A VISION OF DEATH.

the Soul Form and Leave the

the Editor: I saw an article in the Chicago Examiner, where Dr. Rose M. Reading claims she had seen souls leave the body, and that she is a Presbyterian. I am glad she is, for maybe the other denominations will take more stock in her state-

I, for one, agree with her, for I have witnessed the same phenomenon

many times. My first experience was in October, 1881. I had a very dear friend, a Mrs. Bennett, who passed to spirit life with consumption. I had been the means of converting her to our beautiful philosophy, and was a constant attendant at her home for about three years, and when she had fought the dread disease until a mere shadow, she sent for me, and said: "Dear Mrs. Laraway, I must go. Do come to me. I cannot leave until I see you, for I shall pass from my body at 5 p. m. I arose from a sick bed and went to her home. Another friend, a good clairvoyant, was at her bedside; also her husband and five daughters. After bidding them all good-by they left the room. and myself remained and as I remember well, the hour was 4 p. m. As we heard the clock strike the hour, she said, "Just one more hour on earth. Oh! I must leave my dear girls Will you promise me you will as long as you can, keep in touch with them, and teach them the truth

Thave done so, and now they are all married, and still blessing me. She was conscious to the last, for at 5 o'clock she had taken her flight. She was resting nicely, and said to my question, "Are you in pain, dear?" 'Ohy no. I am so happy, so light, and will soon be with all the loyed ones. Mother and father, do you not see them. They have come! Throw back the coverlet, I cannot breathe.' We did so, and as her limbs grew

as you have taught me?"

cold and the fingers relaxed our hold, Mrs. Wilson and I saw a glimmering substance arise above the body. I can describe it as a grayish vapor. It rose in a mass without shape, and, as it evolved, it took an oblong shape, and moved toward the head and shoulders, and as we watched, it whirled or twisted around, and we could distinctly see it arise and form n cloud above her head; then a cord loosely twisted, and about the size of her head began to gradually lengthen, and her soul began to take on form and kent moving very slowly in a horizontal position. It finally took an upright position, and then disappeared, but still we could see the cord of life had not been separated and was growing smaller.

There were several spirits still ground her body; all seemed to be waiting for her release, when I heard a spirit voice say, "Our child has arisen, and there is no more suffering for her. Our thanks are due you, for the has gained the victory. No sting of death, but life eternal! . You, too, have mastered the great mystery, Death."

Now, is it not worth more than all the gold or all the wealth of this world to know the truth?

quiet way. I go to the homes of those who desire my service, and form circles, and get the members started with whatever phase of mediumship they are best adapted for, and then leave them to develop their own pow-At present I have five classes and all doing fine work. One class is getting independent slate writing, materialization, inspirational speaking, and other phases. Loud raps come on the wall and furniture.

. I shall not be able to keep up my work longer in my home city, as I go to California in October, and will make my home at Los Angeles. The good work is going on here in

Detroit, for we have many good mediums who are developing; one is a healer. He has done a great work in his own way. He was a pattern maker. For twenty years he had pounded sand, and then his mother came to him and said: "My boy, you bave a greater work to do. I am alive, and will help you." They were Roman Catholics, and he has an uncle, priest, in spirit life who controls him to lecture." He has erected a chapel that he uses for his offices and lecture room. The doors are never closed, and the Catholics and Lutherans are the ones he is converting to Spiritualism. He will look you in the face a moment, and then will tell you whether he can help you or not; if so he will treat you by laying on the hands, and in most cases he heals them. He claims that Pope Leo has come to him three times and told him to do this work. I have always found him truthful. I can see no reason why Pope Leo should not come to him if he has found the truth, and can come in touch with one on earth, why not use him as well as any one? This medium's name is Joseph Trom-MRS. ANNIE LARAWAY.

A New Musical Medium.

While at Lake Helen the past winter, I had the surprising pleasure of listening to a musical concert given in honor of Mrs. Shirley Hull Sperry of Sparta, Tenn. Though untaugh in musical execution on the piano, yel when under the influence of her musical guides, she executes with charming effect extracts from the musical compositions of the great masters of the first century, and improvises new music to the astonishment of her

It is only about three years since she began to play under inspiration, yet her proficiency in handling the plano is already equal to most of the

experts in the profession.
Young in years and with such a gift, what marvels in musical attain-

ment she will achieve in years to Springfield, Mass.

The Father of Modern Spiritualism

Andrew Jackson Davis .-- Nature's Divine Revelations, and What Came of Them.

An Interesting Article by Dr. J. M. Peebles.

In these days of doubt and critical analysis-days of research, religious degeneration and reconstruction-days of materialism and loud-mouthed agnosticism, eclipsing faith and questioning the grounds and proof of a conscious existence hereafter, there comes to me a most interesting communication from a gentleman residing west of the Mississippi. He has entrusted me with his name and a brief sketch of his life, social and public, but for reasons which I confess are weighty he does not wish his name to appear in the public press. If he had not given his real name I could undoubtedly have divined it, as I did that of the able writer, "Sargis," of The Progressive Thinker, through my inner clairvoyance, or perhaps a better phrase would be intuitive clair-

The following are extracts from his well-written letters, briefly condensed:

"I commenced investigating Spiritualism in 1873. Its teachings were rational and beautiful, and for thirty years I was an avowed Spiritualist, doing all I reasonably could to advance the cause of Spiritualism by buying books and pamphlets, loaning and giving them away to do missionary work. I opened my home to lecturers and mediums, giving to them money when they needed it. I paid for halls and opera houses for them to lecture in. * * At length I discovered that lecturers were envious of lecturers, that writers were jealous of writers, and that the most prominent of them diametrically differed from each other upon reincarnation, sex in spirit life, animals in the spirit world, did Jesus Christ exist? etc., etc. All religion is grossest superstition and all "prayers abominations." Witnesses so disagreeing, so diametrically testifying, do not count in courts of equity. Frauds were being detected. Some trance mediums evidently closed their eyes for effect. I do not hesitate to give you tht following names of mediums with whom I had sittings, such as * and I found over half of them claiming to be mediums were frauds—simply wretched, tramping frauds. And I became disgusted with the whole movement and decided that I would have nothing more to do with it, at least while things remained in this condition,

"You, Dr. Peebles, have been in the field of Spiritualism, according to your books and biography, over fifty years, which, with your extensive home and foreign travels must have slackened or tightened your convictions regarding intercourse with the dead, and I come to

have read his works and the best English literature upon the subject of Spiritualism; and I have thought if the 'Watseka Wonder' was genuine, and if the parties pamed in the Watseka pamphlet were trustworthy witnesses, and the Divine Revelations purporting to come through the organism of A. J. Davis were authentic, they were all that

reasonable man would want to prove immortality. "I noticed the criticism upon these Divine Revelations from the late Rev. T. L. Harris and another literary gentleman and geologist connected with Spiritualism, exhibiting some little feeling, and leading me to the desire to know more—and to know the full truth about the authenticity of this book, "Nature's Divine Revelations;" and you, from your long years in progressive fields of thought and research must be able to correctly inform me. Necessarily you knew Andrew Jackson Davis, but did you know his scribe, Rev. William Fishbough, he who claims to have written down the lectures as they fell from the lips of young Davis?

"Undoubtedly quite a number of others would like to know about this book, and if you think proper you can use my letter, omitting the

YOURS FOR TRUTH," 'I am most respectfully, . The above is certainly a very important letter, from a venerable gentleman, thinker, scholar and counselor, I believe, and an oldtime Spiritualist. Owing to the fact that I am lecturing every Sunday, writing on another book which I hope to publish in November. and conducting a great deal of foreign correspondence, my reply must necessarily be comparatively brief.

Certainly I knew the scribe of this book, William Fishbough. He was an eminent Universalist clergyman, esteemed for his manly life and great erudition. At this time I was connected as a preacher with the Universalist denomination; and though not officially connected with this sect for these fifty years and more, it has a warm corner in my heart. And never shall I forget that masterful sermon that I once heard preached by the venerable Hosea Ballou in Boston over sixtyfive years ago. Grand has been the work of this religious denomination. It took the substitutional blood out of the atonement, cooled down John Calvin's hell, killed Martin Luther's devil, and taught the progression and final restoration of all souls to holiness and happiness. Thin-THIN indeed is the veil between the intuitive faith of the Universalist and the knowledge of the Spiritualist touching immortality. When the Universalists last year gave that splendid ovation to the Rev. Dr. Cantwell in St. Paul's church, Chicago, I was cordially invited to be present, sharing in the honors to be paid to Dr. Cantwell for his long and faithful service to that truth that maketh the soul free from the bigotry of the seventeenth century theology. I knew Dr. Cantwell when he was a lad working in a tailor's shop in Oswego, N. Y., and a noble youth he was-a splendid man he is. But I am

What do I know about Nature's Divine Revelations? Considerable, for I was intimately acquainted with Partridge, Judge Edmonds, Prof. S. B. Brittan, and the scribe, William Fishbough-and most manly men they all were. Twice I was a guest for a day in the home of friend Fishbough, and when unsolicited by me, and while speaking of these remarkable revelations, he stepped into another room, returning with the original manuscripts, written manuscripts as they fell from the lips of the youthful A. J. Davis when in his superior state. Here they were before my eyes-I saw them, handled them, examined them, and Mr. Fishbough assured me that he had not changed an idea or erased a paragraph, but had now and then transposed a word or sentence, making the meaning more clear, and in doing this he had the approval of the intelligences inspiring Mr. Davis, and further William Fishbough, a most upright, scholarly man, was himself a psychic gifted with visions-impression from the spirit side of life.

Yes, Nature's Divine Revelations were genuine, were authentic, dropping like priceless pearls from the lips of this uneducated young man when in his exalted state of spiritual consciousness, and there was not so much as a transient shadow of deception or fraud connected with these Revelations. Everything concerning this book was as open as the noonday sun, and though wonderfully in advance of the times (1846-7) scientifically, socially and religiously, they were not considered by this seer as an absolute finality. He did not play the pope, did not drop the curtain, insisting that he or his inspiring intelligences were the ultimate rule of all truth.

Andrew Jackson Davis a Spiritualist in the Highest Acceptation of That Word Before Modern Spiritualism. 1848.

In "The Univercoelum and Spiritual Philosopher," lying before

me, I read in the second page of the first volume these words written by W. F. Fernald, who, if memory serves me, was a liberal-minded and cultured Swedenborgian : . .

'Mr. Davis knew not a single thought nor word he had uttered when brought from the magnetic sleep, till he read it in the manuscripts which contained the matter of his own dictation. And certainly we honor the man who has been selected by Divine Wisdom for the medium of such a gift to the world. * * * And we give him the prominence for his book, which is unequaled in the world."

In this great double volume, "The Univercoelum," Mr. A. J. Davis has several article written by himself relating to his visions. In one of these (page 278) speaking of the presence of an exalted spirit, he

'His quick perception, sustained by his highly cultivated faculties of intuition and reflection, presented a combination of intellectual powers seldom witnessed. He (this spirit) was a being whom I felt constrained to love—for love was prompted by his superior wisdom. And it is a truth that I conversed with him and he with me for a long period, and that, too, by a mutual influx and reflex of thoughts."

This spirit then "described his life on earth to Mr. Davis when in the form"-that is, in the mortal body; and all through his exhaustive writings he speaks of converse with Galen, Swedenborg, James Victor Wilson and with delegations of spirits. And right here I feel to quote the words of that very clever English writer, Mr. Wake

"There can be no question as to the right of Mr. Davis to the title. of 'The Father of Modern Spiritualism,' as that grand system cannot be limited to any one means of communicating with the spirit world." The late eminent Stainton Moses wrote as follows in the English Psychological Review, page 198:

"Permit me to close my review in the words of the gifted A. J. Davis. This noted seer often saying that Spiritualism has evolved nothing new in ethics or morals exclusively its own, adds: 'Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidence of person immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the negect of important work in other directions."

Further, this gentleman's letter referring to "Nature's Divine Revelations," mentions the "Watseka Wonder." It gives me pleasure to state in words most positive that the "Watseka Wonder" was a Watseka occurrence of facts—psychic facts attested and witnessed for by the Roff family, by Dr. Stevens, a prominent magnetic physician, and confirmed by the testimonies of reliable neighbors. And still further, I treated Mr. Roff during a severe illness-was a guest in the Roff family-lectured upon Spiritualism in Watseka, and had the general and minute particulars of these remarkable phenomena from Mr. Roff himself, from his highly intelligent daughter, Mrs. Alter, and the neighbors who witnessed the phenomenon of Mary Roff taking possession of and dwelling for a time in the spirit-vacated body of Lurancy Vennum. This Watseka subject is more fully elaborated upon in the volume, "The Pathway of the Human Spirit" (pages 139 to 143).

Does someone say to the above, "IMPOSSIBLE!" Read the rebuke that Huxley gave to those whose narrow vision exclaims "IM-POSSIBLE!" Presume not to-do this until you have numbered the electrons in the mountains and counted and comprehended the stars

that glitter in the immensities of space.

There is nothing impossible or unnatural in the maryelous facts connected with Mary Roff and Lurancy Vennum when it is considered that the human body is no more the real man than the egg-shell is the real chicken. The conscious, intelligent spirit builds the body, controls the body, owns the body, and under certain conditions, for some wise purpose, nided by heavenly intelligences it may leave it for a season, save by the etheric cord that sympathetically connects it with its mortal tenement. If a human being should build a house for and about himself that he could not get out of until chopped into by a neighbor, or torn down by some terrific cyclone, we should pronounce him either silly or insane. It is the testimony of oriental sages and and preachers, that it is not only posmultitudes of clairvoyant sensitives that the human spirit-an entity, a unit of life, a center of conscious force—can and does leave the body traversing the overarching higher regions, and returns to its physical tenement; and this-all this, before the final separation by

Mary Roff, the spirit, when residing in the body of Lurancy Vennum, could not bear to look at the buried and decayed body, once here, now transferred to the bosom of Mother Nature.

Personally, I have already had over twelve material bodies, each of from four months to seven years, disappearing through the excretions; and just where these atomic secretions now are I neither know nor care. And further it is to be hoped that over my last disrobed deposit, if buried, none will lay over the crumbling remains a marble slab, or rear a monument, thus preventing a wavy grass-growth, or the ripening of flower-seeds to feed the passing birds.

But I am wandering and why not? The field is the world-and

my parish encircles the globe. As germane to Dr. A. J. Davis being the Father of Modern Spiritualism, I beg to state that I have before me a neatly preserved and most interesting letter from his pen, dated Orange, N. J., April 11, 1877. It relates in part to my taking with me "greetings and little packages" from him to the Spiritualists of England, as I was about to cross the waters the second time to deliver some lectures in London, Manchester and other cities. Here are some of the paragraphs,

showing the true inwardness of his life position and purpose: I. "Through your kindness, I send over the seas greetings fresh from the heart of love and good will."

II. "I send them the earnest prayer that the progress of Spiritualism and their growth into its divine principles may be as firmly rooted as the forest trees in the solid earth."

III. "I send the sincere hope that the leaves and fruits of these trees will be Harmonial, and practically for the 'healing of nations.' Writing later in this letter of the Anacalypsis about to be published by James Burns, and of the Pymander which I had reviewed in "The Age," he remarks: "Clearly does this show how exactly the human mind makes a circle every three or four thousand years in the declaration and perfection of ideas."

All honor then to Andrew Jackson Davis (and his exalted, inspiring intelligences), the legitimate father of rational and religious Spiritualism, the broad, immutable principles of which are in perfect accord with Nature's Divine Revelations and the Harmonial Philosophy, J. M. PEEBLES, M. D.

Battle Creek, Mich.

WHEN AGNES LEFT US. When Agnes left us, all the world And gloom reigned in our hearts from grief they bore; And to our pleas, came not of light one spark,

That' to her loves the Christ would her restore; Her baby-girl, torn from her tender breast.

Wept, there denied sweet nourishmen and rest, Her little boy, she loved so, wondered and rest. Mamma came not, and what it meant to die?

He who had chosen her as his fair bride. When she passed on, he laid down earthly hope, in soul, o'er life's rough seas

Just waiting, for some strong, wild wave to ope To him the way beyond its rush and

And he awake to find her on a shore Where death durst never come to mar one's gladness, and They two go journeying higher, hand

JENNIE TERRILL RUPRECHT. Cleveland, O.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world.-National Ripsaw. A pound of care will pay an ounce

of debt .- Danish. It costs more to revenge injuries than to bear them.-Latin. Simplicity forms a main ingredient in a noble nature. Thucydides.

INFORMATION WANTED.

On What Authority is "Huldah, the the Prophetess," Called a Witch?

In Mr. Mangasarian's lecture on How the Bible Was Invented," in replying to Hilkiah's discovery 'the Book of the Law," he thus

"When the king heard this extraordinary news, he must have doubted appointed a committee, whose names are given in the Bible, to present a report about Hilkiah's discovery What did this committee do? Did i study the book? Did it invite native and foreign scholars to pronounce about it? Did it ence rage the noblest, bravest, most truthful men and women in the world to express their free opinion about it, or to cross-ex amine the high priest? Indeed not THE COMMITTEE TOOK THE BOOK AND WENT TO A MEDIUM. They believed that the prophetess, Huldah the medium, or the witch, was the sole person capable of passing upon the No thinker, no conscientious student patiently collecting facts, and fear lessly exposing error, could compare with the witch, Huldah, in inspiration, She was to the Jewish nation, at this time, what Plato and Aristotle were to the heathen Greeks. Huldah, the medium, represented culture of the country and its people The confidence of Rev. Minot J. Sav age, Rev. Heber Newton and Publish er Funk in Mrs. Piper, is not a circumstance to the faith of King Jocommittee in Prophetess Huldah. She satisfied the committee that Hilkiah had discovered the real It would be interesting to know

upon what authority Mr. Mangasarian designates Huldah as a "witch." He surely has no more Bible authority for doing so than he has for calling the woman of Endor a witch. It is true that in the heading of the 28th chapter of 1st Samuel, the woman of Endor is called a witch, and it is stated that Saul having destroyed the witches, now in his fear, forsaken of God, seeketh a witch. He could not then have destroyed all the witches if the woman of Endor was one. But these headings of Bible chapters are not to be considered as Bible or any part of it. the Bible was not divided into chanters or verses, and these headings of chapters are by no means a part of, or equal to their texts. The woman of Endor and Huldah may have been considered witches by the writers of the Bible, but the Bible itself

does not say that they were witches, "Huldah, the medium, satisfied the committee," says Mr. Mangasarian, and, we may add that Mrs. Piper, the medium, and many other mediums of the present day are satisfying the committees of the American Psychical Research Society composed of such men as Professors James. Hyslop. Coues, Gibier, Hodgson, Lombroso Crookes, Wallace, Flammarion, Tuttle, Howe, Barrett, Austin, Peebles, Warne, Funk, Savage, and scores and hundreds of other noted scientists sible, but that the so-called dead DO actually come back and communicate with their embodied friends. Yes, the mediums of the present day, like Huldah, are "satisfying the committee," and all that is necessary for on investigating and it will not be long until the truth of life beyond death will be unquestionably established.

H. V. SWERINGEN. Fort Wayne, Indiana.

THE HOME TYRANT.

What thinks the maiden, man or dame Who seeks to wreck sweet virtue's

With words and deeds; besmirch, ma-Debase the soul, the soul divine Of heaven born in earthly mould:

With purity its native gold. Why seeks a man with pleasant smile

The world to win, when all the while A tyrant with a stern demand; A crushing word and cruel hand Within the home, where love should

And peace and harmony obtain.

Why seeks a man whose faithful wife Has sought to live a peaceful life, To hold her neath an iron heel, And smother every heart appeal Of his companion-mother, too

With gossip's cloud of darkest hue? Twere quite enough for one to be A target of society, Without a jealous husband's claim Against a true companion's name. Twere quite enough in life to bear

The true, without the false to share: Who seeks to crush to build himself Must sometime find misfortune's

Who walks upon the weak to rise. All heedless of their pleading cries, Must sometime meet his fate and

Before old Justice and his laws.

Cursed he he whose shameless sham And scandal would another damn! Thrice shame on him whose own false

And words pull down a loving wife Nor earth nor heaven e'er should claim The wrecker of fair woman's name.

There is not the least necessity in

DR. T. WILKINS.

trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can. -Sir Leslie

Stephens.

Jealousy is a secret avowal of our inferiority.—Massillon.

THINGS IN GENERAL.

"Instead of There Being a God of Changeless Perfection, From Whom a World of Change and Evil and Decay Has Arisen, Either Through Emanation or Creation, Existence is Self-Originating, Self-Directing, Self-Dependent, Self-Criticising. Things Are No Longer Subject to the Caprice of Gods, but Fixed Rules. Both Material and Spiritual Processes Follow Inviolable Law," So Says Prof. Foster.

Many have been my changes and experiences in the last year. As the old Methodist saying, I have been on the mountain top, and also in the valley, Sometimes, when it seemed that my very life was being crushed out, and that my release from the mortal was almost accomplished, and then again most unexpectedly, but very pleasantly I would be translated to such a height that I would get a glimpse of some who have passed the borderland. I love to recall such scenes and experiences to my mind, and live some of them over again, if possible. sadness and perplexity of soul I try

Having to be away from home all last summer, the meetings in the Progressive hall were discontinued, but we made many pleasant and agreeable acquaintances; also made the way possible for some good meetings at which the beautiful philosophy Spiritualism was set forth in all its purity by able and efficient speakers.

It seems to me if there ever was a time when the Searchlight was wanted to be turned on, it is at the present time. This surely is the time that tries men's souls, and while I am sure that The Progressive Thinker is doing more good to expose ignorance, superstition and fraud than any other one means that I know of, yet I can say with Professor George B. Foster. of Chicago, that 'these things have to

be fought out in men's own souls."
Friends, would men who have not the good of humanity at heart, lay in their beds all night without sleeping, and meditate ways and means whereby mankind may be free? checked by a mighty effort, millions of innocent women, children and men

Look at the thousands of dollars given to see rag-bables and inflated rubber images in materializing circles, and then the thousands and thousands of imitators talking through tin horns, and orthodox societies running as chartered Spiritual-

Turn on your searchlight! In other words, if it will make it more forceful, "RAISE H-LL."

If we were to move into a community where they knew nothing about fraud, deception, and Christianity, we would have nothing to do but preach the words of wisdom and truth in all its purity. If we move onto an old farm where the buildings are dilapidated no frame work or foundations,-suppose you wanted to supplant these old buildings with nice, neat, solid buildings, what would be your first act? I would tear down and remove all rubbish; then I would dig down and lay a solid foundation upon which to place the new structure, which is nature and nature's laws.

Once we get rid of fraud and deception, religion or Christianity (they are synonymous) we will not have to be "raising h-ll" all the time. Then, and not till then, will a heaven be evoluted. Happiness cannot exist where such deception is held in the minds of the people. Again, these are things that are fought out in men's own souls.

Let us study the great principle of life. All is life! There is no principle of death—there is no death.

Leti us live consecrated lives, consecrated to truth and right. Let us seek the brighter lights in the spiritual and physical planes. Let us pay heed to that sweet voice. We sensethe presence of the spirit entities with us much of the time. If we could live in harmony with nature and nature's laws, we could see them and conyerse with them the same as with the material: but we are all so much more material than spiritual that many of us will have to wait till we put off this old material body. My prayer is object, the education of the mentalities or consciousness of the human family. When that is accomplished, there will be no more wars, no starvation, no oppression, no slavery; all will be peace, freedom, happiness,

Let me close by quoting again from Professor George B. Foster:

"Instead of these being a God of changeless perfection, from whom a world of change and evil and decay has arisen, either through emanation or creation, existence is self-originating, self-directing, self-dependent, self-criticising. Things are no longer. subject to the caprice of gods, but to fixed rules. Both material and spiritual processes follow inviolable J. L. FOSTER.

Elwood, Ind.

To Mediums and Spiritualists.

Do you not think it the proper thing to be recognized by some or-ganization? One thing is certain, every medium who has the Cause at heart and wishes it to progress, should make it a duty to take out a Medium Certificate from the Chicago Spiritualist League at once. for such certificates are recognized authority that you are endorsed by a religious society which is also recogworking in the only way to uplift our Cause: and it is an honor to identified with the society. Think it over. Every Spiritualist should be a member to help us along in our work.

We do not talk, but do. DR. C. A. BURGESS, President C. S. L. 54 Pearce street. Chicago, Ill.

The Ohicago Spiritualist League and the Police Department Investigate Mrs. Isa Cleveland, and are Highly Pleased With the Spirit Mauffesta-

About five weeks ago a committee was appointed to investigate Mrs. Isa Cleveland's ballot work at one of her regular circles. . The committee was composed of the Executive Board of the Chicago Spiritualist League. The committee arrived at Mrs. Cleveland's house at 8 o'clock, and was assigned to the parlor, and was asked to write questions, which each one of the committee present did. Brother Griffen took a piece of paper, went to one end of the room and wrote his question in short-hand, folded it up and put it in his pocket. Dr. Wilkins wrote his question and kept it in his possession. Mr. Sidwell did the same, so did Mr. W. J. Lypn, and the writer of this article wrote, his in the Pawnee Indian language After the committee had the questions all prepared on paper which they furnished themselves, respectively, they were invited into another room where Mrs. Cleveland sat. blindfolded, behind a large dining-room table. Fearing that the medium might see from beneath the blindfold, Mr. Griffen took a handkerchief and tied it over the other blindfold to make sure she could not see. Then the committee were seated around the room, and all laid their questions upon a table. The medium reached out and took from the table one of the questions to be answered without knowing where the commit tee sat or whom the committee was composed of. She answered the question written in short-hand, describing the spirit to whom the question wa addressed, to the entire satisfaction of Mr. A. M. Griffen, who wrote the ques and said it was one of the best demonstrations he ever saw. Dr. Wil kins said that his question was an swered satisfactorily, and that it was wonderful. Mr. Sidwell almost astounded at the answer Mr. W. J. Lynn was more than pleased with the answer of his question; and the writer's question, which was written in the Indian language to an Indian chief, was answered, the medium describing the chief accurate ly, and answering the question correctly. The committee were more than pleased at the result of Mrs Cleveland's demonstration, and granted her a certificate entitling her to mediumship for ballot work in the Chicago Spiritualist League. About three weeks after this meet

ing, the writer was asked by a promi nent detective of the police department if he could take the detective and two others to a prominent me dium who was recognized by the League as doing honest work so that he and others could see how the work was done. Knowing of no other me dium who had a certificate from th League doing ballot work than Mrs. Cleveland, the writer asked permis sion to accompany these parties to her house, which she gladly and willing ly consented to. So the evening was The writer and the three partie mentioned and about nine others was carried out in asking and answering questions as above men tioned. The three parties with the writer and A. M. Griffen were astonished at the remarkable work per-formed and the way in which it was conducted. Every question was answered correctly. And it gives me great pleasure in being able to recommend Mrs. Cleveland's work, with ing the best demonstrations any of writer has witnessed a great many Cleveland was put to. I advise all skeptics to witness some of her demonstrations before censuring her in any manner.

Yours for honesty, DR. C. A. BURGESS, President C. S. L. Chicago, Ill.

MODERN SPIRITUALISM.

Fifty-six pages, by Palemon C. Mills.

of Scattle, Washington, A little booklet bearing the above

title has recently come to hand. It is tastefully bound in paper and gives evidence of excellent press The subject matter deals with the life experiences of the author. Rev. Palemon C. Mills, a prominent Spiritualist minister now residing in Seattle The author's brief reference to his

birthplace and his experiences as a oy will be of interest to all who know that New England farm life means. fr. Mills has told this part of his listory in a very pleasing manner and ils readers will be carried back to heir earlier lives as they read his words.

The strongest chapters in the book have to do with his experiences in the army and his introduction in Spiritualism. He makes no assumptions as to his own abilities in any respect, but shows that he went forth to battle for his country's flag with the sole hope of being of real service to his country. He speaks of his promotions from the ranks to his lieuten ancy, grade by grade, with that mod-esty which characterizes a true man. He made a good record and this soldier hero should be remembered by the government at Washington so long as he stays in mortal form.

The story of his experiences with doctors and his conversion to Spiritunlism is one of marked interest. His recovery, largely due without doubt, to the influence of spirit helpers, led him into the spiritual ministry as an active supporter of our uplifting religion. His frequent references to phenomenal work will prove of interest to those readers who prefer phenomena of philosophy, yet when these stories of Mr. Mills are interpreted in their true light they will lead one to the large storehouse of spiritual instruction. Taken as a whole, the book is worth reading and should be purchased by all Spiritualists who are interested in the welfare of their public workers, especially in one who served his country faithfully in the civil war, who worked without money and without price for his religion in days that tried his very soul. The book can be ordered of Mr. Mills, direct at his home, 6067 Fourth Avenue, N. E. Green Lake Station, Seattle,

HARRISON D. BARRETT.

ADeparted Wife's Intervention

An Interesting Narrative of Incidents Occurring in India.

I heard the present story from the late Rai Bahadoor R-- a distinguished officer of Government and a highly respected member of the Indian Society. One of his sons, whom we shall call G--, had gone to England for education. He came out as a barrister and joined the Calcutta bar. He lost his wife and intended remaining a widower, but could not quite keep his resolution. Although a Hindu, he had, like so many England-returned Indians, no faith in the religion of his forefathers, and fell in love with an Indian Christian girl. His father and mother were still living, and though they strongly objected to the proposed alliance, their voice was lost upon their son.

"Now, one evening, G+-, with his affianced and her two sisters, drove in a trap to the Eden Gardens at Calcutta for a walk. After an hour or so the party again got into the trap with a view-to return home, when the horse got frightened, apparently at seeing something, and bolted at a furious pace, with the result that both G-- and his would-be wife received severe injuries and lost all consciousness, while the latter's sisters, to the surprise of every one, escaped with only a few slight bruises. G--, who lived separately from his father, was taken in an insensible state to his own house, in the eastern side of the town. As regards his affianced, her condition was even worse than that of his own, and she was carried to her father's place more dead

The incident naturally gave a rude shock to the friends of Gand his father, especially as the latter himself was at the time laid up with serious illness. Considering our very intimate friendship with both, we had to make daily inquiries about G--'s condition, and were grieved to learn that he showed no progress towards recovery. On the fifth or sixth day after the accident, information was, however, brought to us that G--'s case had taken a favorable turn and that in the opinion of his medical attendants he was out of danger. But the following day we were startled to learn that G-had expired.

A few days after G--'s death I went to pay a visit to his old father, who, I thought, must have been completely prostrated by the sad bereavement. Rai Bahadoor R -- had then considerably recovered from the effects of his own illness, though he was yet confined to his room. On seeing me he did not show any emotion or shed tears as I had expected he would, but sought to console me when he found my own eyes moistening. "Look here, M——," said he, addressing me,I now fully realize that I have spent my whole life in vain. You know how passionately attached I was to my boy, G--, and how distracted I got now and then at his wayward conduct. But will you be surprised to learn that instead of mourning over his death I rejoice at it, because of the wonderful change this great misfortune has worked in me? I was practically an atheist. I had no faith in the goodness of God. But I now know that my dear son exists, nay, he is with his devoted wife. Well, if we live after death, not alone but with those whom we love, is not God then very good? Does He not thereby proclaim that He is a loving Father, and not a cruel monster as a bereaved parent may be led to regard Him? How blind was I all this time?" And he wiped the tear that started in his eyes.

He paused a little and then went on in the following strain: "When I heard of G--'s precarious condition, my brain reeled and I thought I was about to die. It seems I swooned away. In that condition I saw a being, robed in light, who approached me and said, God is good. Realize this fact and be happy. As for your son, why do you weep for him when he is going to a better world? 'Was it a dream? How can you say so when it has made a new man of me?

It seems to me I have been born over again-with another mind, another heart. But to proceed. When I awoke I felt an inexpressible joy passing through my system. Of course, all hope of my son's recov-

ery was gone, all the same I was happy. "In the meantime G--"s case became more and more hopeless. could not stir out but my wife saw him constantly. At night, an old servant of G-- nursed and watched him. One morning this man came and said to me, 'Sir, I am afraid my young master will not recover.' 'Why do you say so?' I inquired. 'Because,' said he, 'I find his deceased wife almost constantly sitting by him at night. She was perfectly visible to me and it seemed as if she were nursing my master and conversing with him, though he lay unconscious all the time." "

On the fifth or the sixth day of his illness, the Rai Bahadoor added, G--'s medical attendants gave out that he had regained full consciousness and passed the crisis. Just then a message was brought to him from the Christian lady whom his son was to marry. The Rai have ever witnessed, and the Bahadoor was given to understand that she had not yet recovered her senses; but though lying unconscious, she had asked her people to demonstrations, but none were subjected to the test-work that Mrs. listen to and take down what she had to say and then report the whole story to the Rai Bahadoor. They then related to the latter the purport of her message, which was to the following effect:

"I found myself transported to another world," said the lady to her friends, who were nursing her, "where I saw many people, and amongst others, a Hindu lady who described herself as G--s' wife. The latter took me severely to task for my attempt to win her husband and marry him. She also chastized me for trying to convert a Hindu to Christianity and thereby endanger his soul. She further said that she had done her best to prevent her husband from being won over by me, but when she found that he was determined to marry me in spite of her efforts, she had no alternative but to resort to some violent means to separate us and secure his salvation. She, therefore, followed the trap in which G-- had driven to the Eden Gardens with me and my sisters and waited till we returned from our walk and occupied it to return home. Just as G-- had taken the reins in his hand, her apparition appeared before the enimal, which took fright, bolted and threwall of us out. It was not her intention, she said to kill any of us but do-such bodily injury to me as would prevent my forming matrimonial alliance with G--. She had no grudge against my sisters and they, therefore, were practically unhurt. She was glad that my life was safe, and that I should recover without any physical reformity. She was angry with me when I sought to deprive her of her husband; but she bore me no hatred or malice now that her husband was coming back to her. She said her husband had no chance of recovery; indeed, he would pass over and join her in course of this very night, though for a few hours he would gain his consciousness and look all right. She expressed great joy at the approaching death of her husband; for, said she, he was bound to go astray were he to remain on earth, while in her company, he would overcome all his erring tendencies and become a jewel of a man. She insisted on my reporting our conversation to G--'s father immediately." And you know," said the Rai Bahadoor addressing me, "that

G-- really left us for the other world the same evening. In addition to the above the Rai Bahadoor also told me the following story. His second son was at this time employed under government in some district of Eastern Bengal. He was in the interior when his brother, G-- met with the fatal accident, and knew nothing about it. One night this second son had a strange dream and wrote to his father, inquiring as to what it might mean. He was fast asleep at dead of night when G--'s wife appeared before him with a face beaming with delight and dressed in bridal apparel. She had red vermillion in her sitha and conch and steel bracelets on her wrists, as if she had just been married. The Hindu reader knows that a Hindu girl, when married, must use vermillion at the parting of hairs on her forehead, called sitha, and put on bracelets and a red-bordered Saree. "G--'s wife." so wrote the Rai Bahadoor's second son to his father, "approached me with a laughing face and then laughed and laughed without speaking a word to me. She then accosted me and said, 'Don't you see, I am just married again? I left your brother. G--, behind and passed my time here as a widow. What a lonely and cheerless life I had to bear! I also felt unhappy, as my husband was not following the right path. But I have got him back-he has ioined me, and I have therefore appeared before you in this bridgl dress.' Having said all this, she again laughed merrily and disap-

peared." It is scarcely necessary for me to state that the Rai Bahadoor was incapable of inventing these stories, especially when they related to his own son and daughter-in-law. He had no motive in doing so, for it was never his intention these should be published for the information of the public. It should also be borne in mind that he was not only a man of strong common-sense and vast learning, but a thorough | prepared for the reception of a higher grade of thought.—Critic.

opposition from

Pastor of First Spiritualist Church trating Swindles.

The following is from the Oregonian of Portland, Oregon, and furnish es another object lesson for Spiritual

Harrison D. Barrett, pastor of the First Spiritualist Society, heartily indorses Councilman Cottel's ordinance forbidding the practice of clairvoy-ancy and kindred arts for fraudulent and there deliberately robbed in the purposes. Mr. Barrett contends that name of their sacred dead. Shall such the ordinance is a just and progressive measure, for the protection of the practises longer pass unnoticed? God public from a conscienceless band of forbid that such should be the verfakers. Discussing the pending ordi- dict of the citizens of Portland. nance last night, Mr. Barrett said: My attention has been called to an

article in The Oregonian of Sunday morning relating to the now famous ordinance introduced by Councilman to corroborate the statements made by Dr. Cottel in regard to the introduction of that measure. He was not, as he well stated, the author of the measure. He presented it in plying their trade in Portland. compliance with the request made by many people who are believers in the higher Spiritualism that is now and scientists of the world. The document was handed to him by one of his opinion. He simply marked /it was a most courteous act on-lils part, and was certainly appreciated by those who are benefitted by the provisions of the measure.

What does this new ordinance provide? First, it repeals the present orcording to the usages thereof, to pay an unjust license fee of \$60 a year. take exceptions to the repeal of the measure that now discriminates against them so unjustly?

In the second place, it wisely prothe purpose of entrapping the wary to flich from them their hard earnings. i. It does not prohibit the practice or use of psychic powers in any way whatsoever. It does not prohibit ministers of any denomination from filling their vocations according to the spirit of wisdom that is given unto them. It does not make mediumship a felony; nor does it declare that people shall not receive advice in business affairs if they wish to do so. It is simply a wise, just and progressive measure, designed to protect people from the machina-tions of those who have no consciences and are merely seeking to exploit the people out of their dollars.

This, ordinance does not interfere with any newspaper, but it does prohibit counterfeiters using the columns of the newspapers to advertise their wares, G. The penalty is upon the counterfeiters, and not upon the paper. It proscribes the obtaining of money and property by fraudulent de-wices and practices in the name of any religion in the city of Portland. Canany honest man or woman take exceptions to this prohibition or to the infliction of penalties in case it is vio-

It proscribes the holding-of any public or private meeting in the name of Spiritualism, or any other religious body, at which fraud or deception of any kind is introduced or allowed to be practised. Is it possible that there is a Spiritualist in the city of Portland who objects to this proposition. Is there any honest man or woman who can take exception to it? For one, I deem it a most beneficent and helpful police regulation, and I trust that our council will pass the measure as it stands, with such amendments as

will fit it to the state law of Oregon.
In this city within the last few years a wealthy citizen who stood highin the esteem of his friends and neighhors was victimized by a designing with her and induced to turn over to her all of his property. As soon as she obtained the property she turned him adrift and left him to the cold charity of the world. He had no redress; the law would not protect him. He had to leave the city, and is now in exile in a distant city, depending upon the charity of his friends for his living. It is to pre-vent such crimes as this that this ordinance is further sought.

A gentleman called upon me to-day and informed me that he was cognizant of the fact that a certain servant girl who had saved \$600 by hard labor became the unconscious victim of one of the glaring advertisers in this city, lost all of her money and was rendered helpless and homeless thereby. Is it possible that there is a person in this city who will sign a remonstrance against an ordinance

soult 330

designed to prevent such fearful crimes as this?

I know that some of these loud ad-

vertisers have hired agents to locate Inderses Cottel's Ordinance. Gives | aged and wealthy widows and widow Public Protection Weak-Minded ers to induce them to visit these wicked counterfeiters, whose business Now at Mercy of Conscienceless it becomes to exploit them. A lead-Dapblers in the Occult.—Heartless ing attorney in the city informed me Work of Fake Mediums in Perpe- that he knew of one man who was offered \$500 to do this work in respect to two individuals only. Shall such things go on unrebuked at the hands of the clean-thinking citizens of this metropoles of the Northwest. Men and women who are heartbroken, in search of comfort for their bitter sorrows, occasioned by the death of some loved one, are led by these glaring advertisements to the parlors of these conscienceless fiends

Many instances are on record where men and women have been induced to place gold, silver, precious jewels and valuables of all kinds in the hands of these fakers in order that Cottel at the last meeting of the body of which he is a member. I want draw unto their owners more of this world's goods and attract to them the spirits of their loved ones in the Kingdom of God. At one time there were not less than 57 of these rascals

At a public meeting last night I was publicly denounced for opposing fraud and chicanery by advocating occupying the attention of the savants the passage of this ordinance which means the cleaning up of the civic life of our great and progressive the members of the council who asked city. Remonstrances were introduced "By request," and passed it on. Phis and honest people were induced to sign them on the ground that the ordinance was class legislation and an interference with sacred individual rights. Those who have signed these remonstrances have thereby arrayed themselves on the side of the neodinance compelling ministers of the | ple who are fleecing their fellow citireligion of Spiritualism, ordained ac- zens and destroying their peace of mind.

Saturday evening a friend of mine It places them, by this repeal, upon prominent in business walks in Portequal footing with the clergymen of and, sought me and cautioned me other denominations. Why should against taking further action in this Spiritualist ministers and their friends matter on the ground that I would take exceptions to the repeal of the be slugged by some of the fraternity when I was not on my guard. Is it possible that people of Portland are willing to sign papers in support of hibits charlatans, counterfeiters and the slugger and against those who are all-round fakers from advertising for seeking to remove him from the confines of our fair city?

This nefarious gang is ubiquitous. Its name is legion. It has its grips signals, passwords, vocabularies books of exchange, paraphernalia, and all other things that belong to the realm of legerdemain. Honest men and women have signed papers remonstrafing against the removal of these tricksters from our midst. As a citizen and a clergyman, I ask that the right be sustained and that the hands of our city council be upheld in the good work they are seeking to do for us. Let us go to them en masse and ask for this very necessary and helpful legislation.

In conclusion, let me say that the First Spiritual Society of Portland, at its last session, 300 people being pres ent, unanimously voted to request the passage of the ordinance and directed its pastor to go before the proper committee to urge. its adoption. It is to be hoped that other churches will follow the praiseworthy example thus set for them.

Greenfield. Mass.

The Greenfield Progressive Spiritualist Society is about closing a very successful season. Once a month so cial meetings have been held with lotalent, the pastor, Rev. F. Churchill, and the cal R. the Francis Bailey Wood-

always have good audibury, ences when announced to speak. Mrs. Helen Temple Brigham, who has a summer home in this county, filled a most successful engagement here recently, as did also Edgar W. Emer

May 24 Rev. R. E. Birks, pastor of the historic Unitarian church of Deerfield, Mass., conducted the services Speaking on John Greenleaf Whittier and his poems. He had a large and representative audience, as he is a great favorite in the Connecticut Valley among people of all denominations. An Englishman by birth, a pastor of a country church, but so highly regarded by the people that he is constantly in demand outside the limits of his parish, and he has become a great power in progressive liberalism in western Massachusetts. The ladies recently gave a. "tea" and the gentlemen a "chowder party to assist the society financially.

Mrs. Nora Dowd, for many years a prominent medium at Lake Pleasnt, a sister of Mrs. Dillingham Storrs, of Hartford, Conn., entered spirit life. May-day evening. The funeral at her request was conducted by Rev. R. F. Churchill and Francis Bailey Woodburys. Greenfield, Mass.

"In the World Celestial." A Spiral Romance. By Dr. T. A. Bland. Price \$1.00.

skeptic, who had no faith in the existence of a life after death. The testimony of such a man has its special value. Mati Lal Ghose, in the Hindu Spiritual Magazine.

DIFFERENCE OF OPINION.

It would be a public misfortune if all the newspapers agreed about everything. There are two sides to every question. It would be a very great misfortune if they ceased to criticise one another when occasion demanded, for one of the duties of newspapers is to police one another in order that the sources of public opinion may not become But this healthful and honest criticism is a vastly different polluted. thing from the petty jealousies and war-to-the-knife enmities that so long retarded the highest development of the New York press.

The above from the New York World gives expression to an impressive truth, Uniformity in religion, uniformity in belief, uniformity in practise, all these are possible in this progressive age of the

world. orld. $_3$ in $_4$ in $_5$ in $_6$ in everything that came from the spirit world had thereon the stamp of truth. The only way for Spiritualism to progress is through the great variety of opinions which are expressed on every side. From this great variety there will flow some absolute truth that the critical will be able to detect. It would be ruinous for all minds to run in the same groove. It would be worse than ruinous to suppose that all Spiritualists can think alike in reference to spirit return. It is through this agitation of thought that progress can be made, and the future

A Letter From Mrs. R. S. Lillie. Will you kindly permit me to say to whom it may concern, that my present address is 358 West Robie St., St., Paul, Minn. I will answer calls to lecture, or attend funerals during my stay here; which will be untilabout the middle of June.

I left California, May 4. Mr. J. S. Maxwell, president of the Minnesota State Spiritualists' Association and Mr. J. P. Whitwell of St. Paul, had arranged for a course of lectures in the state, beginning in Minneapolis, May 10, with the North Side Spiritualist Society, and on the 17th with the Band of Peace Society. The subject on this occasion was. "Death the on this occasion was. Gateway of Life," and although a heavy rain was falling, a good audience greeted us, much to our surprise Both of these societies, with their regular speakers and mediums, gave us a royal welcome. Large audiences are always appreciated, but still more is the spirit of love and good fellow ship as manifested by our co-workers

Mr. H. P. Courtney is president of the North Side Society. Mrs. Courtney is one of the mediums and platform workers. Mrs. Paul Beubler another earnest worker followed with tests. She is kept busy with private sittings. I met Mr. and Mrs. Court-ney in Los Angeles.

Mrs. S. M. Lowell is the regular speaker for the Band of Peace Society, and is loved by all. There are two mediums associated with her, whose names I have lost. All are at work in the spirit of truth and sincerity. My next two Sundays will be in St. Paul. Of this I will write later on,

We have had a successful season in

Santa Barbara, and are greatly in-debted to Mr. and Mrs. Aitkin for the same. Mrs. Aitkin has followed my lectures with answers to questions, by clairvoyant reading of ballots. have had an opportunity constantly for close observation, and I consider her work to be of a superior order.. In many instances it has been very clear and strikingly correct, often giving the exact words contained in the ballot, and frequently names, and valuable information entirely foreign to and outside of the ballot. She has served faithfully, never absent and without remuneration. She has a very attractive and pleasing personality, and makes many friends, and sends out the radiance of sunlight and happiness. She attributes her power to the Spirits. turning frequently to "Chief" to give her what she could not see clearly. Their home has been opened often through the winter, for social gatherings, which have been an important feature, and will be remembered long after our many duties call us in various directions, perhaps, from Sunny Califor-nia. In these gatherings Mrs. Carey,

Mrs. Aitkin's mother, was an importhat character, doing the things so necessary to the happiness of all, while Mrs, Aitkin gave readings and others contributed music, noems, etc. To Mrs. Carey we are also indebted for the always beautifully decorated hall, with such an abundance of flow ers as California alone can

To Mr. Aitkin for constant and faithful service in almost every way. He it was who arranged for the lecture course, and was its financial backer. There were kind and loving hearts who assisted him in this, and who were ever prompt in rendering good service, and to all we send loving and appreciative thoughts. Mr. Lillie conducted the music and made himself generally useful, and only those who know him best know what this

Mr. Lucius Colburn, well known in Spiritualism everywhere, especially in Vermont, now president of the First Society of Spiritualists of Santa Barbara, also of "The Vermont Society," stands among the first in loy-alty of friendship, fidelity to Spiritualism, and generosity to all co-workers. Life's choicest blessings be with them all.

Last night! Well, "What of the night?" It wasn't such a night as Shakspeare describes, but it was a night long to be remembered. After a week of rain, this was a thunder storm all night, and such thunder and lightning as beggars description. I didn't get up and run, for I didn't

know where to go, but it made me wish I was back in the land of earthquakes. No place, it seems, has a monopoly

of flowers. In California we seldom see the lilac. It is sending its sweet breath in at my open window this morning. The lily of the valley grows with very little care here, and follows the frost and snow so quickly that it seems one of nature's beautiful emblems of Life and immortality. The parks of St. Paul and Minne

apolis are radiant with tulips, of every shade, and the fields so yellow with dandelions that they remind us of fields of California poppies. The robin a bird seldom seen which stays but a short time at best, is singing his sweetest notes, as a part of the new-made earth, of the East and Northwest.

What would the Spiritualists de without The Progressive Thinker? I haven't seen a copy for three weeks and feel lost.

Yours truly and fraternally, R. S. LILLIE.

LIFE. With the bustle, And the hustle, Of a busy, active life, With the worry, And the flurry, Makes it one of strife.

Pain and pleasure, Without measure, If we will or not; Sick or well, None can tell What is in our lot.

Pleased or mad: Gay or sad, It is our nature too, Forgive and forget Lest we regret, Harm that we might do

Life goes on, Pro and con, Love will conquer sin. Then we know, With hearts aglow The heaven that is within. JULIA GOODRICH BISHOP. Chicago, Ill.

"In Tune with the Infinite." An earnest and sincere work, in the author's best style. By Ralph Waldo Trine. Price \$1.25.

967

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. humber corresponds with the figures on your wrapper, 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.

Tile Joshits Containing chapters on Gruifs; Priaciples and Aim of the "Company of Jesus;" Immoral Teachings of the Jesus; "Immoral Teachings of the Jesus; Ondemnation of the Order: Expulsion of the Jesus; Bull of Pope Clement XIV. Abolishing the Society; The Jesus's Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price 150

Germs of Mind in Plants

By K. H. France, Translated by A. M. Simons .- Cloth, Hiustrated, 50 Cents.
A cardinal point in the philosophi-

cal systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These fact) are told in this book in so charmin; and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

PIONEERS OF PROGRESS.

BY T. A. BLAND. "It is a historic review of the progress of the nineteenth century on all lines. But the element that makes it universally popular is its human interest."-Chicago Record-Herald.

"A broad-minded lover of his fellows Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward

Post. "It contains biographies of some forty men and women whose live thoughts and heroic deeds gave character to the most wonderful century of the world's history."—Farm, Field and Fireside. "It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin, Lloyd Jones, in Unity. "The work is written in an easy,

pleasing style, and is so interesting that we doubt if one reader in a score who commences one of the sketches will lay the book down until he has finished it."—The Arena. It has 254 pages, is bound in best

cloth with gold title. Price \$1.00.

Apollonius of Tuana Identified as the wonderful communication, explaining how his

collection of original and selected Hymns Liberal and Ethical Selection for Selection the Home. Compiled by L. K. Washburns wolume meets a public want. It comprises the compile selections of the compiles of

Cultivation of Personal Magnetism A treatise on Human Culture. By Leroy Berrier, anthropologist and jauthor. A very suggestive and justructive book. Price \$1.00.

Why I Am a Vegetarian.

The Development of the Spirit after Transition. By the late M. Faraday. The origin of religious, and their influence upon the mental development of the human race. Price

COMMON SENSE By Thomas Paine. A let, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

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

RADIANT ENERGY and its analysis, its Relation
to Modern Actrophysics, by Edgar L. Larkin,
Director Lowe Observatory, Echo Mountain,
California. This book treats upon a new branch
of research into the laws of nature, and to the
student or ean an admirer of the modern astrological literature will suizely come with most trological literature will surely come with great interest. Price, cloth. \$1.72

THE RELIGIONOFCHEERFULNESS By Sara A. Hubbard.

This little booklet sets forth inter estingly a religion which all may ail-mire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents.

"THE DREAM CHILD,"

A Fascinating Romance of Two Worlds. By Florence Huntley, Price, Cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler. Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Scraphits" of Balvac.—Daily Capital, Topeks, Ransas. Although simple and unvarnished with any Lilaummable descriptions, enthralis the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

Deeds of Darkness Disclosed

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

Wr. Charles Bailey

The Spirit Manifestations occurring in his presence at Melbourne, Australia, are creating great interest the world over. Several prominent Spiritualists of this city will at no distant day make an effort to secure his services in this country. Again, the following account of one of his seances will be read with unabated interest.

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM, CHARLES BAILEY.—BY MRS. CHARLES BRIGHT,

Since our last issue, the feature of the month has been the delivery of two addresses by Prof. W. K. Clifford, the first one, on "Atoms," being reproduced below. It will be seen that Professor Clifford proclaims the scientific basis of the passage of matter through matter as something that increasuing knowledge will make the whole world agnizant of. It is simply an extension of natural laws controlling the Universe. In emphasizing the importance of people gaining a knowledge of these laws, rather than seeking "tests" from mere curiosity, Professor Clifford said: "I was not a Spiritualist in the flesh, though I was prepared to admit there were many marvellous happenings I knew nothing about; and since I have gone into the spirit world and had permission and power to come back to your earth plane again, I Red that it is our duty to enlighten, give knowledge to those who are seeking it, and that knowledge is far better than the mere bringing of apports for the sake of convincing a few people, or those who, perhaps, view it as a matter of curiosity. * * But if any one of these investigators or mediums can give the world one grain of knowledge that will uplift humanity in any way, then will they continue, and God speed them. But if you desire the scientific world to take note of your doings, you must banish all that smacks of fortune telling, divination for gain; and every meeting held should be safeguarded from fraud." Those present at the meetings will not readily forget the earnest and incisive utterance of Professor Clifford. It was felt, moreover, that nothing in the shape of an ordinary "test" could equal that of a scientific address through the lips of an uneducated mediumbrilliant with the latest discoveries concerning matter, and pointing to still higher results awaiting the earnest investigator.

Among the phenomena, the most striking was the growing of the plant photographed for the supplement to this issue, fuller mention of which is made elsewhere. The following is a brief account of addresses and phenomena since the March issue:

76th Scance, Jan. 24. Address by Signor Valetti entitled "Is God Revealing Himself Now?" Phenomena. Small spotted egg brought, which was placed in flower pot with spore to help grow a plant. Mahomet explained that as there are plants that eat meat so the influence of the egg on the plant would be stimulating. The plant grew on top of the egg several inches during the circle. Clay with mosaics. Two manuscripts from the centre of Thibet with Buddhist cosmogony and sacred doctrine.

77th Seance. Jan. 31. Address by Dr. Channing on "The Triumph of Truth." Phenomena. Small bird said to be the mate of one brought previously. Abdul catches two birds in the light, after giving Mr. Stanford his fan to hold. Clay with mosaics.

78th Seance. Feb. 7. Address by Professor Clifford on "The Scientific Aspect of Crystal Gazing." Phenomena. Clay with mosaics. Bunch of seaweed. Atmospheric conditions bad.

79th Seance. Feb. 14. Address by Professor W. K. Clifford on "Atoms," given below. Phenomena. After the medium had been tearched and rolled on the floor a bird's nest as a special test was brought containing four small eggs. Abdul crushed one with his finger to show how brittle the shells are and that the least pressure would break them. Lump of clay with mosaics.

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 14, 1908.

(Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins street, Melbourne.)

"I desire to speak to you to-night for a short time only upon Atoms.' The great majority of manking are, as a rule, careless about the component parts of matter and the wonderful forces round about them, and do not seek to know anything. But the thoughtful man who desires to penetrate the secrets of nature will investigate every subject that is worthy of consideration. At the outset I will place before you two positions. First: Mind is superior to and controls matter. Kindly take note of this first proposition- Mind is superior to and controls matter.' Secondly: Every particle of matter attracts other particles. Kindly note this also. Perhaps you desire a definition of matter. I do not think that I can give you a better one than the following: - Everything that possesses the properties of gravity or attraction may be classed as matter. That is, I believe, the most scien-

tific definition of what we call matter. How Scientists Describe Matter.

Scientists living on the earth plane have told you that matter is composed of molecules, atoms, and electrons. These atoms are very small-about 100,000th part of an inch in size, and yet go to make up ponderous masses like the planet Jupiter. What are molecules? Small particles of matter in one of three conditions. Matter is either solid, liquid or gaseous. If solid, it is strongly cohesive; if liquid, less so; if gaseous, well, the atoms may be said to bump against each other. and rebound. A molecule is made of several atoms. For instance, a molecule of water is composed of three atoms-two of hydrogen; and one of oxygen. What are atoms? Still smaller particles of matter, possessed of force so wonderful that it is utterly impossible to track down and examine atoms, for the reason that they are instantly changing and their passage through the atmosphere is so rapid. But your scientists, though unable to examine atoms like bacteria, know a great deal about them; but there is much that they do not know. For about 200 miles above your earth plane there is what is called an atmosphere; and about that distance it becomes very rare. What is the connection between this rarefied atmosphere and the sun? He shoots forth his rays of light, which ultimately reach the earth. The space through across what you call the solar system-though there are many other solar systems -- is very great indeed; and it would take light a long period of time to traverse that distance, even traveling as it does, at about 180,000 miles per second. Think, then, how vast is the universe, and that around every star, every sun-and there are millions of suns beyond your vision and the scope of the most powerful telescope that ever will be invented-there exists something which is called ether, with vibrating, undulating motion, come the waves of light which are ultimately shed abroad upon your earth plane, which give light and life to every plant and beast and man. And the countless atoms that I have been speaking of are in constant motion, passing through the ether with wave-like undulatory motion. Let me tell you something that may surprise you. Atoms, like human beings, have their likes and dislikes. Here is an atom and there is another; they are drawn together, or there is no affinity, and they are attracted quicker than thought, somwhere else; then, having found their af

finity, there is cohesion. How Professor Clifford Has Gained Knowledge in the Spheres.

Since the year 1879 I have entered with spirit life into a new school Previous to that I was, for a short period, Professor of Mathematics and Mechanics at a university college, and I now realize, though receiving honor from those who placed me in this position, that I had but little knowledge. When I reflect how little I knew then, and how much more I know now, I am exceedingly grateful, and remember that I have acquired that knowledge because I have in a sense become one with the unseen. Those persons who are surprised at the passage of matter through matter, who regard it as a wonder, are, from our standpoint, in the position of those dark-skinned races who, when a traveler visits their shores, approach him with suspicion, and if he ob-

wonder. Fire is obtained with a touch, while these savages have to laboriously sub two sticks, or a stick and a stone together. The traveler, however, does not think the match wonderful, but smiles at the savage's simplicity. And we smile sometimes—if you will permit line to say so-at the simplicity of people in the flesh who declare that the passage of matter through matter is impossible. Oh, my friends, you are quite unacquainted with the properties of matter, and you mus wait until you get into the higher school before you will understand all its subtle forces. Then, if you desire to return and give this knowledge to your fellows, you may do so; but you will find, as I do, one great obstacle, and that is the inability to express your new found knowledge in the words that make up the English language. Remember now my second proposition, that every particle of matter attracts other particles. These atoms then have force and heat also-intense heat-heat that all the furnaces of your earth plane could not produce. Under certain conditions, however, there may be a loss of heat and if it were possible in the laboratories of the earth to expel heat entirely from the atoms composing matter, then it would become practically lifeless and inert. That is, however, impossible, and while they possess heat and force, these atoms, which may be solid, liquid, or gaseous, move through the ether, which not only joins with the atmosphere surrounding your planets, but connects with far distant worlds. And this other, subtle air, is round about you. Nature, in her crucible and in her laboratory, performs many wonderful works. In the passage of matter through matter—and I suppose I am here to-night to explain that chiefly—the spirit of the man who becomes a chemist sets to work. But, mark you, as every spirit who passes into the earth plane is not a spiritual chemist, so everyone who passes into the spirit world from the earth plane would not be able to reduce matter to ether or gaseous substance and pass it through into this room, but only those who have the knowledge of spiritual chemistry, if I may use that word. Many of the Hindoos have this knowledge. They learned much while they dwelt in the flesh. In India-a land hoary with antiquity-they have studied Nature's secrets when our forefathers were crude, ignorant savages. Passing into spirit life and becoming en rapport with Nature, they delight to add to their knowledge. There are others, also spiritual men, belonging to Aryan tribes or races, who can effect the passage of matter through matter-who have become spiritual chemists, so to speak, or gained occult knowl-

What Men Call God is the Controlling Power.

I said in my first proposition that mind is superior to matter. It is a superior mind, which you call God, that controls all matter. Now, I am going to make a statement which orthodox persons would regard as sheer blasphemy; but it is the truth, the very truth of God, and so I make it. We read in the book of Genesis—and I do not ask you for a moment to accept it as literal; it comes from the Babylonians, who were, after all, a very wise people—that, "The Spirit of God," after the creation, "moved upon the face of the waters." If you get right down to the bedrock of the Hebrew and the Greek, you will find that "Spirit" means "holy wind"—holy spirit is holy wind, the at-mosphere that you breathe. Perhaps you catch the idea. But before I go into details, I must tell you that the atoms of which I have been speaking are also subdivided by scientists. They are called electrons, not that in reality these atoms are split up again, divided, and then these very small particles are called electrons, but that the atoms carry electrified points—that is the best I can put it in English for you -they are electrified. In other words, electricity-not the electricity that you behold in the lightning's flash, nor electricity you have in the magnet and in the coils, because there are many kinds of electricity -but a subtle kind of electricity that has not yet been discovered, that has not been tracked down by the earth's scientists, claims them. These points of the atoms which are electrified are called electrons. Your mind cannot grasp how infinitesimal, how small, are these-fine particles which some have called polarized particles. That is what the scientist means, or should mean, when he speaks of electronsis-

Now, grasp the resultant idea. We read in the Scripture of the spirit of God; we gather from certain passages that it permeates the universe: "Whither shall I go from Thy spirit?" said Dayid, "for whither shall I fice from Thy presence?" "If I make my bed in hell, behold, Thou art there." If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." But the spirit of God which moved upon the face of the waters, this Spirit of God which enters into the hearts of men, the Comforter, which the Nazarene said should be with men—what is it—this wonderful electricity of which I have been speaking? There is no place, no part of the universe—and mark, some scientists say there are a number of universes, but it does not matter, for all which is infinite, eternal is comprised in that one word 'the universe' - where this pervading spirit is not found. Permeating everywhere is the subtle power which we call the "Spirit of God." It is that subtle power that keeps the universe sweet and in order, that the worlds as they revolve in their orbits, one planet holding another, this cohesion causing rocks, trees, gases, liquids, man himself. But the subtle spirit of which I have been speaking is able under certain conditions to scatter it all—the giant rocks, the mighty trees, the planets, great Saturn and Jupiter-to change them all Such is the Spirit of God-illimitable, eternal, vast, omnipotent? Can you grasp it? If you do, you have got a scientific basis for all phenomena. If you have got this scientific knowledge, you will grasp the right idea of God, of Christianity. But if you believe your God is like unto a man-an anthropomorphic being-your conception is no better than that of the Sandwich Islander.

Conclusion,

I have really gone over my time. I do not like long addresses; you forget the beginning by the time I have got to the end. But a few words in conclusion. In these wondrous atoms, with their likes and their dislikes, attracting other atoms through the ether, and in continual motion, we have force and motion and electrified heat: don't forget that. The spirit chemist knows how to use something that is akin to this subtle electric power which I have called the Spirit of God, and it is so powerful that he is able to reduce the atoms that are solid to a gaseous state. Nature does it. Remember, I said that oxygen under a low temperature and pressure can be transformed to a solid. It can also be reduced to a liquid, and into ether. The rocks, then, under such treatment become gaseous and etheric. Why, then, should not a stone pass through a stone? Is there any reason why Can you scientists declare conscientiously that it is impossible? Every scientist knows that it is possible; he does not say it is impossible. He simply says, "I do not know what is possible." It is the ignorant. the unthinking man who says it is impossible? Yes, it is the man who is cribbed, cabined, and confined, as I told you last week, in a body having only five gateways of knowledge, who, unless he be endowed with a spiritual gift, denies the possibility of these things. These are scientific truths, and in the years to come scientific men will not declare the phenomena of Spiritualism to be absurd and impossible. It is because that at present they have not succeeded in getting much convincing evidence. It is because spiritual investigation has been left in the hands of people so grossly ignorant, that it is a wonder that intelligent people have had anything to do with it. It is because those on the intelligent plane-I am speaking of men in the flesh-have looked at the groping of Spiritualists, their surmises and their frauds, that they have held in utter contempt all the phenomena that have been received. But it is now being lifted onto a higher plant placed upon a scientific basis—and the thoughtful, intelligent, and the scientific will delight to investigate the claims of Spiritualism. "Help, on this grand work. It is the acquisition of knowledge which milkes then free. And when you realize how wonderful, how marvellous, how infinite and eternal, is everything round about you in the unseen, then will you also realize that you are not a child of the devil; then will you understand that you have a place in the grand scheme of Nattire. Not one of those minute particles or atoms can be spared out of the finiverse. Otherwise an atom would cry out, looking for its affinity; and as Isis was said to wander upon the banks of the Nile, looking for the dead Osiris, so would that affinity be wandering looking for its mate. But this cannot be. A single atom cannot be lost; neither can you be lost or spared out of the universe. You have a place, a power, and a part to fill; and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which Nature presents. The world of matter is a world of changemolecules changing, atoms changing-always in existence, and ever clianging; but that subtle spirit which permeates them all never changes. Of that spirit you each possess a spark, a drop from the great ocean of infinity which can never die. It is immortal!-Haris a light from a match in his pocket, their souls are filled with | binger of light, Melbourne, Australia,

A Worker's Suggestions.

Some of the Great Needs for the Advancement of the Cause of Spiritualism.

To the Editor: In the columns of your most worthy paper almost every week, we find articles from the pens of our most brilliant minds and best writers, advancing thoughts along different lines, of the best ways of ad-

vancing our noble Cause. These articles inspire us on to a deener, soul-striving effort, for to the and especially to those of us that are engaged in missionary work, either organizing societies or trying to build them up, this question is ever looming up before us.

Working in this, the great South west, as I have been for some time, when organization was scarcely known in the beginning of my work here, I have been observing very carefully.

After so much hard and strenuous work and close observation. I think that I can see some of the great needs for the advancement of the noblest of all causes.

First let us send forth through all the universe, with no uncertain sound, the one word, ORGANIZATION.

One very noticeable fact is that in every town or city we find many peo-ple calling themselves Spiritualists that will only come into the public meetings when some new attraction is announced.

Many of these people are well off in this world's goods, but will not give a cent to support organized effort. We often find some of these peo ple holding private meetings. medial powers, but undeveloped. This opens a wide avenue for undeveloped

ing medium should give up to spirit control, losing their identity, without well understanding the power behind the throne. These people selfishly go on in their non-progressive way, year after year, keeping what little light they

greater light of their own souls can not unfold, for if we would receive, we must be willing to give. If these good people would over-come their selfishness and come out with what light they have, and harmonize themselves with the great wheel of progress, how much help they could be to organized effort; and their spiritual vision would become so much clearer, their spiritual hear-

the spheres of the higher life, whence the angels of wisdom are ever ready to

assist us by their words of love and strength: In looking into the above condtions and talking to these people that have come from everywhere, we find ourelves face to face with some of the difficulties causing these conditions. Many of these people have known and appreciated our old have listened many times to the inspirations given through our noble, true and tried workers, that have now gone on to

the world of souls. From our point of view a few of these difficulties are as follows: First. Made-un conventions. Care

Delegates should know what they our most critical members declared, are in convention for, and at least be Mr. Niles is an orator." His message able to form an opinion of their own, work was good and straight to the what is best for the Cause, and not be that are underhandedly and selfishly working out some plan that suits

We talk loud and long of the oldtime priestcraft ruling; what else is above stated?

ferent states, when dollar membership building. fees were very earnestly solicited in order to get votes in order to satisfy the selfish desire of some one, paying no attention whatever to the needs of were canable of filling the office or not. I believe that the officering of our State Associations should be as care

That such persons should be selected as are capable of filling the different offices, and such persons as are able to further the progress of our great Cause by their mental adaptability to ways and means, and their spiritual understanding of the upbuilding of the higher Spiritualism.

fully looked after as that of our Na-

If all delegates to conventions would go with a view only to the advancement of the Cause, and not to seek for something they are wholly unfitted for, or to satisfy some personal like or dislike, we would find much of the above mentioned trouble in organizing and building up obliterated. We would also advise more care on

the part of locals in selecting officers. We must admit in local work the material needed is not always at hand; but be as judicious as possible, looking always to the good of the Cause rather than personal fame, personal likes, or dislikes. In conjunction, with the above, we

need public speakers and preachers of personality, workers of mental qualification, that are at least able to speak the English guage correctly; workers of high moral attainments; workers that are spiritually attuned to the higher vibrations of spiritual light and soul unfoldment.

We are fast approaching a great dividing line: Upon one side the spiritual progressive; upon the other the material,

phenomenal, non-progressive. Must we as teachers and mediums be drawn down and held in earthbound conditions to cater to the rab-

Oh, brother and sister Spiritualists. let us appeal to you in behalf of your mediums, your own soul self, and your loved ones that have gone on to the higher life, do not keep constantly trying to pull your mediums down into the earth.

As long as Spiritualists stay in the ruts of ignorance, only trying to use mediums as machines, through which to get the sensational, and grind material advice for worldly gain only, we may expect many difficulties in organized effort, and in promoting the

Cause of Spiritualism. This brings us to the question: What is the remedy?

We cannot blend together in harmony the forces on each side of this dividing line. We must build from within, and

teach more constructive Spiritual-If we would teach the way, and be a leading light, our lamp must

trimmed and burning. Our soul consciousness must be its of wisdom.

The God (good) strength within us must be so unfolded that we can in moments of exalted spiritual states come in soul touch with the Eternal Goodness and drink deep draughts of spiritual strength from the great

Then highly developed spirits of love and wisdom can so illuminate us, and strengthen us, that we will be fit receptacles to give and to receive. The financial problem is another trying one, that none of our leaders have been able as yet to solve.

These conditions will in time surely but slowly be overcome. But never until the exalted minds

of the higher life can more fully demonstrate through the sensitives of earth, the real spiritual upliftment of mind and soul. But there is a divine principle of

life within each of us. And as the sun comes forth in all

its glory, kissing the earth in the early morn, so the Divine Principle within us must sometime, somewhere, come forth in a perfected love, overcoming selfishness, jealousy; and giving forth as the full blown rose, the aroma of a perfected life. The wheel of progress, our noble

Cause, must and will move on. You and I have our share to do in moving this great wheel; let us be lifters, 'not leaners, and be strong, consecrating ourselves to the All Power Goodness, unfolding the highest and the best within us, looking daily in our hour of silence, to the great Master in the higher life for our instructions.

Then with true, unselfish and devoted love let us go forward in harmony, hand in hand, soul to soul, in this the greatest of all work—the spiritual upbuilding of the human family; and in organized effort for the religion of all religions, Modern Spiritualism.

REV. ALICE BAKER. Muskogee, Okla.

First Spiritual Union, Norwich, Conn. The closing month of our services has witnessed largely attended meetings, successful social affairs, and active co-operation in our society and its three auxiliaries, the Helping Hands, Progressive Lyceum and Un-

ion Dramatic Club. On Sunday, May 24, we had with us Mr. Fred B. Niles, of Marlboro, Mass., who served us in conjunction with the writer. Mr. Niles gave addresses and messages, and left a splendid impression with our people. His lectures were far above the averthat messages were to follow, he held the individual attention of the large audiences at both sessions. As one of

During the other Sundays the writer served with lectures, morning

The Helping Hands gave two suppers, which were financially successful a convention ruled by such ruling as and well attended, the second one We have been in conventions in dif- val which tested the capacity of our

The Lyceum has done excellent work; much interest being taken in the subjects under discussion, and is in a flourishing condition.

Dramatic Club has presented three plays: "Down by the Sea." "Old Acre Folk" and "The Song of the Church Bells," the latter play having been written by a member of the club and presented on May 28 and 29 to audiences that filled the Academy The club has turned in over \$200 toward the support of the society dur ing the year.

Altogether we have had an excellent season, and prosperity has been ours in all ways.

During the summer we hold no services, but shall open the new year next October under the most favorable conditions, and the writer, with gratitude for the success that has atended his ministrations with this soelety for the three years past, looks forwards to his fourth year as its res dent speaker with courage, and assurance of warm friendships, sincere appreciation and hearty co-operation between every member of the Union ALBERT P. BLINN.

Lake Pleasant till Sept. 15..

NEARER AND DEARER. Nearer and dearer are the blessed Than we are wont to think; When with farewells and tears we bow

Beside the solemn brink.

Tell me, thou child of grief-canst thou not see With clearer eyes than then? Tell me if love—thy love—can ever

A thing of earth again?

O eyes that God hath cleansed with sacred tears! O hearts by sorrow tuned! Ye see and love as never all those While ye with flesh communed.

And are they not then nearer, whom We With eyes no longer blind?

And is not love the sweeter, if it be Of an immortal kind?

O, comforting, sweet thought-that though we stand On death-divided shores. Love still can stretch to us its angel

And lay its heart on ours!

hand.



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 MONARCH TYPEWRITER CO., 200 and 202 Wabash Ave., Chicago, Ill.

THE NEW LIFE,

By Leroy Berrier. An eminently suggestly
work, of excellent tendencies, treating of the
midd's relations to the physical organism, an
the power of thought in the upbuilding of
health and character. Cloth, \$L.

Material ization what I know of Material ization by Mme. E.d. Experience and Materialization a Factin Nature, by B. F. Austin. These two lectures in one book of 48 page will be of interest to all believers in this phase of mediumship and may serve to start many to thinking seriously thereon. Price 10 cents.

The Psychic Riddle.

Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The

Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. nounced 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: never been so fair and painstaking a book put forth on this subject as this Price, \$1.00.

ORTHODOX HELL. To say that this book is a production of Dr. J. M. Peebles is sufficient to explain the interesting features of it, and recommend it to every reader of Spiritualistic literature. Price, 19 cts.

THE PRIEST, THE WOMAN

THE CONFESSIONAL

BY FATHER CHINIQUY.

Priest, whose character is above reproach, tnows what he is talking about. Everybo read it. Price, \$1.00. It contains the follow cers:

CHAPTER I.

The Struggle before the Surrender of We respect in the Confessional.

CHAPTER II.
urloular Confession a Deep Pit of Perdition for the

CHAPTER III. CHAPTER IV.

Iow the Vow of Celibacy of the Priests is made casp
by Auricular Confession.

The highly-educated and refined Woman in the Con-fessional—What becomes of her after uncondition-al surrender—Her irreparable Ruin.

CHAPTER VI.

ricular Confession destroys all the Sacred Ties of
Marriage and Human Segaty.

CHAPTER VII.
hould Auricular Confession be tolerated among Civil-ized Nations? CHAPTER VIII.

Does Auricular Confession bring Peace to the Soul?

CHAPTER IX. CHAPTER X. c Church of Rome of Auricular Confess and compels the

France.
CHAPTER XII.
Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Rome must Question his Penitent.

Sent Post-paid, Price, \$1.00.

Sheet Migic Three Beautiful Spiritual Songs. "We Are Passing But Once This Way." Song and refrain, by P. O. Hudson; price go cents. "Satisfied." A reverie. By A. J Maxham. Price 25 cents. "The Light of Reason." English and German words; sung to the tune of "Lead, Kindly Light." Price 25 Cents.

LIFE OF THOMAS PAINE. By the Editor of the National, with Prefece and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clic Rickman, Joel Barlow, Mary Wol-stoners of Market Market Market Market and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Maxham's Melodies. Arranged for Solos, Duets, Quar

tets, Also Six Poems. This is a song book adapted to the popular spiritualistic teste, and is eminedtly fitted to do good service in the lecture hall or family circle Price, is cents.

SPIRITUAL SONGSTER. By Mattle E. Hull. Thirty eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations circles and familes. Price, 16 cents, or \$7 per hundred

A MASTERLY WORK. Continuity of Life a Cosmic Truth

By Prof. W. M. Lockwood. masterly presentation of an important sub-A powerful argument along new and scien-tines, establishing on a scientific basis the of the continuity of personal individual con-abselfnood after laying selde the physical

From Dream to Vision of Life

By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Sig-nificance," "The Outlook Beautiful,"

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss brings the results of modern scientific research and that peculiar spiritual clairyoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a cortain joyous vitality that communicates and liberation of new energies. Price

Murder and Emotional Insanity.

"Fairmount, W. Va., May 18 .-

Following a series of revival meetings

which he had been conducting in his

church at Rossman, near here, Rev.

C. S. Cossman, aged 50, one of the

most prominent ministers in this sec-

tion, cut his beautiful young wife's

throat, causing instant death. The

minister declares the act was com-

mitted while suffering from a fit of

temporary insanity and that when he

looked upon the lifeless body of his

wife his reason immediately returned

The revival which closed last night

had been unusually successful and

many new memberships had been

added to his church. While discussing the revival with his wife, Coss-

man snatched a knife from a table

and rushed at her. Mrs. Cossman es-

caped into the yard, where she was

the woman battled desperately for

her life, the minister cut her throat

self up to the police. Mrs. Cossman

was aged 30 years, and a member of

The above telegram appeared in

the news colums of the Woman's Na

tional Daily a few days ago. Not a

week, and scarcely a day passes with

out an account in the public press of

some great crime by churchmen, fre-

quently murder. And the revivalist

seems as liable as any to these atro-

The plea of insanity is the usua

men lend willing ears. Self-opinion

ated and dictatorial, assuming to

voice the will of God, the preachers

are unwilling to brook any opposition

and are violently angered at dissen-

tients on the most trivial occasion-

they become, in fact, what is popu-

larly known as "crazy mad." It is

resemblance of the spoiled child,

magnified by age. Such was clearly

the case with the one in review. The

loving wife likely took exception to

some doing of her godly husband;

and fell a victim of his brutal anger.

The thoughtless wretch was aroused

to consciousness when he saw the

dear woman dead at his feet, then he

sought to evade responsibility by

reporting his crime to the authorities

This plea of "emotional insanity"

ought to be eliminated from the crim-

inal code, and sensible juries are in-

clined to disregard it. The case of

Thaw is in point. He claims to have

been insane when he killed White,

but was rational a minute after. Set

free, what security is there that he

will not commit a similar crime the

moment he is liberated. The only

safety, since he escaped the execu-

tioner's chair, is perpetual impris-

onment. And so should be the treat-

ment of every emotional murderer

The law furnishes a remedy for all of

fenses, and private attempts at pun-

ishment must be rebuked. There is

another point in this connection that

deserves attention: The state ex-

empts churches from taxation under

the specious claim that they are con-

ducive to good morals. It is possible

they are such to a limited extent.

But our public schools under state

control, away from creedal dictation,

should be and are the best and most

The great revivals are but hypnotic

performances. Subjects are entranced

and left in that condition. The in-

fluence soon passes away with the

major part, but the more impressible,

the women and children, continue

under control, and many of them

develop into insanity. It is stated by

investigators that the trail of the suc-

cessful revivalist can be traced by the

insane, the products of his skill in

warping the mind of his victims, and

making them subservient to his will.

A Priestly Stampede.

"Nineteen Protestant Episcopal

Desertions to Rome" is a headline to

a lengthy article in an exchange

which enters into details. The Catho-

lic News, of New York, says this num-

ber "have come into the Catholic

church within the last few months or

are on their way, and will be re-

ceived, it is hoped, before the summer

has made much of a stir in church cir-

That is as it should be. The Cath

olic church is the parent of the whole

brood, and its higher officials know

of its fraudulent beginning and are

Had Luther and his associates been

in possession of the facts to which

scholars at this time have access,

there would have been no Protestant

churches, for they would have repu-

disted the entire fabrication. It is

a deception, practised for a thousand

years, protected from exposure, by

statutes against blasphemy and here-

sy, aided by dungeons, torture cham-

bers, confiscation, of estates, etc.,

which have made that great corpora-

It seems probable large acquisitions

will be made to Catholicism from

Protestant churches during the next

half century; while a new organiza-

tion will spring into being, almost un-

anticipated, which will absorb, first

the learned, afterwards the masses

of Protestantism, their object, to em-

brace great truths rapidly coming to

the front, and partly to protect them-

selves against the encroachment by

the "Mother of Harlots" on free insti-

The divided sects must bind them

selves into one great protective or-

ganization; elso fall victims to the

usurper, directed by a single head.

whose pringipal ambition is universal

tion what it is.

tutions. .

skilled in the art of concealment.

cles."

cious acts.

prominent Fairmount family.'

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Louis Street

J. R. FRANCIS, Editor and Proprietor "Entered as Second-Class Matter, December 11, 1859, at the Post Office at Cheago, Ill., under Act of March 8, 1879."

TERMS OF SUBSCRIPTION: The Progressive Thinker will be furnished until further notice at the following terms, invariably in advance. One Year \$1.00
Six Months 50cts
Thirteen Weeks 25cts Thirteen Weeks

* REMITTANCES:

Remit by Post Office 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, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE. t the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

extra numbers.

If you do not receive your paper prompily, write us, and any errors in address will be prompily corrected, and missing numbers supplied gratis. Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

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

SATURDAY, JUNE 6, 1908.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL. The POSTAGE on papers has been

sions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifie. Hence, to all the British nossessions on this continent the paper hereafter will be \$1.50 per year.

Lest It Be Forgotten.

It is a remarkable fact that in all those countries where Christianity dawned, and first had its being, the institution, after more than 1,900 years, is scarcely known. It is mostly kept alive by missionary effort. Mohammedanism is the prevailing religion throughout Palestine, and in Jerusalem itself, as in every city where was first located, in Bible language, "the seven churches of Asia."

And Rome, listen, ye Catholics, and Protestants, ye daughters of Catholicism, a Jew whom ye despised and crushed, is mayor of the "Eternal City." made such some time ago by a vote of the board of aldermen of

In Constantinople, whose emperor by royal decree, it is claimed, gave stability and character to Christianity, as in all the localities in its early history where it is alleged councils were held, as Nicaea, Laodicea, Carthage, etc., an antagonistic religion prevails.

This information is repeated lest the reader forget the direction in which public opinion is drifting.

A Catholic priest declared awhile ago: "The Inquisition is necessary. to make Christianity a stable institution:" and a Protestant clergyman said: "Heretics ought to be hanged;" and The Progressive Thinker is of the opinion both should be civilized.

Socrates a Spiritualist.

Can any one familiar with the life of Socrates arrive at any other conclusion than-that he was a Spiritualist? His Demon with whom he conversed so freely, and gained such valuable knowledge, which the Athenians interpreted as another god, and for which he was compelled to drink the poisoned cup, was clearly the spirit of some ancient philosopher, That spirit became the guide, instructor and friend of the great scholar and teacher. His reply to an attendant at the closing scene, who inquired, "What disposition shall we make of you when dead?" To which Socrates replied: "Anything you please, if you can catch me." And this 400 years before the Christian era. Says Lemprier:

"Socrates told his judges he was going to hold converse with the greatest heroes of antiquity; and gave them his opinion in support of the immortality of the soul, and reprobated with acrimony the prevalent custom of suicide."

A Serious Blunder.

L. K. W., of The Truthseeker, says: "If God had gone around the earth and seen other tribes of men before he selected his chosen people, we would all be better off."

Perhaps a greater error was made by God in the selection of Moses, the murderer, as his mouth-piece.—Ex. 4:16. Trouble commenced when that fellow of phenomenal meekness came to the front: . Every damnable act of infamy thereafter was heralded with, "Thus saith the Lord." A portion of all the spoils captured in taking cities, and of all the maidens saved from slaughter, became the propehty of the Lord. The Lord's share of maidens in one of the raids was thirty-two, and these were given to the priest, who probably shared them, and other plunder, with the deputy God, Moses. See chapter 31, of Num-

I would rather be a poor man in a garret with plenty of books than a ling who did not love reading.—Ma-

A Wonderful Historical Find. In a late number of the New York World was published a "Special Cablegram from Paris" of a recently discovered Greek parchment by Abbie Jaffre in Egypt, of a letter from Jesus Christ to King Abgar, Then the letter is published at length, and all the Christian world rejoices that the Good Master, who it was supposed could not write, left tracings other than in the sand, which no one ever read, with an account of his divine

The letter commences::

"Blessed art thou, O Abgar, and blessed is thy city, called Edessa. Thou art blessed because that, without seeing, thou hast believed, and thy health shall be restored to thee forever. Touching my coming unto thee, I must accomplish the mission for which I have been sent hither, and after having fulfilled it I must return to my Father."

And thus on at considerable length. The great point was to express lov that the writer's divine mission was recognized without seeing, while bribery and force was needed to convince others. Now everybody and his wife should be convinced, and those pesky infidels should drop their disbelief, and own up frankly that they have been deceived.

Edessa, where was that? inquires an investigator. The site is now known as Oorfa, the Ur of the Chaldees, from whence came Abraham. It is now a Turkish city of some 30,-000 inhabitants, without a Christian within its walls. Departed glory; for it seems there was one, near 2,000 years ago, when Abgar owned up to being a convert.

But, wonderful, isn't it? this RE-CENT discovery, and the great New York World paying an immense sum to have it cablegramed so as to get it in the hands of its Christian readers at an early hour! They need it to stay the receding tide.

Too bad this recent find did not come to light before.

But, hold! We are too fast. Eusebius, the first Ecclesiastical historian, who Christians want us to believe wrote and completed his production A. D. 324, relates this legend. See liber 1 chapter 13. It has been the common property of the world ever since the forger found such a letter was needed. In our Mosheim's Ecclesiastical History, after relating the legend, in a note on page 26, volume 1, we find the following:

"It is remarkable the story is not mentioned by any writer before Eusebius; that it is little noticed by succeeding authors; that the whole affair was unknown to the Christians. their contemporaries, as is manifest from the early disputes about the method of receiving Gentile converts into the church, which this story, had it been true, must have entirely decided. As to the letters, NO DOUBT CAN BE MADE OF THEIR SPUR-IOUSNESS, since if Christ had written a letter to Abgarus, it would have been a part of the sacred Scripture, and would have been placed at the head of all the books of the New

Mosheim wrote near 200 years ago. for more than 40 years this writer has been clipping, and placing in his Apocryphal New Testament these forgeries, "recently found in Egypt," of which this letter of Abgarus is one. There may be a score of them, and they are all "just found and very important," not clippings only, but the 'recently found in Egypt letter" itself, in the very words of this cablegram, appears in Eusebius, and is copied into the Apocryphal New Testament, edition of 1890, pages 62, 63. We have wasted many a dollar in purchasing "fac simile editions of Greek manuscripts" which have been dug up in some old monastery, usually in Egypt, and every one of them, without a single exception, on examination critically, proved to be a forgery. Our Long Island friend, who sent us this copy of the World, will accept our thanks for his kindness in the premises.

Transition of Prof. J. S. Loveland

The transition of Prof. J. S. Loveland occurred at 1 o'clock in the morning of Thursday, May 28. He has long been well known and honored among Spiritualists. He was a very able and conscientious man, a strong thinker and clear and forcible writer and speaker, and has exercised a great influence in our ranks by his commanding ability and logical presentation of truth as it appeared to his strong mental perceptions. He was an early adherent of Spiritualism, and has never faltered or failed to stand true to his convictions. He has gone to his reward. and the love and best thought of thousands will go with him into his new and higher sphere of life.

Another Victim.

Rev. Geo. Clark, of Cambridge, Mass., formerly an Episcopal clergyman of Cincinnati, who expressed sympathy and held many views in common with Dr. Crapsey, of Rochester, lately expelled for heresy, was deposed from the ministry last week by Bishop Vincent. Rev. Clark is reported as a gentleman of great ability, and the probabilities are he will be heard from further on.

If all clergymen who, at heart, re pudiate the teachings of Christianity, were retired from the ministry, "A Pulpit to Rent" could be displayed with propriety on many a church door.

A man would not be alone, even in Paradise.—Italian

Angel Visitants.

They Come as Naturally as if Still on Earth.

in and EXTRAORDINARY MANIFESTATIONS.

Mrs. Many Frances Beetz is in Close Touch With the Spirit Realms

To the Editor: In the last mail I received a letter from a deal brother away up here in Washington, who says he read my Spiritualistic experiences in The Progressive Thinker of Nov. 30, and then he asks me if I am a Spiritualist, and if so, what reasons I have for being a believer, and winds up by asking me what proof I have of immor

Were I to relate all the proof I have, it would consume more time than I have to spare. The most satisfactory spirit manifestations I have transpire after I have retired at night, and always something new. Last night the walls of my bedroom were banked high with flowers of every hue-all kinds, from the lowly pansy to the stately lilac, the most beautiful of these being crisp white and gorgeous purple, which diffused the sweetest perfume, while above and among these flowers scintillated beautiful blue stars, which I saw fall in a shower from a star-bedecked canopy. Then the room grew very dark, and I

seemed to be swaying gently in space, and there ensued a blissful viding for their revocation without few minutes, during which I was independent of the physical body, and heard voices and music of the spirit spheres. When I had returned from this little visit I went to sleep and slept soundly till after midnight, when I awoke and heard girls talking, seemingly coming toward me, and one of them said: "Hello, Mrs. Beetz; we are coming to see you, Ida, Anna, and Nell." I was glad, for they were three of

defense, to which a jury of church-

my best friends in my home town. Although this Sunday has been damp and unusually cold for May, yet it has not influenced against spirit manifestations to any marked degree at my house. At my parents' home some years since we postponed seances if the weather was rainy or threatening, thinking that we would obtain little or no results, but judging by experiences since then, I think we had the wrong ideas; however, I believe that prolonged cloudy weather detracts from our magnetic force, inasmuch as the electric power from the sun is imbued by the animal body and converted into magnetism, making greater our power of attraction, or making wholly our attractive quality. I have noticed that sharp or sonorous peals of thunder, or vivid and extreme electric display during a storm will, for a time, disturb spirit manifestations: but I attribute this more to the overwrought condition of the sitters than to the inability of spirit visitors, for often the least mental or physical agitation will materially hinder that which we so earnestly seek.

I was expecting an early caller this morning, so, as usual, I was awakened by spirit rapping on the wall. While I was getting breakfast and tidying my house, unseen visitors were talking to me, or rather to one another and about me, which I did not pay much attention to until I heard them criticise me sharply for working indoors so much and exercising outdoors so little. Then I tried to remember what else they had said, but failing, I became clairaudient again, and clairvoyant, too, and it seemed quite naturaly to be working among a number of other people who talked a good deal, answering my mental questions, not especially intended for them, before I had really asked them. At times the conversation would reach my external or physical ears -a materialized voice, mind you, the result of a perfectly negative condition on my part, but space limits me.

Just before sitting down to write this I went into my library for some paper, and was greeted by a multitudinous "Good morning," which sounded like heavy sleeting against the wall paper, everywhere at once, intermingled with distinct knocks on the table, the floor, the wall, and even on the window glass. Partially materialized forms brushed past me, touched my face and smoothed my hair, and as I sit here by the stove and write, there are raps on the paper.

Now do not understand that spirits touch us as we touch each other, by the physical senses, for that is impossible, as physical matter does not survive the second birth. The soul's covering is electrical, and when it comes in rapport with our magnetic force or life it sends direct communication to our physical senses. But when we see, hear and feel, then suddenly arouse from what seemed to be a waking dream, that is direct communion, soul with soul.

I have a neighbor who grieves much of the time for her husband who passed out a year ago, but she has not the hope and comfort we Spiritualists have, and probably if I told her that every time I went to her house I saw her husband near her, and drew her attention to the spirit rapping on the wall, she would be more displeased than pleased, and yet sometimes I think she would like to hear the many good things I could tell her, if they were not personal.

Yesterday I heard an old Dutchman talking while I was busy sewing. He had talked incessantly for some time, a fact which I realized when he stopped, his last words being a quotation which interested me wanted her." I wrote and told her so that I was alert in an instant, hoping to hear the rest of it, but I did not hear the rest so I tried to repeat what I had heard, but not one word could I recollect. The rhythm remained, but the substance. eluded me.

There is much I would like to say relative to this particular phase of mediumship-facts I have discovered, which will not admit of a single doubt. I am alone most of the time, so when I see lights, hear songs and listen to music or orations grander and more soul-inspiring than any mortal's puny efforts, I know I am not deceived as to the source from which they come. Some days ago a lady called to see who was grieving for her little

boy. The child had gone with little warning, as is so often the case with croup, and she knew not where to turn for consolation. While she sat and talked of the little fellow, her eyes full of tears, and a sob in her voice, I saw him come close to her, lean his elbow on her knee and look inquiringly into her face. But her tear-dimmed eyes did not see, nor her dull ears hear him when he said: "Sometimes mamma cries so much I can't come close to her." Then he was gone for a few moments and when he returned he brought her an armful of flowers, more beautiful than our little dark earth can produce, and beside them on her lap, he placed a pretty white kitten which was dressed with a gay pink ribbon about its neck. So we see children are children still, even though they have moved out of the little frail house which cumbers the soul so much. Then several other children came in. as merry as could be, talking about "mamma," and "flowers," and "pretty ponies." and "books," and other things that help so much to make children happy. A little girl who had on a new gown, asked me if I did not think it "very beautiful," and a little boy who says he went to heaven where he would have room to grow, passed among the group of children with a bouquet of crimson and white roses, and gave one to each child, then made a wreath of those remaining and placed it on my head.

Some people ask me, "When strangers in the spirit world pass by and speak, why don't you ask them their names, where they lived, and wherebtheir folks are," etc., etc. This is why: First, I am not interested it people's private affairs. Second, I am not hunting for tests, outside the proof of immortality, which I have when I see them and hear them. Third, it shows a lack of appreciation of their efforts to begin plying them with questions which do not concern me. just because they are pleased to give me kindly greeting. It is the custom at pienics, along country thoroughfares, and in small towns to greet those whom we meet. Who of us would be presuming enough to stop these friendly strangers and ask them their names, where they live, their parents' names, how many here, how many there, and the cause of their going? When spirits can come to us and manifest, they will find alivay to tell us all they would have us know.

Before dosing, let me say that some persons who are clairvoyant are surprised to see a spirit near them, sometimes when the mind is employed with thoughts not of a Spiritualistic tendency, and call it imagination, which is not true, for that which the imagination conjures up never surprises you, for such exists only in your own thoughts. MARY FRANCES BEETZ.

Spokane, Wash.

Grief borders on the extreme of A man that is young in years may gladness,-Italian. be old in hours if he has lost no time. Haste not, rest not. - Goethe.

There is Much to Encourage the Workers.

The Board of Trustees at their semi-annual meeting, found much to encourage them in the good work going on. The air is full of promise for the cause of Spiritualism.

The Children's Lyceum movement is gaining rapidly, and new Lyceums are constantly being organized. The N. S. A. Lyceum Lessons have been a the Lyceum Superintendent has by untiring effort promoted the greater

interest we now find. Hence, the N. S. A. Board of Trustees adopted the following expression of regard for her efforts:

. "Resolved, By the Board of Trustees of the N. S. A. that special thanks and expressions of appreciation are due Mrs. Elizabeth Schauss for the faithful and efficient discharge of her duties as Lyceum Superintendent, and that it is the sense of this Board that the increased interest in Lyceum work is largely due her ef-

The Board has cancelled the clause at end of Missionary Certificates, prodemanding a reason therefor. The Certificates will not carry any provi-sion for revocation, and will be issued on honor, and yet no right is thus conveyed to forbid cancellation for

The affairs for preparation of the next convention to be held in Indianapolis, Ind., are well under way. The promise is splendid for a great convention amidst most excellent condi-

These are dull times for all, but please do not overlook the needs of our public cause. Help now or soon, in order that the N. S. A. may realize that whate'er may betide us, we shall each and all be loyal to truth

GEORGE W. KATES.

INTERESTING EXPERIENCE. Demonstrating That Telepathic Communication Exists Between

Mortals.

Washington, D. C.

To the Editor: . I give herewith some of my experiences. Whenever my father was discouraged or in the belief of sickness (caused through discouragement) he would invariably wish for me. Then it was that my children and I would see him in our home, which was then in another town. In a few days we would get a letter telling us of his illness. Wherever we send our thought, our spirit or thought-form goes. New Thought and Divine Science explains much that helps Spiritualism.

Another time I wished to write to a friend whose address I had forgotten, so I wrote to one in another town who know her, and asked fo her address. I was telling a friend about her, and said I wanted to get her address. My son remarked: 'Mamma, a lady was in your room the other day and told you Mrs. C.'s address."

"No one here knows her, so know no one could tell me."
He insisted that "the lady" did tell
me. Knowing he is psychid I said no more, but told my friend aresent that my son had seen the lady to whom I had written for the address. In a day or two I received the address, so I know it was when she received my letter that she sent me a telepathic message. I failed to re-

On one occasion we saw a friend's form who lived in a distant city, but we could not make out what wanted. In a few days I received a letter from her, and she said: "Had had the power to call Sarah to me I would certainly have done so, as I was so sick a few nights ago, and of my seeing her. Sarah is my daughter who had stayed a vacation term with this widowed friend of mine

Whenever any one of our family is to pass to spirit life there is a very very loud "crack" or "pop" in the room. I understand how one spirit can rap to call our attention to them but this noise is so very loud I do not understand the reason. When my mother (Sarah Rayner Clough) was to pass out, that night something seemed to drop from the ceiling into a not of water on the stove. It splashed every bit of the water out, yet nothing could have dropped in the not as the ceiling was clear. In the morning about 4 o'clock she passed to spirit life.

When my father was to pass out the loud noise came from the corner of the room. In the morning my before her, and went into my sister's room and awoke her. In a short time she carried away my father, John Clough.

A year later my adopted baby was passing out, and a friend and I were sitting in another room, and it sounded as if one of the heavy beveled mir rors had cracked. My friend (Clara Newman Murray, 2001 San Antonio street, Austin, Texas) never heard the like before. I knew what it meant.

I am a healer, and whenever my pupils are freed from their so-called allments, some appear in a white light, while others will appear strong and well; then again I receive a psychic telegram or a postal, on which are the words written, telling me of

their recovery. I know that when all understand God as the spirit of life, intelligence, hope, faith and health, and that he is the vine, and we are the branches, they will see themselves as God's children, divine, for he cannot make anything not divine. They will know we constitute one great family, one great telepathic system, the glimpse of which Morse recognized, but Bell saw olearer, and Marconi still clearer, and

solentists see perfectly.
NELL CLOUGH JOHNSON. Austin, Texas.

.It is the gentle mind that makes the gentleman.—French. Much of the religion to-day is only espect for the religion of the past. Investigator.

Some impose upon the world that they believe that which they do not; thers more in number, make them selves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

pradence at last.—Lavater.

Genius always gives its best first;

FOREBODING REVEALS A DEATH Mrs. Margaret La Mont, Unable to

Sleep, Finds Body of J. D. Lawrence in Adjoining Flat.

A presentment that something was wrong in the apartment occupied by Mrs. Rose Fauley, 3801 Cottage Groom avenue, Chicago, led Mrs. Margaret La Mont, who resides in the flat above, to discover the body of Ø. D. Lawrence, who had committed sul-

"Is there anything the matter?" asked Mrs. La Mont, as she appeared at Mrs. Fauley's door. Mrs. Fauley said that there was not.

"I just woke from a nap, and somehow I had a feeling that there was some trouble down here," said Mrs.

La Mont.
Then both the women started to look through the flat. Lawrence's. body was discovered with a revolver near by. He had shot himself in the mouth. Mrs. Fauley did not hear the report of the pistol. Lawrence had been a roomer in her home for several years. She said that he had been despondent recently.

Some guardian spirit aroused the presentment, no doubt.

The Law of Opposites.

To the Editor: I wish a little space to demonstrate to the readers of your progressive paper, and also to crack a little joke on our pious and worthy opponents, the ministers. that his satanic majesty, "Nick," is the greatest of philosophers, and not such a bad boy as they wish us to think he is. Now, for instance, in the garden of Eden, when he tempted Eve to eat of the forbidden fruit, he said, "Ye shall be as gods knowing good and evil." Now here in these few words, knowing "good and evil." is what I wish to talk about, for in it is the expression of one of the great laws, and that is the law of opposites, which is the fundamental principle of expression of life and being, and also all intelligence, for without this law there could be no existence, no expression at all. As Emerson says, "There is an inevitable dualism that bisects nature so that each thing is only a half and suggests the other, its opposite, to express the whole, as in, out; up and down; light, dark; sweet, bitter; the positive has its negative; the male and female; and so it goes on through all expressions, things, and ideas.

We can see by that law that all intelligence and knowledge is only the knowing of some of these laws, by every day experience and fact of things; therefore, if Adam and Eye were not cognizant of some of these laws, can you just imagine what kind of creatures would they be? For it seems to me that the lowest form of life is cognizant of some of them.

All great philosophers and thinkers must know cause and effect, and according to their knowledge of same are they only wise, so our pious ministers can see it in this way, that it is only by experience and knowledge of things do we grow in wisdom, not by subjective faith, but by objective expression of deeds; and only through expression do we go higher; life is like a stairway, the lowest step must be to give expression to the highest, evolution and then involution, and so it goes on in eternity.

No one can imagine a place of eternal bliss, for evolution would not be, since evolution teaches us there must be a continual change, from the crude to the finished, from the lowest plans of animal life to the highest plans of the spiritual, is progression and expression of life, one-half must be to give expression to the other. As regards that myth about the devil, why he is only born of ignorance and superstition.

JACOB SCHAUFELE. Pasadena, Cal.

UNIVERSAL INTERACTION.

Wherever men are gathered, all the Is charged with human feeling, human thought;

Each shout and cry, and laugh, each curse and prayer

Are into, its vibrations surely wrought; Unspoken passion, wordless medita-

Are breathed into it with our respira-It is with our life fraught, and

over-fraught.

So that no man there breathes earth's simple breath. As if alone on mountain or wide

But nourishes warm life or hastens death With joys and sorrows, health and

Wisdom and folly, good and evil la-Incessant of his multitudinous neigh-

bors: He in his turn affecting all of these. -B.V. "City of Dreadful Night."

NATURE IS DIVINE.

As I sat gazing from my window, one bright sunny morn, Upon the op'ning blossoms, with their prophecy in view, caught the fragrant perfume, on the

gentle breezes borne And saw the tiny leaslets, just unfolding to the dew. felt a deeper reverence, for the power of Nature's shrine; And realized as ne'er before, that Nature is Divine.

And then I thought of souls of men, how they, too, did unfold, And strive for higher wisdom, in the coming time to gain, How through the dust of ages, our past history hath told. Of those who spurned not sacrifice,

that justice might obtain; That sought for hallowed equity, in cosmos' sacred mine. And taught to men the valued truth, that Nature is Divine.

then an invocation sent, that righteousness and right. Might ever in my heart be found,

most loyally and true, That not a thought or act of mine, should ever fear the light; Would fill my mission in the world, with sanctity in view, May all who wish to think aright, to

to this great thought incline. truth, that Nature is Divine. J. T. MORRISON.

Ithaca, N. Y.

Great minds have wills; others only wishes. German.

An Important Case.

The following in connection with the trial of Mrs. Elizabeth Hall, a prominent medium of Albany, New York, will be read with deep interest by Spiritualists generally.

THE PEOPLE OF THE STATE OF NEW YORK VS. ELIZABETH HALI

Brief on Behalf of Defendant, Stern & Hirschfeld, Attorneys for Defendant, 37 Maiden Lane, Albany, N. Y.

Statement.

The defendant is before the court charged with being a disorderly person in having heretofore and on Dec. 31, 1907, violated Subdivision 3 of Section 899 of the Code of Criminal Procedure of the

The complainant is one Leora E. Reynolds, a police matron in the employ and service of the city of Albany. The said complainant in her information swears that defendant violated the said provision of law in that said defendant on Dec. 31, 1907, at premises 149 Clinton avenue, did "pretend to tell deponent's fortune in that she did take in her hand the left hand of deponent and after looking at same did pretend to tell deponent events which had transpired in her life and things which were to take place in the future, that for so doing she did charge deponent the sum of fifty cents."

A trial was had in the proceedings before the learned court on Jan. 9, 1908; when Leora R. Reynolds was sworn as a witness for the People and the defendant, Elizabeth Hall, was sworn as a witness in

The following is the provision of the Code which it is claimed the defendant violated: Section 899. Who are disorderly persons. The following are dis-

orderly persons: 3. PERSONS PRETENDING TO TELL FORTUNES, or where

lost or stolen goods may be found.

THE MOTION MADE AT THE CLOSE OF THE PEOPLE'S CASE TO DISMISS THE PROCEEDINGS ON THE GROUND THAT THE EVIDENCE FAILED TO SHOW THAT WHAT THE DEFENDANT TOLD COMPLAINANT AS TO PAST, PRESENT AND FUTURE EVENTS IN HER LIFE WAS UNTRUE OR FALSE, SHOULD BE

Before the learned Court considers the evidence of the defendant will be necessary to decide the motion made by the defendant at the close of the People's case, decision on which was reserved. We earnestly and respectfully insist that before a conviction can be had under the provision of the Code in question, it is absolutely necessary and essential that the People should prove that the person complained of, related or predicted events which were false or untrue. In other words we claim that it is not a crime to tell fortunes in this state, but that it is the PRETENDING to tell fortunes that would constitute a violation of law. It therefore becomes necessary for us to consider and determine the meaning of the word "pretending" as used in the provision of the Code.

Webster's Encyclopedaic Dictionary defines the word "pretending" as follows: "Holding out a false appearance, laying claim to or attempting to make others believe one is what in truth he is not, or that he has or does something which he has or does not, making hypocritical professions.

In words and phrases, Vol. 6, page 5542, the word "pretend" is defined as follows: "The common and generally accepted meaning of the word pretend is to hold out as true that which is false, to feign, to simulate (citing Brown vs. Perez, 25 S. W. Rep. (Texas) 980-

In the case cited, Brown vs. Perez, among other things a question arose in reference to an instruction by the court in which the following language was used: "Pretending to have been executed by Jose De Jesus Perez." The appellate court said in construing the meaning of the word "pretending:

Whatever definitions counsel may find in the lexicons of the verb 'pretend' the common and generally accepted meaning of the verb is to hold out as true that which is false, to feign, to simulate."

Some dictionaries may give other meaning to the words "pretend" and "pretending," but the definitions above quoted are the generally accepted and popular ones and received the sanction and approval of the Texas court in the Perez case (supra) which is the only case we have been able to find in which the words are legally defined

It has been held that the words of a statute shall be taken in their natural, plain, obvious and ordinary signification and where words have two significations the popular one should have the preference. (People ex rel. Eakins vs. Roosevelt, 14 Misc. 531.)

Our conclusion is that the Legislature in enacting the provision of law in question, intended that it should apply only against persons who claimed to have the power to tell fortunes when in truth and in fact they had no such power. In the case at bar there is not only a lack of proof that the defendant held out false appearance or that she did not make good her claim that she was a clairvoyant, but on the contrary it appears that all the information given to complainant as to the past and present was absolutely true and so far as the future is concerned time alone will reveal the truth or falsity of the defendant's predictions in that regard.

If we read the last half of Subdivision 3 of Section 899 of the Code of Criminal Procedure, "or where lost or stolen goods may be found" we can readily understand the intention of the legislature in enacting the law in yuestion.

Clearly that body never intended that this provision should be construed so as to prevent persons from telling where lost or stolen goods may be found, which is most desirable and valuable information, but It was the "pretending" to tell where lost or stolen goods may found, against which the provision was directed. It was the fraudulent act that the legislature had in mind and not the act truly and conscientiously done.

It is unnecessary to cite any authorities to the court that statutes of a penal nature must be strictly construed in favor of the defendant, and construing the statute in question before the court in that manner it seems to us that the learned court can reach no other con-

clusion but that our motion was a proper one and should be granted. We wish further to add that the burden of establishing that the defendant held out false appearances is upon the People, for in every criminal proceeding the burden of proving every constituent of the offense beyond a reasonable doubt is upon the People and this principle is so well established that it would almost be an insult to the learning of the Court to cite or quote any authorities.

Point Two.

ASSUMING THAT THE COURT SHOULD DENY THE MOTION TO DISMISS THE PROCEEDING, THEN IT IS INSISTED THAT UPON THE WHOLE CASE AND ALL THE EVIDENCE SUBMITTED, THE DEFENDANT SHOULD BE ACQUITTED FOR THE REASON THAT THE ACTS COMPLAINED OF WERE DONE IN THE EXERCISE OF RELIGIOUS PROFESSION, AND WERE NOT ACTS OF LICENTIOUSNESS, NOR WERE THEY INCON-SISTENT WITH THE PEACE AND SAFETY OF THE STATE.

The defendant did not deny that she had related and described to the complainant certain events or conditions which had happened or existed or would happen and exist in the future. She, however, clearly and unequivocally denied that she was or is a fortune teller in the general and popular acceptation of that term, and she also denied that she is a person pretending to tell fortunes, or that she ever held herself out to the public as such. Practically all the evidence given by the defendant has not been controverted.

Her testimony shows that she is a widow and has resided in the city of Albany for about six years last past; that she is a housekeeper and that her granddaughter resides with her; that the household is the been judicially passed upon

supported from the income derived by letting furnished rooms, and by money contributed by the granddaughter, which she receives for singing in several churches in this city. It also appears that the defendant owns the dwelling in which she resides.

The defendant claims that her religion is that of Spiritualism, and she clearly, intelligently and in a conscientious manner explained to the Court the doctrines of her belief and religious profession. Among the doctrines of her religion is the belief that when the spirit departs from our material bodies on death, it enters into a state of progression, and that the spirit is then able to and does communicate with the living, appearing in the material form or by flashing impressions on the mind of the living persons. She insists that she has the power of communicating with these spirits and that she does communicate with them in the exercise of her religious profession. Defendant also swears that she has seen spirits. She testifies that on the occasion that Mrs. Reynolds, the complainant, called at her home, defendant related the things complained of while exercising her religious profession, and that whatever information was given to complainant was through advice or communications received from the spirits of departed persons.

A serious and probably very important question is therefore presented to the Court as to whether or not the defendant has the legal right to practice or exercise her religious profession in the manner that

The constitution of the state of New York contains the following provision: "Section 3, Article 1. The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the

One of the great privileges of our American citizenship is the guarantee of our constitutions that every person has the right to exercise his religious belief according to the dictates of his own conscience. Almost from the discovery of America people from every other country have sought our shores as a haven or asylum from religious oppression and persecution and one of the most remarkable features of our life in this free land is, that amid our cosmopolitan citizenship, including men of practically every form of religious creed and belief, that rarely or seldom does any disorder or turmoil arise by reason of the diversity of religious opinions and men and women go on quietly with their life work respecting their neighbors even though they be of contrary religious opinion.

Of course it must be conceded that all practices of religious profession could not be permitted because the peace and safety of the state might be harmfully affected.

The Court of Appeals of this state very properly held in the case of People vs. Pierson, 176 N. Y., 201, in which the defendant was charged with omitting to furnish medical attendance to a minor child who was seriously ill, and as a result died, that the religious belief of the defendant, that of Christian Science, was not a defense to the prosecution for the violation of the code for reason that the failure to furnish medical attendance endangered the health and life of the minor, in which matter the state had a peculiar interest, and therefore decided that the guarantee contained in the constitution did not justify the omission to furnish the necessary medical attendance.

We can also easily understand that a person should not be permitted under the guise of religious belief to practice polygamy, and still be protected from our statute in reference to the grime of bigamy.

We do not contend that Subdivision 3 of Section 899 of the Code of Criminal Procedure is necessarily unconstitutional, as it is within the police power of the state to prevent fraud and deception, but that provision of the code we earnestly insist should not be construed so as to deny to this defendant the right to practice her religious profession in the manner that she did in this case.

There is nothing that the defendant told Mrs. Reynolds that in any way could be considered licentious or that would affect the peace and safety of the state. If it shall be held that what she practices does affect the peace and safety of the state, then what shall be said of the ministers of religion who constantly predict our future, and who from their respective pulpits describe to us things and conditions that will happen or exist in the hereafter. We claim that the defendant did no more than any minister would do and that they are protected from prosecution because they act from religious impulses.

It must be borne in mind that the defendant denies that she tells fortunes. She claims and asserts that she is merely a medium for transmitting spiritual advice, and she contends that authority for her eligious profession and belief may be found in the Holy B

The defendant has furnished counsel with the following Biblical quotations to bear out the contention that her religion is sanctioned by the Holy Bible:

"For he that is now called a prophet was aforetime called a seer." Sam. ix:9.)

"When Israel went to inquire of God they went to the seer." (1 Sam: ix:91

"Saul called upon Samuel, the seer for advice about his father's asses, and paid him with a present of silver. (1 Sam. 11:8.)

"And thou shalt prophesy with them and shalt be turned unto another man. (1 Sam. x:6.)

"And it came to pass when the spirit rested upon them they prophesied. (Num. xl:25.) "The Lord will make himself known in a vision to the prophets."

"Elisha, the prophet, telleth the King of Israel what thou sayest n thy bedchamber. (II King vl:12.)

'Daughters of Israel prophesied.' (Ezek. xiii:10.) "They went to Huldah, the prophetess, and the Lord spoke through her. (II King xxii:14; also II Chron. xxiv:22.)

"Deborah was a prophetess." (Judges iv:4:) "Quench not the spirit, despise not prophecy." (I Thes. v:20.)

"But it is not ye that speak, but the spirit (Matt. x:20) and fell into a trance.' (Acts xxii:18.) Anna, a prophetess." (Luke xi:36.) "Philip, the evangelist, had four virgin daughters who did pro-

phesy." (Acts xiii:8.) If the learned Court should hold that the evidence before it is sufficient to convict the defendant as a disorderly person, it would be dangerous for any person to make any predictions whatsoever as to the future for fear of being arrested for a violation of the provision of the Code of Criminal Procedure in question. The legislature had in mind, no doubt, when it enacted that provision of the Code, that it should only apply to frauds and cheats and persons who claimed the power to foretell the future when in fact their professions were merely made for the purpose of extorting money from the innocent

and unwary, but we contend that the statute was never intended to

apply to a case like the one at bar, where a woman in the honest and

conscientious exercise of her religious profession gave advice and information to another. It is true the evidence shows that the defendant did charge Mrs. Reynolds a fee for her services, but this fact is absolutely immaterial to the issue, as the time she gave to Mrs. Reynolds was gertainly of some value. Of course if it had been proven on the trial that the defendant was a fraud, and that she did the acts complained of merely to procure the money of the complainant, a different situation would have presented itself to the court, and the fact that the defendant

did take money under such circumstances would be quite material. Finally we wish to call the attention of the Court to the fact that thousands of people in this great country are of the same religious belief and opinion as the defendant, and while all of them do not claim to be mediums or profess to have the power to commune with departed souls, still they all believe that it is possible so to do and that there are some persons who possess the power to transmit the messages of the spirits of another world.

Even in our own community there are hundreds of high minded people, cultured and learned, who are sincere believers in the doctrines and teachings of Spiritualism, and naturally they are keenly interested in the final determination of the case at bar. The question submitted is not whether these people are deluded or mistaken, but rather what legal rights have they in the premises.

Counsel have been unable to find any case in this state where Subdivision 3 of Section 8999 of the Code of Criminal Procedure, has

We therefore pray that the Court may give the case the due attention and consideration it deserves. STERN & HIRSCHFELD.

Attorneys for Defendant. Albany, N. Y.

The defendant was found not guilty.

UNDER THE BAN. Spiritualism and the "Holy" Catholic Church.

The decree of the Holy Mother Church [as set forth in Light, London) has gone forth, and henceforwardward Spiritualism is numbered amongst heinous offenses against her dignity. Spiritualists have little cause for complaint, for hostile recognition is generally the first victory of any moral, social, or religious reform, and no better proof of the steady progress of the truth which they love so dearly could be forthcoming than called that their cause should meet with the severest displeasure of the Holy See. As regards their own state of salvation, the minds of Spiritualists are at blissful rest. If Rome is to be believed, the vast majority of them are already irretrievably lost, and like the reprobate, when he was warned that he was going to the devil, the Spiritualist prefers to join the excellent company entertained by his Satanic Majesty in his own way and at

als own will.

But it is interesting to inquiae into the why and wherefore of Rome's displeasure. Taken at their face value, the recent utterances of the Rev. Fathers Millar and Vaughan bear a close resemblance to ignorance of the subject of their condemnation, but in matters relating to Rome the face value is the last thing that should be considered. It is true that we hear a great deal of devils and evil spirits from the Romish pulpit. and the Spiritualist may well be forgiven the smile of toleration, or even the indignation, with which he greets each inspired utterance. But if he thinks that the warnings offered from-pulpit and platform are the outcome of ignorance he is mistaken, and if he will bear in mind the policy pursued by the Vatican for centuries past and will bring his own knowiedge of Spiritualism to bear on the abilities are that Fathers Millar and Vaughan know as much about Spirit-

If the Church of Rome regarded Spiritualism only in the light of a possibly dangerous religious movement she would scarcely have aided that movement by a declaration of belief in spirit communion; she would more probably have allied her-self with Science and declared that Spiritualism is nothing better than a fraud, conscious or otherwise, practised by mediums on unsuspecting persons. But she is driven to take the line of defense which she has adopted because she knows that Spiritualism is an actual fact, which Science can never hope to disprove, and that sooner or later the possibility of communion with the so-called dead must be generally recognized.

In the whole course of monastic history it is not to be suppoled that psychic phenomena were unknown: on the contrary, the conditions prevailing in monastic life were ideal for the occurrence of manifestations. All mind capable of carrying out investigations and the truth would stand revealed, saturated it may be with the standard religion of the age, but unde-niable testimony of life after death.

As a matter of fact, occult practices were not unknown to the fraternity of priests, but it was no part of their policy, nor is it now, to share before they can be sure of the way their knowledge with the laity. As and walk firmly upright? Human belong as Rome retained her mighty in- ings came into life in a world that fluence all was well, but with the was organized; and all growth and passing of the years and the advent improvements have followed after of an immense struggle for religious independence she found herself mistress of a knowledge which she dared and knowledge always directs power, not use, either as a weapon of offense more than ever to conceal, for she knew, only too well, the conditions which prevail in the Land Beyond, and realized that others might be led by intelligences which she could be truthed that can never vary. "In unity there is strength." "United we stand, divided we fall." "A rolling stone gathers no moss." The Spiritualists must organize; so when the conditions led by intelligences which she could is asked, where art thou? the an-

Now that Spiritualism has broken through the narrow confines of the monastery wall, at a time, too, when question ever has been, and was never the influence of Rome is low and the masses are striking out for religious freedom with renewed vigor, Rome finds herself threatened with an evergrowing danger. The slave is a slave no more: the truth which she so long concealed for her own ends has at last broken its bonds and threatens the very foundations upon which her empire is built. For who can resist the compelling power of the spirit; Is it a matter for wonder, then, that Rome calls Spiritualism the work of mon sense plan, that would insure J. H. C. the devil?".

In his desire to accomplish the im-

possible by impeaching knowledge

higher than his own in his recent sermons against Spiritualism, Father Bernard Vaughan seems to have been unacquainted with the so-called 'apocryphal" gospel of the Hebrews. which contains minute and specific directions for the formation and conduct of what he so contemptuously alluded to as "spirit circles and se ances. This gospel throws such a flood of light upon the nature and character of primitive Christian faith, methods, and psychic procedure, that one no longer wonders that it was speedily shelved, with other equally inconvenient Scriptures, to allow the very early heresies to be established, and to permit the grafting of pagan feasts, observances, and ritual. not the Church based entirely upon spiritual forces and activities?—if not, what is her raison d'etre? Who, bolic," but he should recollect how it

what? Father Vaughan declares that Spiritualism "demoniacal" or "diable" but he heads a spiritualism "father vaughan declares that great busy world moving on and spiritualism "demoniacal" or "diable" but he heads a spiritualism growing stronger. was charged against the very One upon whose life, words, and work his very Church is supposed to be founded., that "he cast out devils by the power of Beelzebub." While the Church seeks to compel her priests and laity alike to see only what is visible from her standpoint, and forbids both to seek any other or bet-ter basis for belief, the layman, having discovered a standpoint from hich to view one of the many facets of truth, fears not to avow the fact, and there are many thousands who not only know of spiritual forces and ac-tivities, but understand and use them to a greater or less degree. The il-

luminated Spiritualists who have lofty ideals, who ask and pray humbly for wisdom, not only receive present help and consolation, but frequently leave valuable contributions when they enter the world of spirit-nor do their activities then cease. are the saints—the spiritual entities of whom Father Vaughan is proud to

Some five or six years ago I had the

honor of placing before the readers of Light a precis of a portion of the Gospel of the Hebrews, to which I have already alluded, and I recommend it, and, by the way, all other so-called "apocryphal" gospels, to all earnest students of esoteric Spiritualism. Much in these old gospels (some of which are as authentic as those the Church has patronized, if not more so) is so inconveniently true that the fact of their existence has been suppressed in as far as the Church could accomplish it, and they are known only to such as seek. the primitive Christian Church Father Vaughan could not have been accepted as a priest, for the qualification for the sacred office was the known possession of those very psychic gifts and faculties which he has done his best to minimize or decry. Those gifts alone could have entitled him to presume to teach or to initiate others. Without them he and all other pseudo-priests, even the popes, white and black, are but "blind leaders of the blind.

Spiritualism does not end in table turning and rapping, or in materializations; these phenomena constitute but the infant food prepared for babes

GUSTAVE FLAUBERT, Per Bianca Unorna.

A RETIRED VETERAN.

At the Age of Eighty-four He is Strong and Vigorous.

To the Editor: Although a retired old veteran of the Spiritualist Progressive Army, I am still in good health, in mind and body. I have all the time I wish for, to read and keep track of what is ever going on in the world as it rolls on in endless time. Occasionally I feel like breaking the silence with a sound from the past, in the form of a cry:

Turn backward, turn backward, O time in its flight; If only for to-night.

The sun, moon and stars have been appearing and disappearing for eighty-four years, since I had a human existence, and all the dear ones that the Mystical Boatman, with muffled oars, has taken across the silent sea, are still watching and waiting to welcome others to the spirit home that can never have an end. As I now turn my mind back to the

long ago when those very mysterious

raps at Hydesville started on their journey around the world, and the new and resplendent banner of Spiritualism was raised aloft, like a new "star in the East;" some of the present condition bring to me a sad mortification that it is still, at this late day, ever necessary to make the same old inquiry, "Watchman, teil us of the night; what the signs of promise are?" Must humanity go back and again creep over the long road organization. and discovers the many self-evident swer will ever be, "I am here, send me." Settled speakers, and mediums save transportation. The universal more in the line of anxious desire than now: How can the great Ship of Spiritualism, that has been sailing so many years on the ocean of human thought, be kept going in the direction best suited to carry the glad tidings of great joy unto all people? The organizations with too many open doors are increasing, but ropes of sand will never hold when strength is needed. Societies of any kind should be upon a good, practical, comprotection and true harmony. An organization for meetings, seances or camp meetings is a family, and all

the rules of the family are in full It would be asking too much that societies and camp meeting disband because of outsiders being disturbed. Every organization should have an active committee of order and regulation. Try the spirits, and try those claiming to be mediums.

'The great agitation and unrest all over the country, as to commercial mediumship and dishonest pretenders is nothing new. The present conditions are just what the unorganized, go-as-you-please class have allowed to exist and increase; and the Spiritualreproach and are still responsible in a large measure. When a wrong appears, call it a wrong and overcome it. There are good and bad people in all lawyers, bad business men, bad to whom every Catholic child is taught to pray?—if not spirits—what? Father Vaugher dealers the pray to the places, and still there is a power of regulation and order that keeps a great hust wall the places. men; rascals in high and in low

process among Spiritualists is more popular than formerly, when some of the show-pretenders visited many large towns, and did not call upon well known Spiritualists, and gave as reason that they had no use for "Bundyltes." Some of those shows in Boston would have an audience of a thousand. On one occasion, Mr. Colville lectured in a smaller hall in the same building to an audience of seventy-five people. The show ended in a row, and was closed by the police, ifter the ticket-seller with the money had left by a back door.

Let the right ever come uppermost. NEWMAN WEEKS

Lansdowne Ba

DEAFNESS

Successfully Treated By the Simplest Methods Yet Discovered.

Ninety-five percent of the cases of deafness brought to our attention are the result of chronic catarnh of the throat and middle ear. The air passages become clogged by catarnhal deposits, stopping the action of the vibratory bones.

Until these



E. D. The Drum; H. Hummer, A. Anvil; S. Stirrup; S. C. Semi-circular Canals; C. Cochlea. A.Anvil; S. Sirrat; S. C. Sem: Neither circular Canais; C. Cochia.

C an ear drums cure deafness. But there is a scientific treatment for deafness and catarrh which is demonstrated every day by the use of Actina. The vapor generated in the Actina passes through the Eustachlan tubes into the middle ear, removing the catarrhal obstructions and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the vibration of sound. Actina is also very successful in relieving ringing noises in the head. We have known people afficted with this distressing trouble for years to be entirely relieved by a few week's use. Actina has always been very successful in the treatment of hay fever, asthma, bronchitis, sore throat, weak lungs, colds, headache and other troubles that are directly or indirectly due to catarrh. Actina will be sent on trial, postpaid. Write us about your case. Our advice will he free as well as a valuable book—Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. 342D, 811 Walnut St., Kansas City, Mo.

Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful: Friendship; Our Social Salvation; Lotus-Eating; That Which is to

ome.
"The World Beautiful." Series. Comprising The World Beau-tiful; Our Best Society; To Clasp Eternal Beauty; Vibration: The Un-seen World.
"The World Beautiful." Third Se-

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Ameling Spirit World; The Ring of Amelings; Paradisa Gloria.

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

"The Spiritual Significance." Contains the following interesting chapters. tains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Com-

munication; The Gates of New Life. "From Dream to Vision of Life." As the title implies, itcarries one from the mortal to the immortal life;

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Mo-

ment May Dawn on any Hour.
"The Life Radiant." The me The motto of this book is "Follow It, Follow the Gleam," Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Meeter of the Hour. The Nectar of the Hour.
"From Dreamland Sent."

of the Life to Come. Whiting's only book of one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00. each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness."
By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it withspirituality. None can read it with out pleasure and profit. Price 50c. "The Majesty of Culmuess." By William G. Jordan. Price 30 cents. ...The Kingship of Self-Control." By William G. Jordan. Price 30c. "Every Living Creature;" "The "Every Living Creature;" "The Greatest Thing Ever Known;" "Char-acter Building," By Ralph Waldo Trine. Price 35 cents each. "Fate Mastered. Destiny Fulfilled."

By W. J. Colville. Price 3,0 cents.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine: The Science of Successful Threshing, By James H. Stevenson. Price \$1.50.
"Dynamo Tending, for Engineers Floridations." De House, Charge of House, Charge of the Price of the or Electricians." By Henry C. Horst-mann and Victor H. Tousley. Price

"Modern Carpentry and Joinery."

By Fred. T. Hodgson, Price \$1.00,
"Practical Bungarows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. Price \$1.00 "Practical Carpentry or the Build-

"Practical Carpentry of the Bullu-er's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each. "Common Sense Hand-Railing and

Stair-Building." Price \$1.00.
"Modern Carpentry." Price \$1.
These valuable books are by Fred.
T. Hodgson. Price \$1.00 each, or four for \$3.50. se and many other good books

THE PROOFS OF LIFE AFTER DEATH.

can be found in our Catalogue.

A Twentieth Century Symposium.
An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price \$2.00.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter.

Price, 15 cents.
"The Other Side of Death." Treating of Life, Death and Immortality. By C. W. Leadbeater. Price \$1.50.

"Some Glimpses of Occultism, An-cient and Modern." By C. W. Lead-beater. Price \$1.50.

beater.) Price \$1.50.
34The Pathway of the Human Spir-it." Can it leave the Human Body and Return Again? By Dr. J. M. Peobles. Price 75 cents; postage 12c.

General Survey.

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

AND WORK OF SPICACEERS AND pressed by contributors. He may or MEDIUMS. A REPORT OF WHAT may not, agree with their respective THE VARIOUS SPEAKERS SAY VIEWS.
WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Rev. Sophia B. Seip, president O S. S. Association, lecturer and platform test medium, desires a change,

cials in column of General Survey. Correspondent writes: "The mass-

for the present, but the entertainment and dance will be carried to success, under the auspices of the Wisconsin State Spiritualists' Association, on Tuesday evening, June 9, beginning at 8 p. m., at 248 9th street, corner Cedar. This will be a union entertainment, and should be participated in by every Spiritualist in the city of Milwaukee and vicinity, at least. The good neonle at the head of the State association are bending every effort toward getting the Association out of debt, and should be aided in every way by all. - A rally to the cause, and a uniting of the forces will do this without fail or delay. All should go as one in harmony into the work.'

Secretary writes: "The Progressive Spiritual Society, at its anniversary meeting, Sunday, May 24, had as the principal lecturer, Miss Lina Schanof the belief in spirit communion of the days of the ancients, showing the various phases of manifestation to prove the future life a fact, and the prove the future life a fact, and the spirit compared it with the manifestations of the present. She showed a west of the present. She showed a vast women need the ballot because they deal of historical research, and had must possess some control over the trail summed up and clothed in language beyond criticism. She is a fine of their children, and in this twenrepresentative of the School from tieth century world the ballot box which she graduated. Miss Roubie spoke hrlefty on the Lyceum work and referred incidentally to ordina- gitimate control." tion and its sacred office. Mrs. Lichtig followed with high praise for the Charlie Barnes's friends should hap-Lyceum work and placing special pen to drop in, or you see anyone who tress upon the important office of or-dination, and how sacredly it should circle, please tell them that Charlie be cherished by those to whom it was Barnes will be at his sister's, Mrs. conferred. She paid a high tribute Gill's, 118 South Kedzie avenue, be-to the work of Spiritualism all over tween Madison and Monroe, 2nd flat, the country. Mr. and Mrs Bloom on Thursday and Friday of this week, did good work, Mrs. Bloom in the He will give a trumpet circle Thursmessage work, as also did Mrs. Lich- day evening and Friday also. Mrs. tig, and Mrs. Hilbert. The house was Gill's parlors are large and can acfull and all were conscious of the commodate as many as may come. good work being done by our workers Mrs. Gill, since her return from Flofor the cause. This was the first of rida, has taken a flat (2nd) at 118 So. the two lectures to be delivered by Kedzie avenue, where she will hold Miss Schanbacher, the next on Sun- her Thursday night circles as usual,

Charles Barnes, the trumpet meway to fill engagements at Quincy, Canton, and Peoria, Ill.

Genoa, Ill.: "An attentive and aptle Creek, Mich., in this city Saturday spoke with the conviction of the truth. I tribute when she appeals." No one could look at his gray hairs, think of his eighty-seven years, and bridge, Mass.: "The Cambridge Spir-yet doubt his sincerity. Dr. Peebles itual Industrial Society held its last understand. His words have not the next fair day. only caused the skeptical to think, J. E. McMahal, Homeland, Georgia,

fernal Daughters held their last a grand and wonderful study. At Wednesday evening meeting and get every step we meet with surprises. If together social, on Wednesday, May I had to live on creedalism, I would 26. Tests by Mrs. Susie Dill. fol- want to pass out and on. It is poor lowed by Mr. J. Mason Temple. Then consolation for a man with the blues. dismissal, after which our musical entertainment began, with the sweet music ever heard, by Mr. J. D. may every one be a supporter of prin-Norton, with his combination Har-monica Megaphone, and his \$100 the divine virtues." guitar, both of which he plays at the same time. Next came the singing present 119 Spaulding Boul., Musko-by Mr. Vernon Short, and Miss Lily gee, Oka. Goldstein, and the sweet little fouryear-old Miss Gladys Gromke. Re-Bradford, Pa.: 'I am glad to see freshments followed, consisting of The Progressive Thinker still vigorcake, ice-cream and ice tea, all of which was liberally contributed by fight, and getting stronger all the both the sons and daughters. Thus time. Long may it live and grow, is ended our last social and we thank all who have helped to make it and all preceding ones so profitable and entertaining. During the Summer the Daughters and their friends will meet every two weeks at each others houses, and the first meeting will be held at Mrs. C. Bergere's 508 Larchmont ave., on Wednesday, June 10. Take big Lincoln avenue car north to Larchmont avenue, then one block

enst to Lincoln street, 508."

Mrs. Squire writes: "The Church of All Souls will hold meetings Sun- are enjoyed. day evenings during the Summer. Service will begin at 7:30 sharp; doors open at six, at No. 220 So. Western avenue, near VanBuren: We will also continue our Ladies' meeting, Thursday afternoon. Come and Dr. Burgess and Mrs. Hilbert gaye the bring a friend."

THIS GENERAL SURVEY DE. BEAR IN MIND that the Editor of PARTMENT IS ONLY INTENDED TO THE Progressive Thinker Is in no CHRONICLE THE ENGAGEMENTS Wise responsible for the views ex-

TAKE . NOTICE .- Correspondents FOR THAT PURPOSE.

REEP COPIES OF YOUR POEMS paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity. cessity of preparing your copy for the printer. Please bear this in mind.

W. F. Peck writes from St. Louis, Mo.: "Will you kindly allow me to at camps for a short or long period. amounce to my many good friends Address her at No. 302 Alisky build- in the East whom I had anticipated g; Portland, Ore. | meeting this summer that as I have The Band of Harmony, auxiliary of accepted engagements to lecture in tf the Church of the Soul, has ad- California during August and the fall journed its regular meetings until months I must defer my eastern trip fall. The "summer socials" will be to a later period. I shall probably be held in the homes of the members at liberty after November to engage during the season, See notice of so- with any of the eastern societies that may desire my services. Allow me also to call the attention of friends meeting to be held at Milwaukee, as per announcement in last week's Progressive Thinker, has been called off monotony of the long journey by giving a few lectures at various points along the way, and will make terms easy to meet. Those who appreciate a rational Spiritualism, based in Science and Natural Law, please address me immediately at 1817 Bacon street, St. Louis, Mo.

Rev. Charles M. Sheldon, the author of "His Steps", and other religious novels that have been translated into many languages and have had a wide circulation, has lately been lecturing in the east. He comes from Kansas, where women have voted at municipal elections ever since 1887; and in a recent address in Boston, he spoke warmly of the great amount of good that woman suffrage has done

in his home state. Jane Addams writes in the Woman's Home Companion: "If, both bacher, graduate of the Morris Pratt for their own sakes and for the good School, and her subject was upon the of the republic, women of property Spiritualism of other days and the and women of education should be present, in which she drew a picture' enfranchised, far more is the power

Kate W. Grove writes: "If any of and will be glad to see her friends.'

Charles Barnes, the trumpet medium, was in the city last week, on his Francisco, Cal.: "We have had State President, Mrs. Patterson, with us recently. She is certainly the most Brother Orrin Merritt writes from forcible speaker I have ever heard, just such a one as we greatly need preciative audience had the pleasure at the present time. She has devised of hearing Dr. J. M. Peebles of Bat- a plan to make her lecturing tour a success financially. After her lecand Sunday, May 24 and 25. We tures she calls on all present to confound in him a broad-minded, tribute \$1, and takes their names and deep-thinking man, who addresses. Very few will fail to con-

Miss A. M. Came writes from Camcpoke not as a theorist, but as one meeting for the season May 22. Mrs. who is absolutely sure of the Katie Ham was to have been the truth of his convictions. He has speaker, but on account of sickness, on made five trips around the world in her part, Mr. Frederick Nickerson made five trips around tthe world in took her place. This gentleman, who search of the truth, and each time has is a great favorite with the Camcome back more fully convinced than bridge people, did some fine work. before on the subject of Spiritualism. The society will open its meetings His remarks left a deep impression Oct. 9. On June 18 the members and on the minds of those who are in the any friends who care to join them will dark, and I believe that much good hold an outing at Norumbega Park. Despite A box lunch will be taken and the his advanced years, he is still vigor- party will meet at the Brookline ous and a fluent speaker, having the street transfer station at 9 o'clock. happy faculty of making his hearers Should the day be rainy they will go

but have put new life into the believ- writes: "Hurrah for our dear old Progressive Thinker. It's onward and Mrs. C. Bergere writes; "The Fra- upward, food for the soul. Ours is

Rev. Alice Baker's address is at

Spencer M DeGoller writes from Bradford, Pa.: "I am glad to see ous and with its armor on, in the my wish."

Mrs. D. Clemens served as hostess at the Tea Party given by the Sunflower Club, on Tuesday, May 26. Many readings were given by the following excellent mediums: Howes, Mrs. Cleveland, Mrs. Ruth Squires, Mrs. Dr. Caird, Mrs. Frise and others. The next Tea Party will be held on June 23 at 70 E. Adams street. These Tea Parties are now quite an established feature with Spiritualists, and many good times

Secretary writes: "Miss' Schanpacher again held her audience spellbound at the Progressive Spiritual So clety Sunday, May 31, and will speak for the same society Sunday. June 7

Frank T. Ripley will remain in ackson, Mich., from May 27 to June All letters and telegrams to be

ddressed to 328 Lansing avenue. Hattle F. R. Peet, Cor. Sec., writes: 'Members and friends of the Band of Harmony are cordially invited to attend the "summer social" which will be held at the home of Mrs. Dexter, 1000 N. Halsted street, on Thursday afternoon and evening, June 4. There will be interesting exercises in the afternoon, and progressive euchre in the evening. Ladies bring lunch as usual. Coffee served at 6 o'clock. Score cards, 25 cents; coffee checks, 10 cents. Come and bring your your friends."

From the Secretary of the N. S. A. To the Editor: A telegram just to hand from N. S. A. Trustee A. W. Belden says that Prof. J. S. Loveland passed to spirit life this morning, and the body will be cremated at Los Angeles, California.

Thus one more of our capable and earnest workers for spiritual truth has passed on to the realization of his labors, and gained the promise he has told the people is their heritage. This good man has been rapidly declining in the physical for some time.
Too proud and heroic to ask favors,

waited in faith for the good news of help here or the reward in the soul land. The N. S. A. has been mindful of this noble brother's needs, but he kept saying, "I shall not want." And yet our trustee mentioned found he did have need of care and assistance. Brother Loveland was truly a pioneer in Spiritualism, and he has labored long for the truth and been faithful to the trust given him. We shall miss him on earth, but from the spirit his power will be potent for renewed Others may take his place, but let us revere him in memory. GEORGE W. KATES,

Secretary N. S. A. Washington, D. C., May 28, 1908,

HOW MUCH DO WE KNOW?

Immortality Forced on All?-"No," Says the California Philosopher,-All Are Immortal Says Will C. Hodge.

To the Editor: I am induced to

ask the above question at this time, because of a late article by our esteemed brother, Charles Dawbarn, and published in The Progressive Thinker. That he is a deep thinker and close student, a worthy representative of the philosophy of life as made known through modern Spiritualism, none will gainsay, but like all other individuals he must necessarily express what he deems as truth from his individual standpoint or that of his inspirers. Truth has been said to be "many sided," and inspirations must necessarily vary. Countless revelations have been vouchsafed to humanity all along the ages, and it is a well-known fact that they contradict each other. Thus the question of 'How Much Do We Really Know?" becomes a very pertinent

The proposition that part of the human family is destined to individual immortality, while others are non-immortal, is by no reason a new The writer remembers discussions along this line more than thirty years ago, and the question has come to the front quite regularly, but is not as vet satisfactorily settled.

If we are children of nature and under the dominion of law, instead of caprice, then it seems to the writer that the proposition of the division of the human family into immortals and non-immortals can not logically be sustained, much less proven. True there are progressive souls, and equally true there are those whom we deem non-progressive, but if there be a certain standard of unfoldment necssary to insure immortal existence what is that standard and who shall

draw the dividing line? The old idea of dividing the human family into sheep and goats still holds sway, and there does not seem to be any danger of its extinction. We are still drawing the line of demarkation between "the righteous and the wicked, with no satisfactory nomenclature for the vast hosts of humanity who stand between these arbitrary di visions. If we concede that none are wholly

good nor wholly bad, the terms right-eous and wicked should be eliminated from our vocabulary. No one should be exalted because of his good deeds. nor should any person be condemned for the opposite. All human beings are living the life that they necessar-ily must live, by reason of their organization, education and invironment. These factors absolutely determine our every act and the quality of our lives. Our knowledge and our progress is not derived from reading books nor from the opinion of others, but by our experiences. The man who is born in the slums, educated in vice and compelled to suffer a de-graded environment, will develop criminal propensities, and not even the gods can prevent it. He is never theless a child of the Infinite, though unfortunate, and must work his upward through trials and tribula tions and the hells of adverse conditions, and must necessarily suffer, but will not be annihilated.

If we concede that individual im mortality is desirable, a really good thing, it would be the rankest injustice to confer this boon upon more fortunate, leaving the unfortunate to perish.

But what about punishment? Are there no punishments for sin and wrong doing? Absolutely none. The young child beholding the fire, attracted by the flame and not knowing its nature, gets burned and suffers pain and thereby learns a valuable lesson, but is not punished. The same child in learning to walk gets many falls and bumps, and will continue to get them until able to stand upon its feet. The children of larger growth are under the same law. We try experiments and make mistakes. We continually stumble and fall; each experience adding to our knowledge, and this will continue until we devel-

op strength to avoid the pitfalls and earn to stand alone. The old ideas of rewards and punishments belong to the dark ages; they are dead; and should be left to peacefully slumber without hope of resurrection.

There are consequences attached to every act of our lives, but no rewards nor punishments. If this is not true, pray tell me who inflicts the nunishment? Does not the real and only punishment for wrong doing consist in the condition in which our sine or mistakes leave us? Is anything more | \$4.55.

needed to complete our sorroy, our suffering or mour ov degradation? there any human being or just God, who would add to such unhappy con sequences, and would it not be the very height of injustice to deprive such unfortunates in spirit realms of the opportunity to outgrow their con-

physical environment may have been It is not conceivable by the writer that any human being can be born without that sparketof divine nature which, with a proper environments will insure individual immortality, provided immortality be a fact.

dition, no matter what their life in

It is either a fact or it is not. If true, it is our natural inheritance without respect to persons. We do know, through mediumship, that we survive the change called death, because our friends and loved ones have survived, and this is the only way we can determine the fact, but when it comes to the absolute origin of humanity and our ultimate destiny, we know no more than was known ten thousand years ago. Scientific men have sought to comprehend the origin of mankind; various theories have been entertained; one man's guess being as good as another's but as vet they have not solved the problem, nor can they solve it without the aid of spirit, which up to very late date they have repudiated. We hear much these days regarding the ability of these gentlemen to settle the question whether we have any genuine phenomena or not, and a noted writer in a late article suggests that the whole matter be turned over to them for solution. Heaven save the mark! Are we so destitute of gray matter and common sense as to be unable to determine the matter for ourselves, but must refer it to a class who are naturally prejudiced and divided among themselves? For my part I protest against any such surrendering of private judgment, and will maintain that any phenomenon which is produced in my presence and for my own edification and satisfaction, must be judged by myself, and that myself and not another, must determine of what value it is to myself. By no means would I undervalue the re-

sults of scientific research and attainment, and I will heartily accept the co-operation of any class in the discovery and promulgation of truth, but when sixty years of mediumship has actually compelled these gentlemen to isit up and take notice, I am not ready to yield settlement of the question to their decision, thus nullifying the work of our faithful mediums, · Individual immortality is the most stupendous fact which the mortal can

conceive, or it is an iridescent dream. All are immortal, or none. In the discussion of the question each must decide for himself, but as to the fact, the matter has long been irrevocably settled. Of one thing we may be sure and can safely say: There is only one law for all alike; we have one common source and are bound to one common destiny (whatever that destiny may be) or natural the gods are partial W. C. HODGE. tiny may be) or nature is a cheat and

San Diego, Cal. 8.

Lyceums dealring graded lessons can secure; the mean at the following prices, from J. L. Mussina, 18 East Third street. Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quar-In lots of 20 or more copies, each 40 cents, in advance: published

LIFE'S PROGRESSION.

"There is no death; there are no

These words stand out on the cover of Edward C. Randall's new They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randali believes in life hereafter, based on positive knowledge given him from the living friends passed to: the life beyond. Price \$1.50.

"Around the Year." A birthday book, compiled from the poetical and prose writings of Fila Wheeler Wil-cox, with half-tone illustrations prefacing each month of the year. Price

"The Warfare of Science With The-logy." By Andrew D. White, LL.D. ology." The two large volumes of about 900 pages are indispensable to the student, and no library is complete without The Widow's pate and Other Psychic Phenomena. By Rev. I. K. Funk. Price \$2.00.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price \$1.00. Success and Happiness and How to Obtain and Retain Them. A series of

26 lectures in which is included "Happiness as a Fine Art." Price, 25 "What All the World's A-Seeking." By Ralph Waldo Trine. Price \$1.25. "Life and Moral Axioms of Confucius," is the title of a 62 page pamphiet, which contains many of moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before

the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25c. THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke, the Man who never reached Bethlehem in time to see the Infant Jesus! Cloth bound. Price 60 cents of the

"A Short History of the Inquisi-tion." What it Wis and What It Did. To which is appended an Account of Persecutions by Protestants. Persecutions of Witches, The War Be tween Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illus-

Toward African Slavery. Fully illustrated. Price, \$2.00...
"Human Personality and Its Survival of Bodily, Death," By Frederic W. H. Myers, edited and abridged by his son, Leonord Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price \$3.00...
"Longley's Beautiful Songs." A "Longley's Beautiful Songs." A new edition comprising in one vol-ume the four parts heretofore, pub-lished, to which is added part five, also a number of the citibe. also a number of the author's most

also a number of the author's most popular songs, including "Only a Thin Vell Between Us," and its "Companion Piece." Cloth, 75 cents. Beards, 50 cents. "The Bible." By John E. Remsburg, its authenticity, credibility and morality. A large book for

THAT ELGIN PICNIC.

Do not forget the Picnic to be held at Elgin, under the auspices of the State Association and the Chicago Spiritualists' League. Everybody will enjoy this trip, the fresh air, the feast of reason and feast of the appetite, that always awaits them on these occasions at Elgin. This is to be established as an annual picnic, and should be the coming event of the season's opening. Good speeches and good messages—the ever-welcome spirit-messages will be a part of the order of the day, and the Children's Lyceum will receive its share of attention, and the children themselves -well they will be the guests of honor, and will enjoy the attentions to be given them, no doubt. All keep this event in mind.

DR.-T. WILKINS.

OBITUARIES.

After a long sickness of two years city, passed over to the home of the soul, Sunday evening, May 10, as the sun was sinking to its home in the west, his spirit fled to the unknown Mr. Reynolds 'was born' in Hartford Michigan, November 22nd, He possessed the knowledge that the death did not end all. Floral decorations were most beautiful, and many friends gathered despite the downpour of rain. The remains were taken to Griffin, Ind., for interrment. The services were conducted by Mrs Nora E. Hill of Chicago. They were impressive and comforting. In the little country grave, on the hillside, under the spreading oak, they laid him to rest, all that was mortal, the spot he had chosen in the past for his last resting-place. Mrs. Elsie Rey-nolds wishes to thank the many friends for their kindness to her in her hour of bereavement and the beautiful flowers as their token of COR. sympathy.

Passed to spirit life, April 22nd, at

her home in Washington, D. C., Mrs. Lucinda M. Reeves, aged 81 years. Mrs. Reeves was a native of Massa chusetts' and for many years a devoted and 'earnest Spiritualist; a reader and patron of The Progressive Thinker, and other spiritual papers, and was widely known and beloved. For a number of years this good wo man held free circles in her home, at which mediums were developed, and also where well known sensitives gave undoubted evidence of the truth of Spiritualism. Mrs. Reeves was genial, kindly, benevolent by nature, and won hosts of friends, not only by her native simplicity and sweetness of spirit, but by her intelligence and love of truth as well. Mrs. M. T. Longley delivered the funeral address in response to a long-ago request, on April 24, in the Chapel of Lee's Crematory, after which the body was incinerated. Mrs. Reeves leaves one son, and many relatives, among them a niece, Mrs. Flavia Haskell, whose tender care and loving service to her invalid aunt was most touching and beautiful, A good woman has gone home. MARY T. LONGLEY,

Mrs. Jacob Waldley passed to the beyond at the home of her daughter, at Ashtabula, Ohio, May 13, aged 56, and on Friday, May 17, the funeral was held from the Spiritualist Temple in this city. The large concourse of friends attested to the high esteem in which she was held and all were deeply impressed by the beauttiful discourse delivered by D. A. Herrick. The W. R. C. concluded the services

in the temple. MRS. H.
Mrs. Loretta Clark Snook passed to spirit life from her home at Lake Brady, Ohio, April 14, 1908 having celebrated her 78th birthday the 18th day of March. She had been a me dium since girlhood and was ever a staunch friend to every honest and true medium. She read The Progressive Thinker ever since it published, and not only lived a Spiritualist, but was buried as one, having requested, while arranging all earthly matters, that D. A. Herrick conduct the services. A loving daughter, Mrs. Connor, did all to smooth her pathway in her last days that mortal could, and she, with a husband, Mr. Snook, miss her in the home, but some day she will reach down to him whose steps are tottering toward that other join hands as gladly and lovingly as she did twelve years ago, when Mr. Herrick joined them in marriage at Akron. Ohio. MRS. H.

Mr. Miller Haney Harsha passed to spirit life from his home in East Liverpool, O., February 4, 1908, aged G. A. R. and a Grand Lodge officer in the Order of Red Men, and both orders assisted in the funeral services with Rev. D. A. Herrick of Ashtabula Ohio, officiating. MRS. H.

Mrs. Ella M. Caldwell passed to the higher life, May 21, 1908, from her home in Chicago. Interment at Oakwood. Mrs. Mary B. Hill conducted the transition service.

Passed to spirit life at Columbus, Ohio, May 24, Mr. John K. Moore, member of the First Spiritualists' So ciety. After an illness of six weeks. battlin with that terrible disease, typhoid fever, Mr. Moore had to say good by to his loving wife and moth er, and step into the "other room. He was an earnest Spiritualist, also a man highly honored and respected by all who knew him. He will be greatly missed, especially in his place of husiness. He held a responsible position at the Ohio Penitentiary. The funeral was held at his home the floral tributes were numerous and very beautiful; these speaking in tones much louder than human language, of the love and respect in which he was held. The undersigned officiated

ELIZABETH HARLOW.

Mr. Jacob Selmy passed to the higher life, at his home in Cleveland, Ohio, Sunday, May 10, aged 65 years. He had lived in Cleveland all his life. He spent last winter at Lake Helen, Fla. Just seven weeks from the day he returned he passed away. The services were held on Tuesday ing by the Masons, and Rev. A. Kim-mel. On Wednesday morning his body was interred at Lake View, by the K. of P. fraternity.

Ohas, B. Newcomb. Excellent in miles versus Dr. Helen Densmore and spiritual suggestiveness, Cloth \$1:50. W. J. Colville. Price 30 cents.

How Syracuse Woman Took Her Wrinkles Out In Three Nights

AFTER MASSAGE AND BEAUTY SPECIAL ISTS HAD FAILED.

"Made Me Look 20 Years Younger."

Says Cincinnati Lady Who Tried It; "Now Past 40, but My Complexion Is Smoother and Better Than in Girlhood," Writes a Kentucky Woman, Who Used This Wonderful Process for Removing Wrinkles,

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her within Next 10 Days—Exacts Promise of Secrecy—Treatment Very Simple and Absolutely Harmless-May Be Used Without the Knowledge of Your Most Intimate Friends.

Ever since woman's beauty held very skeptical about your treatment, er, influence and wealth, she has entirely vanished. rows from the brow. Chemists, beauty doctors and skin I had found the right thing."

Harriett Meta was no exception to the general rule of women. Trouble and worry left their unsightly lines York to Chicago. and marks upon her face . She saw the beautyof youth giving away to the

heavy imprints of coming age. Her first resort was to the facial massage, cold cream and steaming pots; then next to beauty specialists; but all in vain. The wrinkles seemed, if anything, to grow deeper and deeper. Facial massage even appeared stretch the skin; more wrinkles came, lefters from many others. I do not She had spent all the money she could afford to spend, and was ready to give up in despair, when one day a friend made a happy suggestion.

This gave her a brilliant idea. She set to work on the thing herself, and after several months' hard labor and almost endless experimenting she succeeded in producing a wrinkle remover, entirely different from anything she had seen or heard of, She tried it on herself, and lo and behold! It worked a wonderful transformationin a single night. She tried it a second night and her wrinkles were practically gone. A third night-three treatments in all -and her wrinkles had entirely disappeared and her skin was soft, clear, rosy, smooth.

Mrs. J. E. Black of Yonkers, N. Y., writes: "When I look into the glass I scarcely know myself, so great is the improvement. My wrinkles have entirely gone." Miss Gladys Desmond, the actress of Pittsburg, Pa., says: "Your treatment made my wrinkles disappear in one night. It is certainly Godsend to womankind. I tried cold creams, skin foods and various adverfailed absolutely and I confess I was vate.

Iway over man and brought her pow- but in one night my skepticism had br, influence and wealth, she has entirely vanished. When I looked at lought a way to stay the processes of my face on the following morning: old age and banish deep lines and fur- and saw what a wonderful transformation had taken place I was sure at last.

specialists have for centuries past in speaking of her ding.

Weta says: "Yes, I know it soundstoo good to be true, but really I do the beauty of youth in a woman's face not think removing wrinkles is half so wonderful as the telephone. Before

"Those who have used cold creams, etc., cannot understand how my treatment can act quickly. Yet, after all, it is very simple, and I wonder that some one did not discover the process long ago. My letters from patients tell the whole story. Here is one from to her look twenty years younger: also see how anyone can doubt in the face of such testimony as this. I tried cold creams, facial massage, etc., myself, without results, and I can thoroughly sympathize with them who I am truly glad that I feel I can now offer womankind a surer and shorter

way. "I will give further particulars to all those who write me within the next ten days. I must exact a promise of protection before I give full informayourself, or in your own family, but you must not tell what it is to out-

"I guarantee my treatment will in no way injure your skin. On the contrary it will give it a soft, velvety feeling, and greatly improve your com plexion, as well as banish unsightly lines and wrinkles. It takes only a few minutes to use it.

"Address Harriett Meta, Suite 290D, Syracuse, N. Y. I will send everything in plain sealed envelope, so that our tised wrinkle removers, but they all correspondence will be strictly pri-

ANGELIC POWER.

It Restored His Sight a Few Moments Before Death.—He Passes Away in the Midst of Joy.

"I can see! Father in heaven, I nurses of the infirmary at the Mason ic Home, at Broad and Ontario streets, yesterday afternoon. It came from Hezekiah T. Bailey, who for five years had been totally blind, and had been an inmate of the Masonic Home since last June. Sitting up in his narrow hospital bed, the old man with an awed face, described with gloating delight, the various articles in the room. One by one he men-tioned the chairs, the table and the medicine bottles in their methodical rows, and then, stretching out his arms to the window, he whispered over and over, "And God's blue sky over all. Oh, it is good! It is good!

Although the old man has been ill from a complication of diseases for some time, his condition was thought alarming, and with his restored sight he seemed to gain increased strength and vitality. doctors who came to him pronounced his sight perfect, and for two hours he sat up reading the papers with a zest born of five years of darkness. and watched with unfailing delight and interest the passing of the clouds acros the sky outside the window.

Sudden Passing Away.

Then suddenly he turned to the nurse and said quietly, "I'm tired." Hardly had the words left his lips when he slipped back upon the pillows, and before the nurse could reach his side he was dead.

Two reasons are given for his eath, one that the shock of his regained sight caused heart failure, and the other that the power to see was merely the final rally of a dying man, Mr. Bailey was born in New York state on Aug. 5, 1831, and was a sailor during his early life. He then came to this city, where he was pro-prietor of a little hotel, long since destroyed, but known at that time as "The Astor House." He was a member of Bristol Lodge, No. 25, F. and A. M., and will be burled in North Laurel Hill cometery on Tuesday. The old man was a great favorite at the Masonic Home and the news of his restored sight soon crept about among the inmates, who came with bated breath to the infirmary after dinner to visit him. They found him dead. In his hands were still

nel. On Wednesday morning his "A Discussion on Reinstantian or the State of the Successive Embodiments of the Ralph Waldo Trink."

Human Spirit." Reincarnation, or the Successive Embodiments of the Ralph Waldo Trink.

Human Spirit." Reincarnation, or the Soul's successive the building his world from within; thought is the doctrine of the Soul's successive the building his world from within; thought is the doctrine of the Soul's successive the building his world from within; thought is embodiments. Examined and District of the Soul's successive the building his world from within; thought is embodiments. Examined and District of the Soul's successive the building his world from within; thought is embodiments. From Title for the provide and the provided with the successive the successive the building his world from within; thought is embodiments. From Title for the provide and the provided with the successive the provided with the successive the successive the publisher with the doctrine of the Soul's successive the building his world from within; thought is the doctrine of the Soul's successive the building his world from within; thought is world from within; thought is a contraction, or the doctrine of the Soul's successive the building his world from within; thought is world the Successive Embodiments of the Human Spirit." Reincarnation, or

by the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contributions teen pages of Important Helpa in the Lycenm or Family. Price, and one-half cents each; postage prepaid. one-half cents each, postage prepaid. Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington, D. C.

THE MANGASARIAN-CRAPSEY DEBATE.

Resolved, That the Jesus of the New Testament is an Historical Per-Affirmative, Rev. A. S. Crapsey,

D.D., for 25 years rector in the Epis copal church. Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. 25 cents, or five copies for \$1.00.

ISAAC K. FUNK'S PUBLICATIONS.

The Psychic Riddle.—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 publications on this subject: "A very sensible, cautious, level-headed plece of work all through." Price \$1.00.

Price \$1.00.

The Widow's Mite, and Other Psychic Phenomena.—A remarkable book, of interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his, wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 538 pages. Price, cloth, \$2.00.

PSYCHIC LIGHT.

By Mnud Lord Drake. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "Psychic Light—the Continuity of Law and Life." It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price \$1.50, postpaid.

DR. T. A. BLAND'S PUBLICATIONS.

In the World Celestial—With full page photograph of the Heroine Pearl, from a spirit painting.
"Three things that make this book remarkable: Its authorship, the astounding claims put forth in it, and the philosophy and revolution of a future life it contains."—B. O. Flower, in the Arena. Arena. Cloth bound with gilt side stamp; dead. In his hands were still clutched the pictures and books which he had begged for in his great joy, but his face was turned towards the square of sky visible through the narrow window.—Philadelphia Inquirer.

Poems by Elia Wheeler Wilcox. Price \$1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems of Pleasure," "Poems of Power," "Kingdom of Love and Other Poems." She is one of the grandest poets of the present age.

"Influence of the Zodiac Upon Human Life." By Eleanor Kirk. Price \$1.00.

The All the World's Poeks of States of the Stand Charles of Process." The All the World's Stand Stand

"A Discussion on Reincarnation or What All the World's a Seeking.

PUBLICATIONS

HUDSON TUTTLE.

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

EMMA ROOD TUTTLE.



This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohlo

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced breeity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary 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 selvy. Everyone has to wait his time acid place, and all are treated with equal favor.

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

HUDSON TUTTLE.

J. M. Peet:—Q.—I enclose you a clipping from the Pittsburg Press, and I know your comments will be interesting to the readers of The Pro-

A .- This clipping is an account of the execution of, McDonald, for the murder of the women for whom he deserted his wife. He killed her deliberately with a razor, after a quarrel, such as erotic passion only inflames. He was a profligate and vil-lain, and as far from salvation "through Jesus" as a man well could be. Yet at the last, two preachers came to his rescue, and by many prayers, thought they had him pretty well prepared for he kingdom.

McDonald professed to have been in early life a Christian. With sneaking unmanliness he lays blame all on the woman he led astray. "Before I met the woman I killed, I led a Christian life with my family in England. After she came into my life all was changed." What kind of a Christian could he have been to desert his wife and children. and come to America with a woman so lost to justice as to lead or follow

The preachers thought this old religlous feeling had awakened, but they were not enthusiastic, and here I wish to mark with emphasis the wonderful difference of opinion between the thoughts of these ministers, and those of twenty-five years ago. Then the criminal slipped through the hangman's knot directly to Jesus. The brightest crown was for the repentant murderer. Only the other day a belated minister sent the most heartless murderer directly to heaven because he repented, but hesitated over the fate of the poor girl victim. They did not know whether she had gone to hell or not.

An outside minister takes up the subject in the Press and leads still further from the old track.

The reporter says of the execution "Altogether it was one of the most successful hangings that ever has aken place in the jail."

The commenting minister, who witnessed the hanging, says: "Taking human life, with the sanction and hand of the law, is not so fearful a squeamishness of the sentimentalist which thinks and expresses itself The mass of men are not sorry" (for the hanging).

Again this reverend disciple of the loving Jesus, says: "Knowing this common sense of men, it was not surprising for the writer, who witnessed the execution of Willian McLeod Mc-Donald at the county jail this morning, to find none of the terrible consciousness, supposed always to be present, among either the executioners or the spectators-the consciousness that the hanging was a gross and perverse thing to do

"I was not overwhelmed by the end. nor shocked by the outwardly gruesome manifestations.'

It gives him no shock to see a man swung from the gallows. He thinks it is the very thing to do whether the convicted is going to hell or heaven. He is in doubt about the destination, and the other two "spiritual advisers" are in the fog. Even Christ "leaves no appropriate dogma about the career of the soul after it has made its transit into the spirit land.

The murderer went to the gallows inging "Nearer, My God to Thee," and it is supposed that he had during his imprisonment got well along toward heaven. It is a hard, unfeeling doctrine this

clergyman teaches. He thinks the law vindicates the "sovereignty of God." He says:

"And if the truth were told, it would probably be that there are persons, charges not only of the state, but wreckers of life at every point with which they come in contact, who would be well out of the

"The world would be better for the elimination of such persons. And, as a matter of fact, they are surely eliminated, if not peremptorily and summarily—that is, as we say unnaturally nevertheless, at the last by the slo processes of impartial nature, which brings them to the dissolution of their physical, mental and spiritual beings. This execution, therefore, is merely,

as I take it, a help to nature." Love, charity, sympathy are unknown in this unfeeling belief. The 'fit" are only worthy of preservation. The unfit should be destroyed, the sooner the better. This is the code of ethics of the savage, who carries it to its fullest conclusion. The malformed babe is destroyed, the helpless and aged, as soon as they become burden some to the class are made way with There is a strange sound in worlds upholding capital punishment, in this age which has heard so much for its abolition. However rapid progress, may be, there is always a rear guard of stragglers, walking with face to the old.

Pueblo:-Q.-How is it with fee ble-minded people in the spirit land the same as on earth plane, or will there ever be any enlightenment for

-According to spiritual law, the feeble-minded, who are such from physical causes, will not be affected by such causes after leaving the body. Time, however, is required to bring complete restoration.

15

emple ever built, or was it a myth? Careful and extensive explorations have been made on the site where the temple is said to have been erected, but not a vestige of foundation has been found. The temple was a myth, a "Jack-and-Bean-Stalk" story. The lebrews were not architects. They were little removed from the roving Bedouins, whose highest skill is the

Q .- Is the center of gravity and the center of the earth the same?

A.—The center of gravity and

center of the earth are not strictly the same. If the surface was absolutely same. If the surface was absolutely regular, and the contents homogeneous, the center of gravity and center of revolution would coincide with the center of the surface sphere. But the a small circle. The avitating force those who were not graduating.

The year just closed leaves no doubt from this center where inequalities of in the minds of the Faculty, the Of-

measure must be taken between lines starting from the center of the earth and at the distance of 4,000 miles bemile, dealing in round numbers, is not more than three one-thousandths of an inch. To measure such distance requires great skill, and delicate iustruments.

If the plummets were of iron, or wire used for cord, attraction from iron in the walls would distort the result.

The result of this experiment does not prove the error of the theory, but that this is just the place for those

THE GOLDEN SHEAF.

This excellent work from the facile pen of Hudson and Emma Rood Tutle, was the product of the holidays, 1907, so far as its appearance upon like all of the books that have been given the world by these gifted authors, for it is full of instruction from cover to cover. It is not too much to say that there is not a dull page in own duties in life.

numerous, and they are couched in kindly; fraternal words which -- gostraight to the heart, proving that they go forth from the heart. The poems and letters with which the It is a book that should be in every home and it is to be hoped that every Spiritualist will order a copy, either through The Progressive Thinker, or

directly of the gifted authors. Mr. and Mrs. Tuttle have made this world better because of their having lived in it. Their books have enriched the literature of the world and will live so long as language contin-

ues to be spoken. This charming story of fifty years in public service and as comrades in great army will leave an impress for good upon all those, who, like the Tuttles, are struggling upward. Their personalities, their home life, their children, the transition of Rose, and all other tender things that enter into a perfect domestic life, are set forth in such a manner as to make every home better by reason of the impress that this home picture will give to the inmates of all other dwelling-houses here on earth. Especially interesting and valuable are the illustrations and cuts with which this work is adorned. Everybody wants to know how Mr. and Tuttle look and will be equally pleased to see the faces of their talented children. I commend the work to every Spiritualist and liberal thinker throughout the world.

HARRISON D. BARRETT.

The Inspired Artist, Frederick Thomp-

, SOD, To the Editor: Will you allow me to supplement the article in the issue of The Progressive Thinker relating to Frederick Thompson. I have known Mr. Thompson some time now, and watched his work grow. It has astonished me at times to observe the rapidity with which he has accomplished a task that often takes years of schooling in art circles, ere stood before his pictures which are so full of life and vigor, that I have seemed to hear the wind rushing through the trees, which bend and creak and break off with a cracking sound, so realistic are they. I am un-der the impression that while some of the pictures are not, what a critic would go in ecstasies over, yet considering the manner of their evolution, they will become world-wide in their fame, and do much to prove the influence of psychic phenomena upon the race. That to those who can possess copies they will become priceless gems in the near future, and thorn who see them will be honored in the remembrance. Mr. Thompson is very unassuming and will exhibit to all who visit his studios at 233 East 14th street, New York, but will not sell

or part with them. ALFRED H. SAUNDERS. New York.

"Evolution of the God and Christ

Annual Meeting-Closing of School Term-Interesting Exercises.

It certainly is a wise arrangement, Geo. E. Sly:—Q.—Was Solomon's the Morris Pratt Association and the closing exercises of the school term on A.—This question has been and the same week, in fact, in part on the swered at length in this department, same days, thus enabling the members of the Association and its official Board to witness, and in some degree, participate in these interesting exer-

. The year just closed has been by far the most successful one since the opening of the school by that indefatigable and most efficient President, Moses Hull, six years ago. Not only construction of a skin-covered tent. in the efficiency of the methods so The temple never existed, except in ably adopted and borne forward by the story-telling imagination of the Bible-writer, or at least there is not a of the faculty, but pre-eminently, in shadow of evidence beyond their tale. in the uniform superiority and excellence of the students. Prof. Weaver said that the students were, as a body, of a higher grade of intelligence and capability than the body of students

count of illness or other unavoidable circumstances in their homes, but not only did the students promptly answer the urgent call of Prof. Weaver, surface is irregular and the material to be there at the opening of the not homogeneous, and hence to preserve an equilibrium the center of few exceptions referred to, to take of revolution must pass around part in the closing exercises—even

substance and surface are balanced.
To explain the experiment said to association, as well as the friends of ficial Board and the members of the have been made in a mine in Michi- the school who keep in touch with the gan nearly a mile deep. I have published accounts of its work, that never read the details and do not it only needs a few more students and know how reliable the experimenters a few more staunch supporters, such were, or the carefulness with which as those who have contributed to the they instituted the experiment. The funds of the association during the plummets in a mine shaft could not past years, to place the school on an be more than ten feet apart, and the enduring foundation. When it is remembered that this is the only school where Spiritualists or those of liberal tendencies can send their young peoing only 10 feet apart. It will at ple and not have their knowledge of once be seen that the difference in the Spiritual Philosophy made a stumonce be seen that the difference in the Spiritual Philosophy made a stum-the distance between the lines per bling-block, and when it is remembered that people of any age who desire to supplement their early edu-cation, or lack of it, with a distinct any letters of inquiry or other comline of study that will qualify them for public writing or speaking, or in fact for any kind of life-work, when it is remembered that if the students have mediumistic gifts, these are not only not tabooed, but are, under wise guidance, encouraged, it becomes evident of the mal-observation of the experi- who wish and need the line of teaching pursued here.

Prof. Weaver comes out of this yea just closed looking stronger and bet-ter in health than for years. (Which I may whisper in your private ear, he largely attributes to sleeping for the greater part of the year in the open air of his veranda "bedroom.") the book market is concerned. It is are assured, however, that this is not a part of the school regime.

Mrs. Weaver, the ever efficient matron, and acting Secretary, gave a lengthy and most interesting report of the work of the past year.

the entire book. It tells the story of fifty years in simple, beautiful, poetic lish in full, but I am trying to embody language that gives every reader fresh the sense of it in this article. "The courage and new inspiration with financial report accompanying her re-which to go on in the discharge of his port leaves no doubt that the finances of the association are in such a con-The references to other gifted dition that friends need not hesitate speakers and writers in this work are to contribute to the endowment, or other funds of the association. Prof. Weaver is a most conservative and economical treasurer.

The Annual meeting of the Associathey go forth from the the poems and letters with which the poems and letters with which the poems and letters with which the work abounds will do every reader a goodly attendance of members from doctor to the study of the question, spread deal of good. They soothe and instruct at the same time. It is a instruct at the same time. It is a work of utmost value to all who think work of utmost value to all who think for themselves and are in search of the study of the question, doctor to the study of the question, then the study of the question, the doctor to the study of the question of the doctor to the study of the question. The doctor to the st tion, held Thursday, May 21st, found fresh inspiration to larger thinking. self); Dr. T. Wilkins of Chicago, and Dr. C. L. Sanderson of Milwaukee.

At the board meeting following the general meeting, the officers elected by that body for the ensuing year were the same as last year: President. Dr. Geo. B. Warne; Vice-President, Judge Wm.Smith of Janesville, Wis.; Secretary, Mrs. Cora L. V. Richmond Chicago; Treasurer, Prof. A. J. Weav er of Whitewater, Wis.; Assistant, and Acting Secretary, Mrs. L. S. Weaver, Whitewater, Wis. (the latter by appointment). I wish here to say that it is only my very great interest in the school that causes me to accept any office in connection therewith, and in the very nature of things I cannot perform the work of Secretary, with all its correspondence and He was quite sane, but directly he work, bu Mrs. Weaver has so well and so faithfully performed this work that too much praise cannot be given her. During my summer travels and win ters in my own place of work in Chicago, I have an opportunity to work for the school by interesting others.

The department of Oratory and Physical Culture, under Mrs. Nivers. has gone forward most successfully, and the classes of all grades in her department never were better or

more efficient. Mrs. Mattie E. Hull, in charge of the enthusiastic and affectionate re-

last year as chairman of the Com- his thefts were not more than \$25. mittee on Cuisine. The students de cided to try the experiment of co-operative eating-all people being pret ty well endowed with capacity in that direction. The particular form adopted is that in vogue in some of such results can be secured. I have the popular clubs and noon-day restaurants: The Cafateria. I cannot but the result was that all were delighted with the plan. Everyone pays for just what he or she eats, select ing from a sufficient menu prepared by a most excellent cook. The plan is simple and the expense to each person is considerably less than under the

old system of boarding. Some of the visitors who are rather tall or rather wide might have heavier bills to pay than some of the students, but it turned out that most of the

and has come to stay, as a gift to the Spiritualists of this country and the world if they but do their duty.

The year just closed has been the rents were dead-and he retorted in most successful and promising year of its existence.

Funds are needed, as in all such Ideas. By Hudson Tuttle. Price work, for bearing forward the work.
The best way to contribute is to send The best way to contribute is to send Peace, with whom he collaborated is

THE MORRIS PRATT INSTITUTE, students, or, it you Book cot none whom you can personally send or select, send Schola ships—(the amount required to pay for one on more students). Prof. Weaver, and all the faculty and board, know many who would like to attende the two years'

> course but they have not the means: Spiritualists, instead of leaving your your money for people to fight over, or will to be set asiden-if you make a will—use it now for the education of some young man or woman who wishes to become qualified to speak, write or teach the Gospel of "Spiritualism that you prize so highly.

If you do not knows what is taught in the school send to Mrs. Weaver for a catalogue. Send for circulars, keep posted.

The graduating exercises were most interesting. Tuesday evening was devoted to a recital by the Junior class in oratory, this work reflected greatest credit on Mrs. Nivers and the students, and came as near perfection as anything of the kind experienced by those favored in being present.

Wednesday afternoon was devoted to the graduating exercises of those who received the Diplomas for the year. Original essays on "live" topics were given by four of the graduates, and very choice selections by the others. Having heard many public addresses from our own and other rostrums, I can truly say that those addresses would have done credit to any platform. Independence of thought, wide range of information and careful arrangement of ideas, these characterized the addresses one and all These young people are now qualified

to begin their public work. All regretted the absence of the President of the Board, Dr. Warne who with Mrs. Warne, were there last year. In his absence the Vice-President. Judge Smith, after a few ap propriate remarks, bestowed Diplo as on the following named students: Miss Lina Schanbacher, Detroit, Mich Miss Eula M. Golden, Angola, Ind. Miss Sarah Hull, Seattle, Wash.; Mr Lawrence Hansen, Wheaton, Minn. Miss E. Claire Rynerson and Miss Kate Rynerson, Seattle, Wash.

With this very imperfect account feel that I must close my article, ask-ing all friends interested to address munications relating to The Morris Pratt School, to Mrs. L. S. Weaver, Morris Pratt Institute, Whitewater, CORA L. V. RICHMOND.

Sec'y M. P. I 3802 Ridge Boul., Rogers Park, Chicago, Ill. P. S. Spiritualist Papers please copy

ONE WOMAN WITH TEN PERSONALITIES

Brain Specialist Says Ego of Every Person is Complex Collection.— Murderer Who Did Not Know of Deed -- Occult Matters for Spiritualists to Think Abouten

One of the most interesting lectures heard in London lately [as set forth in the Boston [Sunday Herald] was that to which the Sociological Soclety listened. The lecturer was Dr. Albert Wilson, the well known brain specialist, and in the course of his address, which he called "The Psychology of Crime," he brought forward several living examples of his theory that the ego is not a single per-

other so hopelessly imbecile that Sir Thomas Barlow advised her removal to an asylum; and a few days afterward she was just a romping child.

After visiting many prisons and seeing the prisoners, he asked himself whether it was not possible that they were prisoners because they were the victims of circumstances beyond their control. And with a view to prosecuting this study, he went to the Salvation Army. There the authorities put at his disposale an unlimited number of discharged prisoners. He examined a great many, and he came to the conclusion that they were not as a rule, disassociated personalities. took alcohol he became another personality. When he was drunk he would commit crimes of great violence, and when he "came to" he was ignorant of what he had done. After he committed the murder he knew nothing about it until he had been

whole story unfolded itself before As an instance of a "sport" (the word is used in its botanical sense of freak) a highly respectable looking old gentleman with a white beard the Psychic department, not only has was shown on the platform. He came of a good family, but when he was gard of all the students who entered about 30 years of age, being hard up, that class, but many spiritual gifts of he borrowed something from his landa high order have been fostered and lady, without asking her permission. encouraged among the students.

The value was about \$10, and he was and that much depends upon heredity sent to frison for seven years and environment. On this ground he to the meeting of the Association was In all he has spent 37; years behind pleads that in many cases we ought that of Miss Nivers, who was chosen | the bars-and the whole proceeds of

some months in prison, when

Dr. Wilson explained that this man ought to have been perfectly normal. But some hidden ancestral germ attacked him and he had gone stealing ever since until he joined the Salvation Army.

A criminal produced as the result of environment was the next exhibit. here enter into a minute description, This was Williams, a notatious burg lar, and long known as the most dan gerous criminal in England. He was regarded with such y fear; that the home office sent instructions to the prison authorities that he was never to be approached except by two armed IMI the warders.

Dr. Wilson remarked that the man represented an almost perfect pro-duct of what he called an evil environment. "I have stated," he continued, "that this man had the brain of a ment. board were guests of the Cafateria. cabinet minister. Bill I him prepared to go further than this prepared to go further than the trial prepared to go further than th perior to that of one I have in mind."

As a boy of 15 Williams was beaten by a drunken grandfather—his pakind and left the house with a watch and \$300 in money. After that he devoted himself to hurgiary and was favorably known to the late Charles REV. N. F. RAVLIN, D. D., ON REINCARNATION.

To the Editor: I have received the following personal letter from Dr. N. F. Ravlin, who, for many years, was noted on the Pacific coast as a learned, eloquent and popular Baptist clergyman. If there was a Baptist church to be dedicated any where in the great West, Dr. Ravlin was sent for to preach the dedicatory address. He dedicated more than thirty Baptist churches. He became convinced of the truth of Spiritualism. Loyal to the truth, brave as a lion, he withdrew from the church and went to advocating Spiritualism. Uncounted thousands from ocean to ocean have listened to this really GREAT PREACHER, as he most eloquently and convincingly preached the glorious docas he most eloquently and convincingly preached the glorious doctrines of the Hurmonial Philosophy. He is as true to the truth as he understands it as is the needle to the pole. He is now advanced in years, and has had the misfortune to become almost entirely blind, little companion has crossed the "Mystic River," and the grand old man sits in darkness. May the prayers and good wishes of his tens of thousands of admirers go unt to him to bless him. He will be seventy-seven on June 1 next; but few men are richer intellectually and spiritually, but he is poor financially. Let his thousands of admirer remember him June 1. Here follows his letter to me which is characteristic of the loyal, fearless old soul.

R. A. DAGUE,

Denver, Col.

R. A. DAGUE,

"Will File His Protest on the Gates of Doom," If Re-incarnation be True.

To R. A. Dague,

My Dear Sir: I read your masterly article on "Re-incarnation" in a late copy of The Progressive Thinker, and then sent the paper to a dear friend not able to subscribe, for it. This I do every week. I was sorry to part with this particular copy for I wanted to keep your unanswerable article on what I regard as the most absurd, irrational, illogical doctrine of re-incarnation with abhorrence. If it is true, I will file my protest on the gates of doom and refuse absolutely to submit. I would sum, in a congress of the brainy men of the ages, repudiate its government of any such a god, issue a new Declaration of Independence, and proclaim a New Constitution of the Universe.

My sister-in-law whs reading to me your article. Before she had hisshed it I exclaimed: "That is the best argument on that subject I ever heard, and when she concluded and spoke your name as the author, I shouted, "Glory to God; it's from my old friend, Daguer of the more intelligent portion of them.

It does not seem to me that any man or woman capable of logical relationships known on earth.

It does not seem to me that any man or woman capable of logical relationships known on earth.

It does not seem to me th trines of the Harmonial Philosophy. He is as true to the truth as he understands it as is the needle to the pole. He is now advanced in

the succession of events. It is destructive of personal identity and all the dear relationships known on earth.

I once met a lady in the East who claims to remember twenty distinct re-incarnations. One time she was incarnated as a horse and was killed in battle. Later she re-appeared as a lawyer. Now she is a fortune teller. What wonderful progress to be twenty times re-incarnated and not yet evolved above such a profession as that! On general principles she seemed to be an intelligent woman. * * * Yours in the service of common sense, the most uncommon thing in and Vitality. By Mr. and Mrs. Eugene

this world. . N. F. RAVLIN. 1014 Bristol street, West Berkeley, Cal.

His friends are waiting to con-

Mr. A. J. Maxham will be the vocal-

and N. S. A. Day.
There will be a Lyceum held two

days each week; also classes held

the book store of the association and

subscribe or renew for this paper.

By so doing you will keep in touch

with all the doings of the camp, and

the Spiritualists in all parts of the

world. Remember the date of the

opening, July 19. Write Dr. Fuller,

A BIRTH-DAY POEM.

(May 15, 1908.)

Live not for fame and power and pelf,

This cannot be with comnetition:

Unite, and work for Love's fruition.

Join hands and live the peaceful life

Tis better far than hate and strife,

Shake off such baneful, idle dreaming!

Be not allured by selfish scheming-

And scatter blessings day by day,

Will bring sweet peace, and joy and

And make our earth a heaven a

We'll lend a helping hand to need,

With "Each for all and all for each!"

Is neither good, nor wise, nor great So hand in hand, O sister, brother,

We'll henceforth live for one another

O, 'lumined souls of earth and skies,

blight, Attain the reign of Love and Light!

-JAMES MADISON ALLEN.

AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and

beautiful spirituality of thought. In-

structive and helpful to all who love

Let human brotherhood arise!

To help each other on the way

strength.

Neglecting to co-operate

length.

HATCH.

Onset, Mass., for programs.

several burglaries. During his whole career of crime he covering from his accident, and hopes During his whole career of crime he covering from his accident, and hopes order to build and retain the highest de-was never once caught by the police; to be about on crutches in a week or gree of normal health by following the indeed, both his sentences were in- so. curred through the treachery of fel- gratulate him on his first appearance low accomplices. Ultimately he got a in public. sentence for the term of his natural sentence for the term of his natural
If he meeting opens Sunday, July 19, life, but was released when King Edwith Dr. Fuller and Thos. Cross as ward came to the throne. He is the speakers. Get together and give now an author. them a grand reception.

sonality, but is complex and made up of several personalities.

An extraordinary woman with ten the treatment personalities, whom Dr. Albert Wilson had under his care as a patient for about ten years, drew the detects to the greetion.

Mr. Williams spoke at some length both popular speakers.

The new speakers for this camp this season are Wellman C. Whitney, when he is speaking, a peculiarity due the season are Wellman C. Whitney, and Elbert Hubbard. It is their first appearned to the greetion.

An extraordinary woman both sadded to the greeting that the season are wellman C. Whitney, and the popular speakers.

The new speakers.

The new speakers.

The new speakers for this camp this season are Wellman C. Whitney, and Elbert Hubbard. It is their first appearned to the greeting that the season are wellman C. Whitney, when he is speaking, a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman C. Whitney, when he is speaking a peculiarity due the season are wellman companies the season are well and the Mr. Williams spoke at some length both popular speakers. The new speakers for this camp this season are Wellman C. Whitney, when he is speaking, a peculiarity due Mrs. Elizabeth Towne, and Elbert

The man who was formerly known as "the laziest man in London" was also produced for inspection by the audience. He proved to be a little fellow with a rather vacant expression. For 40 years he never did a day's work, but he is making up for it now, for he is scrabbing floors in the Salvation Army buildings on the Day, 14-hours-a-day principle. And, as he says himself, he guite enjoys it.

Another object lesson was a stunted boy who was said to be 16 years of every morning. age, but who looked nearer 10. He is one of the waifs of London, never having known his parents, and he drifted into the workhouse. There, small and delicate as he was, he was set to pick four pounds of oakum for his board and lodging. He could not possibly do it, as the magistrate be fore whom he was brought, admitted. But he was sent to Pentonville for

three weeks nevertheless. Next time he failed he got a month and the next time three months. And he might still be making alternate visits to workhouse and prison if But love your neighbor as yourself; more sensible people had not got hold of him and given him a chance in

life. This illustration led Dr. Wilson t remark that law and justice are in no way related, and that sin and crime

are not necessarily coincident. Dr. Wilson finds great difficulty in giving a definition to the word criminal. He has come to the conclusion that we are all potential criminals, beings.

opinion, except to turn, the stupid criminal into a clever one, and sometimes to manufacture one. times to manufacture criminals by damaging the brain in youth. Criminals, in the broad sense, he believes are Socialists pure and simple.

Onset Notes.

Where are you going to spend your acation this summer? If you have not planned as where to go, why not pay a visit to the very beautiful spot at the sea shore in Massachusetts. Many of your friends have been

there, and will be sure to be there Onset never looked more beautiful than at present. Everybody is busy making prepara-

tions for a busy season. and-seek the higher and finer ways of spiritual experience. Price, \$1.00.

"The official staff of this paper would receive a royal welcome at the samp. Pay us a visit and see for courself.

The program as arranged for this immer is one of the best. Many new most suggestive, in ensely interesting, spiritual books. It is laden with rich, aces will be seen upon our platform, as well as the ever welcome old work.

"Bix Historic Americans." By would receive a royal welcome at the camp. yourself.

summer is one of the best. Many new faces will be seen upon our platform. as well as the ever welcome old work-Mr. Colville will be at the camp

again this season, and is sure of a "Psychic Light, or Continuity of glad hand from his many friends." Law and Life." By Mand Lord Dr. Geo, A. Fuller, the ever popular Drake. Price \$1.50

UNCOOKED FOODS.

And How to Live on Them-With Recipes for Wholesome

Preparation. Proper combinations and menua, with the reason uncooked food is best

Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in chairman of the meeting, is slowly re-

> recipes of this cook book.
>
> It will simplify methods of living help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price SI.

> The Poetical and Prose Works

ance at these meetings. Among those ELLA WHEELER WILCOX

Mrs. Wilcox's writings have been the Rev. Cora L. V. Richmond, Miss terful views of life give the reader new Amalia P. Pfenning, Mrs. Helen L. P. courage in the very reading and are a wholesome spur to flagging effort.
Words of truth so vital that they live in the reader's memory and cause him During the season there will be to think-to his own betterment and special days know as Massachusetts the lasting improvement of his own State Association Day, Equal Rights work in the world, in whatever line it Grand Army Day, Library Day, lies-flow from this talented woman's

POEMS OF PASSION. By Ella Wheeler Wilcox.

Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portraft. Price \$1.

POEMS OF POWER. By Ella Wheeler Wilcox. New and revised edition, containing more than one hundred new poems, dis-playing the author's fine taste, cultivation and originality. With portrait

Price \$1.

POEMS OF PLEASURE By Ella Wheeler Wilcox. This charming collection comprises many of the best poetic creations of the author. Embellished with portrait Presentation edition. Price \$1

MAURINE AND OTHER POEMS. By Ella Wheeler Wilcox. An ideal poem about as true and lovable a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox it epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-ione Illustrations

prefacing each month. Cloth, price, \$1. KINGDOM OF LOVE AND OTHER

POEMS. By Elia Whetler Wilcox, A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human With might of right dispel earth's nature. Presentation edition, dark red

> HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

By Thomas Carlyle. A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and draand-seek the higher and finer ways of matic tensity of earnestness. A notable

> THUMBSCREW AND RACK. Torture implements employed in the 18th and 18th contries for the promulgation of Christianity, with pittorial illustrations. By George E. Macdora g. Price, 10 cents.

literary effort. A fine edition in cloth.

John E. Remsburg. Just the book for boys and girls. Price \$1.25.

Any thirteen of the Fourteen Pre-

Lastly, all these Fourteen Premium

mium Books you may order, price \$4.55.

Books, \$4.90.
Remember, we have to pay the

postage on sil these books, leaving us only about \$3.00 for FOURTEEN as

valuable books as can be found that

treat of Spiritualism or Occult sub-

lects. The whole world never saw the like before. We have had to increase the price of these books a few cents in consequence of the rise

in the price of paper.

Bear in mind that every order for a

Premium, Book must be accompanied

WITH A YEARLY SUBSCRIPTION

for The Progressive Thinker, which s \$1. We repeat that the world has

OUR FOURTEEN REMARKABLE

PREMIUM BOOKS FOR \$4.90.

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. 24

Life in the Spirit World, Vol. 3.

8-The Enclycopedia of Death, and

These three volumes have been pre

pared by J. R. Francis. They con-

ten.
5—The Next World Interviewed

by Mrs. S. G. Horn, a most remark-

able medium.
6—The Occult Life of Jesus, by

Alexander Smythe, a medium of rare

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.

10-The Great Debate Between

Moses Hull and W. F. Jamieson.
11—Letters from the Spirit World,

written through the mediumship of

teen leading authors.

13—The Unknown Life of Christ,

14-Interwoven, Spirit Messages

If you want ONLY ONE Premium

Book, the price is 25 cents. After paying postage thereon, the book at

that price is practically a gift to our subscribers. At that price only one book will be sent out. All orders for

one or more Premium Books must

be accompanied with a yearly sub-

SPECIAL NOTICE.

with thirteen illustrations.

from a Son to a Mother.

Carlylo Petersilea.
12—Gems of Thought, by Seven

gifts.

The following is the list of titles of

never seen the like of it before.

the Fourteen Premium Books:

New Methods of Cure Dr. Charles E. Watkins,

THE FAMOUS STOMACH

AND NERVE SPECIALIST

Write him to-day: No charge will be made for diagnosing your case, if you send inside of the next 30 days.

PREE DIAGNOSE For the next 30 days. Send name in full and leading symptoms.

Dr. Charles E. Watkins 331 Waltham St., West Newton, Mass.

Revised Premium List. Review of Rev. R. V. Hunter's Attack Upon Spiritualism. A distinctly valuable service to

Read Carefully, as We Introduce a New Premium Book, Which Is Extremely Valuable.

the kind win hesitate before they are the property again to demolish Spiritualism, after reading Prof. Lockwood's review. OUR PREMIUM BOOK OFFER?

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

tain invaluable data.

4—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Brit-We have now FOURTEEN magnifi-cent PREMIUM BOOKS which you can select from.

Any one of the Premium Books you may order, price 25 cents. This is the price, remember, when you ORDER ONLY ONE BOOK in conorder ONLY ONE BOOK in connection with a yearly subscription. Lands, Translated by A. Farnese, a Book, \$1.25. Book, \$1.25.

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 fol-

Any two of the Fourteen Premium Books you may order, price 70 cents. Any three of the Fourteen Premium Books you may order, price \$1.15... Any four of the Fourteen Premium Books you may order, price \$1.50. Any five of the Fourteen Premium

Books you may order, price\$1.75. Any six of the Fourteen Premium Books you may order, price \$2.10. Any seven of the Fourteen Premium Books you may order, price \$2.45.

Any eight of the Fourteen Premium Books you may order, price \$2.80.

Any nine of the Fourteen Premium

Books you may order, price \$3.15.

Any ten of the Fourteen Jremium

Books you may order, price \$3.50. Any eleven of the Fourteen Premiscription for The Progressive annual Where more than one Premium Book Any twelve of the Fourteen Premiscription for The Progressive annual Where more than one Premium Book any twelve of the Fourteen Premiscription for The Progressive annual Book and Books you may order, price \$8.85. um Books you may order, price \$4.20. | above.

THE ETHER SEAS.

Forms Are Derived.

ame.—Science.

where are they located?

forms shall ever be:

shall exist in the far future.

made objective?

Why were Nature's life forces thus

This question perhaps no man can

Institute would say, "Nuclet or force-

forces. Each of such forces possess-

ing the inherent power, on some pro-

will follow each other.

spirit forms come? Like all other forms of objective life, from out the Contain the Germs From Which All depth of ether seas, wending their way nast it were, on evolution's wheels, step by step, to meet the necessities From out the deep seas all forms of one of progression's days. Eternity. consists in days, or epochs of In this free country a man may

when nature first began moulding us to the next unfolding can return forms. Forms were; forms are, and to us and speak of things of the past and also of the prospects of the fune mould. It seems that within I have met those who claim that these ether seas lies the entific germs, nature is one eternal round of repeatcorpuscies, nuclei or force-centers of ing itself. That man runs his epoch which was moulded every form of race, fills his complete mission there, life that ever did exist, does now ex- and then sublimates almost to anni-

ist, or ever shall exist, be that form hilation, finally drifting back to the a human, an ox, a horse, an acorn, cosmic seas, and takes his place as a force-center, there to again, at the Why this is so, it seems no one can imperative call of necessity, take its tell. That this is nature's unfolding place in the unfolding columns of seems self-evident; if not, how came evolution, repeating itself. My spirnature's varied forms? Spontaneous it friends deny this claim as far as generation, if such could possibly be, they know, but it seems that men of science might find an analogy in the glomerate mass with no definite philosophy of life that might have form. Yet we have a myriad forms some bearing one way or the other on some bearing one way or the other on of objective life on earth to-day, with this question. myriads such forms existing in the past, and analogy loudly proclaims

Clackamas, Oregon.

through the whole book. Published by the Southern California Printing pitious day, of unfolding its nature Co. Price, \$2.00).

> "How to Train Children and pa-rents." Mrs. Elizabeth Towne takes the position thatdin many cases it is the parents that need the treining more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent

of the ox or other forms of life.

Eternal life has necessities which read it. Price 25 cents.

can only be gained through evolution. "Universal despiritualism." Giving and as evolution is Nature's law a view of Spiritualism from the earnecessities in the economy of Nature liest time, and in all nations. By W. will follow each other.

J. Colville. Price \$1.00.

backward, but ever forward, ever the heart, by Emma R. Tuttle. Price bringing the virues of Nature into \$1.00. "Spiritualism and the Law."

bringing the virues of Nature into economic use, and thus, in my opinion, lays the claim of reincarnation in the shado.

But do facts warrant the claims I have made? To some extent at least, we have knowledge of life bayond the grave. From where did these

Sowing the Seed-Soul-Growth. "A sower went out to sow his seed and as he sowed, some fell by the wayside, and it was trodden down,

"And some fell upon a rock, and as soon as it was sprung up it withered away, because it lacked moisture.
"And some fell on thorns, and the thorns sprang up with it and choked

and sprang up, and bore fruit an hundred fold. "He that ears to hear, let him hear.'

Viewing the universe as a whole and in particular, the mind becomes amazed in that it fails to comprehend its vastness and its purposes. As the consciousness of the human develops its capacities, there comes into view very many conceptions of the conditions, operations and develop-ments that lead the soul into higher and vaster explorations. The process of soul-growth seems

to be the theme for contemplation in

the text quoted. The illustration of

the parable shows how the germprinciple in the seed sown is developed favorably, or unfavorably, for lack of proper conditions for its expanding into fruitfulness. The grains that fall into congenial soil take root, flourish, and fulfill their growth in all respects; so with the soul-germ that descends into the proper environments, fulfills its desiny in traveling in the path leads to godliness. The seeds that meet with unfavorable conditions become unfruitful and serve no purpose designed by the sower. On the spir-itual side of the subject it is found the soul-germ has not reached a state

promotive of progression. The indifferent, the sluggish, the worshiper of material things, are likely to become extinct unless some. peradventure, comes to the rescue and speed the offender on the way

to loftier attainments. The incarnating ego descending into the realms of matter, comes for experience to fit it for citizenship in the various planes of existence following the changes in its pilgrimage, and unless rightly developed, it may meet obstacles that will retard its growth for ages, and if persistent in its refusal to expand into godliness, may be deprived of its personality and have to begin over again its career in the far-off ages of the future. How many souls in the past may have met this fate cannot be estimated, and perhaps it is for this reason there has been, no communications received by the world they decline to progress

"The soul that sinneth, it shall die," means just this: The complete extinction of its personality, because of its pertinacity in refusing to accept the means of progress; yet there is the possibility of rescue for the impenitent if it accept the condition. "Have I any pleasure at all that the wicked should die? saith the Lord

God, and not that he should return from his ways, and live?"
"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they

This is certainly an incentive for the disobedient soul to halt and con-

sider the perilous situation it is in, and still pursuing. The fact that opportunities arise to save the soul from perdition may be likened to the current of a rapid stream, on which float the debris and flotsam, and carried to the ocean; at

the same time the lighter particles work their way to the shores, and there lie until some freshet sweeps all on the surface before its mighty force; and so with the laggard and indifferent souls which are afforded privileges to join the throngs of progressive entities along the golgotha way of earthly experience. "Whatsoever a man soweth, that shall he also reap," is the law of both physics and moral. There is no forgiveness nor substitution of sufferers.

Each and every act contrary to law must be recompensed by the offender alone. To avoid repetitions of such experiences, there must come a radical change of conduct and the pursuing of the good and the right. In these times of wrong actions and selfishness, it were well the masses of

humanity pause and consider the results that follow the violation of law. E. D. HAMMOND.

FATE MASTERED.

And Destiny Fulfilled. By W. J. Colville. A dainty book of 52 pages, bound

in heavy white cover with cat-tail lecoration Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price 10 cents.

MOLLIE FANCHER. The Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testi-mony of many witnesses. By Abram H. Dailey. With illustrations. Price: cloth. 8i:50.

THE TALMUD Selections 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, 81

The Infidefity of Ecclesiasticism Monaje to American Civilization. By Prof. W. M. I ockwood. A trenchant and masterly treatise. Price, 25 cents.

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

CULTIVATION OF PERSONAL MAGNETISM. A treatise of HUMAN CULTURE. By Leroy Berrier, Anthropologist and Author. A very suggestive and instructive book. Price \$1.00.

Just How to Wake the Solar Plex-

Mrs. E. M. Hitchcock will answer 3 questions by yes or no for 25 cents; busness questions preferred. Send own and writing. Full reading, \$1.00. Fern Hill, Wash. Send date of birth.

HUMAN MONGRELS.

My book, "What To Do," Smaller Families, Love, Marriage. What quuses drunkards, suicides, human vamplres, Magdalens. The government should control propagation. Race Suicide, Capital Punishment. Cut this out. 50c., P. O. Order. Eva Cassell, 10½ John St., Chelsen, Mass.

To Secretaries of Spiritual Campmeet-ings:—We (the Teachers) are open for engagements to lecture and give black-board demonstrations of our newly discovered method of how mediumship can be developed in three weeks, for the benefit of the Camp-meetings. Cor-respond with REV, CORA BENTON. Secretary of the Acme College of Occult Science, 1714 Adams St., Toledo, O.

THE EXPOSURE of the

MATERIALISTIC FREETHOUGHT INQUISITION s Startling the World From Center to Circumference

SOUNDS THE DEATH-KNELL ABORTION OF SCIENCE Called

"MATERIALISM," Open Letter to Prof. Ernst Hackel. (26 Pages.)

The above mailed on receipt of 6c, or with a 14 page Synopsis of the pro-teribed volume. The Teleo-Mechanics of Mature and Subconscious Minds, for 10 conts in stamps or silver.

H. WETTSTEIN, Publisher,
412-414 Main St., Fitzgerald, Ga.
(Mention The Progressive Thinker.)

Clarisse Humphrey Mullins will give lairyoyant readings by math. Send ock of hair and \$1.00. 3222 Lake Park Avenue, Chicago, 111.

Wanted a home in a Spiritualistic family by a widow, who would render assistance in return for board and residence. MRS. CRUMP, Logan, Ia.

PEONIES

In naming our new varieties we remembered more than 20 leading SPIR-ITUALISTS. To get great, lovely flowers next June plant this fall. We have the largest and best assortment in America. Forty-four years in the business. Over 4,000 kinds originated here from seed of 1899. Many world beaters among them. Our new catalogue, the largest ever got out, describes 364 kinds. FREE, Write to-day and save a year's time.

O. F. BRAND & SON, Faribault, Minn. O. F. BRAND & SON, Fartbault, Minn.

100 ACRES of good Fig and Peenn land Fruits, Berries and Vegetables, for only \$300. Three Hundred Dolars. Unimproved, near R. R., 40 miles of Jacksonville, Fla. Only chance for two. Do you or any of your friends want it? Must know at once, if so.

J. E. McMAHAL, Homeland, Ga. Homeland, Ga.

WANTED A FAVOR. Please send me the names and addresses of practicing physicians, from as many post offices as you can, Ladies addresses also wanted. Rest assured this favor will be returned soon as I can possibly do so. J. E. McMAHAL, Lock Box 98, Homeland, Ha.

THE AMERICAN INSTITUTE OF APPLIED PSYCHOLOGY Treats diseases with magnetized remedies and absent mental and spiritual treatment, \$2.00 per month. Write for particulars and clairvoyant diagnosis. Treatments by

Treatments by
WILLIAM FREDERIC KEELER,
Psychic,
and DR. J. M. KING, President.
Classes will be instructed in practical
healing; patients taken at, and all mall
must be now addressed to, FAIRVIEW
COTTAGE (formerly Moses Hull's) No.
9, Library street, Lily Dale, N. Y.

REV. MAY A. PRICE, Gives Clairvoyant and Astrological Readings by Mail, relating to both Spir-

THE LEADING WORKS E.D. BABBITT, M. D

The Principles of Light and Color. Superby issued, royal 8vo, with over 200 engravings and colored plates. Price. 85,00; in massive binding, imitating half Russia, 50c. extra. "An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Ecientific Libraries "—N. Y. Herald.

Human Culture and Cure. In six parts, five parts being already issued.
PART I. The Philosophy of Cure, including
Methods and Instruments: 75 cents.

Mathods and Instruments: 75 cents.

PARTS III and IV in one votume; el.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity.

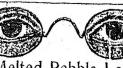
"This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clair voyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman.

derstand our follow beings around
W. C. Bowman.
PARL V. "The Bodily Organs, their Diseases
and the Great Natural Methods for Their
Cure," alms to be the most practical wo" on
healing thus far given to the public. Price, \$1. Health and Power. Natura! Treatment for 110 Diseases cents "Worth its weight in dis

SOCIAL UPBUILDING, Paper, 15 cents.
RELIGION.—A most thoughtful and excelent work. Price, cloth, \$1.10: paper, 60 cents.

NAME THE BABY, Or Give the Charge. A song with solo, duet and chorus, by John W. Ring, arranged by M. H. Ba Price 35 cents; 5 copies, \$1.00. Bauer.

MRS. MARY T. LONGLEY. lives Spiritual Readings by mail, only. The delineates character and phases of mediumship, diagnoses and prescribes mediumship, diagnoses and prescribes for disease; describes spirits and gives messages. Her guides give advice on mundane and spiritual affairs, and are prophetic. Fee one dollar; send personal handwriting. Address 315 S. St., N. E., Washington, D. C.



Will enable you to read the finest print. This LENS acts like MAGIC in strengthening the optic nerves and vitalizing the vision. Write for illustrated circulars, showing styles, prices and my psychio method of fitting eyes at your own home,

167 Winthrop Ave., Chicago, Ill.

B. F. Poole, 157 Winthrop Ave., Chicago, Illinois:

Dear Sir—I have worn your spectacles for many years, and found them better for my eyes than any I ever had before. The last pair your improved light yellow tint are a wonder to me, I am delighted with them. I wish that everyone that has to use spectacles would have their eyes fitted with your Clairvoyant system and lens. I am your friend and well wisher,

Sault Ste Marie, Mich.

FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1.00.

Be Sure to Read This. Be Sure to Read This.

Frances L. Loucks, one of the greastest psychic wonders ilving. I use the
spiritual X-ray to locate all internal
diseases. A trial wil convince you.
Nervous exhaustion and lost 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 letters to
FRANCES L.-I.OUCKS.

Stoneham, Mass.

J. H. FLETCHER, Consulting Psychic,
6 West 107th St., New York.
Can be seen daily, also Sunday and
Wednesday Prophysics

Wednesday Evenings, on personal business matters. Consultation by

mail \$1.00. Tel. 3464 River.

The Annals of Psychical Science A High-Class Monthly Journal, Devoted to Critical and Experimental Re-search in the Phenomena of Spiritism.

Conducted by Darlex, Richet, Crookes, Flammarion, Lombroso, Mangin, Maxwell, Morselli, de Rochas, and other eminent scientists. Published simultaneously in English (London) and French (Paris). Fourth year; much enlarged. Subscription, \$3.00 a year; single copies, 25 cents. Sample copies, returnable in one week, will be sent for inspection. Liberal premiums to those subscribing for the first time through the American office, below address...... Address subscription and inquiries to THE ANNALS OF PSYCHICAL SCIENCE 1443 Q Street N. W., Washington, D. C. 1443 Q Street N. W., Washington, D. C.,

FRED P. EVANS,

Noted Medium for
Slatewriting, Clairvoyance, Etc

Interviews daily from 10 to 4. Readings and development by mail may be obtained by writing to Mr. Evans for particulars. Framous book on slatewriting, \$1.30, while they last. Address FRED P. EVANS.

2928 Sacramento street, San Francisco, California.

Psychic Unfoldment

Gives Calivoyant and Astrological Readings by Mail, relating to both Spiritual and material conditions. Tells past, present and future events, assisted by spirit teacher, an old Greek astrologer. Describes physical conditions, tells the cause and gives advice of spirit physicians. Cures Obsession, teaches development of mediumship. Describes spirits and gives messages. Send lock of hair, date of birth, and one döllar. Ask Questions. Address for the Summer, Morton, N. Y., instead of Washington, D. C.

CLARKVOYANCE.

Clairvoyance—A text book that teaches how to see spirits, read the future and past, the crystal, develop seership. "An inspired book"—Progressive Thinker. "Clearest clew of Clairvoyance yet presented"—W. J. Colville. "Epoch making"—Lilian Whiting in Chicago Inter-Geean. Price (reduced from \$2.00) \$1.50.

Auras and colors.—A fascinating subject brilliantly treated; with a lexicon of color meanings. Price 50 cents. Send money to J. C. F. GRUMBINE, 24 Strathmore Road, Brookline, Mass.

The Oriental Esoteric Center Of Washington, D. C.

Of Washington, D. C.

Is conducted under the direction of the initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wiedom. Besides local lectures and class work, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflet, library lists of free and other books, price lists and other information regarding the work of the Center, address, other information regarding the of the Center, address. THE LIBRARIAN,

1443 Q Street, N. W., Washington, D. C.

A scientific explanation or the birth, crowth and death or worlds. By Samuel Phelps Leland. Ph. D., LL. D. Nicely bound in cloth. Price 75 cents. ANCIENT PAGAN AND

MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baai Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two huadred flus-trations. Cloth, \$1.

The Living Decalogue. From Sinal to Zion, by W. J. Colville. This book is full of instruction and clear, cogent reasoning. Price, 50 cents. ferings." A choice collection of pe-ems on everyday subjects, oy Emma R. Tuttle. Price \$1.00. "Asphodel Blooms and Other Or-"In the World Celestial," by Dr. T

by Elizabeth Towns Valuable Saining definitions of every used elec- Missionaries and Church Members.

To Beatth Price 25 cents.

molishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they at-Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism.

For fifteen cents this valuable pamphlet can be procured of Prof. W. M. Lockwood; 723 Prospect avenue, Buf-

Spiritualists has been rendered by Prof. W. M. Lockwood by publish-

ing in neat pamphlet form his able

and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism.

Fairly and squarely he meets and de-

· List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers

can be made. Lily Dale Assembly. Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New

York, for programs and information. Summerland Camp, Cal. The Summerland Spiritualist campmeeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have firstclass speakers and mediums, full particulars, address Solon Smith,

Summerland, Cal. Lake Pleasant Camp, Mass, This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full partic-

ulars address Rev. A. P. Blinn, secretary, Norwich, Conn. Wonewoc, Wis., Camp-Meeting. The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio. The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio. Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Wina Fontaine, secretary, 310 North A Street, Arkansas City, Kansas. Etna, Maine, Camp. The Etna Spiritualist camp-meeting

will open August 28 and close Sept. An excellent list of speakers and mediums are engaged. For programs and information; address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine. Etna, Washington, Camp.

Clark county, Washington, Will mence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington. Ocean Grove Grove Camp, Mass. Ocean Grove Camp, Harwich port,

The fourth annual camp of Etna,

Mass., opens July 12 and closes July Onset Camp. Onset camp commences its thirtysecond annual meeting July 19 and address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal. Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August

Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo. Chesterfield Camp. Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, sec-

retary, Chesterfield, Ind. Send to her for full programs. Forest Home Camp, Mich. Opens Aug. 2 and closes Aug. 23. Mary Brickman; vice-president, So-For programs or further particulars, phia Vogel; secretary, Mrs. Lucas; address Frank Lesher, president, or treasurer, Susanna Harris; trustees, Millie Mitchell, secretary, Mancelona, Esther Feraurd, Mrs. Eva Verner, Millie Mitchell, secretary, Mancelona,

New Era Camp, Oregon. The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and meformation address the secretary, F. E.

Ottawa Camp, Kansas, Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas: John Hartung, secretary, Iola, Kansas. Swampscott, Mass., Camp.

Grove, Swampscott, Mass., opens June For programs address B. H. Bla-Elm street, Marblehead, Madison, Maine, Camp. The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strick

land. Madison. Maine. R. F. D. No. 2. Edgewood Camp, Washington. Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washing-

Temple Heights Camp, Me. Temple Heights Spiritualist Campmeeting commences August 15, and "Continuity of Life a Cosmic ends August 23. For full particulars and Truth." A powerful argument along address A. D. Champuey, secretary, scientific lines. By Prof. W. M. Lick-Rockport, Ma.

Unity Camp, Saugus, Mass. Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A.

A. Averill, 42 Smith street, Lynn, Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been em-ployed. Address Dr. James B. Candy,

secretary, Langhorne, Bucks, Pa. Grand Ledge Camp, Mich. The Grand Ledge Spiritualist Campmeeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as

presiding chairman; For full particulars address J. W. Ewing, Grand Ledge, Mich. Delphos (Kansas) Camp. Opens August -, closing on the

Address all communications to

r. D. Rice, secretary, Delphos, Kan. Island Lake Camp, Mich. Island Lake Camp, Island Lake Mich., opens July -, extending until -. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At

Brighton after July -Vicksburg, Mich., Camp. Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich. Verona Park Camp. Me.

.The Verona Park - Camp-meeting

Me., will open August — and close September — A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me. Central New York Camp. Located at Freeville, commences July — and closes August —. B. L. Ropinson, McLean N. Y., secretary,

W. K. Kelsey, president, Cortland, Sunapee Lake Camp, N. H. SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write

to John W. Clay, Sutton, N. H. Ha lett Park, Mich. Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt. Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Rancloses Aug. 30. For full programs dolph, or Effle L. Chapman, Cambridge, Vt. After the camp opens ad-

dress each of the above at Queen City Park, Vt. Pine Grove, Niantic, Ct. Camp meeting commences there July — and continues through the

month of August. Columbus, O., West Side Church. The Ladies Auxiliary of the West Side Spiritual Church beg to report that their organization is working in harmony and has been greatly blessed both spiritually and finan-

Our new officers were elected on May 7, and are as follows: President: Mary Brickman; vice-president, So-

Mrs. Bakestraw. On May 8 our church held its business meeting, and the Ladies' Auxiliary gave \$25 towards the building fund of a new church. Our church dlums are engaged. For further in- society has been securing good speakers from different parts of the state, Dunton, 358 15th street, Eugene, Ore. and outside the state, even as far away as Washington, D.C. The writer has been serving the society during the year, and our president is the right man in the right place. Our church is proud of him. May the great spirit bless this grand work and

make the West Side Church a great light.
I wish to add that the indications are that our church is entering upon a new era of prosperity. There is The camp at Mowerland Park promise that at no very distant day we shall be favored with an up-todate church building in which to ac commodate the neople that are flocking to us for the ministry of the

> Columbus, O. Rational Memory Training. A series of articles on memory. How to improve and develop. A most excellent book. Price, 50 cents. "Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and

SUSANNA HARRIS.

Secretary Ladies' Auxiliary.

Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.
"The Light of Egypt." Volume 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price \$2 per volume.

progression, and each such day has its write his own text and preach from needs which must be supplied from it if he chooses to do so; or he may the preceding flame of life.

take a text penned by some ancient. But do these corpuscles, nuclei or philosopher and preach from it, draw- force-centers form intelligence? ing truths to our own heart from ev-Defining intelligence to be ery point of Nature's compass; but of scious relationships, I answer in the the ether seas, what of them; and affirmative—conscious of existence on that plane of life, and it may be to The ether seas are the illimitable all that pertains to it; but on reachspaces of Nature, and as the word ing a higher plane of life this consea" indicates, are a restless ocean sclous relationship seems lost to some of life, ever active, ever moving, an ever pulsating heart that beats eternally, beats the harmony of flature; an eternal sea of life out of which and the unfolding entity grew stronger forms came; nor can we perceive until now those who have preceded

But forms in nature are not all of ture. an apple, a sea-urchin or a whale. t seems, would produce only a con-

WM. PHILLIPS.

"The Searchers."-A. most entertaining book by Stephen K. Szyma-nowski. This interesting story of a answer, yet corpuscies, entifies, and series of pathetic experiences which as Prof. Henry, of the Smithsonian take place in the city of Los Angeles, extols the noble sentiment of family centers have been moulded into ob- duties and love for family ties. While jective life in trillions of different the simple narrative may attract the But where shall we find data on the timely reflections upon the deepwhich to base an opinion as to the er problems of life are bound to in-origin of form? terest a thinker. Many up-to-date This is a necessity in the direction subjects such as occultism, metaphysof right conclusions, and I can do no les, re-incarnation are discussed in a instructivei manner, while a better than to assume the fact of most self-evident necessity of eternal life beautiful, pure if love story

objectively, encasing its own heart with negative corpuscles of its own nature, thus to fill a mission, as it were, in Nature's economy that never could have been filled in any other Nor could the corpuscles that aggregated to mould the human have been aggregated to mould the form than in buying the book.

SUCCESS AND HAPPINESS, and How to Attain Them. By B, F By Sara A. Hubbard. An excellent helpful, Spiritually uplifting. Cloth bound in spiritually. None can read it with cloth. Helpful in every way. Price "Handy Electrical Dictionary." A bound in the conts. "The Court of the conts." The Court of the conts. The conts of the conts