent tread; Their voices answer back to mine Assuring me they are not dead.

Ah, no! friends, I am young and

Tho' bound by time's dull cordage here; When Death shall break the weak-

ened thong Then youth and liberty shall cheer. Ah, Death! thou rider, pale and cold,

I do not fear thy gentle touch, Thou only canst the bars unfold Which hinder now my progress much. B. F. SLITER.

## "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hud-son Tuttle, Price 35 cents. Address him at Berlin Heights, Ohio

## Missiomary On Osmon Island

# Starting a New Religion, and What Came of It. By Hudson Col. Robert G. Ingersoll.

morning. We thought it was Sunday, an apron. To his perverted eyes there pursued by a swarm of natives. He for we had lost our reckoning, having neither calendar nor almanac: it the human form, and he would put ioned and dragged back. really was Friday. In no part of a Mother Hubbard on the exquisitelyas green, the shore as dreamy. The tide was at full and the water smooth as an inland lake. Coswell marched from the church followed by the entire populace down the pathway to the white strand. Pausing, he offered prayer, then walked into the water, the two chiefs following, disputing for precedence.

He quickly decided by seizing one with his left and the other with his right hand and plunging them into the water. When they reached the shore he beckoned, and one by one or less haste, repeating "In the name of the Father, Son and Holy Ghost."
Weary as he must have been, after

such excessive exertion, he wrote in his diary regarding his work, stat-ing that over six hundred souls had that day received the rites of baptism and been emancipated from sin. Had it been possible for him to have sent report of his work to the religious press at home, it would have been read by pastors when the boys went around for pennies for the missionary cause, greatly to the increase of the contribution.

Every convert believed he or she was made an especial ward of the titular God, and of the trinity knew nothing and cared less. Religion teaches humanity; with the converts it fanned their arrogance. The meetings were always crowded, for there was nothing to do in that favored isle. It was an endless play-day. They sang religious hymns as they did war songs, and no doubt felt the influence the delight, in some scant measure, of awakening thought. The religion, however, they accepted, was not Christianity. It was a blend of their own and Christianity; and had they been allowed to explain their views, would have been an astonishing system. I hold that we had founded a new religion, which, if it had been planted in a wider field and properly protected, might have blossomed into world-wide acceptance. The foundation had been laid. By what to the natives was superhuman-hence divine-power we had established our claims. Every religion rests its evilences on miracles, as we rested ours. It had demonstrated its adaptability by gathering in the entire populace.

Bimbumbo had advised the delay of the expedition for a year. If they were going, they should have followed at once, he had told them. The advice seemed good to them. Coswell pleasure, but a torment mingled with the people; was one of the rebellious spirit was rife, and them and had their confidence. He mingled with the people; was one of them, and had their confidence. He settled their petty disputes, chided them if cruel, and had their love-as far as that sentiment holds with such

With the coming up of occasions een given, usages and customs established, and imparting his secrets to his son or successor, an order of self-elected priests been established, to aid the rulers and hold the neonle in spiritual, as well as physical, bond-

What had been done in six months! What could be done in a lifetime-in a hundred years! A sprinkle of wisdom and common sense would preserve the conditions of growth, and the historian a thousand years hence would record the story of their unknown wise men claiming divine mission, landing on the island and founding a new religion.

Such were my reflections one sun-set, as I watched the red orb plunge slowly beneath the horizon's edge. and thought of the morning rays just awakening my old home. As for physical enjoyment, this was Eden, yet this is only the beginning, the first coarse husk of the inner spiritual kernel. The old, hard life was preferable to this idleness, the cold, northern clime to the softness of the isle. I knew well the danger of an attempt to escape unless successful, vet felt the time would come when

I would be driven by necessity. As I said, the government had rapidly consolidated, and there was every promise of continuance and stability. It required tact, common sense, and a rather shrewd knowledge of savage character: what they would bear with and what object to.

In these qualities Rev. Coswell was wofully deficient. He had been taught in a theological school, and not in practical life. He knew more about creeds and commentaries than savage mentality. He did not know when he had pressed to the limit. and was not content unless he had full toll, and the grist into the bar-

Had the Rev. Coswell only stopped ordinary common sense to have known when he held trumps and played the game! He did not. The opportunity was too alluring to be resisted.
From the beginning of his labors

There was more comfort without them, remains unscathed!bloom and he found his own a burden and a Then, as thought seized weariness, yet it was ground into the thought, they cried: "Seize the mestissue of his mind that somehow, be-sengers; we will make sacrifice of cause of the fall of Adam and Eve. these traitors." The Captain and I everybody should have on European had slowly withdrawn from the clothing. If Adam had worn a dress crowd, and seeing the surging angry coat and stovenipe hat, he was fully tide rise higher and higher, in the persuaded, the temptation would have confusion accompanying the fire had been rejected, and Eve, had she worn ran to our boat and pushed from a long skirt and high-neck dress, the shore, taking time to throw in would have remained in the Garden a few coconnuts from another near us." By Elizabeth Towne. of Eden, tending the fig trees she by. Scarcely had this been done than for health. Price 25 cents.

I shall never forget that Sunday afterward stripped of their leaves for we saw Coswell running toward us,

coat on Apollo. consonant with the climate could of it, and it would be pervertive of themselves, on account of modestya feeling they knew, nothing about. He was obdurate and threatened to appeal to Bimbumbo.

'It will be our ruin if you do,' shore he beckened, and one by one of the immersed the throng, with more I hotly exclaimed—four ruin and or less baste repeating "In the name yours. You must never make the god run against racial traits or traditions. A god is supposed, even by the most credulous, to have common You can't make a people take sense.

god not one of them."

The Captain beseeched more than reasoned, yet all we said was unavailng. Bimbumbo talked to a full assembly:

"Thus saith the great Lord: I have borne with you long, but now, your women must wear cloth, and your men gather the rush and fiber of the cocoa and weave cloth to cover you. You must make a skirt for your loins. ye men, and ye women a waist as vell. Only two weeks I give you, and every one not thus clothed I will smite as I smote the foe of the north-

Now you may be sure that the week following was, a busy one. All the women knew how to weave. was by hand, a sort of plaiting. They knew nothing of the loom. They were not accustomed to continuous toil, and rebelled against it like children.

The chiefs were first to don their new attire. At first they put on airs, and plumed themselves. As the coarse fiber chafed and the heat increased they became disgusted and threw them off. Then they met Coswell. "Where are your clothes," he asked

sternly. We can't wear them too hot-too bad feeling."

"You are not to rebel against Bimbumbo, are you?" ? "Bimbumbo is our sather, and hence is like us, and L know he would not wear this grass, cloth when he felt better without it. He'd never command us to do so. If he has, he's been lied to—you have lied to him. I go to him, I tall him that with such clothing living is not a pleasure but a torment.

site side of the island, who had been a medicine man, or priest, and as such a leader until Coswell came, fomented the discontent.

"What misery is ours, with these With the coming up of occasions he might have introduced "Thus saith then followed: "If we are to keep daily survey of pressure the world ourselves clad in this manner it will over, which will enable meteorologists. work from morning till night."

Bimbumbo, and shame this mockery, of the relation of variations in the fatal day when all were to come in to season in the weather and climate. the new attire, not half the assembly The weather in the northern hemihad on more than a-waist-band, and sphere runs eternally from west to some had none. Coswell was fairly or unfairly

calight. The terrible threat of Bimbumbo could not be executed, and if it was not, deception and weakness was confessed. He had prepared for this denouement by an excuse speak, and was received with deris-

ve shouts and mockery. The rebelious Medicine Chief addressed the people: "If Bimbumbo talked to us, would he not speak our language correctly?" The wily savage waited for this question to be 'Did this Bimbumbo? He made mistakes; he made the mistakes the misare funny mistakes for a man; we the Pacific coast. The subsequent have laughed at them. What do you pathway across the United States, and think of Bimbumbo making them?

He is the missionary's god, not ours." complete a knowledge of the language weather again is a result of the in as he thought he had. In the liquid glide of vowel sounds his harsh consonants grated harshly, and the is understood with one comprehensive natives, when their attention was chart the weather man is much handicalled to it, saw through the trick. correctly, for he had given it to them.

I had in mind this very thing when so closely questioned the missionary as to his ability to speak the language. He could make himself understood, but he spoke in an ungodly brogue, which revealed the donkey set up for Bimbumbo.

Riotous madness raged around the shouted defiance into it. As he rewith baptism! Had he only had the mained unscathed, others came and struck the instrument. It was knocked from the pedestal. With this, rage seized on the assembly—a sort of insanity and ornel lust for blood. Someone threw embers from among the islanders he had objected a fire in the open court against the to the fashion of their clothing. His grass thatches of the temple, and like modesty was shocked by the wisp of a flash it was in flames. In scarce grass girdle or paim leaf apron. As the time of telling, only ashes rethere was no cloth, except that labomained—ashes and the post on which riously woven from grass fiber into the "phono," now ashes rested. It narrow belts, there appeared no way was halled as an offen. ""See! see!" out of the difficulty. There was no cried the rebels, "the fire burns the need of garments for protection false Bimbumbo. His sacred emblem

Then, as though seized with one

At that moment we became obthe world is the sky as blue, the sea moulded Venus Medici, and a frock jects of attention, and they swarmed down to their boats. Had we had He was constantly bringing the sub- only our oars to depand on we would ject up, and I as constantly endeavor-have been easily captured. They ing to make him see that a custom, could send their light canoes with the paddles with flying speed. The wind not be changed. However he might blew strong off shore, and we ran regard it, the natives thought nothing up the big sail, which no sooner felt the strain than our boat seemed to other thoughts to make them clothe jump from the water. None too soon, for they were already alongside. Luckily for us, they had for once, in their baste, left their spears. The Captain could not repress his delight. which he expressed in a word they could appreciate:

"Wah! Good riddance, ye pirates!" We were safe, but paor Coswell was beyond our aid. To have cowas beyond our aid. turned for him would have been to share his fate. That fate required no prophet to foresee. He would be sac-rificed to the old Bimbumbo he had mocked. The Missionary Board would never receive his florid report, and his translation of Matthew met the fate of his palm-roofed cabin. His congregation-of six hundred Christians might petition for another good missionary as tender as the missing

Thus perished one of the most promising attempts to found a new religion; perished, not for want of material, but want of tact in uniting credulity and deception in proper proportions, and by pressing measures in too radical conflict with traditions which must be allowed to be outgrown, and cannot be obliterated by flat of man or the gods.

The story I set out to relate has been told. The reader may be interested to know how we managed to save ourselves from the perilous po sition of an open boat, unprovisioned, in an unknown sea. Briefly, for two days the cocoanuts sustained us. For the next two we were hungry and athirst. The wind blew steadily and we made good sneed, and at the sunset of that final fourth day, saw a ship's sail rise on the western horizon, and before the dusk, hailed, as by miraculous fortune, a free sailer like our own good vessel and found ourselves safe on board.

As I said in the beginning, I have had my experience; others may go converting the heathen; it is of no interest to me.

THE END.

WEATHER PROPHECIES.

are Not All' Prophecies, Whether Made in Spiritualism or Out of It, Founded on Law, Like that of the Weather?

The why of the weather is on the

verge of a great advance; first to make a chart covering the whole "Don't do it," whispered the dis-contented chief. "Return to the old ond, through a clearer understanding And thus it happened that on the sun's radiation to change from season each in a great swirl around the poles, Once there is a chart covering all the pressure centers of the northern hemisphere, the weather to the eastward of any given condition can be predicted accurately for several days, and, on special occasions, for given by the "phono." It began to relatively long periods. If the weather man knew more precisely just what sort of barometric pressures were making weather in Siberia, China, the mid-Pacific, and Alaska, in connection with India and eastern Europe, they could provide a far more exact weather prophecy than now for the vell thought over, then went on: United States, since the movement eastward of the weather over the United States is determined by these sionary does in talking to us. They antecedent conditions lying west of later toward western Europe, is due to a further interaction with Fatal brogue! Coswell had not as Atlantic conditions; and the Atlantic teraction of conditions farther eastward; so that until the whole zone capped. The hot summer in the United Their god must speak their tongue States is due to an increase of pressures in the sub-tropics. A summer of this type means a strong, persistent circulation of air from the south with the interiors baked under excessive sunshine and hot sirocco winds which have been known to blast vegetation in twelve hours. These variations depend on the changes in Old Sol himself. So Old Sol himself is being Chief. He went to the horn and studied by Prof. F. H. Bigelow of the United States weather bureau. JOHN' A. HOWLAND.

What Constitutes Religion?

The Medford, Okla., Patriot, gives this sensible view of the matter:
"It is not that men are less religious that they do not attend Sunday services and observe the Sabbath with sanctified airs. Many men are religlous 365 days in the year who scarcely ever attend church, while others are religious only one day in a week Religion does not consist alone in attending church and posing with a sanctified countenance one day in even. 'Not every one that saith unto me. Lord, Lord, chall enter into the kingdom of heaven; but he that doeth the will of my Father which is in The world needs more who heaven.' are religious seven days in the week, those who spread out their religion seven days instead of reserving it all for one day in seven,"

"Just How to Wake the Solar Plex By Elizabeth Towns. Valuable

# LIFE and REMINISCENCES

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of bur dead, and every sweet unselfish act is now a perfumed flower." OBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shake-speare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G, Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully record. ed. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work is well written, handsomely bound, and beautifully printed. All admirers of the Colonel will welcome its publication.

PRICE, cloth, \$2.00. Delivered free. Order direct of the PROGRESSIVE THINKER.

40 Loomis St., Chicago, III.

## THE NATURE CURE

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

> By MARVIN E. CONGER, M. D. Assisted by ROSA C. CONGER, M. D.



Nature Cure teaches how to heal

simple home remedies. It teaches how Nature cures. It does not use poisonous drugs. It does not endorse dangerous experiments with the surgeon's knife.

It will save money in every home. It is entirely free from technical rubbish. It teaches how typhoid and other fevers may be cured at once. It teaches how pneumonia, la-grippe,

diphtheria and other forms of disease considered gangerous, may be cured/ intwenty-four hours. It is, as a medical book for homes, THE BEST, and is up-to-date in every particular.

There is no similar book, no medical, hygienic or reformatory doctor book that compares with THE NATURE

The light is turned on to object tionable medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

Every pains has been taken to make the leading points so plain that all, young and old, may easily undersland. Condensed facts, short, clear-cut paragraphs are some of the attractive features of THE NATURE

The new and better methods of curing the sick and preventing discase, plain English for the plain people, as

Our Definition of Medicine.— Any method or remedy that will remove, alleviate or modify pain and restore the sick to normal condition. is practical medicine.

Stripped of mystery and deception, the study and practice of medi-cine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

The best medical practice is the one that will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marble edges, \$2.00; common clcth \$1.50.

## THE LANGUAGE OF THE STARS." A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the fistro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that 3 child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and icientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

"Longley's Beautiful Songs." A lished, to which is added part five, ual influences. Free from all theo-also a number of the author's most ries of superstition. By Prof. W. M. popular songs, including "Only a Lockwood. Price 25 cents.

Thin Veil Between Us," and its "Companion Dieco." Cloth, 75 cents. of Thomas Paine," contains his celebrated "Age of Reason," and a number of lotters and discourses on relige

"Discovery of a Lost Trail."

"Discovery of a Lost Trail."

Chas. B. Newcomb. Excellent in ious and theological subjects. Cloth spiritual suggestiveness. Cloth \$1.50.

"The Molecular Hypothesis of Nanew edition comprising in one vol. ture." Demonstrates the continuity ume the four parts heretofore pub. of life and our environment of spirit-

# SPIRITUALISM AND

of Cambridge, conducted their experiments in telepathy, they demonstrated that one mind can act on another directly through thought-vibration.

Thus we see that whenever the teachings of Spiritualism come in contact with modern physics there is a complete congruity between them, and in fact what comes very nearly at times approaching an explanation. The line of demarkation between the material and spiritual is not always distinct. With intelligent study all the uncaminess and weirdness of Spiritualistic phenomena disappeart. Spirit manifestations are seen to differ from ordinary vision just as ordinary vision differs from sound.

In the phenomena of mediumship there is nothing unnatural, nothing supernatural, nothing extra-natural. Mediumship merely opens up a new province of nature, that is all. Out of the multifarious orders of being, of which mankind kens only the scantiest rudiments, another region has been won over to the domain of knowledge. All things in the universe are equally natural and under the reign of immutable, inexorable law.

In closing I wish to pause a moment to touch upon the

### SCIENTIFIC METHOD.

It is not enough in these days that a theory or doctrine itself must harmonize with modern thought, but the method by which such theory or doctrine is arrived at or built up must likewise be sound. It is now thoroughly established that what is known as the scientific or inductive method, in contradistingtion to the theological or deductive method, is the only means by which real knowledge is gained.

All through the centuries down to the rise of modern science, any proposition in philosophy was considered sound, if it could be deduced from certain ancient dicta which had become hallowed by tradi tion. Very few ever thought of questioning whether the dicta themselves were in accordance with actual facts or not. For instance, the size and shape of the earth, the number of planets, and other purely physical facts were determined not from a study of actual phenomena, but by quoting scriptural texts and the authority of the Fathers. And, too, the and varied, phenomena are explicable by our hywhole body of Christian theology was built up pothesis, and the theory of spirit communication bethrough the process of deduction from the Athanasian trinity, and when Arius and his followers mental facts, called this dictum in question they were at once listed as arch-heretics. The neglect of the objective and the slavish following of the subjective method had its culmination in the vagaries of German Hegelianism, which virtually declares that anything conceivable is actually real. The subjective method still has its place in philosophy, but only after every and withering in the crucible of scientific criticism, step in the process has been rigidly tested by the it ought to be a source of gratification to us that objective method.

The only method of knowledge which is now recognized as independently valid is the scientific method. This method is:

Texas State National Spiritualist Association

First, phenomena are observed. Second, a provisional theory or explanation arises in the mind.

itualists.

piritualists met in Houston, Texas,

Beptember 20, 21 and 22, 1907. The

secretary, Mrs. Annie J. Quinn, being

ill in Philadelphia, Pa., Miss Miriam

Campbell, of Dallas, Texas, was ap-

pointed secretary pro tem. Only rou-tine business was transacted the first

morning. The committee on creden-

tials made their report after the open-

ing of the afternoon session. Number

of accredited votes 21, being a gain

over 1906 of five votes. The presi-

dent's report was read and approved.

and a brief financial report from the

Dr. J. H. Wroughton, of Houston

sent in his resignation. which was

accepted, and Mr. H. B. Enos, also

of Houston, was elected treasurer.

Mrs. Carrie M. Hinsdale and Miss

Edith Cummings, both of Fort Worth,

were elected delegates to the N. S. A.

On Sunday afternoon two little ones

were "christened" and commended to

the care of spirit friends. The cere-

mony was very impressive and beau-

Cora B. Nofes and Mr. Martin Sabra-

sula (the latter a Bohemian) were

ordained ministers of the gospel of

rie M. Hinsdale, president of the Asso-

ciation, spoke to a packed house. Her

address was listened to with profound

ciety and made to feel at home.

Indeed the entire delegation were

the Houston press and The Progres-

guests of the Houston Society.

The evening services were well at-

Spiritualism.

Sunday evening at 8 o'clock Mrs.

secretary was also approved

Third, with this provisional theory as a working hypothesis an extended examination of all phenomena of a similar nature must be made, and if after years of study the theory explains all, or nearly all, the phenomena in question, it is regarded as scientific explanation and is called "law."

I have said "nearly all" facts must be explained: Any facts not explained must be neutral as respects the theory. One single well-defined fact which militates against a theory destroys that theory.

If two or more theories arise in the mind which equally well explain the facts, that principle of logic which Sir William Hamilton called the law of parsimony compels us to adopt the one which is less strained, the most natural-that is, the one most in

Islands the differences between the species and varieties on either side of deep or shallow channels was such as suggested to him a community of descent. Armed with this provisional hypothesis he spent a lifetime of study on the fauna and flora of the globe, and every new province of biology yielded up a multitude of confirmatory facts. To-day the law of natural selection is as firmly established as the law of gravitation. But if, as St. George-Mivart thought, the eye of an octopus had really been the eye of a true fish, and accordingly not descendable from a totally different structure, this one little fact would have demolished descent with modification through natural selection. A considerable body of neutral facts have no effect on this theory, because future study may reveal that they are explicable on that or some other principle in harmony with it.

Again, as between natural selection and creative design, the law of parsimony compels us to adopt the one involving those forces near at hand, and which are known to be in operation, rather than appeal to a more remote cause.

That the scientific method is the method of the intelligent Spiritualist needs scarcely to be pointed out. First, in the seclusion of our own homes, by our own firesides, the mother, son, or daughter, is controlled by an-intelligence not his or her own.

Second, the manifestations are of such a nature that the conclusion is forced upon our minds that we are somehow in communication with the personalities of deceased friends.

Third, with years of study and experimenting with many mediums, multitudes of similar, as well as new comes firmly established on experiential and experi-

The only way in which the spirit theory can be overthrown is by the discovery of militant facts, or by the establishment of a more natural theory, broad enough to explain the varied phases of mediumship.

In this age of agnosticism, when the creeds and dogmas of the older religious sects are crumbling our religious philosophy is in harmony both with the ultimate laws of organic life and the ultimate laws if inorganic matter. It can be said without hesitation that Spiritualism alone offers the world the only evidential basis for a belief in personal MARK A. BARWISE. immortality.

Bangor, Me., R. F. D. No. 1.

## Now Is the Time!

PARTMENT EACH YEAR TO CAR. SEEN THE LIKE!

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

## strained, the most natural—that is, the one most natural accordance with what we know of Nature in general. To in instrate: When Darwin was in the Galapagos To in instrate: When Darwin was in the Galapagos OUR PREMIUM BOOK OFFER?

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

WITH THEM. \_ We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

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

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

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

Any two of the Thirteen Premium Books you may order, price 70 cents. Any three of the Thirteen Premium Books you may order, price \$1.10, Any four of the Thirteen Premium Books you may order, price \$1.50... Any five of the Thirteen Premium Books you may order, price \$1.75. Any six of the Thirteen Premium Books you may order, price \$2.05. Any seven of the Thirteen Premium Books you may order, price \$2.65. terms mentioned above.

Any nine of the Thirteen Premium Books you may order, price \$2.00.

Any ten of the Thirteen Premium Books you may order, price \$3.10. Any cleven of the Thirteen Premium books you may order, price \$3.40.

Any twelve of the Thirteen Premium books you may order, price \$3.85. Lastly, all of these Thirteen Premium Books here announced are sent out, all postage prepaid, for \$4.15 something never before equalled in

this country or Europe.

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

PREMIUM ROOKS FOR \$4.15.

The following is the list of titles of the Thirteen Premium Books: 1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and

Life in the Spirit World, Vol. 2. 3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 8. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4.- 'Ghost Land, Spiritualism, Occultism, by Mrs. EmmaHardinge Brit-

5,-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkade medium. 6 .- The Occult Life of Jesus, by

Alexander Smythe, a medium of rare 7.—A Wanderer in the Spirit ands. Translated by A. Farnese, a Lands wonderful English medium.

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

Peebles. 10,-The Great Debate Between Moses Hull and W. F. Jamieson. 11.-Letters from the Spirit World, written through the mediumship of

12.-Gems of Thought, by Seveneen leading authors. 13.-The Unknown Life of Christ, with thirteen illustrations,

### SPECIAL NOTICE.

Carlyle Petersilea.

If you want ONLY ONE Premium Book, the price of The Unknown Life of Jesus is 15 cents. The price of any one of the others is 25 cents. After paying postage thereon, the books at that price are practically a gift to our subscribers. At those prices only one book will be sent out. All orders for one or more Premium Books must be accompanied with a yearly subscription for The Progressive Thinker. Where more than one Books you may order, price \$2.35. sive Thinker. Where more than one Any eight of the Thirteen Premium Premium Book is desired, see the

spiritual altitude upon which they the world than Mrs. Quinn, who has live; so they must come to the grosser for years given freely of her time, plane of existence, and must have the money and labor, working untiringly help of mortals to reach mankind for the local society in Dallas, and for with this truth, fraught with more the past year for the State Associa-stupendous import than any other tion. She is just recovering from

nurses ever since.

ure to have workers of Mrs. Kayner's ability and moral character in our State, and there is no easily explainable reason why nearly every city and MIS. Dr. DODSON-Balker State, and there is no easily explaintown in Texas should not have such Friends, officers and delegates, I would like to do some good for our cause; you have elected me presi-

dent of your State Association, but lone I can do nothing.
YOU must help me. YOU must IN THE WORLD CELESTIAL hold up my hands in the good work.

MRS. CARRIE M. HINSDALE. President Texas Associa-

tion of Spiritualists. R. R. 5. Box 61. Fort Worth, Tex., Sept. 10, 1907.

TRIED TO KISS MISS SCOTT.

And the Result Has Kicked Up

Trouble.

to decide among the clergy. Rev. C. B. Henthorne, presiding elder, is charged by Rev. W. B. King of Uhlrichsville, with having tried to kiss Miss Scott, of the church, against her will. Elder Henthorne retorts that Rev. King chews tobacco and then denies it. Miss Scott, it is alleged, was intimidated into signing the retraction of her charges. Brother King says he was chewing licorice for his throat. Also that one of his ex-members took a trip with a woman not his wife. The entire Conference, we are told, has taken sides, and much dirty linen-will be aired in the star chamber trial, which is being conduct-

require a great deal of white-wash to make Brother Henthorne as "white as wool," even though his sins be as scarlet. He is the immaculate teacher of the gospel who opposes Spiritu alism with tooth and toe nail. We can stand his ridicule.

C. H. MATHEWS. New Philadelphia, Ohio.

FATE MASTERED

And Destiny Fulfilled. By W. J. Coiville.

A dainty book of 52 pages, bound

Aura. For sale at this office. Price,

## RHEUMATISM GURED.

Dr. Caird will send postpaid, THE HERBS—a formula and full directions for preparing his RHEUMA-TISM CURE—enough for a month's treatment for \$1.00. Address ALEX CAIRD, M. D., 598 W. Monroe Street, Chicago, Ill. \$1.00 per bottle, at office.

## "A DWELLER ON TWO PLANETS."

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

## MASTERSHIP IS THE RIGHT WAY.

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

Every intelligent man and woman standpoint of one who has "had the

Why? Because:

2. It explains the most mysterious

ife simply and clearly.

3. It presents a new array of demTHE INDO-AMERICAN BOOK CO. onstrated facts which prove that

This Unfoldment, and that it is open to all Its author speaks from the

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

1. It teaches the .Constructive al Philosophy so simple and exact

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

It will be sent post-paid to any adand fascinating phenomena of human dress on receipt of \$2.00. Address, Department P. T.

MRS. MAMIE HELYETT.

### YOUR FUTURE.

Astrological Horoscopes, Delineations and Forecasts showing "What to do," "When to do it," and "How to do it," by Captain Geo. W. Walrond, 1512 Glenarm St., Denver, Col., or Lock Box 201. His forecasts are always accurate and reliable. Over 40 years' study and practice. Thirteen years in Denver. The Most Reliable Advisor in America. Terms and Testimontals Free. No "Free" or "Trial" Horoscopes.

WE CAN CURE YOU.

WE CAN CURE YOU.

Don't Despair. Let science and common sense come to your rescue. Two of the most successful hygienic specialists of the age have combined their forces and offer their services, either at their sanitarium or through correspondence upon reasonable terms. We solicit all manner of cases, including the most difficult. We also give reliable advice pertaining to the preservation of health. Remember an ounce of prevention is worth many pounds of cure. Conscientious treatment and entire satisfaction given, no difference where you live. Mention your needs and receive a copy of "Health Culture and Laws of Life" free. Dr. Carstens and Anderson, P. T., 182 State St., Chicago, Illinois.

AN OPPORTUNITY. Alv OPPOKIONIII.

Give your age, how long you have worn spectacles: I will mail One Pair of \$1.10 Melted Pebble Lens in a good straight temple steel frame. Guaranteed to fit your eyes. Also a Vegetable Battery: \*Cures Catarrh! a Lid in: the head Magnetized Compound, for \$1.02. Eye Water that will cure sore eyes. All for \$1.10: if only one is ordered, spectacles sent for sixty cents Battery 50 cents; Magnetized Compound, 10 cts.

FIEE For your address on a postal card, a STALL beautiful photo of Vermah, chief of the Atlantians; lived on earth 16,000 years ago; also illustrated circulars showing styles and prices, telling all about my Melted Pebbe Lens spectacle, and my method of fitting EYES as the perfectly at your own home as if you were in my office. B, F. POOLE, 157 Winthrop avenue, Chicago. Ill.

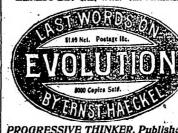
Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

280 North Sixtage.

BY DR. T. A. BLAND, With full page photograph of the Heroine Pearl from a spirit painting. "Three things that make this book remarka

ole. Its authorship, the astounding claims put orth in it, and the philosophy and revelation of a future life it contains."—B. O. Fjower, in the Arena.
"It will give us courage to pass hrough the deep shadows of death to the sun-lit clime of the World Celestial."—Rev. H. W. Thomas. Cloth bound with gilt side stamp; price \$1.0)

HAECKEL'S LAST Great Work. Just Published.



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

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Cilo Rickman, Joel Barlow, Mary Wolstoneoratt, Madame Roland, Condorce, Brissoft, and the most propinent of Paines of the Research of the Paines of the Research of the

## In Tune with the Infinite By Ralph Waldo Trine.

By Ralph Waldo Trine.

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

CONTRINE—I. Prelude: II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life-Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Inierior illumination; VII. The Realization of Perfect Pace; VIII. Coming into fullness of power; IX Picnty of All Things—The Law of Prosperity; K. How Men Have Recome Prophet, Secr. Sagea, and Saviote; II. The Basic Principle of All Roligions—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale 48 thisoffice, Price, postpaid, 61.25.

ORIGIN OF LIFE end How the Spirit Body Grows, By M. Faraday, Price, 10c. For sale at this office

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

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

OUP FUTURE Accurately Calculated by "Astrologer NEITZEL." Send 25 cents, silver, and date of birth, for a test reading with prospects of coming year. Horoscope and full reading, 81. Address; F. F. NEITZEL, Box 988, Spokane, Wash.

N OREGON LADY who suffered with sick A headaches for 35 years, was headed without medicine inside of 3 minutes, by DR. HEVER-LY, Particulars for stamp; booklet for dime. Address him at 44 E. 81st street, Chicago, Ill.

The Essenes Any student of truth may ing the modern society of the Essenes by ad-dressing Grace M. Brown, Box 445, Denver, Col.

Clairvoyant descriptions, spirit messages (names often given), character delineations, diagnosis of physical, mental and psychic conditions, with advice on mediumship and all affairs of life, when desired. Full reading, \$1.00; two uestions answered, 25 cents. Mrs. Ella Royal Williams, 412 N. 21st St., Salem, Oregon.

GENUINE PSYCHIC DEVELOPMENT. At this time of writing there are over 100 students enrolled on the College Books, studying the great work, "The System of Philosophy Concerning Divinity." Why? Because the many who have received practical results have told others and so the good work goes on. A long list of names, sworn to by a Boston notary will soon be ready, telling you who's who in this endorsement of ton notary will soon be ready, telling you who's who in this endorsement of my System, and how many have received psychical proofs of unfoldment. The endorsement of these representative men and women will appeal to you. Please lay prejudice aside and take up my work. Will you still be a Spiritualist? Yes, and why? Because, you will know that it is true and can have evidences within yourself. "Your lessons are a revelation." W. Her, Berlin, Can. "Course is great for spiritual development." G. H. Smith, Box 97, New York City. Send stamped addressed envelope for circulars, etc., to J. C. F. GRUMBINE, 24 Strathmore Rd., Brookline.

## FRED P. EVANS.

Slatewriting, Clairvoyance, Etc. Interviews daily from 10 to 4. Readings and development by mail may be obtained by writing to Mr. Evans for particulars. Farm book of Slate-writing, \$1.20, while they last Address. FRED F. EVANS.

2028 Sacramento street, San Francisco, Cal.

Be Sure to Read This. Frances L. Loucks, one of the \*ce-uest psychia wonders living. I use the spiritual X-ray to locate all internal diseases. A trial will convince you. Nervous exhaustion and loct vigor of both sexes successfully treated, as hundreds can testify. Send name, age, sex, complexion, one leading symptom, and ten cents in stamps, and you will receive a correct diagnosis of your case free, worth dollars to you. Be sure to write your own letter. Dr. J. S. Loucks, who lately passed on, continues to treat the sick through my mediumship. Address all etters to

FRANCES L. LOUCKS, Someville, Mass.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 5 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

The Koran of Mohammed.

The standard Arabian of Cloth, \$1.00

THE SOUL . ITS NATURE, RE-LATIONS AND EX-MAN EMBODIMENTS. Third edition now on sale. Price \$1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

What All the World's a-Seeking. RALPH WALDO TRINE. Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or paint, success or faiture.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold with gilt top. Frice, \$1.25. For sale at this office.

The Universe By L. II. Rose.

It pages of explanation regarding force; the beginning of creation; what matter is; what life is; immortality; psychio science; the soul of things, and ends with a poem entitled "Bong of Payche," by Emma Nickerson Warne. Price 25 cents.

THE TALLIUD Solections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang. 859 pp. Price, cloth, \$i

MISS MIRIAM CAMPBELL, Secretary pro tem. President's Report. To the Officers and Delegates of the

The next place of meeting is Dal-

workers we have in Texas.

las. Texas.

Eleventh Annual Meeting of the Teras State National Association of Spiritualists,

In writing a report of my work

The Texas State Association of Spir- as president of the Texas State National Association of Spiritualists, The Eleventh Annual Convention of I am forcibly reminded that to do

the Texas State National Association any work one must have tools. If we were to employ a carpenter to work for us and give him no tool we could not expect him to accom-

> a crop without plows, hoes and other son Co. instruments, his effort would result in failure. So, I must begin my report by say-

ing that I have been without tools—that is, money, with which to advance the cause of Spiritualism in

Sabrasula, made application for ordination as minister. The by-laws of our State Association require that application for ordi-

nation shall be voted upon "at some annual meeting.' Mrs. Kayner asked authority to orthe same course as before, f. e., sent questions to the Executive Board, and each voted to abide by our by-laws. Mr. Sabrasula was so notified by the

Mrs. Annie J. Quinn, to make application at this convention. the State Association, Mrs. Minnie am sure not even half the number Malone Sayers, was called away at in the United States have been sent the opening session of the convention to the census bureau, and the result tended, and Sunday evening Mrs. Carland Miss Edith Cummings, delegate from Fort Worth was appointed secretary pro tem, who faithfully per-

formed the duties of the office. attention, and many of those present in the hurry of leaving. Mrs. Saycame after the lecture to offer content of the seal of the Association,

The Houston Spiritual Society extends as its must be used in printing erted itself to make the meeting a letter heads, badges, etc.; the secre-success, and from the moment a dele-gate arrived, he or she was taken in president, had, to take the responsi-

a cost of 75 cents. In January, 1907, I received a call uests of the Houston Society. to go to Sulphur, Ind. Ter., where in the narrow couch of death." What I lectured for two weeks. Many peo- can you take with you to that other notices of the meetings, and alto- ple there are interested in Spiritualgether it was one of the most successism, but like all others who seek this shore of eternity, will you be naked ful and harmonious meetings held in knowledge, they want proof mediums. and a beggar? Answer, to your own On my return home I received a let- soul. What have you done? Is the The committee on resolutions exter from Springfield, Mo., asking my world a better place to live in because tended thanks to the Houston Society, terms, and desiring to engage me as speaker. I replied, but there being there anyone who is better, nobler, some delay in hearing from them for efforts you have made? Good and carried that the president's report be sent to the latter, with a for the month of Month request for publication.

Many regrets were expressed at the end of that month I was engaged for three months longer. Some weeks absence of the secretary, Mrs. Annie J. Quinn, who is a faithful officer and after reaching Galveston I received

one of the most earnest, devoted already promised to work for the Temple Society. A pleasant part of my work in Galveston was naming the little do we just accept it and make no daughter of Mr. and Mrs. Wilson effort to repay it? Then, surely, we The ceremony was at the home of the parents; and we earnestly prayed that the little woman might indeed be baptized with a shower of spiritual

a call to go to Springfield, but had

Sunday, March 31, being the anniversary of the modern advent of Spir-itualism; this knowledge of a con-itualism, and also Easter, we com-tinuity of life and love. But they bined with the two anniversaries a must teach it through material chanmemorial service, and chairs were nels; we cannot reach up to the

lecorated with flowers in memory of loved ones passed from the mortal life. At the evening service I or-dained Mr. Samuel A. Chambers, of Galveston, a minister of the gospel

of Spiritualism. My work in Galveston closed month earlier than was anticipated, urgent matters at home claiming my attention.

been chartered: Bohemian Society No. 1, of Kovar, Bastrop Co., and If a farmer should attempt to raise Bohemian No. 2, of Taylor, William-Our Bohemian friends have many of them learned the truth which

makes for happiness, here and hereafter. Letters came to me from the census bureau of the United States government asking information concern-Mrs. Isa W. Kayner organized a ing Spiritualism and Spiritualists in Bohemian society at Kovar, Bastrop Texas, and I wrote personal letters County, and the leader, Mr. Martin to Spiritualists in every city and town where I had acquaintances, begging them to fill out the blanks sent them by the secretary of the State Association, she having been supplied with

these blanks by the census department. Mrs. Kayner asked authority to ordain Mrs. Sabrasula, and I pursued explain the apathy of the vast majority of Spiritualists with regard to the progress of our philosophy and re-

ligion. . President Barrett of the N. S. A. ecretary of the State Association, has a standing notice in The Progressive Thinker calling upon Spiritualists all over the United States to As stated, the former secretary of "stand up and be counted." Yet, I will be that all other churches and denominations will have a FULL COUNT, and will far outnumber us.

Spiritualists, WAKE UPL For your

own soul's sake, look at your life since you became a Spiritualist.

Have you done your duty? How much of your time and money have you given to the cause which has made you happier, broader, better than you were before? Remember, charge by some member of that so- bility of having a new one made, at you cannot count your money on the other shore; time lost now can never be recalled. We must all! "lie down can you take with you to that other life? When you awake on the silent you have helped to make it so? Is

> life. How much will you carry with you? O. friends, if we but do our duty, each one of us. Spiritualism will stand before the world under different aspects. Have we no gratitude? If anvone on earth does us a kindness. owe our best efforts to those blessed spirit friends who have shown us the way "out of darkness into light." The angel hosts are striving, striving, ever striving to teach this truth to man—this truth we call OUR Spir-

you take into the realm of infinite

During the year two societies have | thing given to the world for centuries.

Let us do our best, with heart, hand and pocketbook, to give them in Philadelphia, Pa., and has been the help they need on the material side of life.

On my return home from Galvesectured every-Sunday night when at home, with the exception of about two months. Nearly two months ago sent a notice to The Progressive Thinker, asking Spiritualists all over Texas for donations to aid in the work of the State Association, which notice I supplemented by personal letters to forty or fifty of our neople who, I believed, were able and willing to contribute. Up to date I have received from Mr. and Mrs. Chas. W. Newman \$1.00; Mrs. Luella A: Coburn \$1.00, all of San Antonio: Mr. and Mrs. Fulcher \$1.20: from Capt. and Mrs. Joe Weaver, Orange, \$2.00; Mrs. Sophronia Beverly, Kil-

leen, 50 cents, and from Mrs. G. C. McGregor, of Waco, \$5.00, making \$10.70, in response to an URGENT appeal for help! Q, friends, is the cause dying? There are thousands of sad hearts thousands of burdened lives. many grief-stricken homes, to be bright

ened, comforted, strengthened. you withhold your hand from these stricken ones? Help us to help others. There is no selfishness in this plea. It is not for myself that I beg, but for those who know not the glorious relief, the comfort; the lifting of the burdens of

life, which comes with this knowl-I would recommend that officers and delegates confer on this subject, and devise ways and means to secure sufficient funds to enable the State Association to employ good, reliable mediums to travel over Texas and give the proof of life beyond the grave to the thousands of anxious hearts. who will "rejoice and be exceeding rlad" to learn that which has comforted us, made life better and sweeter

us here and impress upon the souls deeds, kindly words—these alone can of all present the crying NEED for cencerted action o Let us do SOMETHING; let us show the "stuff we are made of;" let us join hands, dropping all personalities, and work together for the

> the world. During the mast year I have written 370 letters pertaining to the business of the Association, and all through the year letters have come to me asking about mediums.

ing of humanity in the betterment of

I cannot close my report without tendering to the secretary of the State Association, Mrs. Annie Quinn, my sincere thanks for her faithful work. and the great assistance she has been to me in my work. There are few aura. F. more faithful, earnest Spiritualists in 60 cents.

what physicians said was typhoid fever. Starting on a summer vacation she reached her brother's home under the care of doctors and trained

Mrs. Isa W. Kayner has done good ton I took up the work at Fort work in our State, and has been with Worth, where for two years I have The Truth Seekers society of Dallas for the last two years. It is a pleasa worker.

alone I can do nothing.

May peace and harmony abide with you. Very truly,

The East Ohio Conference of the M. E. Church now in session in Cleveland, will have some weighty matters May the angeluhosts gather with

ed under true Russian military style. In the opinion of this writer it will advancement of mankind, the uplift-

in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior Force, Its Practical Evolution. Thought as a Shield. The Human