

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

VOL. 38

JERUSALEM AS IT IS.

Tasks Prevent Christian Monks From Murdering .-- Sultan Has to Keep Troops in the Church of the Nativity in Bethlehem .- Joseph M. Grady Tells Why Jerusalem is not Inspiring To-day.

Six hundred and fifty passengers in the steamship "Arabic" are now fouring the "Holy Land," sixty-five of the number being clergymen. About forty years ago Mark Twain visit Jesusalem, and was shown where the gross stood, the court room of Pilate, the tomb where Jesus was laid, etc. etc. He at that time informed his readers that all these so-called sacred places and sacred relics were shame-less frauds, and the clergy all over America denounced him as a heretic. Numerous other writers have exposed those priestly swindles, but still the pilgrims every year go to the pious Land" to weep and pray at the Holy Sepulchre, and to view Ifragments of the true cross, to see the actual manger in which Jesus was born, to handle the nails which were driven through the hands of the Savior, etc., etc. James M. Grady is the latest writer to show the religious dupes of this country how wickedly they are being deceived by cunning

priests. He says: "We saw Jerusalem to our hearts" content, and I venture to say that out of the 650 passengers of the Arabic who saw it there is not one who would want to see it again. I have spoken with many good Christian men and women of our party-from many states-and the consensus of opinion is that one's faith is-to put mildly-not strengthed by a visit to the Holy City.

"In this connection it might well to state that the history of Jeru-salem is-unlike that of Rome-not continuous. For fifty years after its destruction by Titus the site of Jerusalem was a wilderness, and for many years thereafter it was a village of huts. Then the Emperor Hadrian rebuilt the city-or rather built a city on the site of the old, and it was a pagan city until Helena, the mother of Constantine, visited Jerusalem some 300 years after the ascension Christ, and "discovered" the holy places pointed out to the pllgrims of to-day by ignorant monks and more ignorant guides. The only thing we can accept with any degree of certainty is that Palestine in and around Jerusalem was the scene of the life and crucifixion of our Lord.

Soldiers Prevent Murder.

"I wish to make it plain here that I write this letter in no irreveren spirit, but when I saw armed Turkish soldiers doing sentry duty in the Church of the Holy Sepulchre in Jerusalem and in the Church of the Nativity in Bethlehem for the sole purpose of preventing Christian monks from murdering each other-as they have done in the past-for the love of God, I confess that I felt outraged that the religion professed by many f the most enlightened peoples of the sarth should be so degraded in the syes of Moslms by fapatical monks. These monks are Latin, Coptic, Russian and Armenian Christians, among whom the aforesaid churches are di-vided by the Turkish government,

Remarkable Evidence of Spirit Influence .-- A Distracted Mother in a Trance Finds Her Lost Child .-Trails Child Into the Wild Hills, Where Coyotes and Wolves Yelp at the Child as She Sleeps,

SHE WAS IN A TRANCE.

Thermopolis, Wyo., June 6.-When the 4-year-old daughter of Mrs. J. Powers, wandered away from a sheep camp, forty miles northwest of this place, half a dozen parties of searchers scoured the country for forty-eight hours fruitlessly and expert trailers failed to trace the tiny footprints. Then that wonderful something designated as "instinct" developed in

.

the frantic mother and she set out from camp and walked six miles straight into the hills to where her baby lay asleep under a sage clump, watched by a pack of hungry coyotes, too cowardly to take advantage of her helplessness.

Anxious friends followed the moth-er, believing her insame from grief, and when, half a mile from the end of her remarkable journey, she screamed and broke into a run, they were sure their diagnosis was cor rect. Their astonishment was great when the sobbing, exhausted woman threw herself down in the sagebrush

and clasped the baby in her arms. With the characteristic delicacy of the so-called "rough" people of the range, they turned away from contemplation of a scene rightfully belonging only to the mother and the child.

Mrs. Powers is employed as a cook at one of John Brown's sheep camps in the Cottonwood country, and the little girl lives with her at the camp. A few mornings ago one of the herders, after he had proceeded some distance from the camp, discovered that the little Powers girl was following him.

With a hard day before him he did not care to be bothered with the child, so turned her back toward camp and gave her instructions to proceed home.

Meanwhile the baby had been missed at the camp, but Mrs. Powers was not uneasy when informed that she had been seen accompanying a herder to his day's work, it being a custom of the men to take the little favorite with them while they followed the sheep.

At night when the herder returned and was questioned regarding the baby, consternation was caused in camp by his announcement that he had sent her home early in the morning. Immediately every available man was sent out to search the nearby country. When hours passed without the discovery of a trace of the child couriers were sent to other camps, and when morning dawned half a dozen parties were waiting to take up the search.

At dawn they found little footprints pointing toward the mountains," and expert trailers laboriously followed the trail for more than a mile, where it was lost on the bank of a stream. On the opposite side of the credit the baby's shoes and stockings were found, where she had abandoned them after wading the shallow water.

Hounds Take Up Trail. Before afternoon a thorough search of the country for ten miles in

CHIOACO, ILL., JUNE 20, 1908

BURN HERETICS AND Death Seen at a

Extract from a Letter to the Great Scientist, G. Flammarion,

(Translation from Annales des Sciences Psychiques, Dr. X. Dariex and Prof. Ch. Richet, Managers; C. D. Vesme, Editor-in-Chief; -Translated Especially for The Progressive Thinker by Mrs. A. Monthon Tattersfield.)

As an impartial author you especially seek

facts, The study of "apparitions" is unfortunately not susceptible-like astronomy in other respects-unless from mere observation, and escapes the severity of the experimental method. There is a fact given to me by chance that perhaps might interest

YOU : Let me first tell you that I am 39 years old, and have no pre-estabished conviction on any philosophic system; but I am convinced we

do not know all, and that it would be anti-scientific to deny the inexplicable. As a medical man I treated here at Vierzon, Mme X., about seventy years old, very intelligent, but of a very nervous temperament; at this particular time I treated her for attacks of asthma,

On my advice, her daughter living in Paris came to take up her esidence with her in December, 1907.

In the night, between Wednesday and Thursday, Jan. 8 and 9 towards 2 o'clock in the morning the patient called her daughter, asking her to bring a light, saying: "Light the lamp. I have had a terrible nightmare." That was all she said. The following Sunday she said to her daughter, who, after having breakfasted on the groundfloor, came up in the patient's bed-room : "You must not have been able to eat much," and in answer to her daughter's astonishment, 'You could not eat much in this your great sorrow; it is no use to hide it from me. Your son is dead. The other night when I called you, I saw him passing backwards and forwards behind the windowpanes, looking at me. Then he vanished, but afterwards I saw him stretched out dead on a kind of slab, covered with a grey cloth."

Now the patient's grandson had actually died Wednesday, Jan. 8, in the afternoon, in a hospital where he had byen admitted sometime ago, and treated for pulmonary tuberculosy.

Such is the tale given to me under the first ynpressions; then several times at shorter or longer intervals, and this by the patient herself without any variations, in spite of my discreet but exact questions

Allow me a few more words to show the extraordinary in the case.

The patient's daughter was informed of the death of her son only on Thursday morning, by telegraph. She did not go to Paris for the funeral, and did not leave her mother, so that no suspicion could be roused by her absence. She already wore black, and did not change her dress for mourning.

Finally, nobody spoke to the patient about her grandson, whose condition seems to have been stationary for some time."" The announcement of his death came nearly as a surprise.

Such is the fact, that I simply state to you, as if I should make a linical observation, without allowing anything for imagination, f. Without wishing to explain it I shall add these few reflections:

Concordance of the apparition with reality.

The expression used by the clairvoyant is perfectly correct. 2. When a death takes place in a hospital the body is taken to a ward kent especially for postmortem examinations, and laid upon a long, narrow table, generally covered with zinc, a kind of slab, The word is correct; Mme. X. did not know this particularity. 3. It cannot be attributed to telepathy between two brains, the

apparition taking place after the young man's actual death. 4. It seems that we are facing two distinct phenomena.

(a) The image of a dead man in Paris appears to his grandmother

at Vierzon. (De tail to be noted). The apparition does not enter the room, but remains outside the windows.

A MOST EXTRAORDINARY SPIRIT MANIFESTATION. BLASPHEMERS. Psychic Experience's That Occurred a Hundred Years Ago.

\$1.80 please extend my subscription to The Progressive Thinker one year, and for a premium the book "Interwoven," and also two numbers of The Progressive Thinker of May 30, 1908. I can cut off one meal per day of my daily rations, with much more complacency than I can go without The

Progressive Thinker. Your scathing rebuke of your Mar blehead friend in May 30 Progressive Thinker was, to say the least, a "corker." For a man in this the twentieth century to stand up and make excuses, and try to defend those guilty of the crimes recorded in that "sacred book," from petty lying all through the category, up to massacres, and many times ordered, insti-gated, and abetted by their GREAT, LOVING, sympathetic "Father," more cruel and bloodthirsty than any Comanche Indian that ever crossed our Western plains. With all of this taught in the Bible and churches of the present day, it is a singular fact that there are occasionally Christians that are upright and fairly honest. But it is not from the teachings of Christianity-it is in spite of the teachings-the innate goodness of

their hearts. Look at all the leading Bible characters, the most of them (in our day) would be hanging from a gibbet, or confined in a lunatic asylum. Moses a confessed murderer, and many of them condemned by their own mouths. Then coming down nearly to our own time-at Plymouth Rockwhich all churchmen swear by-see the cruelty enacted by the good Pilgrim fathers-hanging or banishment if you did not believe in their church and help support it . Roger Williams, one of the finest souls in the colony, to save his scalp was obliged to flee from his Christian savages to the wild savages of the forest for protection, and they protected him all his life—a sad commentary on their Christian religion. Then the persecution of the Quakers-the best of all the Christian sects-and their hanging four on the big elm on Boston Common in 1656 is enough to damn any institution on the earth to-day. To show that the spirit of persecution obtains to-day in the Christian churches I will quoto: "On Oct. 13, 1907, at Witherspoon hall, Philadel phia, the Rev. Dr. Robert M. Patterson, a Presbyterian clergyman, said, 'If I had my way about it, I would burn all heretics and blasphemers." These words were spoken to an audi-ence composed mostly of clergymen and some few applauded him. Our Marblehead friend-living so

near Plymouth Rock-may have inherited it from his Puritan ancestors. If I was in his place I would try and and fakes in our ranks is a just war, and I hope you may long live to throw hot shot and shell, grape and canister into their ranks until they are driven to the tall timber out of commiss and behind the bars, putting in their time for the state. The gho They should be execrated by all manity for trifling with the most sacred feelings of the human soul. O. M. AMBLER. Stowe, Vt.

The following communication has been sent us by "D. W." A German writer, Wilhelm von Kuegelgen, born at the beginning of last century, left a record entitled; "An Old Man's Recollection of his Youth." Among the many interesting sub-jects referred to in this book, which has never been translated nto English, there is but little of a psychic nature; that little, however, will doubtless be of interest to the readers of Light.

After telling of an angelic little sister who died before his birth, the author says:

"But her memory was not buried, and lived as vividly as though she had never died, especially with our mother. And more than her memory; the blessed little sister herself came now and then into the family circle. At least my mother often related how, shortly after each younger child's birth, a form of light was seen shining on and greeting the new arrival. This appearance was not analogous to anything in the material world, yet our mother recognized her spirit child. She had prayed that it might be a guardian angel for any other children that God should send, and she doubted not that her prayer would be granted. Be that as it may, mother had, after my younger sister was born, a witness for this lovely vision, as the nurse, who alone was with her in the room, also saw it. So we often spoke of the departed one, and I well remember that as a small. boy I was frequently deterred from wrong-doing by the fear of troubling my angel sister."

While Wilhelm was still a child he was much struck by hearing of a phenomenon, which, at the time, roused general interest, because, as he states, it was considered a final proof of the soul's existence apart from the body. He says:

"A certain young girl had had a tedious illness, from which she at last recovered in a mysterious manner. Her mother, it seems, had made passes over her until the patient fell into a peculiar condition, when her spirit, without the aid of the senses. had a clear perception of the material world, and she had during this clairvoyant state prescribed for herself magnetic treatment which her mother could carry out. A wonderfully strong and tender sympathy was in consequence established between mother and daughter. The two, while becoming more and more closely attached, had, as it were, their soul life in common. During magnetic sleep the invalid could see her mother's spirit glorified beyond description. Strange to say, she always spoke of the death-like magnetic sleep as of being awake, while our normal waking condition she termed eating-sleep. During convalescence, when for the last time in this (according to her) waking state, she lamented bitterly that the vision of her transfigured mother must now be lost to her. 'Only in heaven, mother,' said she, weeping, 'shall I see thee again so beautiful, to supremely beautiful!' The girl is now quite well, and in uninterrupted eating-sleep."

Here ends the quotation from Von Kuegelgen. I find in the book a cutting from Light, date unknown, evidently testimony from the other side, the words being as follows:

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"G. B. says: 'I am far clearer on all points than I was whilst shut up in the prisoned body. You see I am more awake than asleep;" and he speaks of those still in the flesh as in 'dreamlife,' 'friends sleeping in the material world, you to us are more as we understand sleep',"-Light, London, Eng.

MESSAGES IN NOVELS.	CHILD MURDER.
MESSAGES IN NOVELS.	CHILD MONDAIN,

Spirit of Persecution as an Inherit ance. To the Editor: For the enclosed

having its each church. "Outside of the 'American colony'

and the Garden of Gethsemane, Jeru salem is the filthiest place on the planet,

"I shall not attempt to describe those places, because I do not believe they are the places made sacred by the presence of Christ, many of them being grouped together as if for con venience. Suffice it to say that we vere shown along the "via Dolorosa, and among other places of interest pointed out to us was the exact spot from which the Cyrenean was made to bear the cross of the fainting Christ. We also visited the Mount of Olives, the tomb of David, the mosque of Omar, built on the supposed site of Solomon's tomple; the tombs of the kings, the quarries of Solomon and other places of interest, such as wailing place of the 'Jews, the

pool of Siloam, etc., etc., being fol lowed everywhere we went by crowds of filthy beggars crying "Baksheesh." "On the whole, a visit to Jerusalem

is not conducive to one's enjoyment of a trip. Its mongrel population is one. most degraded and flithiest the. (beasts are clean compared with them) it is possible to imagine. There is not one redeeming trait visible either in the city or its people, and we left Jerusalem joyfully happy to get away-from it, yet glad that we had seen it, for it was an experifoothills. ence never to be forgotten, and not likely to be repeated.'

Hundreds of thousands of dollars are annually expended by "Chris-tians" in visiting Jerusalem, Bethlehem and other towns mentioned in the Holy Scriptures, and a vast army of lazy, crafty, swindling monks are supported by these fanatical dupes who are shown by the "guides" every house, hill, creek, pool, garden, spring and tree mentioned in the New Testament. They even showed the visitor the very stone on which the rooster stood when he thrice crowed when Peter denied his Lord.

The different Christian sects in Je rusalem are very hostile each to the other; each denounces the other as dishonest, wicked swindlers. Often they fight viciously.

Jerusalem is under Mohammedan rule, and it is well that such is the If the Moslems did not compel fact. these Christians to obey the law there would be frequent bloody riots and killings.

One set of Christians show the visitor, a part of the crown of thorns, the thigh-bone of the Apostle John, fragments of the cross, the spear that penetrated the side of Jesus, etc., etc. Their rivals assert that these things are bogus and that they have the gennine articles.

The Mohammedan soldler walks up and down his beat and keeps an eve open to see that one dear Christian does not bounce a brick off the plous head of his Christian brother. R. A. DAGUE.

Denver, Col.

every direction had out results. Then V. D. Putney and his pack of fox hounds were summoned from a distant ranch, arriving at dusk. The hounds had difficulty in following the trail, then thirty-six hours cold, and lost it beyond the

creek. Late that night the search was bandoned and the searchers returned to camp to tell the distracted mother that her baby was probably dead, drowned in the creek or devoured by wolves, Mrs. Powers, collapsed at these tidings, but later became strangely calm and sat LIKE ONE IN. TRANCE UNTIL MORNING DAWNED.

Then, calling the others to her, she instructed them to follow, and set off at a hard walk for the mountains, again. five miles distant. Never deviating from a bee line, and seemingly indifferent to the country and those following her, the woman pursued her course up the foothills and to the edge of a sage flat, where she broke into a run. . Ten minutes later she fell exhausted beside the sleeping missing

Strangely enough the little girl had not suffered greatly during her forty-eight hours in the open, and told a ucid story of her wanderings. When turned back by the herder she had ollowed a road which she supposed led to camp, but which finally took her to an abandoned sawmill in the ness. En route she encountered the creek,

and took off her shoes and stockings to wade it. On the other side her infant fingers were unable to accomnlish the task of replacing the stockings, and she left them and her shoes beside the stream, afterward wandering miles in her bare feet through rocky and cacti sprinkled country, but sustaining never a bruise or wound from a thorn. At dark she laid down under a bush

and sobbed herself to sleep, after drawing her bare feet within her dress and placing stones on the hem of the garment to hold it down and seep out the wind. She awakened after daylight and ate grass-to satisfy the cravings of hunger. All day long she wandered on, crying when she could, but generally beyond tears.

Once she approached a sheep cor ral where men were working, but in her childish imagination the place appeared a jail and she fled in fright. saw a man on horseback later she and called to him, but he rode on uneeding. This man acknowledges that he thought he heard a child crying in the sagebrush and looked about but could see no one, and supposed the cry of some bird had deceived him.

Animals Did Not Attack.

That evening, says the little, she went into the hills, where coyotes be-gan to follow her. "There were little ones and two big ones," she said, The big ones probably were wolves, and why they did not attack the little creature the men of the camp are unable to explain, as wolves are far

(b)' The perception of a second living person seems to go afterfterwards from Virzon to see the corpse. DR. FERDINAND LOUIS. 5.

Vierzon, Cher.

more courageous than coyotes and have been known to attack men in

the same region. At night the lost baby laid down under a cottonwood tree and went to sleep. "I wasn't afraid," she said in her story, "tause I heard mamma calling all night long and knew she would find me soon." Once, says the child, she was awakened by a gruff voice shouting, "Whose you?" She sprang

up and cried, "I'm mamma's little girl," but the voice did hot auswer At daylight she awakened and again heard her mother calling, and satisfied, sank again to sleep. . At that hour her mother, in camp six mile way, had just begun her journey to her lost loved one's side, and some

psychic power had carried to the baby the assurance that mamma would soon be present to care for her .- The News-Times, Denver, Col.

AUTO-SUGGESTION FOR NERVES Another patient came to us some time ago complaining not of sleeples

but of sleep made miserable by frightful dreams, especially by one bad recurrent dream. Here also the natient practised auto-suggestion She was instructed to write out her

dream so as to render it part of her conscious waking experience. Soon she was able to report that though the vision recurred, it was in a less tragic form. Later it gradually ceased to appear, and finally vanished away. A third patient was a victim of inlecision and extreme emotionalism. With or without provocation she gave

way to tears, and a sort of moral indifference to the ordinary interests of life had settled down upon her. After explanations as to the power of attention to create and intensify nervous states, as to how the conscious will can do much to control the sub-

conscious mind, and as to the efficacy and method of good, healthy self-suggestions, this woman was set well on the road to recovery. Here are some of her own words: "1 am bet-ter, a great deal better mentally and

physically, and I am beginning to learn what a wonderful power there is in suggestion. The more I use it the more remarkable it seems. When I feel discouraged, despondent, or suspicious of people, and suggest to myself the opposite of these condi-tons, I find that after a time the outlook changes." Similar testimony has

been borne by scores of sufferers.----Rev. Samuel McComb, in Harper's

We are so vain as to set the highest value upon those things to which nature assigned the lowest place .-

TO HIS MEMORY.

...

You've gone, dear one, from out our midst, And we shall miss you so; For though your eyes were dimmed

with age, 'Twere sad to have you go.

We miss you in the morning, dear, Because your cheery word . Would help to lighten every task That through the day occurred.

We miss you at the noonday meal, You always had a smile, And spoke in accents brave and true Which made the hour worth while,

And then at night when twilight

comes, 2 And through the pasture lane The cowbells tinkle drowsily; We think of you again.

But in the evening most of all We miss your genial face, Sitting beside the kitchen fire In your familiar place.

And as we say our fond good-nights To take our needed rest; We almost hear you whisper low:

"What is, is always bes EDNA JOHNSON WARREN. Rutland, Vt.

Pointed Practical Suggestions.

To the Editor: I see many ideas expressed in The Progressive Thinker as to how to do more for Spiritualism. Could I suggest a plan?

Progressive Thinker so as to get the best literature and keep in touch with the Movement, and the people that are doing things. 2. Do not find fault with others

because they do not do as you do. 3. Have toleration for all, as the Telegram, Portland, Oregon, June 5 best have their faults, or else we would be angels.

4. Grant to each their personality, wishing with all our hearts that the will do better and better until the attain the best. 5. The writer has seen people of ordinary intelligence What Wer nagged until they actually believed they were as useless as a knot on log. And last, let us unite in a tie of harmony in the only ireligion of knowledge in the world that will

abolish strife and establish universa peace and truth. G. G. LEE, SR.

Oklahoma City, Okla

I had rather be damined wit Plato and Lord Bacon than go heaven with Paley and Malthus

Warring Factions of Spiritualists Before Council Committee.

For two hours this morning the warring factions in the ranks of the Spiritualists in this city aired their troubles before the health and police committee of the city council. Some pretty strong language was used by a number of the debaters, and W. Brooks accused Rev. Harrison D. Barrett and Rev. G. C. Love of attempting to secure the passage of an ordinance making it unlawful for any Spiritualist medium to practice mediumship for pay, merely for the purpose of controlling this class of busi-ness in this city. He declared that if the proposed ordinance was passed, his opponents would force all other mediums in the city to pay tribute to them.

This accusation was strenuously denied, and the two men accused de-clared they had no other motive in securing the passage of the proposed ordinance than to protect the general public against alleged clairvoyants and mediums who practiced deceit on the unwary for the purpose of securing their money. Mr. Barrett cited several instances where individuals had been duped by alleged mediums and robbed of many hundred dollars. In one instance he said a man had taken his name at the time he was president of the National Spiritualist Association, and had robbed an elderly woman of \$1.300 in Kansas City. He had seen the man since he arrived in Portland, but was unable to bring

charges against him. The warring factions are the Na-tional Spiritualist Association, headed in this city by the Rev. Harrison D. Barrett and Rev. G. C. Love, and the Oregon State Spiritualist Association, of which W. Brooks was chief spokes man before the committee to-day. The former are seeking to secure the pass-Dealer. age of the ordinance and the latter are fighting against it .-- The Evening

INFLUENCE.

y, ey of re ed a of of ill al	INFLUENCE. Let every soul that bears its part Through all the walks of life, Feel that you bear another's gauge, For love and peace, or strife. Ah! father, as you firmly clasp, A small confiding hand, The tiny feet will e'er keep pace, And hasten, loiter, stand. And mother, ever feel these words, Are murmured soft and low, "I hold my way, if right or wrong, As mother used to do."	Ah! seek where'er ye float or breast, To leave it pure and sweet. For ye will sow, and ye will reap, But let the harvest show, To those who still earth's vigils keep, The path to choose below. The mountain heights are hard to climb, Ye may not rest or stand, But those who toil, and reach the heights, May view far, far beyond.
IA to	And, toller 'neath the burning sun, Mark well the way you cast Your seed, for oft they spring and	And as the purpling shadows fall Upon thy banner's crest, Let those below uplook and read; I ought to do my best.

grow Within another's breast

Church. Richard Harding Davis is a writer

with considerable talent, and a man To the Editor of the Montreal Star: more or less original. In his latest Sir: I was much interested in "Catholic Theologian's" letter, in book he has gone very far in his effort to find something new, and has made a heroine out of a "faker" who gives which he discusses the injustice of killing an infant to save its mother's Perhap some of your readers seances and lives off the gullibility of life. rich fools. She is a girl, young and may be unaware that it is the unandelicate, of marvelous beauty, of great imous belief of the Catholic church goodness of heart, of highest moralthat all who are external to Christianity. All these qualities Mr. Davis apity are doomed to eternal damnation, parently considers wholly consistent not only on account of their own with the heroine's occupation of protransgressions, but also on account of the transmitted guilt of Adam, and

fessional impostor. It is not a very serious thing, for therefore even the new-born infant is subject to condemnation until bap-Mr. Davis' writings are never very serious, but it is very questionable taste tism has united it to the church. In to build a heroine out of such mathis connection I quote from the celeterial. The book will be widely read because of the author's popularity, and will, conceivably, leave some im-not that not only men who have obpression on the minds of the readers. tained the use of their reason, but also little children who have begun to Which leads to the consideration

that the books which nowadays leave any effect worth mentioning are the novels. Americans are too busy to born, have passed away from the read anything except fiction, and any man who fancies he has a message to baptism, must be punished by the deliver must conceal it in a story. The public gobbles up fiction like although they committed no sin by geese bolting corn scattered in a barnyard. It gets some fodder, but it gets drawn with them the condemnation of original sin by their carnal conception and nativity." You will thus perceive a great deal of extraneous matter, and not a little filth.

For this reason even the lightest that it is of more importance to save hearted and most innocent romancer the child so that it may be loptized rather than the mother, who presum-ably has already been baptized and of the "Dicky" Davis type ought to exercise a certain amough, of care about what he puts forth. There is ably has alreau, occashing thus as whose future is therefore thus as STUDENT. really no harm in Mr. Davis' exultation of occult "fakes," nothing in any Montreal, Canada. way vicious or damaging to public morals. Yet it is safe to predict that STORM-TOSSED.

some may read a deeper meaning in the frivolous and entertaining tale, and be led to consider humbugs and frauds as a pretty good class of people. One cannot nowadays write novel that is anything beyond a mere narrative of adventure without being suspected of trying to preach a ser mon. teachta lesson, or solve a mo mentous problem.--Cleveland Plain

Ye enter in the stream of life,

Brown's Valley, Cal

Too oft with sin replete;

The winds wall out their moan; beep thunder's roar is heard afar Above the spray and foam. scarce can face the mighty wind, My feeble barque is frail: et I must run her past yon light, And moor her 'gainst the gale.

mighty storm is raging wild,

live in their mother's womb and have

there died; or who, having just been

eternal torture of undying fire; for

their own will, they have nevertheless.

thus as-

Heigho, my soul knows haught of fear, I love a scene thus wild! And laugh in glee to see her dance And frolic as a child.

Oh! boat, my pride, dance on! dance on The roar of Ocean's wall,

But puts new courage in my heart, To guide aright the sall.

Ah, ha! Ah, ha! we've passed the bar,

Safe from the bellowing sea! What others would face with quaking hearts.

Was childish sport to me! ALICE L. HOLBROOKE. N. Somerville, Mass.

A pound of care will pay an ounce of debt.-Danish. The law imprinted on the hearts of

all men is to love the members MRS. E. M. MILLER. society as themselves,-Roman.

Bazar.

NO. 969

and were written in lead pencil, while the latter was gotten on a type opened what she and the spirit doctor were trying to do,-"to poison written, run by invisible power and written in-the dark. It was rattled met?" off faster than the fastest expert could do it on a machine in the light, and under the most favorable circumstances. Mr. Stead and Mr. Yost can bear witness to the accuracy of this statement, for during the World's Fair they conducted experiments with the same medium in a steel cage and received messages just the same. Rev. J. H. Harter was at one time a Universalist clergyman? when I was a member of the same denomination, and it was I when I was a month is widow officiated at his funeral. In northern New York he was known as the minister of the "Church of the Divine, Fragments." It was not strange that at this crisis in my off life he should appear, and break the silence of so many years by flashing out these messages on my consciousness as similar messages "Were Written in independent writing on the walls of the palace of Belshaztar.

There is, us any one who is familier with psychical phenomena knows, a vast range of manifestations, and an equally numerous expression of spirit power through mediuniship? Independent slate writing or psychography is one of the most fascinating and intelligent expressions of spirit power, and always puzzles the skeptic and agnostic. These messages were not, strictly speaking, slate writings, but they occurred independently of any apparatus, and as such are certainly marvelous phenomena. And yet it is not remarkable that spirits who survive the change called death, should be able to write in this peculiar way, since while on earth they could read and write. The actual wonder would be that all that they knew was so soon forgotten because of the change called death. These simple means of communication show how deeply rooted in the very soil of being is our human life and its intelligence. That incorporeal beings did and could write as here maintained is an experience which goes far toward proving that the scientists and the mass of people who believe in the possibility of communication between the two worlds, are not insane as so many supposed. J. H. Harter had been in the spirit world some fifteen years and was able to write. He seemed glad to again greet me across the Great Divide.

Elizabth Barrett Browning in Casa Guida in Summerland

I attended a seance in the city of Chicago in November, 1893, in response to a desire which I had had for a long time to secure a book of poems by Mrs. Elizabeth Browning, containing a certain photo or print from a photo, which in my youth had made a strong impression on me. The book was out of print, but. I thought perhaps that she, a spirit, might know where I might secure such a copy. I of course did not expect what followed. Mrs. Browning passed away in the year 1861. If she existed in the spirit world, she of course could give me the information desired. The medium, a very amiable and beautiful woman, gave me every opportunity, not only to test her power of mediumship, but to please me in the matter of test conditions. I must have facts and not fraud. So she sat the her table, where I was to receive messages from the so-called dead, and transmitted by a psychic process, more simple than wireless telegraphy, called psychography. After we sat for a few moments, I was requested to take up one of the questions I had previously written and placed on the table, a question, the contents of which I at least, knew nothing about. Presently, as I held with the right hand the slate, which was placed under the side of the table, I distinctly heard scratching. This continued for some time. When the message was finished, I placed the, slate on the table and read this message;

"As soon as material cares and duties are laid aside, a letter comes inspired by mother."

The question I had asked was, "Will I receive a reply to the letter I had posted to your son."

In previous correspondence I had learned that Robert Barrett Browning was living in Venice: This information was given me by the New York Sun. Through another message the spirit of Mrs. Browning substantiated the statement that her son was alive and was living across the waters.

The letter I had sent to Robert Barrett Browning was about this book, containing the picture of his mother. Now here was a distinct prophecy. The son would make a reply, inspired by mother, and Mrs. Browning was to reach her son, inspire him to write a letter to me, and tell about the picture, Some"two months following this seance, while again returning from Chicago to my home, I was handed a letter, postmarked the old world, and on opening it I found it was from Robert Barrett Browning, and contained a photo of his mother, "One of the last," he said, "she had taken." The sending of this photo was the remarkable fact not forecold, but no doubt inspired by the mother, who wished me to have a memorial of my appreciation of her poetic works.

Here was a case, more significant than mind reading or telepathy. for the medium knew nothing at all about the Brownings, and certain ... iy could not tell if she had a son who was living across the waters, and steel stocks and whose treatment of cities. Let us raise a thunderous pro-tliat Mrs. Browning would inspire him to reply to my letter. Some his employes caused, twenty-six of test against the enslaving of two milyears afterward I learned that Mr. Barrett Browning was most diffcult to get at, and this information was conveyed to me by Lilian Whiting. Once when I surmised that Mrs. Browning's hair was black. she, the spirit, informed me through another medium that it was not black but brown," and "that Robert, her husband, called her his Brownie." And this fact I substantiated later on by seeing, among the gifts which the late Kate Field left to Lilian Whiting, a lock of her hair which was brown. Miss Whiting, long before she wrote a life of Mrs. Browning, had been assured that it was her wish that she should write it, and it was Mrs. Browning's own spirit that had impelled the writer to inform Miss Whiting of Mrs. Browning's wish. It led to a hurried visit to the old country and to Italy, and later to the writing of the book, entitled, "A Study of Elizabeth Barrett Browning." This biography is the only adequate and unprejudiced story of her beautiful life. The reason why other biographies were not satisfactory is not so clear and obvious. Mrs. Browning was a Spiritualist, as most of her biographers knew, but thought it was an act of kindness to her memory not to mention it, or considered it no business of the public to know, as it might detract from her glory, or fame, if known. Mrs. Browning wishes the truth published, and so authorized Miss Whiting from the spirit side to give to the world a truthful narrative. A strange incident associated with her Spiritualism is this. Some years ago, before this book was written, I received from an elderly gentleman in St. Louis, at a social, a photograph of the late D. D. Home, the celebrated American medium, who startled Europe by his remarkable phenomena. This man said to me: "I get the impression from Daniel Home that he wishes me to give this to you, because he says you will understand and appreciate it. I did. For it was at a seance given for Mrs. and Robert Browning at a lady's home in Italy that she was converted to Spiritualism. D. D. Home was the medium. What part Mrs. Browning and D. D. Home played in this affair as excarnate spirits, who can tell? Another fact which deserves mention is, that in the biography of Mrs. Browning by Lilian Whiting the very picture I had sought forms the frontispiece. And this was inserted without any knowledge on my part, and of course, without any previous arrangement on the part of Miss Whiting.

"Why, what is the matter?"

"The doctor advised me to take carbonate of soda. That's poison."

"Indeed, let's go back and read or reread the slate and see if you correctly copied it." "A moment," I said, "you have a sitter."

"Why, yes."

For that very instant I saw a form of a gentleman, of advanced years, with frock coat, black bow tie (string), mutton chop whiskers, florid complexion, rather bald head, as I now remember him, and of inedium build, standing back of her. The form made a strong impres-sion on me, us it was so life-like. "And," I added, "he has gone through the hall, and back of the draperies into your room." She turned instantly pale, and trembled. "Impossible," she murmured as she hastened through the hall, be-

hind the draperies, into the room and followed by me, who all the while seemed bewildered by the unique spectacle. On entering the room, we found there no one but ourselves. We read, however, the message together. It was correct, and called distinctly for bi-carbonate of soda and nothing else.

That evening the medium was to give a private scance for ma-terialization which only a few of my friends were to attend. Now mark what appeared. That very form, which I and not the medium had seen in the hall, and which vanished so mysteriously into air, again manifested at the cabinet curtain, while the medium was in a trance .-- the same person in the exact clothes, wearing the string tie and mutton chop whiskers, and seemingly of flesh and blood, spoke to me these words: "I come to you to-night as I came to you this morning, to assure you that I wish to be as accurate in prescribing from this side of life as I was when in the earth form. Good night."/

He then disintegrated into vacuity. This person was no less a distinguished personage than Doctor Morrell MacKenzie, late physician to Her Majesty, Queen Victoria of England. And strange to add, on a news stand a few weeks later I picked up a magazine, and, in looking, through the advertisements, who should I see in a group of faces recommending a certain tonic but that of Doctor Morrell MacKenzie, who appeared just as I had seen him on that day'I held the seance. J. C. F. GRUMBINE,

ever. Now, I believe in religion myself

and am a member of a church, but I

want a religion of common sense-one that teaches that every man shall

be rewarded according to his deeds, instead of creeds. The old puritanic

Brookline, Mass.



teaching about an endless hell to which God sends the larger number of his children, is unthinkable, un-Dear Mr. Taylor: I was much inreasonable and blasphemous. It don't crested in your public address yesgo any longer except in the back rural terday to business men at the tent. I districts. There must and will be punishment for wrong doing in this endorse much that you said but do not endorse all. I cannot agree with you when you advise business men to and the next world, but it will not be wrathful and vindictive and unrelent-ing, but will be corrective and educaget down on their knees and pray for large sales and big profits, and for earthly riches. tional. No lessons in God's great

school can be skipped, merely because the Jews killed Jesus. There is merit You said 'we ought to pray to God to give us profit and riches." Now, Brother Taylor, "profit" means to get something for nothing. If I make a in the life and teachings of. Jesus Christ, but no merit in his cruel death and shed blood. There is but little in a name. Rusprofit off the labor of my employe I take from him, without equivalent compensation, a part of what he has sia is Christian in name but she horrifies all civilization by her savage earned and what justly belongs to brutal, murderous, atrocities. Japan him. Prayer for profit, for riches, is selfish and mercepary. My prayer is is pagan and challenges the admiration of the world by her humanity and kindness. In conclusion let me modestly say

think you did right by that poor work to my zealous and well-disposed evaning girl you mentioned, who worked gelist brethren at the tent, that I am for you who had the skill to make a lay preacher myself. Come, brethsuperior cakes, by yourself taking a profit of \$45 weekly, and giving her ren, let us thunder more and louder at the bloody crimes committed by the Russian Christians against the unofbut \$5.00. My friend, do you not know that the Golden Rule can never fending. Jews. Let us go after the be carried out under the present greedy, grasping monopolists and the heartless plutocrats who, by stock greedy competitive industrial system? Under the Socialist system it could watering, corrupting the ballot, and be but not under a system in which the motto is: "Every fellow for himother high crimes, are exploiting mil-lions of honest people and destroying self and let satan take the hindmost." the republic. Let us denounce these

I think you were unhappy in hold-ing up to young men to be patterned things. Let us expose the profligacy, debauchery, licentiousness and hypo-crisy of the "400," most of whom are after, Mr. Armour, of embalmed beef notoriety, and Mr. Carnegie, who ac-quired many millions by watering professing Christians, in our great them to be shot dead like dogs, at lion tender children in our mills and

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and Medium.

is a personal matter.

In the Domain of Phenomena.

Interesting and Suggestive Experiences With

So-Called Ghosts, as Related by Rev. J. C.

F. Grumbine, a Prominent Lecturer, Author

This narrative must of necessity be autobiographical, because no

record of psychical phenomena and experiences can be useful to either

the historian or the scientist, unless it be the diary of a life. Psychic-

al phenomena deal with incarnate and excarnate personalities, func-

tioning on the normal and supernormal planes of being. Immortality

having no place in its ever widening field of investigation. Psychical

research and immortality fall within the sphere of the personal life

and the personality, in this new and virgin field of inquiry. This

field has been termed the supernormal, not because supernormal phe-

nomena occur outside the domain of natural causality, but because

they are not explicable by any of the known laws of matter and mind.

Such phenomena as arrest or suspend the operation of natural law, do

Now these phenomena must grow out of and fall within the con-scious sphere of the soul's life if they are to prove immortality, or

demonstrate the survival of the personal identity after the change

called death, and the, possibility of intercommunication between the

two worlds. This, of course, could not be possible or practical, if the

personality died with the dissolution of the material body and the

extinguishment of the soul's ego. With Spiritualism as an hypothesis of the new psychology and of

the cause and origin of all psychical phenomena, nothing at present

will be said, and for the reason that as a world movement, Spiritual-

ism; is undoubtedly a great historical and spiritual fact, and as a

scientific hypothesis, is the best and only one sufficient to explain all

the facts, as Sir Oliver Lodge. Flammarion, Wallace and the late Gerald Massey admitted, but this narrative, in order to make clear its claims to the attention of the investigator, must be a straight-

forward and simple recital of facts. Facts are stubborn things, and

it is because they are facts that they refuse to be ignored. Now the

important matter about the facts is our relation to them. Personally

we may deny or ignore them, but science is duty bound to accept them.

Whoever glosses them over with the verbiage of misunderstanding,

fearful lest some one might accuse him of telling the truth, may be a

clever word juggler, and conceal his cowardice under such subterfuge.

but he forgets that such action makes him lose even his own self-

respect. Truth is always stranger than fiction, and art to serve the

truth must not forget that a lie can never become the truth. In the

located a short distance west of Chicago, I became deeply interested

in psychical phenomena. In the year 1893 the Psychical Research Society was still young, but powerful. I became a member of the

American branch and began my personal researches in Spiritualism.

It is hard to realize, much harder to accept the fact that there is a

time for every thing under the sun, and that we cannot force that

time nor can we hope to drive an hypothenuse across a triangular

fate until the hour has come. Our interest in the occult must await

just such a time. It was in "the year 1893 when my interest in the

phenomena of modern Spiritualism seized me, and led me for the

first time to attend a seance of a professional medium, vouched for

by a very honest and strong-minded parishioner. At this particular

seance, under the most rigorous and scientific test conditions, the most

extraordinary phenomena took place. There were spirit voices, inde-

pendent slate writings, materializations of luminous hands, levitation of musical instruments, clouds of light, the windings of a large music

box, and all this while the sitters, some ten in number, held hands and

were also aware of the hands of the psychic all the while. This is

what is generally known as a scance for general phenomena. At this

seance I received the following two messages, written on an ordinary

block of paper or writing pad, and torn by the spirit and placed, either

First Message.

in a voice which you could hear, but let me assure you that the inter-

"My Dear Boy: Many years have passed since I last spoke to you

While a clergyman of the Unitarian denomination in a church

spirit of history and science, I hope to tell my story.

not transgress either natural or supernormal law."

The science of psychology, though it is loth to accept these seemingly sporadic and disconnected phenomena as within the operation of physical law, still cannot, and in fact, does not dismiss them as

vening time has not been spent far apart from your life. For as life is eternal, so is a mother's love everlasting. All the changes in your life I have taken cognizance of, and so, often in your thoughtful moments I have tried to reach you, and help you to ponder the questions which you have been clamoring to answer. Now the darkened clouds of your existence begin to pass away; the true light of the after life begins to dawn; and you feel the mastering of thought and knowledge. This same thought you may attribute to divine inspiration. for so it is. You have been led to this thought and investigation by the higher intelligences, and so you will be led, until day by day and hour by hour, your own spirit will so broaden as to enable you to impart that knowledge to the many hungering, suffering souls on earth. In this you will find an earth mission appointed you from - LOVING MOTHER " highest principles.

Second Message.

From a reverend friend:

in our coat pocket or in our laps.

"In days gone by when we were pressed too closely we were taught to say that there is a mystery in godliness which no human. mind can fathom; so our eyes were blinded and reason set at naught But the great law of evolution has carried us onward and upward until we find within us the Divine principle of God and a close correspondence of our own soul with the great Over-soul. We learn also that the little things confound the mighty, that this little pencil moved by spirit power will prove to you the everlasting progress of the soul, which is possible for all to reach in these communications. "A REVEREND FRIEND."

Third Message.

"My Dear Friend and Reverend Brother: This evening I am granted the privilege of soul communion with you through the expresof this, your earth instrument. And in spirit life, I, too, must employ. a like instrument, that you in earth life have not the clearness of vision or comprehension to understand; yet through the two avenues we meet, as it were, face to face and exchange thought for thought.

"In earth life my eyes were blinded to the truth. I would not see the light, and now I feel more fully the necessity and the desire to impart light and comfort to mortals who are now treading the ame pathway. As I view the ignorance and superstition of mortals i wonder, and I feel an overwhelming spirit and enthusiasm to awaken them to the realization of that which I, through experience, know to be true.

"The language that I must employ to give expression to you of my soul unfoldment, its thought and evperience, or, that you will be ableto comprehend, is inadequate far, to that which is real, but as your language is to the infant, I will give you that which in part I realized. As the ebbtide of life grew less, so I felt the spirit quicken, until I realized a perfect newness of life, so surging with exquisite joy, that every attribute of spirit came to me-that which mortals call a part of God. So calm and so beautiful in their perfection were all things that met my gaze, and so loving, tender, and gentle were the friends who approached me, that I recognized at once that surely this is a part of heaven, more truly beautiful than ever had come to my thought. And so as I awakened to all the light around me, and was given the first lesson of my new condition, I then realized the truth of the after life, and knew that I had done wrong in condemning without knowledge. Now I find pleasure in learning the spiritual laws of the spiritual universe, yet find equal pleasure in returning and imparting knowledge and light to mortals of earth, all of whom must meet with the same change through the same atmosphere and condition. All must be their own judge and so qualify themselves by the condition and the circumstances of their earthly life. "I am your reverend friend and brother, J. H. HARTER."

Doctor Morrell MacKenzie, of London, as a Spirit Doctor.

A more striking manifestation of spirit power I was soon to witness through the same channel. The seance was for independent slate writing, and consisted of the usual questions, prepared by myself, and placed, without the medium's reading"them on top of the table where the spirit would advise which one it cared to consider by rapping three times when I took one up, and once, for no. The conditions were test, as I had carefully examined the slates, the room, the table and kept my eyes wide open all the time."I had felt that I needed some neutralizing medicine, as my stomach and kidneys were slightly indisposed. That very morning I had gone, to a local physician, received a prescription, which I had had filled in Chicago. When I took my seat at the table the question of my cordition was uppermost in my mind, and luckily the question of my ligalth was the first one to come up for consideration. The reply was, "Use bi-carbonate of soda." In my haste to copy the prescription, that is, the entire mes-sage, I omitted to add "bi" to the carbonate of spda. This evidently had to be, for on going to the druggist and asking for some carbonate of soda-(why that, I do not know, as I knew better, unless it was to lead up consistently to what followed)-he said, "What do you want it for ?" I replied, "To drink."

"Well, you do not want washing soda, as that will kill you, but bi-carbonate."

"Of course," I said. But I thought deeply of the message and the doctor on the spirit side of life, who prescribed it. So when I reached As to the above messages, the first two came at the first seance, I the house of the medium, I asked her the moment the door was

Sectional

111

Homestead, Pa., for striking for a triffing advance in wages.

Don't let us advise young men to pray for profit, for riches, and try to the destitute, the disheartened-the great multitudes who are crowded inome Armours and Carnegies by to the slums and to the verge of derobbing honest working men of a spair by the unchristian, greedy, comlarge portion of the product of their petitive industrial system. Let us do labor but let us teach them to pray something for our unfortunate fellowfor a spirit which will prompt them to men besides giving them religious so love their fellow men that they will desist from exploiting them tracts and exhorting them to "come to Jesus." Let us fearlessly tell Rocketo refrain from battering the heads feller, Morgan, Ryan and other pious of their employes by policemen's clubs and from shooting out their hearts by exploiters of their fellow men, that they cannot, through munificent dona-Pinkerton rifles when they go on a tions to rich churches, buy high seats peaceful strike for better conditions. in the big courts of heaven. You struck the right chord at the In short, let us with our big sticks get after the big sins and the big sinclose of your speech when you said, in effect, that certain employers ners. After we have done them up, whom you' named, conducted their we may then give more fatherly adhusiness on the co-operative and profvice to the dear sisters who are so it-sharing plan were the most suc-

wicked as to jeopardize their souls' with this I send you, with my salvation when, for an afternoon's compliments, a copy of my late pam-phlet on "What is Capitalism, What is Socialism?" I hope you may give it a careful reading. I assure you I am yours for the betterment of humanity.

euchre. One of the misfortunes, brethren, of R. A. DAGUE our evangelistic preaching is that we picture both God and the devil as be-

May 25, 1908. ing in partnership, and we present Editor American, Creston, Iowas sent a letter of which the fore them as such awful beings that we frighten innocent school girls and going is a copy, to Evangelist 'Taynervous, sensitive, tender-hearted lor; also my pamphlet on the 15th. As I received no acknowlthe folks, making them think they are such horrible sinners and damned reprobates, that sometimes they woredgements of them, and as the letter deals with matters of interest to the public, I herewith present you with a copy of my letter. Doubtless ry till they go insane, while the hardheaded, stiff-necked old codgers with a lot of common sense don't believe our evangelist friends have done some our preaching. They cannot be congood in Greston. I hope they have. I would not knowingly say one word vinced that this infinite universe, with its countless billions of suns and that would tend to undo any good they have done. Many good things worlds, are run and sustained as we think they are. were spoken from the tent rostrum; I assure you, brethren, I am sin-cerely your brother and co-worker in I regret, however, that slighting al lusions were made about Christian the cause for the betterment of our Scientists, Universalists, Unitarians, New Thoughters and other liberal fellow-men.

sects. Now, I am not a Christian Scientist, but I confess I do like their statement of faith better that I do that of the so-called orthodox. The Scientists do not believe that there is an all-powerful umbiguitous satan, who 'so thwarted and upset God's plans that God had to drown the entire human family except Noah and his family. They do not believe that Ideas.' satan had so out-generaled God that 10ceas. By Hudson Future. Frice \$1.25. "Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price \$1.50. the only way God could be prevented. from torturing countless millions of his own children in hell forever, was for His Son (who was God Himself) to be killed, thus making atonement for the sins of the world, and that 11." for the sins of the world, and that through this blood-spilling, bad men-might, by a mere belief, escape all the SUCCESS AND HAPPINESS, and consequences of a wicked life, and by one great leap go to the highest seats in heaven, and eternally wear a Beautifully printed and bound in crown of glory, and endlessly play a cloth. Helpful in every way. Price harp, while the average moral people, 50 cents.

who did not understand the "plan," and who occasionally went to the theatre, and now and then played a Peebles.¹ Dedicated to Preachers, game of euchre er seven-up, if unbap- Missionaries and Church Members, tized, would be fortured in hell for- Price, 20 cents.

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WOMAN : A Lecture Delivered to Ladge hee present status of groman, physically, men-tally, morally and spiritually. The diving law

QUESTIONS ASKED

JURS 40, 1908

Asswered by Mrs. M. Klein, of Van Wert, Ohio.

Spiritual mediums and their laa other mortals? Answer.—The difference lles in the arcetypal make-up, A true arctival inclum must represent a applical instrument or a telegraph instrument. The class or quality of messages turned out lies in part with the instrument and in part with the operator, who must be skilled to perperform this great and noble duty well, 'However, when the instrument is out of order, the best operator can-

not give perfect messages. There are many sensitives in this age of the world who come not under this rule, but by reason of their sensitiveness, come in touch with those who, by death, have crossed the divid-ing lines, and thereby the fact is established that all worlds and their inhabitants are linked together and inter-active; that it is a natural procedure in the order of cause and effect. Also it is proof positive that all per sons are mediums in one way or another, but not all are so gifted as to figure as spiritual mediums.

2. What is the Divine Purpose of spiritual mediumship? It is to impart knowledge of such

things as are helpful and enhance the general weal to earth's people. Then, too, it opens up mental commerce with the immortal worlds in a comprehensible and well-defined way. It invigorates the world brain for a fit-ness and reception of ideas, to facilitate plans for better methods of labor, show man how to utilize nature's forces, extract the stored wealth from her inner stores and in the near future change the entire face of heaven and carth, since, by virtue of this imported wisdom, man is enabled to learn himself and his rights better and to become qualified to com-ply with the Creator's will in the service he renders to man and things in general.

3. What do you mean by the Spir-itual Philosophy?

Itual Philosophy? Cicero's definition would answer here: he said?* "Philosophy when rightly, defined is nothing but the love of wisdom." All true investigators of the spiritual philosophy desire learn more of themselves, more of God's will, their rights and their duties, and, in Solomon's words, with all their getting, get wisdom. How-ever, it is a very fine point to discover WHERE and HOW the knowledge so obtained begins and is changed wisdom, for sometimes man thinks himself in possession of weighty truths so obtained and feels that he is very wise, but lo! a turn of things. and still clearer revelations prove him in error. Therefore we define true wisdom to mean that which elevates and enriches the soul and helps other souls upward by furnishing them helpful experiences.

11

All honest labor is means to ends for the gathering of knowledge by and through true experiences. This knowledge is converted into wisdom by making it practical, thus securing its values. Thus the status of the world and people is improved. It is the proper order through which thoughts and ideas must pass to become immortalized by the interchange of mind and substance in accordance with universal rules.

4. Why do inquirers hold different views on these things which makes it, hard for a common mind to discern which is truth and which error? It is the worldly students who, though intellectual and somewhat sci-

entific, yet have no truly spiritual unfoldment and conception, create these conflicting ideas and theories. They, not being able to penetrate into the inner spiritual life, theorize altoinite.

MOST REMARKABLE GASE

Joins Dead Sister at Spirit's Call .- Aged Maine Women's Lives End Same Day Under Remarkable Circumstances.-Both Buried Together .- "Come, Sister, You Must Follow Me," Miss Perham Heard Dead Mirs. Davis Call,

Greenwood, Me., June 6 .- How Mrs. Edward Davis and Miss Perham, sisters and companions through life, died on the same day and how one preceded the other to the spirit world and returned to summon the other is to-day being told far and wide by neighbors and friends here who are familiar with the story of the strange circumstances:

So remarkable is the life and death story of these two sisters that it is told in whispers. Mrs. Edward Davis was seventy years of age, while Miss Perham, her sister, was seventy-three. After Mr. Davis died the sisters lived alone in the isolated cottage for many years. They became firm believers in Spiritualism and psychic control.

Wife Joins Helpmeet.

Mrs. Dayis told her sister just one week before her death that. one night as she lay in her bed her husband had appeared to her. He had talked with her and as he was about to disappear bade her join him in the land beyond the grave. She said that he had told her all about the life unseen and that they had set the day for her death; She said she longed to join her husband.

The following Monday was the day appointed. Two days before that time Mrs. Davis fell ill. She spoke cheerfully of the future life into which she was about to enter,

"Good-bye," she whispered to Miss Perham. "To-day you must follow me so that we will all be together."

Miss Perham went into the orchard to gather appleblossonis for which Mrs. Davis had asked, saying that these were the only flowers she wished to have at her funeral and on her grave.

As Miss, Perham stood under a tree in the orchard and was reaching for the clusters of blooms, she seemed to suddenly see her sister standing smiling at her side.

"Come, Sister; Join Us!"

"Come, sister," Mrs. Davis said. "It is time for you to join us. am so happy; come!?

Before Miss Perham could pick up the blossoms which had dropped from her nerveless hands Mrs. Davis had vanished and she was alone. On entering the house she found her sister's dead body lying on the bed. A peaceful smile rested on her face.

Neighbors came to prepare for the burial and the undertaker was summoned. Before the plans for the single funeral were completed Miss Perham fell, ill and she died in a few hours, and the sisters were laid to rest side by side in the little cemetery here.-Boston American.

SPIRITUALISM A RELIGION OF LIFE.

So Says Miss Florence Morse, in a Lecture Published in the Two. Worlds, Manchester, Eng.

We have chosen as the topic of the address it is to be our privilege to offer you this evening, the subject, "Spiritualism; a Religion of Life." Too often is Spiritualism considered—if it is thought of as a religion at all-to be simply a religion that deals entirely with the future state of humanity, and so, in that sense, may be said to be considered more as a religion of death, or the after-life, than one having much bearing upon life in the ordinary physical sense of that word. We know, of course, that this familiar aspect of Spiritualism is one that has a clear and definite place in the thought and attention of those who investigate into the claim of the truth of modern Spiritualism, for, after all, men and women are living in the physical life, they know its conditions, they know much concerning it, and it is little to be wondered that they have used their religions in the past, and should continue to do so in the present, more as a means of finding something out concerning the future state, whether it exists, and when they are satisfied upon that point, they want to know what its condition may be.

Men always turn more to the unknown, to those things that are outside and beyond their ordinary daily experiences of life, and although it is well to do so, it is also well to consider what belongs to the physical life, what is its duty, and what are the conditions that are best suited to it.

Spiritualism, therefore, has this double meaning: It has a double

A PATHETIC SCENE.

AL AL

A Venerable Lady Lives Her Life Over Again, Just as Death Calls.

According to the Chicago Record-Herald, Mrs. Emily A. Graham, who came to Chicago a few months after Fernando Jones, died yesterday, after a brief illness, at her home, 5223 Madison avenue.

Delirium which came upon the aged woman during the last week of her life took her back to that period when Chicago was a frontier trading post lost in leagues of yirgin forest. The teening, cosmopolitan city, with its crashing elevated lines, its busy markets, its hurrying thousands, no longer existed for her. The approaching dimness of death had already blotted these things from her consciousness.

From the windows of her sickroom she saw, in fancy, the wilderness stretching back from the huddled group of houses that made up the old Fort Dearborn. Continually she stetched forth her hands and begged to be taken out into the free air.

She fancied herself again a child in the streets of the trading post. She talked again with the little Indian children who had been her playmates in that far away time and started with fear as she imagined she saw the painted visages of the grown braves of the tribe. "Look," she would cry, "look; don't you see the smoke over that

tepee? That is where I played yesterday. I played there until the chief came home, but when he put his hand on my head I ran. And then we went paddling in the lake.

'Let me take the pappoose. I'll not hurt him. I can hold him. He's a little fellow and he has such funny eyes. Let me have him." Then she would wander to the thoughts of the forest and fancied herself plucking flowers and running and hiding in the brush. The last week of her life was a complete return to the days of her childhood, and she recalled the faces and names of many of the oldest settlers of Chicago, most of whom now are dead.

Although her last illness was brief, she was unable to attend the ecent gathering of early settlers who met to celebrate Fernando Jones' eighty-ninth birthday.

LAUGHTER AND HEALTH.

The Important Part They Play in the Life of Every Individual.

Writing in the Daily Chronicle of April 27 a "Physician" says If it were generally understood how salutary the act of laughing is to the bodily health, there might be more laughter than lamentation in the world, and farcical comedies prove more attractive to the invalid than physicians.

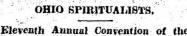
He thinks people grow fat because they laugh-laughing promotes appetite, oxidizes the blood, assists digestion, produces the contented body, the fit temple of the contented mind which is said to be a perpetual feast. There is, therefore, distinct benefit to be derived from being able to see the humorous side of men and things.

The Chronicle's "Physician" further says:

'Mental worries, real or imaginary, will so prevent nutrition. through the influence of mind on body, as to produce wasting of the muscular system and those other tissues which subserve it. If a melancholy man would look on the lighter side of life, and laugh a little more, his appetite and digestion would improve, and he would be able to acquire that minimum amount of fat which is necessary to the wellbeing of the body-fat being a necessary constituent of the healthy brain and nervous system. The laughing habit is one, therefore, that is worth cultivating. It is a matter of everyday experience that one feels the better for a good laugh, an explosion of laughter being, in truth a nerve-storm, comparable in its effect to a thunderstorm (on a very small scale), doing good by dissipating those oppressive clouds of care which sometimes darken the mental horizon.

> Pleasant and Amherst in August. The Lyceum has closed for the sum-mer and will hold their third annual picnic at Lincoln park Saturday, June

served us as resident speaker for the past three years, and has greatly endeared himself to us as a people by his genial characteristics and unselfish devotion to our cause, and who has been gifted with a high and up-lifting inspiration, giving us the highest and best thought, week after week, will return the coming season He and his good wife are earnest workers, and to them we as a society owe much, and are looking forward to another season of success under their cheery and unbelfish guidance. MARY P. CLAPP,



State Association.

The Ohio State Spiritualist Association met in the state capital, Colum-bus, on May 29. The weather was favorable and the convention was a great success. Harmony and good will marked the proceedings through-out. On the 29th and 30th the business was conducted in the West Side Church, McDowell and State streets. On the evening of the 30th Dr. C. S. Carr, of Columbus, so widely and favorably known as a writer and speaker, gave the address of welcome to the delegates. The doctor's address was a masterplece—truly unique—replete with figures of speech, expressing a warm welcome and offering words of cheer. Dr. C. S. Carr stands in the very front rank with the clear intellects of this century-a keen observer, a close and concise thinker, possessed of prophetic vision without the presumption too often associated with these qual-Ities.

The well-lighted building was crowded in every corner, even stand-ing room being at a premium. The address of welcome was, certainly a rare treat, much enjoyed by the delegates and their friends from all parts of the state and its capital city. F. D. Dunakin, retiring president, ably responded. Short addresses were delivered by others including Mrs. Morrill, Grand Rapids, Mich., Mrs. Su-sanna Harris, of Columbus, and Mr. Dion, of Washington, followed with spirit messages. A young Hindu, a student, made a pointed and practical address.

On Sunday, May 31, the program Was continued in the Masonic hall, 186 S. Third street. From this rostrum Miss Harlow, the able advocate of spiritual philosophy, has been addressing the people during the past year.

Increasing interest was manifested throughout the three meetings held on Sunday at 10 a. m., at 2 and 7:30 p, m. These meetings were addressed by Will J. Erwood, of Battle Creek, Mich., and William Strong, of Hamilton, Canada, also by D. A. Herrick, Ashtabula, Ohio. Other speakers who addressed varios meetings of the convention, were C. A. Sollinger, Cleve-land; S. W. Mahaffey, Conneaut, Mrs. Schauss, Toledo, and Mary C. Ward. Message bearers not already named were Mrs. Wilson, Cleveland, Mrs S. Herrick, Ashtabula.

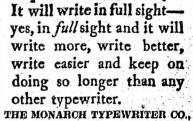
The press of Columbus gave extensive reports of proceedings. These

have greatly impressed the public. There are a few changes in the official board of the Association. These, 1 understand, have already been given out to the press. H. E. Boerstler, of Columbus, is the newly elected president; Mrs. E. Schauss, first vice-president; Miss E. Harlow, second vice-president; C. A. Sollinger, Cleveland, secretary, and S. W. Ma-haffey, treasurer. Under the leader-ship of these officers, the Obio State Spiritual Association is expected to make great progress, supported as they are by wisely selected trustees.

A motion was carried and a comnittee appointed to revise the constitution and by-laws of the Association.

Full meetings, crowding the hall at our convention, excellent addresses, coming with inspiring eloquence to the people, music discoursed by some of the best singers in the world, messages through our best mediums, proving without question the presence of our loved ones from higher vibrations, contributions lib erally given to sustain the good work buckle on the armor for a better organization and more effective service





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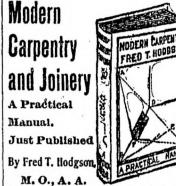


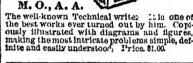
The Carpenter's and Builder's Standard Library.

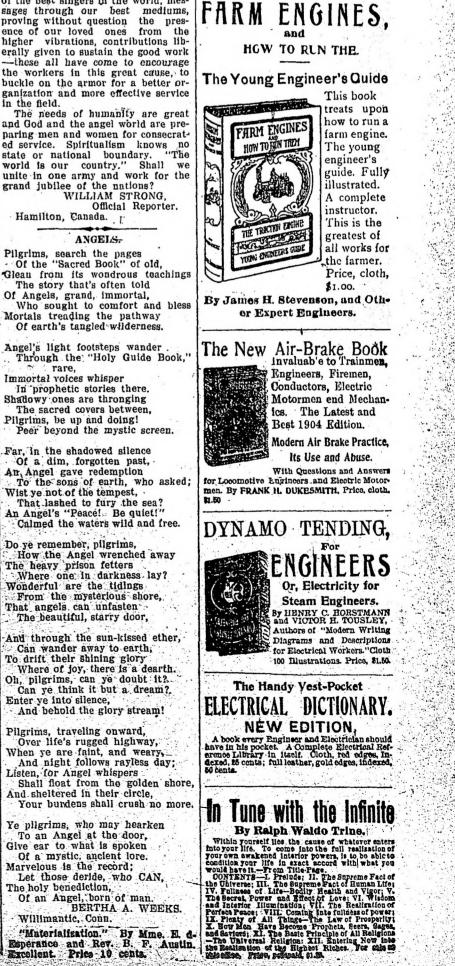
By Fred T. Hodgson, Architect.



This series of new works on Modern Carpen tery and Joinery are to day the approved and most helpful set of practical builders' "educa-lors, published, consisting of the Stoel Square n two volumes. Modern Carpentry and Joinn two volumes. Modern Carpentry an ary, and Common Sense Handrailings. ery, and Common Sense Handraillurs. I per set of 4 vols., cloth. \$4.00: or \$1.00 each; leather, \$6.00,







Letter from Mrs. Nellie S. Baade. Again I ask for permission to write short article regarding our spiritual

work in Milwaukee, Wis., which, so far as we know, was considered a successs, although during March Rev. Fay Mills created quite's sensation in the opera house with his lectures regarding Spiritualism and kindred subjects, with his wonderful magnetic powers. So little understood by the audiences, they did as he willed them to do, unconsciously to themselves; as one lady expressed herself to me: "We simply could not help ourselves." Of course these meetings drew from our audiences a class of people who were anxious to hear what the late orthodox evangelist had to say, and classes were organized to teach them something supposed to be higher and better than the spiritual philosophy; but from observation I do not think Spiritualism has suffered in comparison, but it has been the means of testing the strength and Integrity of character of all concerned. During this excitement the guides of the me-dium, president of the society in their

Mr. Albert P. Blinn, who has

cosmic operation ly beheld and making some discover-les, imagine that they have discovered the very secrets of creation, and both talk and write glibly about evolution, etc., but they will all learn that their theories will not bear them out when the true order is revealed to man.

We know, that the study of evolution in connection with geological unfoldments is a fascinating and also a beneficial study when man does not lose his balance while thus eagerly exploring, but recognizes that these evomark the footsteps of God; that his voice is in the voices of angels and mortals and all nature and all living things declare his wisdom; that therefore man should rightly use all things and abuse none, since all is but to aid him in his moral and spiritual attainments.

What do you mean by the no tency of thought?

We have instructed here from time to time on this subject and are pleased to see inquiry aroused, also that much is talked and written in general upon We say thought is the moulder of men and nations. It has a potency for good and evil. It affects each one's own personality as much as i dows others. Hatred, if extensively indulged in, in thought, vitlates blood and affects the heart. It causes disease and untimely death. When ill thoughts are centered upon weak in dividuals, they succumb to the pres ure and ill results are inevitable Pure thoughts, O what power for good and upliftment! Pure thoughts are the whisperings of God's spirit through mortal brains, they are the prayers of the soul; they are the ben edictions of love and good wil breathed out upon humanity, and per form the grand mission of turning hate into love, and misery into joy and comforts. Good thoughts are the celestial breathings of the atmos phere, of paradise, thus become the vings wherewith to soar to celestia heights and sip nectar with the gods Written under spirit control in 1878 Mrs. M. Klein, medium.),

⁴Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price \$1.00. "This Mystical Life of Ours." Se

lections from the writings of Ralph Waldo Trine. for every week in the year; chosen by himself. Price \$1.10 "A Short History of the Inquisi-on." What It Was and What It tion." 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 illustrated. Price, \$2.00. "Longley's Beautiful Songs."

edition comprising in one vol-WOW ume the four parts heretofore published, to which is added part five, also a number of the author's most pular songs, including "Only a in Veil Between Us," and its "Conoopular "Con-Piece." Cloth, 75 cents. nion aards,50 cents.

relationship; the relationship to man's immortal spiritual life and its conditions after the death of the physical body; and its relation to the conditions of this, the mortal life, while he is still treading its pathway, while its lessons are still to be learned, while its opportunities are to be taken, and its mistakes and follies to be avoided.

Spiritualism, then, is a religion of life here, while the ordinary forces of daily life are in progress, and while you go about your daily duties and pleasures. It is true that Spiritualism has a relationship to them, and can and does spiritualize these duties and pleasures, and brings you more into touch with the higher, loftier side of your nature, its expression and aspirations. Concerning, then, the ordinary. life of the world, religion in any sense has a very clear and distinct part to play. Too long, it seems to us, has it been a matter for consideration upon one day of the week only, and those lives that have been lived in this world, which were best, highest, purest and noblest in their expressions of self-unfoldment, self-forgetfulness, helpfulness to their fellows, have been those lives where the religion of the person (no matter what that religion may have been) has been the dominating power and influence working through that person, expressing itself in unselfishness, in the mental and spiritual development of the person. This, we think, everyone will readily recognize. and will see the force of what we say when we suggest that Spiritualism, in its broad and true religious sense, dealing, as it undoubtedly does in its higher aspects, with the spiritual nature of all that is pure and refined in the heart and soul of each one of its followers, should exercise this same lofty influence, and thereby bring into the moral life, bring into the confused and inharmonious conditions that pertain too often in the world, that one touch of spiritual power which shall call to the surface that spark of Divine life that is within each one of you."

Man lacks spiritual expression; man's religious life too often-is thing for one or two days in the week, and yet, deep down in the nature of each one, there is that instinctive feeling, that recognition of higher, purer, truer powers that can help all to over-ride the selfishness that is developed by the conditions of physical life: to override that disregard of others, that placing of self and self-interest before all other considerations. That feeling, or, as some say, the power of conscience, is the power that works through all mortal beings, the power that springs from the central point of life, God Him-

Spiritualism comes into your lives as a religion whose teaching is clear and distinct upon many points concerning action, thought, and motive: not based upon the idea of any one person or set of persons, not speaking with the authority of those who are in place and position, and who should, because of that position, know of what they speak, but coming to you directly from those people who can tell you of the influence of spiritual matters upon your lives (and their effect again upon your spiritual natures) as the result of their own experience in the mortal life. And they tell you that your religion of life. your religion of Spiritualism, should first of all teach you to realize -nay, not teach you, but prove to you-the fact of your spiritual nature and its powers while you are here in the physical life. They are the people who speak to you; those who have sat by your side in the past, those whom you know, in whose word and truth and honor von have every confidence, in whom you had every trust, and whom you know would tell you of spiritual matters, could they come from the life beyond, in such words and with such power and force that you would be compelled to realize their truth when you listened to their words.

"The Religion of Cheerfulness." Success and Happiness and How to By Sara A. Hubbard. An excellent Obtain and Retain Them. A series of book for the culture of health and 26 lectures in which is included "Hap spirituality. None can read it with- piness as a Fine Art." Price, 25 out pleasurg and profit. Price 50c. conts.

own home, gave independent writing upon the slates under the feet of the will be carried out: sitters, where there was no room for doubt or fraud, showing conclusively they would never leave or forsake the

honest seekers after truth. The last Sunday evening of our engagement with them, in behalf of Unity Society, I was presented with a beautiful bouquet of carnations, Ex-Congressman. Smith making the presentation speech as he alone could make it, filled with kindest thought and the good wishes of all. Although the flowers have faded and passed away, the fragrance and the life in the floral kingdom will live forever, and enshrined in memory's casket they will remain a thing of beauty and a joy forever. The only thing that caused me sin

cere regret was the lack of interest in our spiritual literature, but before came away several promised they would subscribe for The Progressive Thinker, also took the names of the premium books with which they hoped o start a spiritual library. I expect to be home during June

July and August. Shall attend to camp work. Have a few open dates for the winter months. Any one de-sirous of securing my services can communicate with me at my present address.

MRS. NELLIE S. BAADE. 411 Vermont avenue, Detroit, Mich.

First Spiritual Union, Norwich, Conn The twenty-sixth annual meeting of the First Spiritual Union of Norwich Conn., was held on Tuesday evening, June 2, a large number being present.

The reports of the officers were heard and approved, and showed the society to have closed a successful season's work with no indebtedness upon their books. The old board of management¹ were

e-elected. Secretary, Mary P. dlapp; treasurer, Wm. F. Bogue, auditors, Henry Bellows and H. R. Hayes; speakers' committee, Wm, F. Bogue, Mr. and Mrs. Nathan Brewstor, Mrs. R. A. Jennings and Robert, B. Barker; music committee, Mrs. M. E. Trout, Mrs. A. Gould and Mrs. C. J. Edger-ton. 21, 23 ton.

The Union Dramatic Club presented the play, "The Song of the Church Bells," a local setting, and written by a Norwich boy, May 28 and 29. They have earned for themselves as amateurs a high reputation for the excellence of their work and have con tributed very materially to the support of the Union by the proceeds from the different plans presented by them. They are to put on the play in Fitchville, Baltic and Willimantic in

Norwich, Conn. Secretary. paring men and women for consecrat ed service. Spiritualism Special Meeting at Etna, Maine, state or national boundary. "The world is our country." Shall we The annual June meeting of the First Maine Spiritualists' State Campunite in one army and work for the meeting Association will be held at grand jubilee of the nations? WILLIAM STRONG, Its camp ground, Etna, Maine, Friday, Saturday and Sunday, June 19, Hamilton, Canada. . [20 and 21. The following program Friday, 2 o'clock, business meeting ANGELS. of officers to prepare for fall meet-Pilgrims, search the pages ing. Friday evening, 7 o'clock, public seance, conducted by several well-Of the "Sacred Book" Glean from its wondrous teachings The story that's often told known workers. Saturday, 10 o'clock, social meet-Of Angels, grand, immortal, Who sought to comfort and bles ing, conducted by president Arthur C. Mortals treading the pathway Smith. Saturday, 2 o'clock, lecture and Of earth's tangled wilderness messages by Dr. Edgar W. Emerson, Angel's light footsteps wander . Through the "Holy Guide Book, of Manchester, N. H. Saturday evening, 7 o'clock, public rare, seance. Immortal voices whisper Sunday morning, 10 o'clock, lec-In prophetic stories there. ture, followed by spirit messages by Shadowy ones are thronging Dr. Emerson. The sacred covers between. Sunday afternoon, 2 o'clock, lec-Pilgrims, be up and doing! Sunday evening, 7 o'clock, public seance, in which all mediums upon the Peer beyond the mystic screen. Far. in the shadowed silence grounds are invited to take part, Of a dim, forgotten past, Admission to grounds free; An, Angel gave redemption each seance, 10 cents to help defray To the sons of earth, who asked: expenses. A cordial invitation to all. Wist ye not of the tempest, Come everybody. Special rates on That lashed to fury the sea? railroads have been An Angel's "Peace!... Be quiet! MARY DRAKE JENNE. Calmed the waters wild and free Monson, Me. Secretary. Do ye remember, pilgrims, How the Angel wrenched away The heavy prison fetters FANCIES. This morning while lying in bed. Where one in darkness lay? After night's slumbers were done, Wonderful are the tidings thousand sweet fancies came into From the mysterious shore, my head Phat angels can unfasten Which, like birds, flew away, one The beautiful, starry door, by one. And through the sun-kissed ether, melody came to my heart-Can wander away to earth, A breath from the Isles of the To drift their shining glory Blest-Where of joy, there is a dearth. Of Heaven's sweet life of which our Oh, pilgrims, can ye doubt it?. Can ye think it but a dream? life's a part, That brought me an infinite rest. Enter ye into silence, And behold the glory stream! It was crooned o'er the lap of the And to the first infant that smiled, Pilgrims, traveling onward, Over life's rugged highway, Though sometimes translated in hate When ye are faint, and weary, or in grace. And night follows rayless day; Listen, for Angel whispers Still lives in the heart of the child. Shall float from the golden shore And sheltered in their circle, We call it a fancy, but true How little we know of the Thought Your bundens shall crush no more That surrounds us as the sky's fadeless blue. Ye pllgrims, who may hearken With wonders and mysteries To an Angel at the door, fraught. Give ear to what is spoken Of a mystic, ancient lore. No matter how brief is the stay Marvelous is the record; Let those deride, who CAN, Of fancies we think so unreal, They inspire with ambitions and The holy benediction, Of an Angel, born of man. BERTHA A. WEEKS. hopes of to-day And show us the immortal ideal. SAMUEL PHELPS LELAND. Sea Breeze, Fla. Willimantic, Conn. "Materialisation." By Mme. E. d. Reperance and Rev. B. F. Austin. Excellent. Price 10 cents. "The Arcans of Spiritualism." B the immediate future, and at Lake Hudson Tuttle. Price \$1.35,

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In Truth It Was "Thus Suith" THE PROGRESSIVE THINKER PRIEST."

Published Every Saturday at 40 Loamis Street

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JUNE 20, 1908.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL. The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE OENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere triffe. Hence, to all the British possessions on this continent the paper bereafter will be \$1.50 per year.

Come Into My Parlor, Said the Spider to the Fly.

It is wondrous to note the revolution that has come over the religious world during the last few years. Formerly the determination was to crush all opposition. Heretics and disbelievers in the godhead of Jesus had no rights an orthodox churchman was bound to respect. Catholics and Protestants each warred on the other, and labored for the extinction of the opposing faith.

With inroads Spiritualism and Agnosticism have made on the churches a spirit of thierance has sprung up among the former discordant sects; and, astonishing as it may seem, all at once Christians are proposing a friendly alliance with Jews.

Rev. Leighton Williams, D.D., of the "Christian Work and Evangelist," of New York, in a leading editorial, after noting the parallelisms between Jews and Christians, then inquires Jews and Christians, then inquires:

on all questions of common concern; and interest such persons in the pub-

The Holy Scriptures, inspired by dod, gives a "Thus saith the Lord," thinking Mr. Carrington's narrative for every act or law of Moses or of experience at Lily Dale will "in-Joshua. Thousands on thousands of jure" Spiritualism. His experience persons were slaughtered, and their there is only a very little episode in belongings were carried away in obeconnection with our Cause, and will in dience to a "Thus saith the Lord." NO WISE INJURE IT, but in the end Preachers for ages have been thunderwill be instrumental in doing good. ing from their pulpits: We are publishing continuously

"Reason has nothing to do with our ONE HUNDRED cases of remarkable religious faith. Our creeds and the spirit manifestations, to ONE where entire system derive their force from commands of God, and until abrogat fraud is apparent, and who so blind ed by him must be observed."

they can not see that fact? And so reason is silenced, and all the horrible teachings of the church. in regard to after-death punishment continues to be taught as a divine truth.

Kenrick, in his great work entitled. Ancient Egypt under the Pharoahs, Alden's edition, page 380, says:

"The Egyptian priesthood retained in their own hands that powerful instrument for governing the minds of men, the power of predicting, or GIV-ING COMMANDS IN THE NAME OF THE DIVINITY.'

"In other countries this power was hereditary in families, or was sup-posed to be possessed by individuals, who, by superior sanctity, had been admitted to the knowledge of the di-vine mind, or by mystic rites and inocations had obtained it from superhuman sources."

He then relates the prevalence of Then again another brother enterthe custom among the Greeks, and tains the idea that Mrs. Pemberton many other nations, and cites Bible should be defended against the opinauthority for the practice of the cusion of Hereward Carrington. We tom among the Jews, And yet all the have published in the past column Munchausens related in the Bible as after column, alleging the genuineconversations Moses held with the ness of Mrs. Pemberton, and THEY "Lord," the passing of stone tablets STILL STAND IN HER FAVOR, and on which God inscribed the ten comwhy go over that same ground again? mandments, down through a rift in Each seance must stand on its own the cloud to Moses, which became the merits, and whatever YOU have exlaw to all nations, for all time, are perienced with Mrs. Pemberton in earnestly believed and taught by the years past can not be used to refute Christian church. , Why, they are so the experiences of Mr. Carrington. simple as to believe he who created the mighty universe with its millions of suns and innumerable planets, was employed forty days in preparing those tablets with his own fingers, while idle Moses was probably look-

ing on, watching the process. The probabilities are, Moses and Aaron, and the whole family of patriarchs in Bible stories are fictions. There is no corroborating history. aside from Josephus, and many scholars who have investigated know he is

a comparatively modern fiction, compiled by monks, for the sole purpose of having something to harmonize with the Old Testament.

Doubling Up.

When danger is nigh an army concentrates all its forces at a strategic point, that it may the more successfully defend itself from a sudden attack of the enemy, or become itself the aggressor. It has been apparent for a long time that the churches were sniffing danger from afar, and were reefing their sails to be ready for the oncoming storm. Prof. Wenley, of the University of Michigan, sounded "Can we not, then, seek to unite the key-note when he said: "We [the churches] shall stand aghast and

A Hundred Versus One. Most Marvelous Manifestations

A Message Written On the Hand by Spirits.-" A Lamentable Premature Death and Interment.

h To the Editor: I herewith submit for your columns a record of due of the most wonderful tests of spirit return. Especially is it wonderful because the phenomena mentioned in the spirit message was known and witnessed by the living, thus establishing without controversy certain conditions which obtained after death and interment.

In earth-life the subject had been a woman of strong character, of more than usual intellectuality, a school teacher before marriage, then a faithful and devoted wife, and mother of three children.

When the civil war was declared, her husband responded to the first call for volunteers; he was in Pittsburg Landing. He survived with the few left after the fight was ended. He served his country through the whole five years, with fidelity and honor. After being mustered out of service, he was placed in charge of a freedman's eamp of 250 men, women and children, on a plantation near Pine Bluff, Ark. He sent North for his family. After he was relieved of government work, he took up his residence in town and became a citizen of the state, was elected senator, and with others drafted the new constitution at Little Rock. The health of his wife was enfeebled by the malarial influences of that climate, but she chose to remain and not have the family again broken up and separated.

At this time, 1867, in the summer, I was about seventy miles from my brother home, the only medium of communication by mail once a week, and transportation by steamboat on the Arkansas river. One day while sojourning there, I received a letter in my brother's handwriting with the envelope bordered, in black, which contained the sad news of the death and burial of his wife and babe. Fully intending to bring the remains North for final interment, they were placed in a metallic casket, and a temporary grave made in the grounds immediately under his bed-room window.

After a few months he decided he would make his home in the South, purchased a lot in the cemetery, and engaged a sexton to raise the casket and transfer it to his lot. Personally directing the change to be made, when the casket had been raised, he asked the sexton to remove the part of the coffin-lid over the face. It would be almost an impossibility to realize the awful shock he received when he saw the flesh on the face of his dead wife torn by the finger-nails and covered with blood, and both of her hands full of hair torn from her head. Then he realized that she had been buried alive, that the babe of only five months' development had shared her fate. 'The attending physician had certified to her death. Relying on his skill, he had accepted his decision as final, although the symptoms in the case were peculiar. The circulation of the blood had been sluggish for some time. The action of the heart grew more feeble until it seemed to have ceased altogether. The extremities became cold, but there was no "rigor mortis," or premonitory signs of decomposition.

On the evening of May 12, 1908, four persons were seated around a table in a dark circle, one of the four being a psychometrist; the tips of the fingers on the right hand of each resting lightly upon the left hand of the person adjoining. Not one of the eight hands could be moved without breaking the condition, which proved to be highly favorable.

During twenty or thirty minutes three of the members of the circle were conscious of the touch of at least a dozen of their spirit friends and relatives, each one showing their light and giving their name to the psychometrist in passing. I was lightly tapped upon the forehead. When I told this to him he responded quickly, "Two in'one grave, Doctor." For a moment I could not recall any such circumstance in our family history, as it had been forty years since my brother's wife was buried. The spirit then gave her first name, which I immediately recognized.

"After light was restored messages were received, written and read after an examination of each right hand through a powerful magnifying glass. Each message was written from right to left, the peculiar script resembling the Arabic upon comparison. Here follows the message as it was delivered to me:

Dear Sister: I am' very glad that I have been able to reach you after such a long time of waiting. When in my coffin I became conscious that I had been buried, was past all help from the living, and realized that my offspring had shared my fate. The mental and physical agony I suffered was so intense that I scratched my face until it was covered with blood, and tore from my head both hands full of hair in my death struggles. After our spirits were freed from their clay tenement, and passed to their future home in the summerland, I was glad it was all over; no more pain, or suffering-only happiness forevermore. I have come to communicate the fact to you as a doctor, that since the practice of piercing the heart by the undertaker has obtained, many spirits have come among us whose cases were those of suspended animation like mine, or else a cataleptic condition, who were ushered out of existence by this cruel practice among the undertakers. I shall depend upon your help, that you will bear this testimony of mine and others in the spirit world, to as many of the dwellers on your earth plane as you can possibly reach, by voice and pen, and exhort others also to use their influence and power to stop this mutilation of the human body until signs of death are present, even if legislation becomes necessary. The consciousness of being buried alive is awful in the extreme; for every one should have the right to live out the time allotted to them on earth. In all peculiar cases of so-called death, the body should be permitted to remain without mutilation by the undertaker until there is not the shadow of doubt that REAL death has taken place. I am often with you in spirit, giving you all the help and comfort I can, and know I shall receive your help in carrying out my wishes on this vital subject."

COMMERCIAL MEDIUMSHIP. A TRENCHAN'T COMMUNICATION.

omething More on "Commercial Mediumship," in Which the Writer Makes Some Excellent Points.

To the Editor: Perhaps I have had my full quota of time and space in your valuable columns on this important subject, and when my last article was written, it was sent with my silent resolve to let the subject rest as far as my voice and pen were concerned. But the subject "will not down." S much has been said and written to me concerning it, that I feel a litle more is to be said from my standpoint, in justice to our honest and genuine mediums, some of whom are too timid to speak for themselves.

Several prominent and valuable vorkers in our ranks have told me that they were glad I was the medium to have written the former article, because it had been a burning question in their own work, and they had suffered from the attitude taken by some of the noted officers in society work on what the latter are pleased to call "commercial mediumship." They, the mediums, say that their legitimate work had been interfered with, for They, the while their spirit guides do nothing in the line that our state officers de-fine as fortune telling, and while they, themselves do not advertise in any secular paper, yet by the commenda tion or statements of workers in the Spiritualists ranks, they have been avoided by outside investigators and others who need spiritual counsel and

help. Of course the work and the useful ness of such mediums are cramped in this way, and it is true that, as they enemies of Spiritualism assert, the may after all be in our own ranks and not found so much in the outside world. This is why these workers are glad the question arose in as prominent a paper as The Progressive Thinker, and that I happened to be the one to take the medium's side, because they felt I am one of them and can understand. Of course, none of those mediums I have mentioned or referred to would condone fraud. nor is any of them a trickster, or in any sense trading on the fine senses of any person, spirit or mortal. They are honest mediums, and some of them are so prominent in the important work of our Cause, that the public would be highly interested if their

names were printed. The question of material blessings,

and benefits will come up in circles and the sittings of mediums; it is bound to. If poor human beings are harassed by the cares and perplexities, the agonies and miseries of grinding conditions, how can they be happy and satisfied with life? And if they have any faith in spirit help, to whom would they naturally turn for advice and light than to a reputed medium? This very matter came up for consid-eration at one of the board meetings of the N.S. A. when I was secretary; not the first time the subject had received our attention at such meetings. I expressed myself then as I do now and most of my valued associates on the board took the same ground. Said one of our honored trustees: want to say now, that if I should pass away, and as a spirit, I saw my wife was in need of counsel and guidance on her affairs I would most certainly want her to visit Mrs. ---, naming

a medium present." Now, Mr. Editor, the element of business would enter very largely in a sitting for such a case, and so does in nine-tenths of the sittings of mediums, because you can not disassociate the mortal affairs and interests of a human being on earth from his spiritual concerns, and deal with the latter only. I am not appealing for individual case but for a matter of principle, and in justice to our meliums whose honest and useful work have been the means of building up SPIRITUALISM. WITHOUT OUR MEDIUMS THERE WOULD BE NO SPIRITUALISM, and I submit that it is not JUST to so harass and handicap them and their guides as to practically drive them from the field of their usofulness, a field that, with all due respect to the members of those professions, is as legitimate and beneficial as those of the lawyer and the doctor. Lawyers do not always win the suits for their clients. Physicians do not cure every patient they handle. The world has a large graveyard of buried hopes in the form of defeated cases of law, not to speak of cemeteries where the mistakes of doctors rest; why, then, should mediums be ostracized for a calling to which they are impelled by good, spiritual guidance to turn? WE ARE NOT DEFENDING FRAUDS NOR APOLOGIZING FOR THE WORK OF MEDIUMS; we are dealing with MEDIUMSHIP and its legitimate uses, and we ask no favor. I know of a case where a young girl was saved from suicide by a material message from a spirit. I know of another where a young man was saved from prison, or rather from committing a felony, by a spirit through a socalled "commercial medium." An-other case in point: A gentleman who had a fairly good paying ranch came to consult the spirits, first, to get all that he could in consoling messages, and incidentally to ask the spirits to see what they could do for his wife who had been pronounced incurable by the doctors, and she was cured by spirit advice, too, which also comes in the category of material or mundane interests. During that sitting the spirits warned the man not to sell his place and take a store inthe city. Some time elapsed, and he came again, in great trouble; he had disregarded the advice, had sold out in the country and purchased the city store, only to become so tangled in obligations and debt that he knew not which way to turn. This man fairly pleaded for a sitting and after much urging, the medium responded with the result that a spirit with keen, clear insight of the case and lawyerlike counsel, gave the man such good advice and honest information that he was set on the road to an untanglement of his difficulties. HE was a good man, had been the prey of a sharper, and I do not believe that the

June 20, 1908.

Rev. G. C. Love, a Prominent Lectures and Medium of Oregon, Presents

His Views .-- He Has Tried Doing Free Work in Mediumship, an Knows Whereor He Writes.-Loss \$2,000.

To the Editor: In your valuable paper of May 9, 1908, I find the views of two of our highly esteemed coworkers in the cause of Spiritualism regarding the long and loudly discussed question of commercial me diumship, or in other words. Is it right for mediums to charge fon readings and give advice on affairs pertaining to this present life?

"The laborer is worthy of his hire." This declaration holds good, it seems, in all things but mediumshid (in the estimation of some people) and just why mediumship is "hammered" so why mediumship is "hammered" so much by these people I am unable to explain.

If the state of Missouri has made ample provision through its State As-sociation for the mediums within its borders, they should not charge for the readings to private individuals.

If they do not eat, live in their own houses, paying no taxes, and dress like Mother Eve, they do not need money, and should give their time and talents free of charge.

I found that as a medium, I had to at all times keep myself clothed in a presentable manner for all who came to me for readings.

I also faced the fact that I had to support myself and family by my la-bor in the various walks of life, or make my mediumship support me and my family.

I tried mediumship without mails ing any charge to any who might can for the period of two years, and at the end of that time I found that not one penny had been left in my hands by any of the hundreds of the anxious, troubled souls whom I had served, and that nearly \$2,000 had gone from what I had put away for "the rainy day," although my time was all taken up by these visitors whom I was serving and many of them well fixed financially. I gave lectures and public message work in societies, receiving the same kind of pay I received from my sitters in private.

I awakened to the fact that Sniritualists WOULD LET ME STARVE if I continued the work, making no charge, and if I again went into manual labor, I could not leave that labor at the beck and call of each one who came for readings.

The public would not pay me for time and readings given to private individuals, for the public was not inerested in or benefited by those private readings. The ones who came for the private readings declared it was none of the public's business, and the reading must be private. Who then was going to pay me for my me-diumship so I could be ready to serve those calling on me for readings? Surely not the public, for the public lid not get the readings-HAD NO INTEREST IN THE READINGS.

The only logical answer to the question, "Who shall pay for the readings?" then was, the party getting the reading and taking up my time was the party benefited and should pay, for it. "Freely they had received; for it. freely they should give" (pay for my services).

I want to think that State Association of Missouri want their mediums to have proper support for the good work they are doing in proving that the assertions of the lecturer are true want to think the president of that State Association want their mediums cared for in a way that would make it unnecessary for them to charge for readings. If the president and State Association has provided for them, they should work for nothing.

Springs, Ark., and a bushel of his paraphernalia captured, which was used to present bogus spirits, thenwhew! from various remote corners came articles saying, "I had experience with Winans, and he is a genuine medium!" Verily, what next? We did not publish those communications, and why? The evidence presented was worthless as showing his

> innocence at Hot Springs. His paraphernalia to dress bogus spirits was in Chicago, and however "pure and honest" he may have been in the past, that had nothing whatever to do with his methods at Hot Springs.

When Winans was exposed at Hot

Then again not one of the mediums at Lily Dale-they or their guidesdiscovered that Mr. Carrington had innocently assumed a name. Alas! what an opportunity to knock the gentleman out, by giving his true name! Reader, reflect on this point! Had he been in Chicago, we could have referred him to several mediums who would have given his real name at once. He could not have deceived them. Particularly Mrs. Weaver, of 46 De Kalb street, would have discovered the innocent deception at nce. Alas! Why was this golder

Who so behind the times they can not observe the trend of our Cause upward and onward? Read The Progressive Thinker each week and see from time to time the VAST AR-RAY of evidence in behalf of Spirit Return. We are now furnishing our readers, from time to time, translations from the French by that highly

cultured lady, Mrs. A. Monthon Tattersfield, illustrating the trend of Spirit Return in France. Our Southern friend should read The Progressive Thinker more care-

Kenrick then goes on to say:

fully, and then he will not be in the least alarmed, for the genuine and the fraud stand forth a HUNDRED VS. ONE. When you bring the genuine and fraud together, in the above proportion, you have the result, a MAGNIFICENT SHOWING INDEED.

lic-school system? Instead of leaving out of the public-school curriculum every religious exercise to which objection is raised, we seek to find in some fair and mutually satisfactory way * • that on which we can all agree."

The object is declared to be to devise a method to introduce some religious instruction in the public schools including "the high ideals found in Biblical literature, biography, history, and ethics."

This movement is a repetition of the story of the spider and the fly. With the history of Christianity for the last 1,500 years, if the fly can be lured into the spider's net it deserves the fate sure to follow.

The teaching of Bible morality and ethics! Better reduce the clerical representation in the various penal institutions of this country before using methods to send up a new delegation.

A Staggered Hope.

Dr. Brown, of Rockford, Ill., addressing a lady friend of Boston, who had written him thusly:

"I am staggered when I think of the hereafter, as I look on the lifeless body and see it in decay. The creeds give but ittle trustful hope of another life."

To which the Doctor:

"Did you ever watch a great big black bug on the fence, and see it stupid, dead to appearance, then a slit from the head along the back opens gradually, when a whitish object within slowly crowds the slit open and crawls out? The wings begin to unfold and open, while gaudy colors rivaling the rainbow are put on? If so, my dear, doubting friend, you have seen a seventeen-year locust being born into the world, with goldenstriped wings from an uncanny and loathsome object. When the locust is gone the pupa, a rude, black, corrugated shell only remains. . The tenant has moved out.

"To me this picture often seen during a long life, makes the human cadaver seem only a vacated tenement and the spirit which lately inhabited. -invisible to mortal senses-has gone out to engage in mobler duties in new fields of delight.

"Be patient! The chrysalis condition of humanity will end, and the spirit will emerge, and join the loved of all the ages gone, with no more going out forever.

"Science furnishes evidence that change is the destiny of all life, but death is only a condition that paves the way to unending joy, and is merely a fiction of an untutored brain.

Think this matter over, and over. It will develop into a great truth as you think, and give you, standing on. the verge of life, a world of pleasure.

"It is not a thought born of creeds, but a great truth inherent in nature. which I as carnestly believe as any things I know,"

helpiess," when criticism clarifies the evidence on which Christianity is founded. Preparatory to it, the General Assembly of the Presbyterian church of the United States, recently

in session at Kansas City, Mo., has adopted a resolution approving the plan of a federal council of Churches of Christ in America, which is composed of twenty-seven of the leading Protestant and evangelical churches in the country, with the hope that the first meeting of the federal council will result in plans of co-operation,

which will manifest more clearly unity in Jesus Christ of churches, and advance in a noteworthy manner the interests of the kingdom of Christ in the United States and throughout the world.

When Louis Philippe, king of France, who had fallen into disfavor. tendered his resignation Aug. 2, 1830,

in favor of his grandson, the duke of Bordeaux, to the assembled thousands. the cry, "It is too late," "It is too" late," swelled into a maddening chorus. Abdication without qualification became a necessity. And so the churches. It is too late to centralize; it is too late to form new combinations, hoping thereby to regain strength and perpetuity. The system has been weighed in the balance, and is found defective. Whether standing alone, or united with others, founded on force, fraud and forgery, it must go down with advancing intelligence, aided by the spirit influences on the other side of life.

To Be Better Compensated. The General Assembly of the Presbyterians, late in session at Kansas City, favored giving every minister a thousand dollars a years. Cheap enough. Commissioned, according to Bishop Grafton, of Fond du Lac, "to teach, not what they think is true, but what the church puts into their mouths to teach," being merely salaried pettiloggers, they ought to be generously compensated. A person who labors to promulgate his own belief can well afford to be content with a smaller reward. He who is skilled in making the worse appear the better argument, and labors to make the world better by threatening sinners with everlasting damnation, adding a bribe as a chorister, with a seat at the

right hand of God to sing his praises forever, richly merits a fair reward. Ingersoll probably fobbed \$25.000 a year for kicking hell into oblivion, and it was worth it

opportunity at Lily Dale to do a grand work for the Cause, so sadly neglected?

Changing Sides.

Nineteen Protestant pastors gone or going over to Catholics was the report last week. "If there, be a highway to Rome there is certainly a good, broad trail back again," says "The Gospel Messenger." Regret is expressed by Gesner, a correspondent, that he has not preserved each year the number who have left Rome "for a purer and more primitive faith." He says in 1890 "The English Church Review" gave the names of twenty-one who had formerly been priests of the church of Rome. ' In 1895-6 the Church of England received eight, and in 1897 twenty-one. Other numbers are mentioned which seem to indicate there is

continual priestly sliding from the mother church to Protestantism, and the reverse. Our regret is that we cannot de-

termine the slump from all Christian denominations, either into Spiritualism or Agnosticism. Certain it is, the numbers are greatly in excess of those enumerated by either party in the present contest as going from one church to another. Usually the voluntarily retired clergymen from any of the many churches engage in some species of commercialism. They seem to covet obscurity, with a change of faith:

A Bloodless Political Platform. The Progressive Thinker has no desire or intention to mingle in the political contest soon to open in this great country of ours, but we own to real delight, when we read recently the account of an an interviewer who had just visited Governor Johnson, of Minnesota, a possible candidate for

the Presidency, who declared: "I consider the ruthless sacrifice of any form of animal life needlessly cruel. I should not gain pleasure putting a shot into a doe, and then watch her look at me with frightened, mournful eyes; as she gasps out her last breath."

Would to heaven all candidates for office, and all suffragists everywhere occupied the same correct position. The age of war, of bloodshed and violence would soon end, and one of peace, prosperity and happiness would follow and culminate in joyous fruition.

Simplicity forms a main ingredient in a noble nature.-Thucydides.

Any one reading this communication will now recall this statement, made at first, viz. : That the phenomena mentioned in the spirit message was witnessed by two living persons, the husband and the sexton, which establishes the test, and confirms the truthfulness of the spirit message beyond the shadow of a doubt.

DR. L. M. ENTWISLLE.

3828 Vernon avenue, Chicago, Ill.

June 1, as an addenda to this article, permit me to submit this later development of spirit return, which was manifested through the mediumship of Mrs. Brockway, Sunday night, May 31, at Vincennes hall. A friend who is a trained nurse of more than ordinary ability was present, a country woman and personal acquaintance of our beloved and lamented physician, Dr. Christian Fenger; one of the finest pathologists Chicago ever had, whose lectures to the students at the County Hospital morgue were always a pleasure, marred only by his inability to speak English fluently. His spirit manifested a desire to communicate with Hans Christiansen. When this name was called it was found that two persons were in the audience bearing that name; the one whose sister was now ill, who had been a patient in earth life, was then designated, and directions given to him that one hour each day should be observed by concentrating all thought upon Dr. Fenger and two other physicians whose names were given, who would assist him in the treatment until his sister recovered her health." This the nurseⁿ considered a wonderful test of spirit return, and was only one of many that were given on that occasion.

After reading the first article to her which I had just finished, she told mie how herrified she was when she came to Chicago eleven years ago to find that the practice of burying persons in twenty-four to forty-eight hours after death obtained here. In Denmark no body was buried for nine days after death. As soon as death seemed present the body was washed, a white robe put on and laid upon a board in the parlor or bed-room of the home for three days; then it was shrouded, coffined, and placed upon a catafalque in the chapel where the windows were open day and night, the coffin open and constantly watchers were in attendance from the time death supervened until the nine days had elapsed, during which time she said she knew of many cases which had entirely recovered.

This is another positive proof of my sister's spirit message, viz. That many spirits had come among them who might still be living here, but for the piercing of the heart soon after they ceased to L. M. E. spathe. Sec. Sec. March

spirits committed any wrong by showing him a way out of his trouble. This is all I have to say. I STAND FOR HONEST MEDRUM-SHIP; IT IS THE BULWARK OF SPIRITUALISM. MARY T. LONGLEY.

Washington, D. C.

Be kind to everybody, but espec fally to the aged, for we are all trayeling that way very rapidly. Hold your thoughts, your mind. your will in principle and you will succeed.-Huling

Here is one vital question regarding the matter under discussion: Who is of the most importance to Spiritualism? The one who preaches its doctrine or the one who proves the doctrine true? Put it like this: Is the lecturer or the medium of the most importance to the cause?

The answer always comes back (except from the lecturer) THE ME-DIUM; yet'the lecturer must be paid, the medium must not charge.

The lecturer tells the society calling him, "I must have my carfare, my entertainment and room rent free and a certain price for lecture, as I have to have something for clothing, laundry and my family.

The mediums must not charge for they can either walk or fly: they need no clothing and their family can go to -----, if they cannot stay and make their own way in the world.

Wipe out mediumship, past; present and future, and in a few years our lecturers would be busy chopping wood, mauling rails, planting potatoes or "any other old thing" they could;

get to do for their living. Think of a lecturer giving a fine talk of unending life and spirit communion and then calling on a medium to prove his lecture true; then hear that lecturer declare the medium must not charge.

Think of keeping that medium ever in readiness to meet any and all that may consult her, no matter how the medium's affairs, yet pressing the medium must not charge, while the lecturer usually has classes and charges for each one in each class.

What more right has the lecturer to fees, than has the medium? It is the medium that gives the consolation, banishes the gloom and proves to the sorrowing seeker for truth, that just beyond the shadow the loved ones are in the real life to commune with his or her friends in the flesh. yet that medium's time must be given for naught, whether she has the time to spare or not, and must not even take

heed for food or clothing. I have no malice in penning these lines in justice to mediums. I have the highest esteem for my good brother, Paul McArthur, but certainly feel he is wrong in his idea that mediums should do their work free of charge,-unless they are provided for by some society, or find themselves sufficiently able to give their time and readings without charge. REV. G. C. LOVE.

Lents, Orregon.

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

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to resp is it a thought? Is it a feeling? it a word? A deed? I know no But I feel as if I wanted to give ve to something .--- Auerbach.

opinion. a hypocrite.-Ingersoll.

A Voice From the **Happy Hunting Grounds**

CO 20, 1905

Spirituality of the Indians.-The Original God. -Occultism, Spirit Return and Imnortality Taught in the Rude Temples of the Pawnees. -The White Man's Sin and Salvation Scheme Ignored .- An Epistle to the Modern Babylonians, by Harry E. Burgess.

Having "prophesied" on several occasions recently to assemblies of the faithful, I now take the opportunity of addressing the larger gathering of readers of The Progressive Thinker, to place before you the "Indian" and his Father Above, and his lesser gods. First, I wish to state that no truer picture of the native North American has ever been rendered, in so few words, and so suggestively beautiful, than the immortal apostrophe by Alexander Pope:

"Lo, the poor Indian, whose untutored mind Sees God in clouds, and hears him in the wind."

As much as this statement of the savage sentiment has been ridiculed and attacked, still anyone who knows the Indian can vouch for the fact that it truly represents his mind.

Ages before the valiant Columbus landed upon our island shores, these native peoples (Indian tribes) were carrying out their religious rites, the same as many of them are doing to this day. When the writer was a little boy his home was among the Pawnee Indians-his parents having been sent to Nebraska under the auspices of the Society of Friends, to take charge for the government of the four bands of the Pawnees. It was an every-day occurrence to hear chiefs and "medicine men" (priests) addressing the power above as Father (A-ti-us). Everyone knows how it is customary for these people to assemble and talk. Hence at such times the talk of spiritual forces that rule the universe and all life, was commonly interspersed with all subject matter. When thunder sounded throughout the heavens they would remark, "They are at council!" and cedar branches would be placed upon the coals, that the incense might rise to "the gods" or rulers above.

The belief in spirits is not a theory with the Indian. It is a part of his life and experience. Warriors lost in battle return and hold converse with their relatives, and predict battles and even help through the agency of the winds and storms. The animal creation is an important part of the Divine economy in the Indian's estimation. The animals give messages to their human brothers; and on the battle fields, in the darkness of the night, the animals come to succor the wounded, and have brought many back to life, or resurrection, rather, for these are departed souls that return. They bring the message that their dismembered parts were put together by the animals, and that they are in complete form in the new life, Certain noted Indians claim to have died temporarily, and to have had a view of the "Beyond." Not being welcomed by their departed friends, they returned to life, to finish out its natural course. This manner of telling their experiences regarding things spiritual is an important feature of the Indian's life here upon earth. It never occurs to him that there is anything strange about such, demonstrations, as he regard it as the natural detail of God's great affairs.

The Indian is naturally religious, truly religious. He knows no doubt of the Creator, nor does he criticise the divine plans. Again the great poet above referred to expresses the Indian's trust:

"Whatever is, is right!"

When you go to these people with your "book religion" and your written plan of salvation, and the theory of original sin, you have a hard customer to deal with, especially in trying to force it down his savage throat. In the first place he questions your authority to deliver him such a message, and he resents your high-handed manner of ignoring his own faith in and understanding of the Omnipotent. The veteran savage warrior has thought a great deal along the lines of divinity and the future state, all through the ages. The Pawnee regards his people as the favored of the one above. He is not ready to acknowledge the superiority of another people. It should be borne in mind that the Indian is original; that he has certain priority rights. He owes no allegiance to the white race for his mental development, and is under no obligations to any other people for his existence or his religion. He does not molest others in regard to their faith or their theories of life and death and the Hereafter. Any and all protest that he may make is in defense. He never has, tolerated the attempted ruthless annihilation of his simple trust in Omnipotent Spirit. To him this Eternal Principle pervades all nature-is Intelligence deified, is resident in and beyond the clouds, and manifests its voice in the winds and in the thunder. Its force is demonstrated in all physical phenomena, most especially in the heavenly bodies. To deny this Supreme Power would to the Indian indicate insanity or depravity. The Pawnee has no profanity in his language. He has to acquire this art from his white brother. As he hears more of it, on the borders of civilization than any other speech, and as he knows it is the verbiage of the missionaries turned to sacrilegious use, he asks him-"To what extremes of evil dare this white race go?" To his self: ' simple understanding-which simplicity is only a form of truththe white man dares all things; invades the province of the Supreme Ruler to promote his commerce, and alternately worships and blasphemes the Divinity of his ancient book. After the testimony of the religion of civilization is all put before him-via the missionary route-the Indian's mind is thrown into temporary chaos, and he reasons thus: "And you tell me that all this I too, must do, and must believe-in order that I may be saved! Indeed! And why should this message come to me at this late day, and in this particular way. Wherefore, if this be true, hath not the gods of my fathers-the Father of Life-the Spirit Omnipotent (Tilau-wa-hut) manifested this unto me direct? Truly this strange race surpasses us in cunning and in gaining its ends, to my detriment, if not total destruction. This strange god truly hath given power unto his people whereby they succeed even in conquering the original races. But it is not for me. Pass on, thou apostle! I understand thee not. My mind reels." Then to his attendant: "Quickly, the sacred pipel Let the Powers Above not behold me wavering." And he sends puffs upward, earthward, and in the four directions, to the gods that support the universe and the utters the following:

of everything tangible, assumes possession of God's parts, spurns me He sees in it all only oppression and destruction. It does not set well upon his simple, strong reasoning to imply that the Omnipotent Creviolate and pollute the sanctuaries of my people, and would deprive us of our faithh and dependence in and upon our own Defty."

There was a certain Pawnee warrior chief, who after attaining distinction for generosity among the people and courage and leadership in war, was killed in battle by the native enemy. This personage was known as Pa-hu-kaut-tau-a. Since his departure to the Hereafter, this chief has returned to his people, has been seen by them, and has held conversation with his relatives. He has predicted battles by spirit agency, and has even officiated in spirit form in the thick of battle, and has kept his own spirit prophecies-that he would turn the storms of the heavens against their enemy and have them destroyed. These things have actually occurred, and are attributed by intelligent Indians to the spirit power and influence of this same Pau-hu-kauttau-a.

The Pawnee locates the mind and soul in the breast. In his reckoning, the brain is merely a portion of the physical system. Hence where it is ordinarily said, I think, the Indian invariably says, feel," and he is wont to place his hand over his breast when asserting his convictions. The Pawnee is by nature a warrior-a veritable Bedouin of the prairie. He glorified war. God helped him in his warring against a confederated enemy. Every tribe on the plains, from the Upper Missouri to the Rio Grande (including the Mexicans) have been his enemy. Through the ages he has withstood this combined force. Every eastward-flowing river between the Rocky mountains and the Missouri shows ruins of the permanent towns of this remarkable people. While using the regular teepe in his migrations, as upon the buffalo hunt, twice a year, still he ever maintained a permanent abode in the earth lodges and villages.

Some of these rude temples were fifty feet in diamter. They were covered heavily with earth, and would hold hundreds of people on the top. In times of alarm by the enemy it was a common sight to see them covered black with people. There being no near-by hills, these dwellings formed the only points of elevation from which to gain a view of what might be approaching on the distant plain. Every one of these lodges faced the cast; and opposite the entrance, where the rays of the rising sun might fall upon it, was a rude altar, upon which was placed the painted skull of a buffalo, and over this hung the sacred bundle-a sort of ark of covenant between the savage and his God. The atmosphere of mystery, sacredness, divinity, pervaded all the lodges of the principal leaders, especially those of the chiefs and high priests-mystery ,workers, generall denominated "medicine by the whites. men,"

The Pawnees claim that their corn seed was handed down to them at the creation. This form of food, with the meat of the buffalo, was their staff of life. The attribute of Motherhood was given to the corn. The same was done to the earth. The corn reproduced itself, and the earth sustained all-themselves, the corn and the buffalo. Portions of the first buffalo killed on the periodical hunts or marches were sacrificed as a burnt offering to the Overruling Gods. The Supreme Father looked down upon all and was pleased. Everything touching the buffalo and the corn had to be done in a certain prescribed way. For this subsistence the people must bless the Great Spirit in many ways and with great solemnity and frequently.

When the great Man Chief of the Pawnees, the acknowledged Caesar of the Indian people, lay sick with a gunshot wound in the leg, he was visited by the agent's son (now president of the Chicago Spiritualists' League), the noble savage turned to the white youth and said: "My son, I am to go hence! My life now ends here on earth. The voice in the sky (thunder) announced to me that I now am to take my journey into the other life." He died suddenly, although it had not ben expected, for the wound was not considered to be "stal.

The writer once heard an eminent leader of the Pawnees say to another, "Well, what of it all? I am a spirit, anyway.". Again the most famous war chief of these people bore the name of "Chief of the Gods." Another prominent man's name was "Spirit Horse." There is still living at Pawnee, Oklahoma, an old Pawnee by the name of "Guarded by the Overruling Spirits." So many occurrences of spirits returning to prophesy to their people have caused many to believe that they are warriors who had been scalped in battle, and who exist in a sort of half-way state between earth and the hereafter. Little children were told to beware of these phantom people, lest they be carried away. The scalped people live in caves, and are supported and sympathized with by the animals, as intermediary messengers of the gods. At certain caves in Nebraska and Kansas, these animals gather and hold sacred ceremonies.

The red stone pipe may called the Indian's Bible. He pravs over it at every lighting and smoking. Leaders of war parties are guided by the benign influence of the sacred pipe. It is claimed that it lights If and will indicate direction somewhat as a compass. This is plainly but the interpretation of the spiritual impression received by the possessor. With the Pawnee, in his native state, all was with and of God. Man without God and the gods was inconceivable. As well say the skies without the sun, or a child without a mother. To sum up the religion of the Indian, as exemplified through the Pawnee ,it was a rude and natural form of spiritual belief, and an ever-abiding trust and dependence in a Father of Life, and the attributing of sacredness to all the visible creation; to regard so-culled death as but change of existence, and the continuation of life as a simple fact.' In the writer's humble opinion, it would be better for the arrogant and gold-loving white man if he were to see a little more of God in clouds and hear him occasionally in the wind. Let it be said in conclusion, that whenever an Indian forsakes his natural religion, he is no longer an Indian, and furthermore he has either been encred, hypnotized by fear of eternal damnation, or else he was crazy. Dastly, let nothing be added to or taken from this document under penalty of the wrath of the Almighty Ruler, or of the Incas, or of the Pawnees, or of all the warring hosts that peopled this half of the created world during the thousands of ages before the Castilian queen's divinely inspired ambassador kissed the shores of San Salvador, or Cortez and Pizzaro scourged and slaughtered the inhabitants, all for their salvation, and incidentally to appropriate their possessions. Shade of Montezuma! May this pen be tempered in giving the Indian's indictment of the tyranny and oppression symbolized to him by the white man's sacred cross. The spirit of Sitting Bull proclaims his eternal refutation of the creeds and dogmas of his conquerors! His voice still thunders through the Paha Sapa (Black-Hills), blending with the thunders of Wakon-tonka: "I want not your God on paper nor your story of the gift from your heaven to a foreign people in the ages gone! I am what God made. All I ask is to be let alone. Like the animals I seek my subsistence as I roam the earth. The God of the Dakotas beholds me in my misery. I am satisfied. The caverus and out-of-the-way places are all that is left me as a home. Now you would take this from me. I have but to die now, and join the warriors cone before in the better world. This doctrine you advocate so strongly is not for me or mine. We now dance and celebrate the return of the spirits (Ghost Dance). This is to us as much as your sacred ways are to you. The spirits of the departed warriors are with us. They are our only hope. By fasting and paying attention to God we shall be restored again, and these spirits are here to help us. Take me, starve me, torture me, kill me, if you will, but as Wa-kon-ton-ha sees and hears me, I remain now and always-Ta-tonk-ao-tonka (Sitting Bull). La-ko-ta am I! I trust to God! Say to your government, Lsay NO! That I have ever spoken with but one voice, in the straight way. Let our soldiers come, or bribe my own good people to capture me. Here on this spot (Grand River), my childhood's home, I die!' He was ordered to be taken to Standing Rock, Agency "dead or alive." Indians from that agency (under McLaughlin) were employed to capture the veteran warrior. As he fell, mortally wounded, he shot his captor --- Bull Head. No living being can, point to a single act of injury ever done toward a white man by Sifting Bull. In his unwarrantable assassination, under department orders, there fell a truly savage Napoleon. He was above the petty graft and favor-seeking of other Indian leaders. He died a martyr to his gwn intuitive, savage principles of right and justice. Long ago he had predicted the doom of his people at the hands of the white man, through the connivance of political workers among his own race. He chose to die; denounced with his last breath the falsity and perfidy of the so-called superior race, and its tyrannical dogmas of sin, salvation, divine law. This same Indian chief should be given credit for the greatest spirititual demonstration, with the most tragic consequences, ever known in history-the Ghost Dance-only a crude name for a religio-spiritnal festival in which the departed were the chief factors. No! The Indian refuses to accept the doctrine of the church, that all knowledge of God originates and emanates from the Babylonian region. He denies that the only guids to life is in a written book.

upon his simple, strong reasoning to imply that the Omnipotent Creator made a mistake in making him different, and by placing him upon the Missouri instead of the Euphrates. What he sees in his clouds and hears in his winds is more potent than the story told him by foreigners, who, with their sacred symbol held before him, threaten him with damnation hereafter, and straightforward proceed to despoil him of everything that constitutes his home. There is no God in this for Poor Lo!

A Christian preacher was telling the Indians upon a certain august occasion that they must not do wrong, like lying, stealing, killing, etc.; that if they did they would not get to heaven, but would be burned in everlasting fire. The Indian was rejoiced, and explained that, after hearing that; now he knew that in the next life the Indians would not be bothered with any white people, for they surely all would be burned, as all that he had seen or heard of the whites, they all did these "bad" things-and the Indian had only the one place to go to, hence would escape.

There was no criminal class among the Indians, no line of distinction between rich and poor; no locks and bars, no jails,, no courts, no petty larceny, and yet he prospered without the aid or advice of the white race. There was no de Medicis to slaughter all who opposed the "religious" faith of the rulers of church and state; no Inquisition; no do thou, or be damned injunctions; no crusades or crucifixions; no sickly spectacles of murdering at large to extend the royal possessions, and institute the "gospel" by flame and sword. No, the Indian is a foolish creature. He is honest, at least in his religious pretnsions, and he lets his neighbor worship and slaughter according to his tastes.

Truly, the Indian prophet, Sitting Bull, has been styled a bloodthirsty savage, but in the estimation of his own people it has been a saintly savagery. Witness the deadly parallel in history, where the religious fervor of emperor and popes has been equaled only by their ferocity and zeal in wars of persecution. "The god of the Dakotas won for us the victory of the Little Big Horn," says the Indian. As in the Dark Ages a Roman monarch pronounced the head of the church "divine," and following the parallel, did not Charlemagne, by fire and sword FORCE the "faith?" upon the world, as then known. But, doomed by her decaying foundations, Rome, once proud, supreme, fell, even as did her own victims, nations, succumbing to her heartless tyranny. When all is darkness and oppression, behold a light! A Luther rises, and the vital spark is kindled in the human breast.

George Fox, standing alone, defies a thousand ages of aggregated falsity and suffering, and the echo of his potent voice still resounds in the glorious anthems of our nation's freedom. Poland falls! And the tyrannous Muscovite hears retribution in the "Banzai" cry. Spain shocks the world with unspeakable "holy" cruelty, at last to cringe and crumble at Santiago and Manila Bay. Or Huguenot, or 'Quaker," or Indian, or slave, all have been made to suffer under the pretext of "holy faith,' and each and all have triumphed and survived.

Truly doth mankind need redemption! But it shall not be through the stereotyped and obsolete way of ecclesiasticism born of barbarism. It comes and must be fulfilled through the truly spiritual agency of Justice, Intelligence, Kindness and Right. There is an Inward Light to guide thee, O, Pilgrim! and there is a "still, small voice that is mighty to save. It is the Spirit of Divinity-the true Redeemerthe One and Only Father of all mankind.

Thanks to the beautiful spiritual philosophy, there is no death. Thanks to the liberality of its teachings, new light is beaming in upon the human mind! Thanks to the simplicity of the spiritual faith (like the early followers of Jesus-who returned to earth in spirit form), it needs no imposing temples, nor creeds, nor man-made rituals and ceremonies, for it is of the mind and soul, and not only for the ear and eye; is psychical rather than physical; rational instead of emotional; operates through the intelligence rather than through fear; spurns all coercive doctrines; begets happiness. In its highest potency Spiritualism is but the evolution through the human consciousness of the soul's aspirations; is born of Eternal Spirit, and is destined to lift the world from out of the chaotic gloom of super-HARRY E. BURGESS. stition, fear and ignorance. Chicago, Ill.

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ly Treated Without Cutting or Drugging. That the eyes can be strengthened so that eye glasses can be dispensed with a doubt by the testimony of hundreds of people who publicly claim that their stored by that won-derful little instru-ment called "Actina." "Actina" also relieves to a doubt over 75,000 "Actinas" have been sold, therefore the "Actina" have noves cataracts with-out cutting or drug-been sold, therefore the "Actina" have ment is not an experiment, but is relia-ples of hundreds we receive: J. Pope, P. O. Box, No. 43, Mineral thousands of dollars on my eyes, con-sulted the best doctors in the only thing fore using "Actina" is the only thing and the best doctors in the United years and "Actina" is the only thing fore using "Actina" is the only thing and the best doctors in the United years and "Actina" is the only thing fore using "Actina" is the only thing and the best carter, East Springfield, New I can read all day with little or "Rev. Charles Carter, East Springfield, "Actina" to all my find as even the difference" "E. Holbrook, Deputy County Clerk my eyes gradually gained strength and power, and now my glasses are no power to all my find." "E. Holbrook, Deputy County Clerk my eyes so that I can do without glasses. I very seldom have heedache on the an study up to eleven o'clock atter a hard day's work at the office." "Actina" to all my friends." "E. Holbrook, Deputy County Clerk my eyes so that I can do without glasses. I very seldom have heedache on with perfect safety. Every men-actina" for any form of disease of the promy with perfect safety. Every men-actina" for any form of disease of the promy with perfect safety. Every men-actina" for any form of disease of the promy with perfect safety. Every men-actina" for any form of disease of the promy with perfect safety. Every men-actina" for any form of disease of the prest to the family can use the one with perfect safety. Eve

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Verses

This is Mis

"Father Above! Just as thou wilt. Even so let it be! Ye gods (Powers) that rule, behold me miserable! Be ever with me and guide me. Father, look down upon thine own people, and let them prosper. We would not wander from thine appointed way!"

The Indian is the least known, least appreciated and least studied of ancient peoples. That he represents an ancient people will be a surprising fact, no doubt; to many readers. It is this very ancient quality that should entitle him to our most intelligent concern, masmuch as all our "divine" records, our gods, demons, saviors, saints and what-not were launched forth in the dark and dubious East, when humanity was groping in simian tentativeness and fear. The native North American is a proud being; proud of his ancestry, and an adept in things psychic and spiritual. The ethical principles of Christianity appeal to him, and conform with his own knowledge of right and happiness. It is the dogmatism of the "superior" race, and dietation in spiritual things that choke him and render him obdurate, and hold him in a state of "barbarism."

The white man's religion, with its miracles, tyranny, doctrine of sin, and scheme of salvation; the church, with its high-handed bossism, theory of original depravity, and power of damnation, and assumed authority in-everything, even to its opposition toward general enlightenment as well as the arbitrariness of its "divine" injunctions, all strikes the Indian as a well-laid plan to confuse, and overpower him, and he says, "No! I am what I am-what the Divine Ruler made me. Originally I was free and happy, and roamed the earth upon which I was placed, and was smiled upon by the gods and the Great One above. Now comes the invader! He not only robs me

"Lives of great men all remind us We can make our lives sublime, And in passing leave behind us Footprints on the sands of time." ter.

There are those who rise to heroic atonement and imputed righteous-ness by a propitiatory sacrifice is enstature of mind and soul as well as body. Their heroism differs in manifestation from the mediaeval knights tirely false. Any person who knows the effects and saints, inasmuch as these times of wrong-doing should think: I will differ from those.

Who are the men and women not do wrong, because it is wrong and known by their deeds of noble because I shall suffer. I will do right achievements? And how did these reach the front? Have they some so far as I can, because it is right and yields the greatest satisfaction. The hidden secret of success? Or is the true way to show sorrow or regret for lapses. faults, error, is by turning and way they trod still open to others? The earnest workers of the present doing better. time may prove as fruitful of moral If we disregard a law of right action there follows a reaction from and spiritual results as the tiny acorn that springs up into the giant of the which we suffer, as cause and effect. The transgressor simply places himforest, to bear rich results for the coming time. Sunlight is still sunself outside the law and suffers in conlight, whether its work be to thaw the sequence, until he places himself in surface of a polar glacier or woo the harmony with that law. The lamenting of lost opportunities

riot luxuriance of tropical life. It does not require riches to do good. The penny of the widow is may aid us to embrace other opportunities which promote hope and conworth more to the donor than the fidence for the future. The possibilidollar of the millionaire. While povties of development become more erty may lead to vice, wealth leads available, so we may expect greater to much more. Money covers a multisuccess of our latent powers as time unfolds our many resources tude of sins that the best detectives can never unearth. Riches are bu-Crime is hatched in fancied security from searching eyes and ears. ried with the body; but character passes 'current everywhere. The criminal does not realize that he

is seen and known by spirit friends. We are employed in this world in We affirm that if criminals were cogvarious ways for the express purpose nizant of the close proximity of the of evolving and perfecting character; spirit world and its inhabitants there and it will take us through time and eternity to accomplish this result in would be a corresponding diminution of crime. While spirits do not and its completeness. Then you may say. t we can never perfect our character cannot shield us from the consequences of our thoughts and acts, is it not a honeless task to undertake It? We think it not a hopeless task, they do inspire us to better deeds, for many things are more or less perbetter lives. Deeds are born of thoughts, the fect. When you can do something toward it every day, and understand

forces that change a person's life for better or for worse. There is more that the effort is endless, but every potency in thoughts than deeds, and step achieves a victory, that you gain ground and add something to your op-portunities, conditions and means for if bad thoughts can affect the social aura, good thoughts can give it life and purity. Many suffering or demaking the next step easier and better--when you understand all that spairing people, sensitive to their sure you, will by-and-by begin to realize roundings, have been lifted out of that condition by the power of that it would be a calamity to have thought concentrated upon them. Per the struggle come to an end-a most dreadful thing. contra, sensitive persons are injured by the influence of their thought en .Progression is endless and bound-

If you could reach the end and vironment or the shafts of hard thoughts or calumny or slander feel that all would be accomplished in which there is so much pleasure and hurled at them. satisfaction in the pursuit, you would feel like Alexander of old who "sat down and wept for more worlds to conquer.' So, if the human soul had "Immortality, Its Naturainess, Its Possibilities and Proofs."" By J. M. Peebles, M. A., M. D., Ph. D., Contains not a solitary modification to be made in its own character or condition. in the improvement of its own nature, the address rejected by the Philosoph-ical Society of Great Britain, with Inif it had no weakness to be overcome and turned into strength, no folly to troduction and Explanatory Letter. be led safely to a higher truth, no Price, 15 cents. "Human Personality and Its Sur-vival of Bodily Death." By Frederic jungle to be transformed into the blooming prairie or gardens of sweetness and light-nothing more to do. if would weep for something more to w. h. his son, Leopold Hamilton W. H. Myers, edited and abridged by conquer.

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THIS GENERAL SURVEY DE-OHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS, A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Rev. Sophia B. Seip, president O. S. S. Association, lecturer and platform test medium, desires a change, She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Allsky building, Portland, Ore.

Wm, Frederick Keeler of 87 Garfield Court, Cleveland, Ohio, is now, at Lily Dale. He is enthusiastic over the appearance at the Camp, 'He says: "The grounds are very fine. It is a beautiful, restful place in June. There are between 250 and 300 neo plo now on, the grounds and much active preparation for the ceason is being made. All report good indications for the year."

Anna Kinstbe writes from Providence, R. I., that she sees her spirit friends every night.

The noted medium and lecturer. Mrs. Georgia Gladys Cooley, writes from Wellington, New Zealand: "I am having packed houses here every Sunday evening, and meeting with grand success in every way."

Rolla Stubbs writes from Long Lake, Minn.: "We had our Dedication Services of the Spiritual Temple, onthe 7th inst. Mr. J. P. Whitwell of umship is likely to prove somewhat St. Paul, Mr. and Mrs. Hegdahl and misleading. I have never sat in one Mr. Bush of Minneapolis, and others, of his trumpet seances, and so am not gave some good and inspiring words, from this side and spirit side of life. We regret to say that Mr. J. S. Maxwell, president of the State fully up to the average of our ac-Society, could not be with us on the credited platform workers. If Mr. account of his wife still being sick.

Maggie Henry writes: "Last Saturday we had medium's meeting at Universal Occult Society in Hall C, 77 prove to be a psychic of much power East 31st street. Spiritual messages by Dr. J. M. Temple, Mr. Seybold, Mrs. Vaughn, Mrs. Kobberger, Mr. Stein and your correspondent. All appcared to be well pleased, as every Brisbane Spiritualists' Society, whose person in the audience received a megsage.'

George H., Brooks writes: "I am a series of lectures by her in Charters going out for a short trip in , the before I leave for Lily Dale. The 11th to the 14th I am to be in Fond du Lac; Rosendale the 16th; Ripon, the 17th; Grand Rapids, 18th, and 19th; Almond, 20th, 21st and 22nd; Antigo the 24th, 25th and 26th; Oakfield, 27th, 28th and 29th. Tho 29th we are to hold a board meeting of the State Association. I then shall return home.'

Secretary writes: "Miss Lina M. Schanbacher, the graduated Morris Pratt Student, delivered her third and last of a series of lectures at the hall of the Progressive Spiritual society, 831. and which was the closing service of the society for the season, until he first Sunday in September. She

was frequently applauded, and by a good audience, who let loose of her

BEAR IN MIND that the Editor of THIS GENERAL SURVEY DE The Progressive Thinker Is in no PARTMENT IS ONLY INTENDED TO Wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

> TAKE .NOTICE .--- Correspondents are required when writing for this 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 of preparing your copy for the printer. Please bear this in mind.

The sixth grand picnic will be given by the Spiritualists' Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Hoerdt's grove, 2 E. Eelmont avenue, Chicago, 11. Bowling, foot-races and all kinds of amusements for young and old. Western, Clybourn and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

A. F. Hill writes from Boston, Mass.: "Years ago at a National Convention of Spiritualists, there was in. the platform a plank to abolish vac-cination. We gained a point on this line. 1-send you a copy of the act that became a law April 1, 1908, to protect children. Now, according to the law no child need be vaccinated Massachugettts, Child, in this case, means any person less than 21 years old."

geia until next season." Rev. J. H. Demby writes "The Pro-W. F. Peck writes from St. Louis, gressive Spiritual Church will move Mo.: "The item in the last week's from their dear old home, 3329 Ver Progressive Thinker in which I am non avenue, into its new hall, 2959 made to endorse W. E. Hart's medi-State Street, on the 28th of June. and hold its first first meeting at the same hour on Sunday, June 28. Old and new friends will please take due nocompetent to express an opinion tice and be on hand for the rousing thereon. I have witnessed some of spiritual opening of this new location. his platform work, and regarded it The regular services will be held and the doors of the Church will be open for new members." Hart could be surrounded constantly Hattle F. R. Peet, Corresponding

by elevating influences and associa Secretary, writes: "Members and friends of the Band of Harmony, tions, am convinced that he would please do not forget to attend the and usefulness.

Summer Social, which will be held at the home of Mrs. Cora L. V. Rich-mond, No. 3802 Ridge avenue, Rog-The Harbinger of Light, Melbourne Australia, says: "Rev. Loie F. Prior has accepted an engagement with the ers Park, on Thursday afternoon and evening, June 18. Interesting ex-ercises in the afternoon and progresslast, speaker was Dr. Peeples. Arrangments are also in progress for ive euchre in the evening. please bring lunch; coffee served at 6 p. m. Score-cards 25 cents. Cof-Towers, which has not yet been visitfee checks 10 cents. Come and have ed by any public speaker. Charters Towers has a population of 25,000 a delightful visit in this beautiful, and a good nucleus of Spiritualists.' suburban home."

Dr. Clarence S. Tisdale 'writes: Having decided to remain in the city for the summer. I wish to announce that I will be open to engagement for lectures on Anthropology, Spiritualism, Theosophy, Occuliism, Astrolo-gy, Sarcognomy, Phrenology, Psychology, and kindred subjects. Chicago societies wishing my services will dowell to communicate with me at 231 831. Services free to Chicago so-cieties."

Florence Peacock writes from Monticello, Minn.: "I would like to have any Spiritualists anywhere near Monticello writes to anywhere near without a closed article for publica-

OWR SCHOOL.

"The

Mrs. Charles Fiel writes:

good audiences, all the year.

lerman Spiritualists' Society, Phila-

delphia, Pa., closed meetings on June Something More About the Morris 11, at Eureka Hall, S. W. Corner 11th Pratt Institute, street, and Grand avenue, having had

The To those who think they are or Medium, Mrs. S. Snyder, and her conhave been sacrificing for the Cause of trol, Wild Flower, have .unaided and Higher Spiritualism, we want to say without remuneration, not missed a few words' regarding the sacrifices that have been made and are being made at the Morris Pratt Institute. Sunday nor Thursday meeting during the season. The meetings re-open

First: It was a grand thought second Sunday in September, 1908.' an inspiration with the builder and founder of the school, Morris Pratt, Ferd. C. Suhrer writes: "On Sunday, May 31, the Fraternal Order of from the first--it was a promise made Spiritualists held the last service of the season. While many were relucto the spirit world, and he and the spirit world are behind the movement tant in giving up their only place of meeting, the trustees considered the to perpetuate the school. This can be discerned in its constant growth coming warm weather and the comand growing popularity. The gratifort of the people and decided to give tude of Spiritualists is due this plothem and the mediums a much needed and deserved vacation after one ueer Spiritualist and financier of Whitewater, Wis. of the most strenuous and productive

series of services ever inaugurated in Second: There never was a person in the ranks of Spiritualism who sacthe Cause of Spiritualism. Our friends say that through our efforts rificed more than our late Brother Moses Hull. His untiring zeal for the Spiritualism has been presented to education of rostrum workers al-ways stood out in his lectures, even them in an entirely different and acceptable manner. Its many beautiful living truths almost hopelessly burwhen he knew he would be misquoted and his language misconstrued. He ied in the quicksands of ridicule have neither looked to the right nor the been resurrected, as it were, shining left, but ever kept his eye on the one in all their beauty, bringing sunshine object of his life; the education and and happiness. As a grand and fitting finale our concert on Monday unfoldment of the human mind in an evening, June 1, was all that could be unblased manner. He was the lion of the debating field, and feared no desired. Rare talent freely furnished by our devotees and friends provided foe. His work in-field was to teach an entertainment rich in quality with the orthodox Christian how to read and interpret the Scriptures from a a laugh every minute (almost). Every chair in sight was duickly filled spiritual instead of a literal standand more were provided as the people point, and he left no doubt lingering as to the feasibility of his interprecrowded in. A larger gathering was never seen in old Hygeia Hall. At tations.

Third: It is no easy matter to judge the conclusion of the concert willing how much of a sacrifice has been hands quickly cleared the floor of all unnecessary chairs and the waltz and made by Mattie E. Hull, the psychic twe-step engaged the attention of the teacher, through ill health, through younger element. The "irrepressi ble" ice cream and cake made its apher untiring labor of love and devotion to the Cause, always striving to pearance about this time, which make someone happier and better, helped much to give the affair an agreeable finishing touch. At 12 as well as mentally elevated. She is still sacrificing, with a soul full of candor and sincerity. Go ask the recent graduates of her work, and o'clock we said "good-bye" to old Hydrink in the replies, and you will see

what her work is doing for them. Fourth: The Principal of the school s a man of the best and highest inspiration, kind and loving, gentle, yet positive in his discipline and strong in his convictions for the highest in Spiritualism. Prof. A. J. Weaver is the right man in the right place. He has received no salary, just his living, and has put in as much time as though more if he tried, for his health and strength would not permit it. Is it to be taken as an indication that he

has a selfish motive in view in the upbuilding of this school? Perish the thought. Mrs. L. S. Weaver, his good wife is

over at his side, and has been one of the financial backers of he Institution, as well as the mother of the School, faculty, students, board and all, and is the assistant secretary of the Association. Her work and her kindly advice and motherly face is a light to the institution, that deserves no little comment.

Mrs. Niver, a daughter of Moses Hull, has won the hearts of all who know her, by her untiring effort to make the students masters of their voices, their nerves and their minds, as well as their personalities on the rostrum. To note the feeling of all the students for this little bunch of idea of her real value, Her place in the school would be hard to fill, and she has never more than gotten a bare living out of it.

In fact there can be no fault found, school. There may be those who are interesting to all three of us. Both foolish enough to believe that education is a waste of valuable time, and make them now about 88 years old. that to depend on the spirits to teach is all-sufficient, and of course not so All the old workers are going much can be expected of such Spirit-Soon there will be none who buffeted the storm of opposition then waged ualists until they grow-perhaps not on this side of life-towards the adagainst us, left on this side of life. vancement of the educational move-I believe I can count on my fingers ment in Spiritualism. But there are the pioneer lecturers and writers now those who can send students who on this side of life, who at one time formed a bright galaxy of Spiritual-ism. There is J. M. Peebles, Lyman aspire to the Spiritual rostrum, and those are the ones this series of ar-C. Howe, Mrs. Cora L. V. Richmond, ticles will appeal to, and it is the honest purpose of the writer to enthuse tle. J. R. Francis, and possibly one or and awaken such to a full perception. two others yet remaining, waiting at of their duty to the coming generathe "golden gate" for the call to come tions of speakers and mediums, to assist in their education, that they home. may have a better start than did their ualism there has been almost a comancestors, the pioneers of Spiritualplete revolution of religious ideas, and Spiritualism has contributed probably more than any other cause to that We can give nothing that will speak louder and more forcibly revolution, and the sainted ones gone for the School than to reproduce a part of the paper read to the Unity Society, of Milwaukee, Wis., recently, the few above mentioned have by a graduate of the same, Miss Eula the gladiators in the arena. M. Golden, of Angola, Ind., with the write-up by the Milwaukee Free Olympia, Wash. Press. This paper was her graduation essay during commencement exercises:

purity and healthiness of the soul. "And as for woman's suffrage, I be-

lieve it, like charity, should begin at home. Let the mother teach her son what is right, show him that she is mother in spirit as well as nature and suffrage will never be needed. for her son, when grown up, will vote for such things as will benefit the feminine sex," WILKNS THREE June 13

Miss Golden read her paper at the graduation exercises in Morris Pratt Institute recently, and it met with such approval that she was asked to speak in Milwaukee as well as other

Having heard the whole paper, it is but fair to add that the part herewith reproduced is only a sample of the entire address.

DR. T. WILKINS. . .

THE PASSING OF J. S. LOVELAND. A Tribute from Another Veteran in

Our Great Cause,

By the last Progressive Thinker, I learn that another apostle of modern Spiritualism has gone to the better country. At first the news struck me with a feeling of sadness, I do not know why, unless it was because I loved him very much. Indeed I almost or quite revered him. I believe the first lectures ever delived on modrn Spiritualism were delivered by him in the city of Boston. He was at that time a Methodist minister and was located at or near Boston. Within a very few weeks after the manifestations at Rochester, there were some kind of similar manifestations in Boston, and Brother Loyeland became convinced that they were what they claimed to be, and preached a discourse upon the subject. This was followed up by another discourse and still another. The interest in his lec-tures attracted wide attention and demands came for lectures in Charlestown and I think Cambridge and Salem, and possibly other places. At the same time the M. E. church, or at least many of the ministers of that society undertook to "down" the new cause by declaring from the pulpit that the rans proceeded from the Thus a breach grew up bedevil. tween him and his brethren, which widened till he withdrew from that organization.

Brother Loveland was at one time. and probably till his death, one of the most thoughtful and forceful lectures has salary was \$1,500 to \$3,000 a on the Spiritual platform, and this, year. In fact, he could not do much too, at a time when Spiritualism too, at a time when Spiritualism boasted of the most profound platform lecturers in the world. He was ana-

lytical, logical and very profound. I wish some one would write his biography, but how many readers would it find if written? For the last several years he has dropped out of the lecture field, and has written but very little, and a new class of Spiritualists have come onto the stage of action, who have heard but little of him and of course, could not be expected to have the interest in him that we older and earlier Spiritualists have. Brother Loveland was kind and gentle, and though he was very posi-tive in his ideas, he never could be accused of being anything but broad minded by those who were acquainted with him. Well do I recollect him, and the meeting of himself and another lecturer, who never could agree with him on the "God Question, my room in Santa Barbara. I confess I was a bit uneasy, for I expected smiles, grace and love, will give some them to lock horns, and perhaps manlfest some bitterness, as this other party was somewhat narrow and uncompromising. But Brother Loveland greeted him with a smile and a hearty handshake that disarmed all animos-

Lyceum Lesson Suggestions. Spiritualists, Speakers and Mediums: Two numbers of Lyceum Lessons have gone forth, and from what we hear they are well liked. It is now time to prepare the next issue and it occurs to me that the preparation of lessons should not be confined to a few but should be the work of each and all. I therefore appeal to

you, each and all, to get your thinking caps on and write us a lesson for the next issue, or if you cannot possibly take the time to do that. then just tell us the subject that you think would make a good lesson and we will be glad to try and work it out. Nearly everyone can think of a

topic that would suit; now as you love the children, please help us to give them the best which it is possible to get.

Lyceum conductors are in position to know some times just what kind of lesson would suit their particular schools. Just tell us what you like, and we will do our best to furnish it.

Interest in the child of to-day is very marked; efforts are being made upon every hand to provide for the

child according to need, and we as Spiritualists cannot afford to be behind the rest, but rather we should lead on in the great work for future generations. I sincerely trust that you will gladly

espond and send all lessons and communications to MRS. ELIZABETH SCHAUSS,

National Supt. of Lyceums, 617 Congress street, Rutland, Vt.

DR. T. WILKINS' POEMS. This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts. (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Bend in your names for the book, but send no money till request-

ed to do so. The price will be \$1.25, but those sending notice now for a copy will get it for ONE DOLLAR.

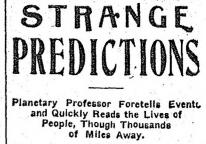
OBITUARIES.

Mrs. Barbara Thompson of Toledo, bio, followed her husband to the larger life May 22, Mr. Thompson having gone Jan. 14. On account of the illness of the wife, no service could be held for him, but a service for both was held at the old home-stead previous to taking the body of the wife away to be laid beside that of her husband. Both had been Spiritualists for more than fifty years, and had been married 54 years. The writer officiated.

ELIZABETH SCHAUSS.

Mrs. Carrie F. Rosentretter of Toedo, an earnest Spiritualist, and a medium of fine abilities, but on account of prolonged ill-health unable to do public work, passed peacefully away June 5. May angels comfortthem. Services were conducted by the writer.

ELIZABETH SCHAUSS.



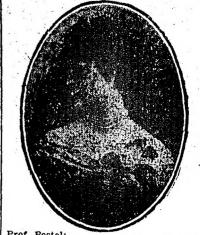
(Advertisement.)

June 20, 1908.

Sends Letters to the Rich and Poor Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York, surrounded by charts and dials of strange design, Albert H. Postel, the Astrologer, stud-les daily over the lives of men and wo-men who have written him for advice on affairs of business, love, speculation, travel, marrlage, health and the impor-tant events of life. The following let-ter gives an idea of Mr. Postel's ability;



Prof. Postel: Dear Sir-You are certainly the most wonderful astrologer living. Everyone of your predictions came true. I con-sider that you not only saved me from an awful death but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely, MISS EFFA M. TRYON. The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural pow-er, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Mr. Postel has received from people who have bene-fited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity. Readers of this paper can obtain a reading free of charge by addressing a letter to Albert H. Postel, Dept. 100 No. 126 West 34th St., New York. Sim-ply say you wish a reading of your life, stating your birth date, sex, and wheth-er married or single. Please enclose of ocents (silver or stamps) to pay post-age and clerical work, and the reading, riso a copy of Mr. Postel's booklet. "Your Destiny Foretold," will be promptly sent.

DR. J. M PEEBLES' PUBLICATIONS.

promptly sent.

What is Spiritualism, and Who Are These Spiritualism, and Who Are These Spiritualism? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents. Spiritualism Vs. Materialism.--This volume, cloth bound, contains a series of essays and arguments against mate-rialism from the point of Spiritualism. Price 50 cents; postage 8 cents. Vaccuation a Curse and a Mennee to Personal Liberty.--This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vac-cination or compulsory. Price \$1; post-age 12 cents. Demonism of the Ages and Spirit Ob-sensions.-A volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price \$1; postage 15 cents. Pathway of the Human Spirit, or the Pathway of the Spirit Traced.--Price 75 cents; postage 12 cents. A Critical Heview of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Soirtiualism. Price 15 Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents. A Pice for Justice to Mediums,-Price 10 cents. Immortality-Its Naturalness, Its Possibilities and Proofs.—Price 15 cents. The General Teachings of Spiritualism Price 5 cents.

Ladies At the present rate of orders for

Dr. T. Wilkins' Book of Poems, the edition will soon be exhausted after its publication. It shows the popularity of these soul-poems, with the readers of The Progressive Thinker. If one hundred persons will guarantee the payment of \$1.50 each for a glitedge, souvenir. edition, that number will be thus furnished. Write him to that effect if you prefer one of the souvenir edition, 40 Loomis st. Will C. Hodge writes in private

with the hope that she may sometime return. She was followed by Harry Burgess on 'Indians and their relig-Mr. Bloom also spoke briefly. Mrs. M. Moore, Mrs. A. W. Bloom and Mrs. Hilbert were the message barers, and Miss Rouble, I. S. S. A. Secretary talked on the Children's Lyceum and the Elgin picnic."

W. Brockway writes: "Mrs. Brockway closed her meetings for the summer season. Sunday, May 31, in a blaze of glory The hall was packed I suppose it cannot be helped at pres-to suffocation, many being unable to ent. There are some true mediums gain admission. She has been the here who are doing the best they bearer of many remarkabe messages can in their way. I have been doing from spirit friends during the past work here since 1904, but feel it is season, but on this occasion she sur- nearly done in Canada, and will go passed any of her previous efforts. The messages were interspersed with Dale Camp all the season, and hope Dean Quartette, Prof. Nostun, to meet many old friends there. and an encored solo by the sweet- shall get as many to go there from voiced singer, Mrs. Louis Hasbrouck, here, as I can. I kindly send greet-Prof. Tisdale interested the large audience for thirty minutes, followed as those in Canada." by Mrs. Brockway. Through the untiring efforts of Mrs. Brockway the Church of Occult Sciences has outgrown the capacity of Vincennes Hall. The much-earned rest by Mrs. Brockway will be taken in the far West. When freshened from rest and climate, she will return to her flock for another season's work early in September."

Mrs. Agnes McGowan, Secretary "The Harmonial Society writes: Spiritualists will celebrate their fifty-first anniversary in the Free Church, Sturgis, Mich. their Saturday and Sunday, June 20 and 21. Speakers: Will J. Erwood, Batttle Creek; Mrs. D. A. Morrill, and Dr. J. M. Peebles, Battle Creek, Will J. Erwood was with us last year, and his work was well received. Mrs. D. A. Morrill is a new speaker to the society, but is well recommended by those who have listened to her in the past. We trust her inspirational thoughts will bring to all a brighter spiritual aspect of life here. Dr. J. M. Peebles is well known by We desire his presence that it all. will be a reminder of his work, when the church was dedicated and the many times he has been a worker for the society. The music-will be conducted by Mrs. Myrtle French, assisted by Mrs. Fannie Tompkins, both of Sturgis. On Sunday no special ser-vice in the morning. The Church will be open at 10 o'clock a. m. Make your headquarters there. The program announcing exercise for the balancee of the day and Sunday can man. be had by addressing the president or secretary. We hope to see a large assembly at this, our 51st anniversary. Mrs. C. McFarlin writes from Plainview, Minn.: "My mother's health has much improved since my can answer calls for short duration. such as funerals, and weddings, and

further notice."

Monticello write to me, and would be glad to answer the same. There are none here that I know, and being a stranger in Minnesota, I would like to get acquainted. I belong to the Temple First Spiritualist Society, of Buffalo, N. Y., Rev. W. M. Lockwood, Pastor. Prof.Ransby writes from Toronto

Canada: "Just a few lines about Toronto and myzelf. Would like to see our work here on a higher plane, but back to the States. I will be at Lily

ings to old western friends, as well

Theo. Corbiere writes from Tacoma, Wash .: "There are two Spiritual organizations holding meetings each Sunday evening here, but although there are several hundred who profess to believe in spirit return, there are only a few who, I am sorry to say, take interest enough to attend the meetings, therefore the asssocia. tions are rather weak affairs. The Tacoma Spiritualist Assessition have a Mr. Home speaking for them now while Mrs. Mary Stein has just closed a two-months' engagement, and while everyone who heard her was well pleased, the association is too weak numerically and financially to keep her any longer. She is a lady of fine personality. She went from here to Victoria, B. C., for two weeks; then she goes to Spokane for two weeks; then to her home city, Detroit, Mich. Any association wishing a speaker will make no mistake in engaging Mrs. Stein."

Mrs. C. Bergere writes: 'The first of the semi-monthly summer socials of the Fraternal Daughters held at the home of Mrs. C. Bergere, on June 10, was a decided success, both socially and financially, and argues well for all succeeding events. That the combination social and wooden wedding celebration of Mr. and Mrs. J. Staner Adams will be a well attended and joyous affair we have not the least doubt. Substantial remembrances will also be conspicuous in their wooden stiffness. Something exceptional ly good also is promised for the inner Don't miss it. Come one and all and bring your friends. Take Og-den avenue car to Winchester avenue, walk south to 348. 3rd floor."

The Spiritual Harmony Church closed its meetings May 31, until Sepreturn, and I am situated now so I tember. Had in our closing address Dr. Temple. Mrs, Louisa Vaughn was the message-bearer. All aclectures of two or three evenings at knowledged. Mrs. Vaughn is open a time, also for Camp-meetings. My for camp-meetings; will lecture or nddress will be Plainview, Minn., until give messages or both if it is so desired. Terms reasonable."

without a single dollar to his name. assumed all responsibility with the undertakers; taking the chances of reimbursement by the friends. Am "shy" at present writing to the amount of \$26.50. If you know of any one having more dollars that they know what to do with, and are generously inclined, just ask them to en-close a V to my address to help out. Have had not time until now to send anything but the bare announcement of Brother Loveland's passing on." Dr. T. Wilkins, President I. S. S. A writes: "Remember the Elgin picnic,

Sunday, June 21. Be at the Fifth avenue Aurora & Elgin Electric terminal promptly between 9 and 10 a. m, to secure your tickets in bunches of six round trips for \$5.00. All be ready the day before with your lunches. Don't be lagging.

> Washington News. The First Association gave a euchre

party at Mr. F. A. Wood's residence also at Mr. and Mrs. Shaws. Quite a sum was realized for the benefit of the association. The picnic was well attended both by old and young, with trip down the Potomac to Marshall Marshall hall is an old colonial residence surrounded by a beautiful lawn, the former home of the governer of Virginia. Across the river is the home of Geo. Washington, Mount Vernon. Gov. Marshall and Geo. Washington were neighbors, visiting across this famous river. Mrs. Elizabeth Stewart, an old pioneer Spiritualist, celebrated her eightieth birthday May 29, at her apartments in the Pontiac. Mrs. Stewart is a cousin of the poet, Longfellow, and also Harriet Beecher Stowe. Beautiful flowers were received from her home state, Maine. Many friends were present to do her

honor. Mrs. M. T. Longley made some remarks congratulating her on being eighty years young, though as youthful as a lady at sixty. Mr. Pierre Keeler, the slate-writing medium, with his family will leave for Lily Dale about the middle of

July. Mr. and Mrs. Geo. W. Kates will be found at the N. S. A. headquarters, 600 Pennsylvania avenue. All correspondence will have prompt attention as in former years.

Mrs. M. Zoller Leese, of Philadelphia, was a caller at the N.S. A. headquarters. She received her certificate from her state as missionary. Meeetings are held at Mrs. W. Far-rows, 50 M street, Wednesday even

ings. Meetings free, Mrs. Julia Warneke, one of the many good meliums of our city, receives engagements by telephone or mail.

We have a few more cabinet photographs of Harrison'D. Barrett, the former president of the N. S. A., at 60 cents, by mail. Address F. Λ. Wood, 402 A-street S.-E., or Mrs. H. D. Morgan, 500 11th street, S.-W. Washington, D. C.

"The Dream Child." By Florence Huntley. A Story, Price 75 cents.

"Too many young people enter matrimony, blinded by the glare of glided air castles built during a romantic tete-a-tete in a hammock or during a moonlight stroll."

This was the declaration at . the meeting of the Unity Spiritual Society in Severance's hall last night of Miss Eula M. Golden, Indiana, one of the class graduates this year in Morris Pratt Institute. Speaking on "What Is Lacking In a

Girl's Education," Miss Golden, who is not more than 20 and as sweet and pretty as the average girl member of a graduating class, took occasion to "knock" the modern parents and school teachers for not spreading out more generally in educating the girl. "Too many young. people enter

matrimony mistaking an assortment of childhood dreams for a life-long love," she said; "and as a result, after the little honeymoon of bliss is over, they discover each other and are miserable, afterward. I do not attempt to explain why the young man is this way. But in the woman, it is the result of falsed modesty, taught and and profitable day for Spiritualists encouraged by tutor, and parent allke. False modesty should not be taught and Spiritualism. Take all the lunch any more that whman's suffrage should be encouraged. you can carry-you will not need to carry any of it back home with you

"The parents should take the young in your hand. P. S .--- In order to go in a "bunch." girl in their diffidence early in her life, teach her Awhat she ought to let all who are going to the picnic be know and not until this is done will at the Fifth Avenue Terminal of the the number of young girls, going Aurora & Elgin Electric Railway at wrong' yearly, be lessened. Teach from 9 to 10, a. m. Trains start at the girl heredity, let her know that 9:20, 9:50, 10:20 and 1050. All there is something in genealogy and should start as early as 10:20, to get see that she receives plenty of such to Elgin 11:57, at the latest. Dinner exercise as will make her physically will be served pretty soon after the sound. Instead of teaching her Latin, Greek and some of the dead thon between 9 and 19 a. m. Six-ride languages, teach her the language of tickes for \$5, is the best rate that can Mother Nature, which will bring be had, and people will please "bunch about her development and health up," for the occaston. which will in turn speak out for the

Toledo, Ohio, if I remember rightly, which would

Passed to spirit life, at her home in Whiteley county, Ind., Alexander Moore, age 75 years. Mr. Moore had seen a life-long Spiritualist, and one one of the oldest residents of the county in which he lived. Service conluctted by H. Brindle, speaker, Ft. Wayne, Ind.

Mrs. Francis C. Rouse departed this life, April 15, aged 72, at Loyad, Clark county, Wis., after a brief ill-. B. French, Hudson and Emma Tut-A Spiritualist and medium 1088. over forty years. For many years lived in Winona, Minn. Many beautiful floral offerings were sent. Rev. Since the advent of modern Spirit-Mr. Towne, pastor of the M. E. Church, officiated.

MRS. LOUISA VAUGHN. Chicago, 11.

On the morning of May 20, at Worto the other side of life who champloned the cause of Spiritualism, and cester, Mass., Mr. Samuel Haymond passed suddenly to spirit-life, aged been 78 years. He was a devoted Spiritu-DANIEL W. HULL. alist. The services were conducted by the writer.

FLORENCE S. NICHOLS. Worcester, Mass.

Passed to the higher life from her home in Barre Center, N. Y., June 4 Mrs. Helen P., wife of Mr. Marvin Do not forget the Picnic to be held Joiner, aged 65 years. 'Mrs Joine had been in her usual health, but at Elgin, under the auspices of the State Association and the Chicago passed suddenly away at 8 p. m. The

Spiritualists' League. Everybody husband, one daughter and a son are will enjoy this trip, the fresh air, the left. Funeral services were held at feast of reason and feast of the appe the home on Monday, June 8. Interment at Mount Albion, the writer oftite, that always awaits them on these ficiating. TILLIE U. REYNOLDS. occasions at Elgin. This is to be established as an annual picnic, and Passed to spirit life from Barre

should be the coming event of the Centre, N. Y., June 5, Mr. Chauncey Fellows, aged 82. Mr. Fellows reseason's opening. Good speeches and good messages-the ever-welcome spirit-messages will be a part of the tired as usual, Thursday evening, alorder of the day, and the Children's though not feeling quite as well as his wont, but in the morning only the form was there. Life began for him in the silent slumber. Funeral services from his home in the family of son, Mr. Frank Fellows, June 7. Two sons remain. Services were held by the writer. Interment in Mount Auburn, N. Y.

TILLIE U. REYNOLDS.

Virginia Barrett writes from Bon field, Ont.: "After laboring hard for the cause of Spiritualism and humanity all through thecold winter in the city of Toronto, I am now here in this little country town amongst nature's glorious grandeur the songs of birds and seeing the modest blue-eyed violet. My being here at this time is from a personal duty toward a parent. feel that my work this winter resulted in doing much good. I take this occasion to thank all my friends whom I cannot reach with pen. Any society or friends can address me

here for the month of June." Passed to spirit life June 8, at her late residence, 910 Main street, Galena, Kan., Margaret C. Cave, theloved mother of Sarah C. Scovell. After life's fitful fever she sleeps DR. T. WILKINS. well." S. C. S.

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1

Lyceum will receive its share of at tention, and the children themselves -well they will be the guests of honor, and will enjoy the attentions to be given them, no doubt. Keep this

in your memory: All must provide a lunch for themselves and the chil dren. Coffee will be furnished on the grounds by the ladies of Elgin. The society is as one in the preparation for the reception of our people, for they know this means an interesting

THAT ELGIN PICNIC.

Will Be Held

SUNDAY, JUNE 21, 1908

Pane 30, 1985.

THE PROGRESSIVE THINKER

New York State Association. Deception under the name of me-diumship is indeed deplorable, and receives no sunction or encourage-ment from honest Spiritualisis; and low gladly would the workers elim-

ance.

Report of H. W. Richardson, President, at the inate everything that savors of fraud 12th Annual Convention.

field of work of the New York State Association of Spiritualists since its organization, reveals some disappointments; and yet with it all when considered in a broad sense there is much of encouragement. Among the objects for which this Association was incorporated, was to organize the Spiritualist cieties of New York state into o. general association; to foster, charter and maintain Spiritualist societies, for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and mis sionary purposes, germane to the phenomena, science, philosophy and religion of Spiritualism.

Some of us at the outset may have hoped that the work of a decade and more would have established a good, strong working society, carrying on meetings and doing things outlined above in every incorporated village, and several such societies in each of the cities of New York state. Hence in this respect many sanguine Spirit-ualists are, no doubt, disappointed. But disappointed does not necessarily

mean discouraged. Other disappointments might be mentioned, but we pass them by as only the every-day experience in all

lines of human activity. As to the achievements, we find increased confidence and esteem clearly indicated in the attitude of non-Spiritualists toward our Association and our work, which speaks favorably for its permianency and future influence

To persons who come in touch with thinking people, it is clearly apparent that a larger number of persons are interested in Spiritualism, and are studying its phenomena and its philosophy, than ever before in the hisof the movement, and I unhesitatingly assert that our influence as an organized body is greater than it

as one year ago. Evidence of this is found in increased interest in what Spiritualism stands for. Also in the attitude of the secular press, which is ever alert to the things about which the people want to hear; also the drama, also the liberalized orthodox sermons, through nearly all of which there runs a thread of Spiritualist philosophy.

Local Societies.

Our local auxiliary societies have, as a rule, been doing good work during the past year and the generally full attendance at their meetings shows an interest in our philosophy, and hunger for psychic manifestations among the people, which is encouragmanifestations cial privileges. ing to the state board.

Your president asked the vice-president, and some other members of the board of trustees, that they each visit dat their convenience during the year), the local societies in proximity to their homes. And from the reports of these officers as to their findings, anu also from the reports of the State Missionary and State Secretary, the convention will, no doubt, be well informed concerning the work of the local societies and the conditions attending them.

In the president's report of previous years, the maintaining of settled apeakers or pastors wherever practic-

ualism, with which they have no con-A retrospective glance covering the branch of state work be continued. nection nor sympathy. A Mr. Carrington, who claimed to be acting for the American Society for Mass Meetings. Psychical Research (of which Prof. James H. Hyslop is president) visited Notwithstanding the authority granted at last convention to do more Lily Dale Assembly last summer. mass meeting work in the cities of the While there he visited several me state, circumstances were such that diums and claimed to the manageonly one mass meeting has been held since the last convention; and that ment that while he found some that he thought were not doing honest was a joint meetings held in co-opera-tion with this, the Plymouth Church, work, he found others that gave him some marvelous manifestations that here in Rochester. That meeting was success and resulted in raising a could not be questioned. goodly sum toward defraying the in-

Summer Assemblies.

July 22 on the program of 1908. The

of them, manage to be present on

New York State Day and assist in

making the occasion one of especial interest and of benefit to the State As-

State Legislation.

and to the cause in general.

York State Association.

tion.

favor of organization.

named as speakers.

Later on his report appeared in several leading newspapers and the debtedness of the church, which was things he thought were dishonest both gratifying and encouraging to were written up quite censationally, the state officials as well as to the ut the many marvelous genuine man-Plymouth church society. Various obstacles seemed to ifestation were not mentioned, thus ob saying to the public by inference (at struct the effort to arrange for mass meetings in Potsdam and in other

least) that there was nothing but fraud given by the mediums of Lily cities, but I recommend for the incoming board that more strenuous efforts Dale. This form of deception by telling be put forth for the holding of mass only a part of the truth was so mani-festly unfair and unjust that it naturmeetings during the coming year. In my opinion mass meetings rank ally throws a suspicion over his whole next to missionary work in importork and his methods as well and tends to create doubt as to the integ-

Fraudulent Practices.

rity of his purpose. Spiritualists welcome honest criti-cism. If our methods are wrong, the The Lily Dale Assembly assigned a New York State Day on the program of 1907. Your state missionary, Mrs. management of our assemblies and Reynolds, Mrs. Carrie E. S. Twing and our rostrums desire to know wherein; and your president were the principal in order that it may be remedied. But candid minds will recognize the speakers, and the meeting was a sucfact that to deceive the public by tellcess in every way. Many Spiritualists were made acquainted with our state work and interest was created in ing only a part of the truth may be just as reprehensible as to deceive in other ways. That Assembly has assigned us

Those acquainted with Lily Dale Assembly and who are familiar with morning session to be a symposium of state workers, and in the afternoon the noble work that has for so many years been carried on there, will no be disturbed by Mr. Carrington's statements. But in all fairness we Mrs. Reynolds and your president are No doubt New York state visitors say give us the truth, the whole truth, at that popular assembly will, many and nothing but the truth.

Finances. Very little has been done during the

year in the way of appeals to the Spiritualists of the state for donasociation, to the Lily Dale Assembly tions, and as a result the funds in the treasury need replenishing. We hear favorable reports of the mass meetings offer an opportunity for reaching the Spiritualists and work being done by the Freeville Camp Association, of which Brother making them acquainted with our Kelsey is president. That camp is also an auxiliary branch of the New needs in this direction; and this is one reason why more mass meetings

should be held. Direct appeal by way of personal It is a matter of concern to all Spirletters is another method of reaching itualists that our rights and privileges those who may be interested and willas a religious body be properly guarding to assist in meeting our needs. I believe the Spiritualists of the ed against adverse legislation that may be inspired by special interests, state will gladly respond and meet the needs of the association, when made acquainted with the situation. or introduced in the interest of spe-

Heretofore the officers of this State In Conclusion. ssociation have been watchful of the W. E. Gladstone, the great English interests of Spiritualists and others staesman, once said that the investi-During the past year we have not gation of psychic phenomena was the most important of anything in which been advised of any adverse legislaa person could engage. This great man could appreciate the importance There are, however, some old "Blue Laws" standing on the statute books of our work, and the time will surely of New York state, which, while there some when the eyes of the people will seems to be no recent attempt at their be opened to the importance of Spir-

enforcement, should be repealed and wiped off the books. One of these itualism and the scope of our movelaws prohibits the practice of clairvoyment. ance, which of course is ridiculous on its face, for the gift of clairvoyance We have demonstrated to the world that there is no death. We have (or spiritual seeing) can no more be brought into action psychic forces, and opened the fountains of in-spiration through which master minds prevented by law than could legisla-tion prohibit a person's seeing with al has been recommended, and later the physical eye. But yet such fool-in spirit can reach and impress, the ish laws may be invoked to cause an-minds of the children of earth. novance to honest Spiritualists, and We have demonstrated should be repealed. The stronger our thoughts are things, and can be proorganization, the more potent is its jected from those whom we have been taught to call dead, but whom we power for protection to our loyal now know live in the spirit worldworkers. I mention this matter to this conthe great school of life, and such vention for their consideration and for such action as may seem advisathoughts find lodgment in the recep-

and for which we have tabored so long and faithfully. H. W. RICHARDSON, President.

Secretary's Report. The twelfth annual convention of

or dishonesty in those who claim to he New York Stateni:Association of be Spiritualist mediums and are go-ing about the country deceiving in-Spiritualists was held ingiRochester, une 5, 6 and 7, at Rlymouth church. vestigators under the name of Spirit-The speakers and message bearers were all state workers, The large delgation from auxiliary, societies was evidence of an increased daterest in every locality of the states. The kind welcome of J. Plymouth church, with the expnestness of the

delegates, as well as the beautiful weather, tended to the harmonious feelings of all Friday and Saturday the business sessions drew good audiences. The election of officers on Saturday afternoon closed the business session. The vening address was by Dr. Lockwood, of Buffalo, and he certainly gave his hearers food for thought. Sunday morning was a symposium for state

workers. Sunday afternoon Lyman C. Howe, of Fredonia, was the speaker. Sun-day evening Carrie E. S. Twing, of Westfield.

The message bearers were Mrs. H. E. Atcheson, of Buffalo; Mrs. T. U. Reynolds, of Troy; May A. Price, of Washington, D. C.; Mrs. W. M. Kelsey, of Rochester. Miss Flo Cot-trell, of Holland, a medium for spirit appings, demonstrated that phase of the phenomena. The officers elected were: Presi-

dent. H. W. Richardson, East Aurora; first vice-president, Rev. B. F. Austin, Rochester; second vice-president, Dr. W. M. Lockwood, Buffalo; secretary, Mrs. Sarah A. Woodruff, Colden; treasurer, Mrs. Harrlet M. Rathbun, New York City; trustees, Mrs. J. H. R. Matteson, Buffalo; Mrs. Sarah A. Holt, West Potsdam; Mrs. Tillie U.

Reynolds, Troy; George W. Sisson, Niagara Falls. The Sunday evening exercises with an audience of over 1,000 people was a testimony to the increasing interest among the people in the philosophy of Sniritualism, and a fitting close to the most harmonious convention in the

history of the association. Adjourned to meet in Rochester in 1909.

SARAH A. WOODRUFF, Secretary.

LETTER FROM TACOMA, WASH. In Which the Writer Would Lay Out

an Entire New Program of Action, Which, Up to Date, Has Not Been Adopted.

To the Editor, I have watched with interest for some time the cor respondence and articles in your valuable paper on commercial and fraud-ulent mediumship, and have now before me your issue of May &, containing a correspondence under the head-ing of Leading Intellectual Lights,

between Mr. McArthur, president of the Missouri State Association, and Mrs. Mary T. Longley, of Washington, D. C. To me the question relating to mediumship is a serious problem, one to which I have given much thought for some time past, and I am glad to see it taken up by the State Associations. I sincerely indorse, the rules laid down by the Missouri State Assotaid down by the missouri gate Asso-ciation for the guidance of their me-diums, still I have no doubt the ad-vice given by Mrs. Mary T. Longley to her clients, in most cases have been helpful and uplifting! Nevertheless the time has come when the question of protecting backs

of protecting honest mediums and raising the standard of our spiritual work must be dealt with. The im-portant question is, What can be done

STRAY THOUGHTS.

Thoughts Inspired While Listening to a Sermon by Rev. Wm. Horace Day, D.D., of the First Congrega-God-who created you? Then get away sometimes from the haunts of tional Church, Los Angeles, Calimen where the mean and revengefu fornia, Mar. 29, 1908, on the Submay lurk. Go into the mountains or ject, "The Blood of Jesus Cleansinto the open field and lift up your eth Us,"

thoughts to the God of love who takes pleasure in your spiritual growth and The tenacity with which so-called harmony. Realize your oneness with revealed religions cling to' an ideal God and your life within his great that was important to unadvanced and eternal Spirit, and a true inspiraminds in a remote past, accounts for tion of love will come to you the fact that science has been held whether you realize it or not, you back and a premium placed upon ighave heard the voice of God. Make norance by priestoraft. "God is the noblest work of man"

may have been given out by a noted orator as a witicism: that it is nevertheless true that the gode of men are never above man's highest ideals. That which lies beyond man's conception is incomprehensible to him, therefore, so far as his reasoning is concerned is non-existent. But as the world advances and man comes more and more into his birthright of knowledge; as he lifts himself up and walks more and more erect; as the scales fall from his eyes and he sees more clearly, he discovers worlds which had existed that even Copernicus, dreamed not of; principles in Nature that have not changed but that he could not use until the advanced mentality of the world brought forth an Edison and a Marconi; and new at-

tributes of God that sneak to his very soul if he will not suffer himself to be dragged back to an age of blood, a barbarous past. The mistake of clinging to ideals of

the past, and ignoring the ever id-vancing present, becomes apparent in reviewing the Christian's scripture and song and contrasting it with what would be his sentiment in this age of advancement, had it not become fixed

in his system of worship." A portion of the following texts and lines were quoted by the learned doctor in his argument to prove that 'the blood of Jesus cleanseth us." and the balance I have added because they

belong to the same bloody category. "The blood of Jesus, His Son, cleanseth us from all sin." "Ye were redeemed with precious

blood as of a lamb without blemish and without spot, even the blood of Christ." "Now the God of peace who brought again from the dead the great

shepherd of the sheep with the blood of an external covenant, even our Lord Jesus." "And Aaron shall make atonement

the year; with the blood of the sin offering of atonement once in the year shall be make atonement for it

throughout your generations; it is most holy unto Jehovah." "

with the blood of lambs and goats, with the fat of the kidneys of rams; for Jehovah hath a sacrifice in Bozrah and a great slaughter in the land of Edum.

almost say, all things are cleansed with blood, and apart from shedding

An entire number of The Progress ve Thinker could not contain all the texts that relate to the shedding of blood, and that being interwoven are the base, yes the chief corner stone of the Christian faith.

Christ's death was necessary to his successful ministry, and closed his discourse with the lines:

Only a few days ago, Gillette, who wronged his sweetheart, then mur-

will lift up your eyes and see. PUBLIGATIONS Would you come more and more clearly into your own? Would you come more closely in touch with the

and

HUDSON TUTTLE

THE ARCANA OF SPIRITUALISMA Manual of Spiritual Science and Phil-osophy, Price, \$1.25, Dosinge, 10 cts. THE EVOLUTION OF THIS GOD and Chairs To The State S Christ Ideas. Price, \$1.25; postage 10 cents.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

have heard the voice of God. Make resolves for the upliftment of yourself and your fellow-men who are as much a part of you as you are a part of God; receive the blessings that will come to you with your high resolves and you have walked and talked with God. Then carry your inspirations back with you into the haunts of men and give to them the love that they crave, that they hunger for but can-bot find in the cold walls of the Lamb in the blessings that will come to you through the eternal truth that will come into your soul. LET'S DO A LITTLE SWEEPING We have brushed away the colvers of the have brushed away the colvers of correct and songer to sould and the songer to sould and tructions in Physical Culture, Calis-tructions in Physical Culture, Calis-tructions in Physical Culture, Calis-the suitor's best poems, embracing a wide range of subjects and versatility and you still correct for but can-church or within the cloistered cell; and you soul. A. B. SALISBURY. Los Angeles, Cal.

LET'S DO A LITTLE SWEEPING LET'S DO A LITTLE SWEEPING We have brushed away the cobwebs of a superstitious age; We have thrown a new religion now upon life's record-page; We have fung the gates of heaven back upon the golden wall; We have found the spirit mansion open wide and free to all; We have raised from creedal ashes 'many minds all covered o'er; Now let's do a little sweeping right around our cabin door. We have science and religion shown that death but means re-birth; We have brought God down among us from His throne up in the sky; We have socthed the aching bosoms of the solbing world of yore, Now let's do a little sweeping right around our cabin door. We have brought God down among us from His throne up in the sky; We have socthed the aching bosoms of the solbing world of yore, with our cabin door. We have socthed the aching bosoms of the solbing world of yore, with our cason and our facts; We have torn down many structures with our cason and our facts; We have proved that man's salvation We have proved that man's salvation

PROF. W. M. LOCKWOOD'S BOOKS.

We have shown the world the future is as certain as the now; We have shown the world the future and re-plighted every vow; We have shown that all lost loved ones have just gone along before; Now let's do a little sweeping right around our cabin door. We have climbed the golden ladder to the world's eternal dream ' Of a future life immortal, and have caught a thy gleam Of the life beyond the portal, and the faces we have known; We have get our own proportion: only that and nothing more; And we ought to do some sweeping all-around our cabin door. DR. T. WILKINS. Victory for 'Barrett. The city council committee on health and police yesterday morning voted to recommend for passage the Cottel ordinance, with amendments suggested by Harrison D. Barrett, pass-tor of the First Spiritualist church, regulating mediumistic practice in Portand. Upon request of Chief Dep-uty City Attorney Fitzgerald, a clause was inserted fixing punishment for in-

We have proved that man's salvation comes by kindly words and acts; upon the horns of the altar once in with blood, it is made fat with fatness

"And according to the law, I may

of blood there is no remission."

The doctor made the assertion that

But that thy blood was shed for me.'

"Just as Iam, without one plea,

had then been said.

The officers of local societies are the guardians of the Spiritual rostrums in their immediate vicinity and it is for them (in carrying out the will of their society) to ever be on the alert, especially when strangers apply for positions of privilege to occupy their rostrums. Worthy workers when traveling among strangers and who might care to accept an invitation to speak or practice mediumship, should provide themselves with credentials which would acquaint the officers of societies with their fitness to do this

work. The foundation of Spiritualism rests in the phenomena, which de-monstrates continuity of life. Upon this foundation we are to erect a temple of soul growth or spiritual development, and in this direction lies an mportant part of the work of local societies.

To this end studies in mental science, thought force, etc., can be taken up with profit. Dr. Austin has published works that can be used as a basis for.studies along these lines; and then the Yogi philosophy is profitable for reading and for study; and also the books of Ella Wheeler Wilcox and Mrs. Towne (who are pursuing that branch of Spiritualism called "New Thought") are excellent.

The main point is to learn to control and guide our thoughts, to think happy thoughts, which are the basis of sound bodies and healthfulness.

The only true religion is a religion of happiness, and true happiness comes in doing for others and in thinking and speaking kindly of others.

This means a mental training which is capable of transferring one's self and of elevating the races of people on the earth, and is a legitimate part of society work. I advise our Spiritvalists if they have not already done so, to take up this work and not allow New Thought people to run away from us.

Missionary Work.

Next to the work of local societies the missionary work is perhaps most important.

A missionary (much of whose work is to carry this gospel of Spiritualism into new territory, or rather into localities where there are no societies for public work), needs to be gifted both as a speaker and as a medium so that both phases of the work can be presented as occasion may require.

Mrs. Reynolds, who has been act-ing in that capacity, is well equipped for the work along lines indicated and is capable of presenting both the philosophy and the phenomena in a dignified and effective manner. Her earnest interest in the success of the State Association continues unabated, and she has always been very considerate of the interest of the Association convention and consideration given in making up her accounts. Her mis- and acted upon officially as to any sionary report will give to the convention a more detailed account of the year's work.

It is the opinion of your president this matter up and report to the conthat the money expended in missionvention as early as possible with such ary work has been productive of much recommendations as may seem advisgood, and that it is desirable that this able.

Ordination.

A question of interest to all Spiritablists is, "How can ordinations best | the spiritual and physical planes of be regulated, so that only persons who are qualified by education and development of spiritual gifts be authorized to go forth as ministers of the gospel of Spiritualism, and at the same time impress his latest discovery upon the

assist and protect, our worthy workers?" The National Spiritualists' Association, of which the New York State Association is an auxiliary branch, has

dopted certain requirements and regflations which are about being published for the guidance of the State subjects in which they were so in-Associations in this important matter. itensely interested here; and the But up to this writing your president has not received a printed copy of bors through the action of these such revised regulations. However, the incoming trustees will, no doubt, soon be in possession of the desired information which we believe will enable them to take such action in this matter as may harmonize the workings of the state board with the work-

ings of the National board of trustees, in such manner as will best protect our public rostrums and at the same time do no injustice to our public workers,

Life Memberships.

here on earth, who in his turn is giv The list of life memberships in our ing it to the people. Thus it is in New York State Association is slowly growing, but there is room for many every line of human activity. two worlds have been brought nore lifemembers, and I wish we closely in touch, and the thought atmight add one hundred to this list mosphere of higher intelligences is so during this convention. 'I feel highly thoroughly intermingled with our own honored by having my name registered in this list of loyal workers for that wonderful progress is being made along almost every line of the cause of truth and humanity, there to remain during the remainder thought and action, especially those pertaining to physical things.

by .

of my earthly pilgrimage. And be-And now the most discerning minds sides this it is to me a satisfaction to know that great good is being done are discovering signs which point to with the money thus brought into the treasury. Every Spiritualist will spiritual awakening, and which leads them to believe, that a great work for the cause as long as strength moral and spiritual wave- will soon

sweep over this world. and circumstances will permit. and through these life memberships we To assist in putting into operation will be working (in a way) through the officers of this association, even the psychic forces that will hasten after our physical strength may have work of our Spiritualist organization. failed us. When we look over these grand re-

I plead for life memberships as an sults, how important a part Spiritual investment which will pay dividends ism has played in bringing them into even after we enter the spirit world. is much of encouragement for all

· · 1 ·

Constitution and By-Laws.

true Spiritualists and loyal soldiers in The latest edition of the constituthis battle for truth and progress. tion and by-laws of our New York State Association is about exhausted, My fellow workers, let us take new and your president has retrained from courage. The clouds of error and selfishness are surely beginning to Or Give the Charge on A song with ordering another edition printed, until the matter could be taken up by this to hope that the sunshine of truth and justice will soon burst upon this old world of ours, and that an era of changes that might seem desirable. Peace and Brotherhood is to super And I now recommend that a committee of three be appointed to take sede the present spirit of commercialism and strife.

Yes, brothers and siters, the bright-

A here

tunity to continue his chosen labora

houghts on the mind of the reformer

advanced

The

impressing these

that to protect mediums and uplift the movement in general? I would sug-gest what seems to me to be a way out of the difficulty: 4 That every society engaging a speaker or medium which is only a higher department of shall pay sufficient to ehable him (or her) to devote the time to the work of the society during their engage tive brain of receptive people . on ment. A portion of their time should

earth, thus establishing co-operation and frequent communication between be set aside to receive visitors and give spiritual advice, in a room provided by the society; next we would existence. suggest a locked money box be placed

on a table with a ticket attached The inventor who has entered spirit life continues his studies and experithereon, asking for donations toward ments on that higher plane, and can the funds of the society. The medium will not be required or expected sensitive brain of an Edison or some Anto handle any funds whatever. other scientific machinist, and the world has a new and useful invention other portion of the medium's time

could well be employed in visiting the ready at its hand for use. sick, calling on members and arousing a greater interest in the movement. The musician, the artist and the This part of the work, "Visiting the Sick," appears to me to be much neg-lected. There is much good work that teacher continue the line of study and investigation on the themes and could be done were mediums engaged in this way. Why should not ma-terializing and trumpet seances, in tensely interested here; and the world receives the result of their lafact all the work, be done under the psychic laws and forces. supervision of the different societies. The reformer whose whole soul was wrapped up in earnest endeavors to help better conditions of humanity on work on these or similar lines can we

hope to progress. Stand out boldly as the earth plane, does not lose his inreligious body.' Gain the respect terest in this work at transition, but | a sees things through broader vision of the public and insure protection for and from a larger view-point, and our mediums. more comprehensive understanding, and anxiously improves the oppor-

, H. E. HOWES. Tacoma, Wash. NUGGETS.

Retribution. There's one great truth we all should know.

That we MUST harvest what we sow No matter where or what "we're at." Dame Nature gives us.""tit for tat."

Life's End. If life is ended with Bluneral

'Twere better ne'er to have lived a mic.rr all: If 'tis-"to be," then "not to be," 'Tis but a farce and mockery.

Free Willidei

If man's endowed with a free will, And he can choose 'twixt good and ill, Then why is it so offen bent this development is the legitimate By force of his environment?

The Spirit Realm.

If it be true that "near about us lies The realm of Spiritual mysteries," existence, we may well feel that there What lack of soul and common sense To scoff at facts in evidence. DEAN CLARKE

NAME THE BABY.

show a little rift, and we have reason to hope that the sunshine of truth and Bing, arranged by M. H. Bauer. Price 25 cents; 5 copies, \$1.00.

"Handy Electrical Dictionary." A practical handbook of referen conaining definitions of every used electrical terms or phrase, Yes, brothers and siters, the bright "The Widow's Mitc and Other Pay-er day is surely dawning for the re-chic Phenomena." By Rev. I. K. him in the moving cloud by day and forms which Spiritualism stands for, Funk. Price \$2.00.

Constant Service

dered her, left a sermon for young men, and declaring that he was saved through the blood of Christ, walked with firm tread to the electrocution. er's chair. He had been born into the Christian's faith and hypnotized into the firm bekef that "The blood of nent. Jesus cleanseth us." that

'Jesus paid it all. All the debt I owe:

He bore my sins, a crimson stain He washed me white as snow."

I am not relating this, which is a very common incident, to discredit Christian's faith or to throw a the brand into the Christian's camp: but because I feel so earnestly the necessity of wiping out old myths and advancing the religious thought of the world to where it belongs in this advanced age.

God is the same, yesterday, to-day and forever. Then why should we reach back through musty cloisters and haggle over doubtful doctrines that have been bolstered up by narrow-minded, designing monks, when we can walk and talk with God as did the prophets of old?

one which, he states, should have been The personal God of the Christian passed long ago. is a kindergarten ideal that belongs to the age of idol worship. The ideal or the idol was worshiped by the masses; but the more intelligent order, Mr. Barrett arose and stated his position in the matter, strongly urging that the ordinance and the amendments be recommended for erected altars to an unknown God. whom they endowed with Omnispassage. He declared that it is only cience, Omnipotence and Omnipresto set right his religion and to make

his position clear that he wished to I would not take from the Chris see the measure become a law. tian his personal God, if by so doing he would be left without a God; I punish the illegitimate, to protect the innocent and to assist in the dissemwould not rab him of a single hope ination of truth and the abolition of unless I could supply him with a beterror, he said, is his motive .--- Portter basis for a greater hope: neverthe land Oregonian. less it is his duty to grow with the

age in which he live. "God is Love" is a demonstrated truth; but when linked to hatred, bloody sacrifices, a bloody atonement and the revengeful shedding of blood. it becomes a positive untruth.

All humanity and the universe are enveloped in the love of God. All Nature, the air we breathe and the sun that shines into our lives tells us of life. life. more abundant life; and the ever-changing but never perishing elements tell us of growth; of change and of eternal progress. The swinging pendulum marks the

time that is now rapidly carrying us away from a barbarous past. Man in all ages has asked and is still asking, "Who and what is God?"

Harmony and Love. sisters twain Shrink from contact with ignorance

and sin: But knowledge commands their alle giance from star unto sod; And with Wisdom they merge as one Being; that being is God.

God is Spirit; Infinite Intelligence;

He is the Spirit within your soul; He is the Soul of all souls; the soul of the universe; He speaks to you through the whispering leaf, the mur-Price. 36cts. muring rill and the lightning's crash the starry firmament by night, if you

uty City Attorney Fitzgerald, a clause was inserted fixing punishment for in-

To

ties were indulged in during the pro-

The action of the committee is a

tion, as it is confidently expected that

he ordinance will pass the council.

As amended it provides the heavy pen-

alties stated for any person or persons

found guilty of accepting money or

valuables from those to whom is of-fered something which is fraudulent.

t is said by Deputy City Attorney

Fitzgerald to be a good measure. and

public meetings for the summer, as

the pastor, Rev. Catherine McFarlin.

was obliged to return to Plainview,

Minn., to look after her aged mother.

She has aroused a decided inter-

est in Spiritualism in La Crosse. Her

were fortunate enough to hear them,

in number, and the church in mem-bership during the winter.

broad-mindedness and profound in-

sermons were of an exalted nature

distinct victory for the Barrett fac-

ceedings.

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When the committee was called to

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Mrs. O. McFarlin Leaves La Crosse The Spiritualist Church has closed

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she organized will feel her loss, but are so desirous to continue, that arrangements have been made to carry on the school at the home of, Mrs. Keizer, 712 Cass street, for the sum-

mer at the same hour, 11 o'clock Sunday morning .--- La Crosse Tribune

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terest in every movement that was for the betterment of society. The People's Sunday School which



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can be made.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, tertained most of the speakers and

mediums who have served the soc address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further in-formation address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore. Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Hendersena tor programs to H. w. Hender-son, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2023 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, lola, Kansas.

Swampscott, Mass., Camp.

7. For programs address B. H. Bla-ney, 150 Elm street, Marblehead, Mass.

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. Strickland, 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 ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp. Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Ocean Grove Grove Camp, Mass. Ocean Grove Camp, Harwich Port, Mass., opens July 12 and closes 26. 1908. President, Samuel July Small, South Harwich, Mass.; secre tary, Mrs. Geo. D. Smalley, Harwich Port. Mass.

Unity Camp, Saugus, Mass. Services at 11, 2 and 4:30 every who, in his usual clear and concise Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Re- never beating about the bush, but freshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Parkland Heights Camp, Pa. Parkland Heights Spiritualists' won him the admiration and approval Home and Camp Meeting Association of the audience whose attention was will open its camp on Sunday, July 5, and continue every Sunday until less. the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, ecretary, Langhorne, Bucks, Pa.

ty, of which Mr. Gray is president. The country was never more beautiful and the odor of the sweet clover blossoms was a most delightful change from the smoke and dust of the city. The society at Balbec, known as the West Grove Association. is the largest in the Indiana State Association and own their own church. Dr. Warne says this is the only Spiritualist church he has found in the rural dis-

trict in any of his travels. There is a prospect of putting on a grove meeting, of from three days to a week at Portland, Ind., which is only a short distance from Balbec and all who attended that meeting will not want to miss this one. Notice will be given later of dates and talent.

Everything looks favorable for a most successful N. S. A. convention at Indianapolis in October, but the

The camp at Mowerland Park money necessary to cover the expense The camp at Mowerland Farla is not forthcoming in as rapidly as we Grove, Swampscott, Mass., opens June is not forthcoming in as rapidly as we be more address B. H. Bla-would like to see it. We still believe that the Spiritualists of Indiana have the Cause at heart so that they will come to our assistance when the time All money will be promptly

receipted for and used only for the purpose of carrying on the work. CARRIE H. MONG,

Muncie, Ind. Secretary.

Ohio S. A. Convention.

The O.S. A. convention has come and gone, and it is hoped that the work initiated there will be for good. The weekday sessions were held in the' West Side church, which was beautifully decorated with flags, bunting, and sun-flowers, a large banner with the word welcome was stretched

across the entrance-door, and illumined by an electric arc-light. At both evening services the church was crowded to the doors, and some seeing that they could not enter turned

back. The Sunday services which were were held at the Masonic Temple, where Miss Harlow is pastor, were well attended both morning and afternoon. The surprise of the three days, however, came in the evening, when those who had attended during the day came back at night and so many more with them that the gallery and ante-rooms were filled and standing room was at a premyin, although the Temple, we are tothe seats seven hundred people easily. view.

The morning and evening meetings were addressed by Will J. Erwood, manuer, made himself understood, aiming straight at the point, calling things by their proper names, never stopping to "patch fig leaves for the naked truth." His earnest arguments in favor of more practice of Spiritualsm, living it as well as talking, it,

so profound as to be almost breath-

A short speech by Mr. Erwood at one of the business sessions, as well as speeches by Miss Harlow and oth-er, did much to help the delegates to Time. Price 31.35.

St. Joseph Society for some time I hope you will grant me a little space. Feeling that it is simply negligence and not a lack of appreciation that there has not been a report of our work sent in, for never has our society enjoyed a year of hetter work or greater results. Our medium and speaker in charge Mrs. Louis Stanton, deserves the greatest credit for her untiring efforts to build up to the highest standard our little society, and to say that she has succeeded gives us great pleasure. Perfect harmony prevails and hever have we enjoyed the patronage of attendance of a more intellectual people. Mrs. Stanton is a home medium, having developed right here among us and is an inspirational speaker and message bearer. We speak for her a place in the front ranks. With a pleasing personality and an earnestness born of her love for her work, she is destined to do a great work. The last Sunday in May we closed our meetings in the King Hill hall where for seven months Mrs. Stanton has given us the highest and best best thoughts. and pleaded for a higher and better Spiritualism. Her last evening in King hall. We had a stenographer to take the lecture and for one hour and thirty minutes she held us, and we vere sorry when she had finished. She will resume her work at her home, 617 N. 17th street until fall,

St. Joseph, Mo., Society.

As I have seen nothing from the

when we will again open the meetings in the hall. Mr. M. P. Mannon, president; Mr. H. Korf, vice-president; Mrs. P. Mathis, secretary.

Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prot. 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 demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they at-tempt again to demolish Spiritualism, after reading Prof. Lockwood's re-

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ohn xx:19 Luke xx:30, 31. Spirit Writing. II. Chronicles xxi:12. Daniel v:5. Independent Spirit Writing. Exodus xxly:12. Exodus xxxi: 18. Exodus xxxii:16.

Exodus xxxiv:1. Deut. v:22. Deut. ix:10. Trumpet Speaking. Exodus xix: 13, 16, 19. Exodus xx:18.

Revelations 1:10. Trance. Genesis xv:12, 17.

Daniel viii:18. Daniel x:9. Acts ix:3, 2 Acts xxii:1%. II. Cor. xii:2. Healing-Old Testament. Numbers xxi:8, 9. II. Kings v:1, 14. I. Kings xvii:17, 24. 1 II. Kings iv: 18, 37. Disciples Charged to Heal the Sick.

Luke ix:2. Luke x:9. Disciples Heal the Sick. 'Acts xiv:8, 10. Acts iii:1, 8.

Matt: 1:8.

Healing: New Testament-Jesus the

Healer. Matt. vill: 5. 13. Matt. xii: 10, 13. Luke xiv: 2. 4. Mark Hi: 2, 5. Luke v: 17, 25. John ly: 47, 54. Luke ix:11. Gifts of Healing. L. Cor. xil:9, 28. Healing by Magnetized Articles. II. Kings iv: 29. Acts xix:11. 12.

Independent Spirit Voices. Deut. ix:12, 18. I. Samuel 111:3, 9, Matt. xvii!5. John xii: 28, 29,:30. Acts 7:30, 81. . IL Acts 9:4. 7. Acts 11:7,88, 9,8 Bolrit Levitation

I. Kings 18:12. I: Ezeklel 3:12, 13514. Ezekiel 8:3. Acts 8:39. Possibly also Matt. 4:1.

Exodus 4:14, 31,4 Judges 6:86, 40, Samuel 1 110, 11, 17, 26, 27. I. Samuel 10:2: 039, 10. Job 33:15:

Genesis 31,24. Genesis 37:5.

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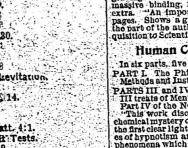
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