

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

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THE HIGHER MEANING.

What It Is to Be a Spiritualist,

sts did, for I am sure it is a wonder

ful educator. I want to ask what it is

to be a Spiritualist? And do we as a

class realize as we should? It is not

alone to have been convinced that the

soul or spirit of men is given by the

I hope you will let me speak to the

THE EIGHTH ANNIVERSARY

of the Progressive Spiritual Society of Chicago.

In closing our meetings for the season we thought it best to make a short report of the work accomplished during the past year, with the gratitude we hold for all the friends who so willingly extended their help, our only prompter.

When we reflect upon the eight years of work done, as a society, we can see how successful we have been in spreading our Truths, and how many friendships we have formed whose influence brightens our lives.

'Tis true, we are chartered with the Illinois State Spiritualists' Association and hold a certificate from the Chicago Spiritualists' League, but we do not hold this as the reason why officers and members of both these Associations do so much for us, as we number these people among our friends, and know they are Spiritualists in every sense of the word whose alm is to do good in every way possible.

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association, is one who sees good in all things, and to hear him speak is to be furnished with a new incentive for well-doing. Dr. C. A. Burgers, President of the Chicago Spiritualists' League, is one of those forceful men who excel in

in correctness of message-giving, and who; without money and without price use their entire energy for the comfort of their hearers.

Dr. J. H, Randall, ex-Secretary of. the League, is another sincere man, who never fails to impress his audichce with the truth. He has retired to a country home in Michigan.

Mr. and Mrs. A. W. Bloom, members of the League, are always ready to assist-Mr. Bloom with his speaking, and Mrs. Bloom with her message giving-to add to the spiritual uplift of our society. These two friends work with us a great deal and none can appreciate them more than we. Eugenie Rouble, Secretary of the Illinois State Spiritualists' Association, never poses as a speaker, but usually finds a way to present some new views to show how Spiritualism has thrived under proper organization. Added to these are Mr. J. H. Coz-ate and Mrs F. J. Wilson, exponents of New Thought, who give us much to think about and accept. Mr. and Mrs. J. W. Howes have been called upon only to show they left a trail of the finest for the future. Mrs. Alice Moore, an exceptional

psychometrist, has gladdened many a sad heart.

Hari'v Burgess, a young man who has spent much of his life among the Indians, comes as a champion of the Red-Man, bearing us a message of their inborn belief in immortality, and their inhorn desire to help the pale-face to a happier hunting-ground. With what we have learned of the Red Man from Mr. Burgess, we stand with him to a unit in a suggestion to Spiritualists especially, that they study the Indian if they would learn of a purer faith in the future and a better

ovalty to our neighbor. Miss Lena M. Schanbacher, a recent duate of the Morris Pratt Institute,

PRETTY GOOD TEST. What It Is, and What Its Influence in Spirit Hears Distant Conversation and the World. Answers Same. To the Editor: In reading the ar-As Dr. H. V. Sweringen has related ticle signed N. F. Raylin, in your yala good test of spirit return, and as I think we all ought to tell of good table paper of March 14, I am somewhat surprised at the sectarian mind tests, to help straighten our course

THOUGHTS ON RELIGION.

lift the world of humanity.

stituted their religion.

expressed by a liberal and advanced I wish to relate one given to me and thinker, causing me to say to the my brother long years ago, writer: Come, now, remove the gog-I will first state that my brother gles from your eyes and let us reason was a good writing medium. together. What is this wonderful bugbear call religion that you should would go into a deep trance and spirits would write through him for e so afraid of it or of the name? And hours.

what has it done to enlighten and up-About the year 1861 my brother held Spiritual meetings in Wisconsin, To me it is now, and always has been Spiritualism, and its mission has and one DeWitt Perry lived with him, and a man came one night and wantever been to raise, enlighten and bened the spirits to tell him what he had efit mankind. Let us see, for "by the fruit shall the tree be known." In lost. DeWitt Perry went into a trance and told him he had lost a cowbell. as brief a way as I can, examine the The next question was, "Who has got fruit, we will open the old book of it?" And the spirits wrote out, "We Time to find mankind in an inactive do not come back here to make position-no teachers, no books, no learning save that to destroy, kill, trouble between man and man. We will not tell you who has it." subsist, live, die and go out as though

In the spring of 1864 I and my they had not been. Such. I think you brother crossed the plains by wagons will agree with me that was the condito Montana. We were in the flour trade when the miners took all the tion before we had any of those awful things called creeds or declarations of merchants had. My brother went to principles, to bind men and hold them Salmon river, and I went to Deer together as a brotherhood, which con-Lodge, but my brother came to Deer Lodge about five years later and took up a homestead about four miles from Moses, as it appears to me, was chosen by the spirit forces to lead the my place. Dr. O. B. Whilford's son people out of bondage. He was given and his hired man. Ol. Colvin, attendthe decalogue which has stood the test, and to-day is acknowledged to ed. my brother's evening circles, and

one day my brother came up to my. be good law and religion. Moses place and wanted me to go down to seemed to believe that he was in dihis place to see Colvin. He said the spirits had then held Colvin under rect communication with God, which was not at all strange, as we are at control nearly three days, and he was this lt'p date often deceived by the influences controlling. afraid it would injure him, and he wanted me to go and see him. When

To me it seems plain that from Mo-I got there Colvin was walking around out in the prairie below the house, and my brother and I went ses down to the present time, the spirit world has been active and in earnest to help man up to a higher across the public road to his cow corplane, and as it is a hard proposition ral, and sat on the fence. This put us fifteen or twenty rods from Mr. to get the stream higher than the fountain or source, so the spirit world Colvin --- so far that it was impossible for anyone to hear us talk, for we talked in a very low tong, and my brother said: "Charley, this spirit that is controlling Colvin says he is furnished such food as the physical world could digest. Like the little brook starting away up in the moun tain of cold, snow and mist, or dark-ness and superstition, its course was the same one that used to control DeWitt Perry in Wisconsin," and Coltowards warmth, light and strength. We follow it until we see it a mighty vin, or the spirit through Colvin, halriver, flowing onward towards lowed back—for he had to hallow to make us hear—"Yes, yes, I am the same spirit that used to control Degreat reservoir or ocean, Truth. Each new religious creed or declaration of principles adding to this river and Witt Perry in Wisconsin, But I did not give my right name then. You helping to increase its volume of use-fulness for the benefit of this physical recollect I said my name was Plato; world of ours, and as I see it our own beautiful Scientific Spiritual but my true name is John Ming. And you remember a fellow came one night and wanted me to tell him what he. Religion is but another branch. flowing unto this mighty River of Truth, had lost, and I told him what he had whose course is ever toward the great lost, but would not tell him who had ocean of all Truth; and that it is necgot it," essary for us to have a declaration of Just then my brother said to me in principles to hold, unite and bind us

an undertone, "Charley, you must re-member that fellow's name. Let us. together as a brotherhood, for the up-building of true living, true doing and see, what wes it? The spirit hallowed an houest upright life. That in all life there is good, and that our reliimmediately back: "Hold on, don't you tell him his name. I can tell him his name"—and he hallowed the gion is to cultivate, develop and beautify the good, withholding all support in thought or action from the name Haskal back to us; and I said to my brother, "Yes, that is the man, for I traded him a plow for a watch just before I left." Now this medium wrong, remembering always that all men are our brothers, and as such have a demand on us and we on Colvin was so far off that it was impossible for him to hear me and my brother talk; but you will see that he

Sheridan, Wyoming.

them. Brothers, would you be ashamed to call that your religion? To me it or the spirit controlling him knew every word we said; and it surprised seems necessary that we should have some way or be known in some way to the world whereby they could separate those that take our loose fitting our conversation. and easily worn cloak to wear for their own personal benefit and our dissider a remarkable test. credit.

A NEW CONCEPT OF THINGS. Spiritualism, the Dawn of a New Civilization.

'All the world does move, and any part thereof that does not move, must perish

He

Spiritualism is as old as the universe, the life-giving and life-preserv-ing part thereof. Spiritualism is, as the term is used, one feature of that phenomena termed electricity: Electricity has two genders, as the term is used, the positive and the passive. When these two genders commune harmoniously, developments result as storms in the clouds, vegetable and animal life. This development proceeds by by the law of affinity and the survival of the fittest. The sun as a great positive magnet,

casts its positive electric waves, seeking their affinity in the passive earth and atoms of matter that surround it. The passive elements responded; planets were conceived and born and by the same laws that evolved them into

existence, planets have evolved vegetable and animal life... Spirit life is the latest development, that has been evolved from animal life, as the animal evolved from the vegetable, and the vegetable from the mineral. Spiritual life is the realm of thought, the science of the mind. It is as closely connected to animal life as the animal to the vegetable, the vegetable to the mineral. A wireless telegraph battery generating electric waves to transmit thought through space is a practical demonstration of a mental mental battery to transmit thought from mind to mind. It is as logical as the laws of gravitation, or that two and two make four. A new era is now dawning upon

human kind. Spiritualism which is the study of the world of mentalism, the latest development of organized existence on this earth, is coming to the front as the potent factor in organizing this world's ideals of happiness in this life and in the life to come, and the practical application of them to society and government. Spiritualism must not be confound-

ed with religion. Religion is a priestcraft trust, composed of faith, fear, ignorance and slavery with its vota-ries, and ministered with 'despotic power and relentless cruelty on the part of its devotees. SPIRITUAL-ISM IS PURE AND HALLOWED AS THE SUNBEAM'S KISS TO THE MORNING ROSE, AS DEMOCRATIC AS THE WIND THAT BLOWS, AS JUST AS NATURE'S LAWS, UNCON-TAMINATED BY PRIESTCRAFT, BIGOTRY AND MARTYR'S FIRES. A man evolves from the material to

the mental. He conceives some ideal to promote his happiness, and satisfy his wants. If he is a fully developed man, that ideal is the positive magnet of his existence, like material to build a house, the material being the passive element. The man who is positive becomes the creator of a house The priest being positive, looks over the passive 'chumps that surround him, and informs them that he is ordained by God to tell them what to do.' If the chumps will obey the priest, he will send them to live with God and be happy when they die. If they don't mind him he will burn them up in hell. Of course the pass-ive chumps don't know, anything

HER VISION CAME TRUE. Striking Experience of a Young Lady in Nebraska.

To the Editor: I will relate to you a vision which proved to be true. I was then fifteen years old, and tak-

ing a summer course in a college in -, in 1905. One afternoon was coming from the Com. room, and well warmed up with study, entered the library, and seated myself in front of a large window, where the breezes came in and playfully fluttered the pages in my book. I was gazing out, enjoying the cool breezes when my gaze rested on a bare trodden spot where basket ball was played. I noted the ground would seem to rise and fall, reminding me of the waves on a lake. Thinking it was the wind blowing the dust. I again resumed my studies, but my eyes would

were held like being drawn by magnet force. I was a firm believer in Spiritual-

ism, and at the time knew it was spirits working and wanted me to perceive what they would show to me, gazed on that spot and again noticed the earth forming in waves; the waves would lash up against the grass and disappear; it was kept up until it appeared as a lake. Suddenly a boat appeared that held a group of young, merry-looking people. It then seemed to disappear or turn over, then the waves were flowing more rapidly and appeared confused and broken. I then noticed a throng on the shore, and from out the crowd came two or three men carrying a boat, put it in the water and rowed rapidly, then stopped, lifted a form out of the water (it appeared lifeless), hurriedly rowed to the shore. then saw a bowed head as though in a great grief. It all disappeared, the little bare spot was as before. I then went to my class, doubting but

what it was a vivid imagination: The next or second day news was brought to a family that their son while rowing with a group of young cople in Omaha was drowned, in fact it related the news as I had seen it in or on that little spot of ground. I then went to the funeral with my college chum, and the corpse appeared in form and stature as I had clearly seen taken in the small boat. Above in the front pew; where those mourn-ers sat, with head dropping in keenest grief, were what I had also seen on the shore, near the small spot of ground.

I could write more of my experience, but will not take up more space in our valuable paper. The Progress-ive Thinker. I would be pleased to receive fetters from some of our men and women that harvest in the Spiritual field, as in our little village, mother, brother and I are the only Spiritual workers, and receive a goody share of joers. But "the sword of truth cuts both ways.", Yours for righteousness,

MISS MARIE H. SHAFER. Leigh, Nebraska.

The Winnowing Process.

With each succeeding issue of your OVA

OPPORTUNITY IN LIFE. He Who Bends His Knee Before Aught Else But God. Acts as the Spiritualists who read The Progress-ive Thinker, and I wish all Spiritual-

Fool Who Throws Away Opportunity.

The token of maturity in this earthly life is the recognition by the individual of the fact that things are not what they seem, to use the common phrase, and that it is dangerous to take them at their face value. The child follows impulsively the influence of the moment, an influence controlled almost invariably by its animal or lower nature.

As the child develops towards ma-turity, the ideal of its life striving rises higher and it finds, on looking back, that the satisfaction of success in this mental activity far outlasts that formerly obtained in tasting the sweets of successful animal desire. Later on in life, the higher hu-

man natures, struck with the nurely ephemeral and earthly attributes of the successful exercise of ambitious activities, continue seeking further for a higher goal toward which to direct their efforts.

They turn toward their innermost consciousness for the answer their perception is not yet capable of seeing reflected throughout the whole of Nature around them on every side.

By continually questioning thus their Higher Self, their mental perception broadens out and decides ever with increasing Justice and increasing Love.

They cannot do this long without applying these two great principles they find within themselves to the manifestations of the objective world without, with the result that, struck by the greater and greater reaches of thought influence which open up to them, they forcibly come to the conception of a Sublime Influence which MUST be the embodiment of Justice and of Love. In other words, they have been brought to realize that there is a God above us who con-tains us all together with all the wondrous manifestations of force and matter we find ourselves surrounded by

Unfortunately, the animal nature still predominating in material earthlife, it is only the few who reach ly the latter stage before they pass away. By far the greater mass of mankind never get beyond the first stage, the rest reaching the second.

The predominating influence before which those in the first stage bend the knee and the goal they recognize for their efforts, is mere physical satisfaction. That of those in the second stage,

is mental satisfaction. That of those in the third stage, is spiritual development which, through the following of the dictates of our higher selves, recognizes alone as paramount and guiding influence for the individual the certainty of successfully ever coming nearer to that Sublime Influence of Love we call our Father in heaven

It is thus evident that, if we bend the knee at the behest of any lesser influence, we are thereby losing the opportunity for spiritual progress and putting off the day when we shall be-

God of nature or laws of the universe a continued conscious existence with power under the law of returning and proving its identity, but that we as spirits now, should live the noblest, purest-love justice and virtue, that we can appreciate or conceive of. That progression is the law of life here and now as well as in the future life, and that we should by all means in our power strive to unfold our soul

life to be the better fr being a Spir-itualist, Let us not be envious of one an-other, let us not be revengeful and for some fancied wrong done to us live to make it unpleasant for the one we think did not do right. Why of us is perfect—who but makes mis-takes? And how can we afford to cherish unkind feelings toward another? Surely we polson the springs of our own being if we cultivate such

feelings. I would that all could see that only loving kindness should be our return for wrong done to us, and so many times a misunderstanding is all the cause of inharmony between you and your friend.

Oh, Spiritualists, rise up into higher life, the nobler thought and action here and now. The reward is immi-first blessing yourself and then others. Let us live the radiant life, let us make heaven here, for it is sure to be here-let us help to bring it. If we purify our own lives, strive for nobler attainment, to live the golden rule, it seems to me all the fakes would be weeded out. If all who bear the beautiful name of Spiritualists should stand before the world as honest and true, as reformers, as striving for soul growth, as lovers of fellow men, as helpers in every good word and work. feeling that to be in this class means to be a reformer of one at least-what a grand upliftment would be felt all along the line.

Oh, for a spirit of renewed consecration to serve suffering humanity in aid of the dear spirit friends and who work so unselfishly, so continuously, whenever they can find a channel through which to give expression of their desires. This to me seems the only excuse for our living-to unfold into the divine. I know some will have so much farther to go to get there, but let us all be on the roadall sisters and brothers, loving and aiding all, especially the lowest. Mrs. Sarah Stone Rockhill.

"Alliance; Ohio."

THOUGHT A LIVING FORCE.

The Science of Telegraphy and Tel-

It is admitted by many of our most critical scientists, who have made a

epathy.

come ourselves the embodiment of

involuntarily gaze on that bare spot; it was useless to resist it: my eyes

who was with us at our last three meetings, is a living exponent of Spir-Itualism.' pure and undefiled, as well as a living eulogy to the Morris Pratt Institute. Her lectures show the training and pains-taking investigations made by thorough students, and her principles are those of the M. P. Altruistic. Her honest and earnest convictions court a wonderful inspiration, and prophecy that she is in the work to stay. Her aim to keep the hanner white and afloat. This takes courage and ability, but Miss Schanbacher has both, so the story is told. We look for her again in September, as her Chicago friends are eager to have her locate here indefinitely We were pleased to see Mr Jas. Metcalf in the audience, an attentive listener to Miss Schanbacher's last discourse. Mr. Metcalf is also an M. P. I. student, who expects to remain in Chicago until school opens. We hear pleasing reports of the various students who graduated at the M. P. I. this year. One, Mr. Law-rence Hansen, is busy in Minnesota, and we hold a Milwaukee daily paper that tells how another student, a Miss Eula Golden, of Angola, Ind., held her audience deeply interested and made a marked impression in speaking of "What Is Lacking in a Girl's Education.'

The Pastor, Mrs. Barbara Hilbert, and the officers of the Progressive Spiritual Society, have done their share. Mrs. Hilbert is always to be relied upon in every way, and but for her enthusiasm and good hard work, our officers would not be so active. Everything has been done to make the meetings pleasant aand instructive. Our faithful Mr. John Faustch, seeing that we were supplied with flowers-both in quantity and quality. Likewise our good sister, Miss Eva Longley, whose interest in our meetings is so great that she gives her time and talent to furnish us with music.

The Progressive Thinker has been one of our truest missionaries; it kept our announcement fresh and upto-date, besides furnishing our mem-bers with the best spiritual literature extant.

We have enrolled several. new members and taken up the Lyceum work under the auspices of the State Association and League.

Mrs. Bloom is chairman and Mrs. Hilbert and Mrs. Schwahn, members of the North side committee, one of three committees appointed by Wilkins to carry on the work, and we have every evidence of a fine Lyceum in September.

We realize we could not have done all this alone, and in making this report, say again, "We are first for the State Association; first for the League; first for The Progressive Thinker, and first for the Morris Pratt Institute, and all the time for the higher and larger Spiritualism.

BERTHA HANSEN, Sec'y.

We must have a declaration of principles and that declaration must be subscribed to by each member, and it will to them then become their reand building a short piece of railroad, ligion, and the laws of the land will then more and more and more comrecognize it as such, and we will have bines or trusts. With the railroad a legal standing. You ask, "What has filled the world ame the development of the country

the increase of capital and the inwith modern achievements? Ha creased demand for labor, and the flood gates were opened and the poor church done it? Has religion had anything to do with it?" from all countries found here a home Answer: Yes, much, very much in

and a welcome. the way of progress and advancement As money increased in quantity and of mankind, Religion is credited as decreased in interest value it went to being the father of our public school building factories of all kinds and the system, our asylums, hospitals, homes price of labor advanced according to the demand, until to-day modulity standing the immigration from all countries, it is bringing a higher for the destitute, orphans homes almshouses and many other ways and means for the betterment of man's condition. To bring them togetherprice than it ever has in the history care for each other, to live and lead of this glorious good country of ours. a better life, to care for the family, Is there any good reason why the past should not be an index to the be true to the wife, to love God and their neighbor as themselves, has alfuture? It is true, men have grown ways been the church, religion and very rich during the last fifty years, Spiritual teaching. Until modern Spiritualism can form a better code but are we not as a people receiving the benefit from their accumulation? of ethics, to me it would seem wise Think of the contributions made to to follow the teachings and examples help advance mankind. I need not of our Elder Brother and Teacher cite you to them; they are every-Jesus, and not spend so much energy where apparent ... in tearing down, but-more in trying The great aggregate of capital cento follow and live the teaching and tered in manufacturing, making it example set by that Brother and nossible and in fact has reduced the Teacher. When we are able to more price on all goods to a per cent befully digest the religion he taught and low what any single individual in a practiced, we will then bo better fitted small-way can produce (a little hard to formulate a new code of ethics, to elevate mankind to a higher plang on the small dealer or factory), but the greatest good to the greatest num-

The tree is known and appreciated by ber is good law and good religion. the fruit it bears. So, brother, let us open our door to the less fortunate brother as long Again I quote from the writer "The United States as a govenrment as in so doing our own children are is rushing on to the doom of great not suffering thereby even though he Babylon of old at a fearful rate of may come from that "any" country speed. Almost every department of and can live on ten cents a day, so government carries enough inbred long as he will conform to and obey corruption to sink the ship unless it the law, in this his new home. is thrown overboard."

products in proportion.

we are all brothers. For "round and Again, brother, are you not unnec round we run, and ever will right essarily aroused, or may not your di-gestive organs be impaired? Let us come uppermost, and ever is justice done.' ook back and judge the future by the J. W. CHAMBERS. past. Less than sixty years ago we Mt Pleasant Park. did not have those "awful multi-mil-lionaires," we did not have the "woe-

Clinton, Iowa.

ful emigration from all. countries' that are not cursed with the trusts, Much of the religion to-day is only live on ten cents a day. . combines and millionaire, where men respect for the religion of the past-Investigator.

Some impose upon the world that But we did have our own people they believe that which they do not: working from sun-up to sun-down for others more in number, make them-selves believe that they believe, not fifty cents per day. We did pay twenty-five cents per yard for called being able to penetrate into what it is and other goods in proportion. The to believe.--Montaigne. farmer did sell his wheat for thirty-

Genius always gives its best first: five cents per bushel, his corn at Things unknown are the true scope from five cents to eight, his pork of imposture and legerdemain; from \$1.25 to \$1.50 per hundred pounds dressed, and all other farm lost to me, one after another, still I

would not lie. The most sacred act A gradual change came, and how?" of a man's life is to say and to feel, "I believe such and such to be true-By a few men banding together, pool-Tovier ine their capital, forming a combine

about it, and they 'acquiesce: The priest now takes up a collection, every me at the time to see how he could answer up just at the right time of tenth goat or whatever he can get Right here despotism and capitalism This I shall always have to concommenced. Here the priest created despotic power for himself, imperial religion and wealth for his tools; C. H. MANNING. slavery, ignorance and misfortune

his handmaidens. Religion may also be defined as hypnotism, as a snake hypnotizes a bird or a dog till it falls an easy prey. As a platform hypnotist controls his subject, so priestcraft, by wonder and amusement, faith and fear, gets control of the minds of its victims and compels them to upbuild the power of their oppressors and perpetuate their

misfortunes and suffering: Spiritualism seeks wisdom from nature's boundless sources of information. It drew the lines of geometry and astronomy; it inspired Bruno, and Christian religionists burned him at the stake because he was wiser and better than themselves. It has innerved the patriot's arm. It sings our songs of love and. devotion adorns life's vales and bowers, and baptizes with holy incense of life's choicest flowers; but this does not imply that there are no shucks and chaff mingled with Spiritualism.

The world's Christian religion, both Catholic and Protestant: are now combining to suppress free thought. speech, free press, and indirectly the liberties of the American people. Spiritualism is marked as its especial victim. Society and government are in a transition state. It is time for true men and women to awake and come to action. Those who are not in favor of government by a church and state aristocracy, in the interest of concentrated wealth; should unite against such government. LUCIEN STEBBINS.

North Platte, Neb.

Calls Heaven a School for Higher · Mathematics.

East Hampton, Mass., June 14 .-- In his baccalaureate serman at Williston Seminary to-day the Rev. C. H. Ham-lin announced that in future heaven will be populated by up-to-date souls. Death, he said, was really a kind of graduation, a passing from one spiritual condition to a loftler spiritual condition.

The more rarefled the mind at death he declared, the more justifiable its expectation of a greater rarefaction in paradise. "The more advanced minds," said he, "see in the Eternal City a place of endless duration to be joyously employed in attention to the higher mathematics.

As "figures never lie," it is natural that heaven should be their home.

Men are often capable of greater things than they perform i They are sent into the world with bills of credit, and seldom draw to their fall extent. | are not persons of good morals or Horace Walnola

understand more fully, the grand visions and lessons given me by my angel guides.

Years ago I was shown how angels working upon mortals, would turn the inside of all fraudulent and corrupt practices out to public view, to become agitated, passed thereon. then removed from general practice, etc. This is proof to me that you are work ing on your lines of service to the public, jointly with the immortals, to cleanse this wing "Spiritualism," of its corruption, perpetrated under the banner of Spiritualism and pretended mediumship.

I am very, very sorry that such are in our ranks, but the world's people, in all their dealings and avocations are being turned to the surface, which means a better condition is ahead, when these unpleasant things have been duly ventilated. In these merging processes going on all about us, the impure is pressed forth from all covered recesses, and by the vibratory to and fro force currents, is removed and dropped into the grinding processes of God's mills, to be fitted for useful service again, on planes of their degree of manifested life, substances and force.

I have often been shown in clean vision, the operations of the regenerating processes of mankind, as well as of substance and force. They are all seemingly paradoxical, receding and advancing being the processes of these grand interactive force-plays I know therefore, that the world's people are advancing, while seemingly going backward.

Mind is gaining every day, in its grasp upon great universal truths, and the science and laws of nature.

There are no losses and no retrogression. Onward is the course of all things we behold and take cog-

nizance of. As I write the foregoing, I am approached by a spirit that says: "The present is a time of greatest importance. Heaven and Earth have joined forces for the forth-bringing of etern al truths and the winnowing of the chaff from the pure grain. All who fearlessly wage war against workers of deception and wrong, on any lines, become thereby crowned as immortal heroes, while yet residing in forms of clay; but discretion as to the word ing of preferred charges, especially against those who pose as mediums. is necessary, for reason, that all such work, to some extent, jointly with earth-bound spirits, a class intelligent in a way, but possessing no spiritual unfoldment. These are ever on the alert to search in the morals or general status of those who bring the impurities of their so-called mediums before the people, and they sometimes visit unlawful harm upon such true and noble workers, if, perchance, they

"Now, as to those possessing at the outset some mediumistic powers, bat principles, they are in many cases

ing the highest happiness it is possible for us to conceive of in our present earthly state. ALFRED GOULD.

New York, N. Y.

PSYCHICAL RESEARCH SOCIETY. First General Meeting is Held.-A

Possible Test for Death.

The first general meeting of the Canadlan, Society of Psychical Research was held at the residence of Mrs. Flora McDonald Denison, 22

Carlton street. Friday evening, 1st inst., Dr. John King, the president, read a very ineresting and instructive paper on Hypnosis and Some of Its Phenomewhich was followed by hypnotic demonstrations by Mrs. Denison and a general discussion of the subject by the members. By unanimous resolution the nane

was ordered to be printed in the society's journal.

The Secretary, Herbert O. Paull read a very interesting letter from Prof. Elmer Gates of the Elmer Gates Laboratories, Washington, D. C., relative to the reports which have re-

cently appeared in the papers affirming that Dr. Gates has seen through the X-rays the "soul of a rat."

Dr. Gates dentes that he said he had seen the soul of a rat, but says: "What I therefore discovered is

new method of diagnosis; I also found that short electric waves find a living ody opaque and a dead body transparent, and this is therefore a possi ble test of death.

"It may be that some of these waves would find a soul-organism (if there is one), opaque, and we would then have a new method of psychic research, but I did not say that I had seen the soul of a rat."

The next general meeting of the society will be held in September .--Sunday World.

used as makeshifts in these merging processes above referred to. When such parts, wherein they could so serve, are finished, this power is withdrawn.

"It is then that they resort to inventions purely mortal. This they do to their undoing, to bring themselves to justice, to be prohibited from such practices. Many were called as workers in these interactive spiritual lahors, but not many were found absolutely true and faithful to this calling hence results as they are realized prove this sad fact.' MRS. M. KLEIN.

Van Wert, Ohio.

Be ashamed to die till you have won some victory for humanity .--Horace Mann. Who plays for more than he can lose

with pleasure stakes his beart .- Her-

study of the actions of the human mind, that a telepathic influence of mind over mind is often exerted, regardless of propinquity. If a sympathy between minds be established, by affection or interest, the action which takes place is akin to that of wireless telegraphy, when the receiver is keyed in a somewhat perfect tone with the transmitter. With that sympathy the thought of one may be transferred to the other so as to direct his thoughts in certain lines, and to even unconsciously govern his actions. It must be understood that we live in a universe of forces. And, also,

that thought is a force which is organized into an entity. Worcester de-fines thought as a "creation of the mind capable of an existence inde-pendent of the mind that created it." In this lies its superiority above other We are surrounded by forces. thoughts, and whenever we become recentive we are influenced by them: and sometimes we unconsciously take the thoughts of others to us as our own. Literature is full of such instances. A wise man once said, "there is nothing new under the sup." And science recognizes this as a broad statement of the truth.

What are sometimes called the physical forces, such as light, heat. electricity, magnetism, gravitation, molecular attraction, and repulsion, and a hundred others, make every atom of the universe thrill and throb with a restless activity. Everything in nature is in motion. Scientists love to dwell amid these forces and

study the results of their activities. Thought is a living force. It controls all other forces. It binds them : in bands of iron and of steel. It makes the engine, the revolving dynamo, converts one force into another, and rides over the sea of forces. his will. With a kindly power thought commands. The willing light brings to him the secrets of all space, lightnings carry his vocal words, the tireless steam, at his behests, blofs out the miles, and the terrible ocean is made the playground of commerce. And mind can talk with mind in sympathy regardless of distance or physical conditions. Thought is the carrier of communications of mind to mind. Telepathy binds continents to gether. And why not worlds? And why not states of being?

If ever the claims of the communion of departed spirits with living men shall be established, it must be along these lines, and scientifically; and not hy the disgusting jugglery and tomfoolery of what is known as 'physical manifestations." Samuel Phelps Leland Ph.D.,LL.D.

Seabreeze, Florida.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world .--- National Ripsaw. Great minds have wills; others, only wishes .--- German.

find an open gap about them.

bert.



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

VOL.38

CHICAGO, ILL., JULY 4, 1908

THE HIGHER MEANING.

What It Is to Be a Spiritualist,

Spiritualists who read The Progress-

ive Thinker, and I wish all Spiritual-

ists did, for I am sure it is a wonder-

ful educator. I want to ask what it is

to be a Spiritualist? And do we as a

class realize as we should? It is not

alone to have been convinced that the

I hope you will let me speak to the

NO. 971

THE EIGHTH ANNIVERSARY

Of the Progressive Spiritual Society of Chicago.

In closing our meetings for the sea on we thought it best to make a short report of the work accomplished during the past year, with the gratitude we hold for all the friends who so willingly extended their help, our only wrlter:

prompter. When we reflect upon the eight years of work done, as a society, we can see how successful we have been in spreading our Truths, and how many friendships we have formed whose influence brightens our lives.

Tis true, we are chartered with the Illinois State Spiritualists' Association and hold a certificate from the Chicago Spiritualists' League, but we do not hold this as the reason why officers and members of both these Associations do so much for us, as we number these people among our friends, and know they are Spiritualists in every sense of the word whose aim is to do good in every way possible.

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association, is one who sees good in all things, and to hear him speak is to be furnished with a new incentive for well-doing. Dr. C. A. Burgess, President of the Chicago Spiritualists' League, is one of those forceful men who excel in in correctness of message-giving, and who; without money and without price use their entire energy for the com-

fort of their hearers. Dr. J. H. Randall, ex-Secretary of the League, is another sincere man, who never fails to impress his audience with the truth. He has retired to a country home in Michigan.

Mr. and Mrs. A. W. Bloom, members of the League, are always ready to assist-Mr. Bloom with his speaking, and Mrs. Bloom with her message giving-to add to the spiritual uplift of our society. These two friends work with us a great deal and none can appreciate them more than we. Eugenie Roubie, Secretary of the Illinois State Spiritualists' Association, never poses as a speaker, but usually finds a way to present some new views to show how Spiritualism has thrived under proper organization. Added to these are Mr. J. H. Cozate and Mrs F. J. Wilson, exponents of New Thought, who give us much to think about and accept. Mr. and Mrs. J. W. Howes have been called upon only to show they left a trail of the finest for the future.

Mrs. Alice Moore, an exceptional psychometrist, has gladdened many a sad heart.

Harry Burgess, a young man who has spent much of his life among the Indians, comes as a champion of the Red-Man, bearing us a message of their inhorn belief in immortality, and their inhorn desire to help the pale-face to a happier hunting-ground. With what we have learned of the Red Man from Mr. Burgess, we stand with him to a unit in a suggestion to Spiritualists especially, that they study the Indian if they would learn of a purer faith in the future and a better ovalty to our neighbor.

Miss Lena M. Schanbacher, a recent Pratt Institute. raduate of who was with us at our last three meetings, is a living exponent of Spiritualism, pure and undefiled, as well as a living eulogy to the Morris Pratt institute. Her lectures show the training and pains-taking investigations made by thorough students, and her principles are those of the M. P. -Altruistic. Her honest and earnest convictions court a wonderful inspiration, and prophecy that she is in the work to stay. Her aim to keep the banner white and afloat. This takes courage and ability, but Miss Schanbacher has both, so the story is We look for her again in Septold. tember, as her Chicago friends are enger to have her locate here indefi-We were pleased to see Mr. nitely. Jas. Metcalf in the audience, an attentive listener to Miss Schanbacher's last discourse. Mr. Metcalf is also an M. P. I. student. who expects to remain in Chicago until school opens. We hear pleasing reports of the various students who graduated at the M. P. I. this year. One, Mr. Lawrence Hansen, is busy in Minnesota, and we hold a Milwaukee daily paper that tells how another student, a Miss Eula Golden, of Angola, Ind., held her suffience deeply interested and made a marked impression in speaking of What Is Lacking in a Girl's Education." The Pastor, Mrs. Barbara Hilbert, and the officers of the Progressive Spiritual Society, have done their share. Mrs. Hilbert is always to be relied upon in every way, and but for her enthusiasm and good hard work. our officers would not be so active. Everything has been done to make the meetings pleasant aand instruct Our faithful Mr. John Faustch ive. seeing that we were supplied with flowers-both in quantity and quality. Likewise our good sister, Miss Eva Longley, whose interest in our meetings is so great that she gives her time and talent to furnish us with music. The Progressive Thinker has been one of our truest missionaries; it kept our announcement fresh and upto-date, besides furnishing our mem bers with the best spiritual literature extant. We have enrolled several, new members and taken up the Lyceum work under the auspices of the State Association and League. Mrs. Bloom is chairman and Mrs. Hilbert and Mrs. Schwahn, members of the North side committee, one of three committees appointed by Dr. Wilkins to carry on the work, and we have every evidence of a fine Lyceum in September. We realize we could not have done all this alone, and in making this report, say again, "We are first for the State Association; first for' the League; first for The Progressive Thinker, and first for the Morris Pratt Institute, and all the time for the higher and larger Spiritualism.

What It Is, and What Its Influence in the World, To the Editor: In reading the ar ticle signed N. F. Ravlin, in your valuable paper of March 14. I am some what surprised at the sectarian mind expressed by a liberal and advanced I wish to relate one given to me and thinker, causing me to say to the my brother long years ago.

THOUGHTS ON RELIGION.

I will first state that my brother Come, now, remove the goggles from your eyes and let us reason together. What is this wonderful was a good writing medium. would go into a deep trance and spirbugbear call religion that you should its would write through him for be so afraid of it or of the name? And hours. what has it done to enlighten and up-About the year 1861 my brother lift the world of humanity, To me it is now, and always has held Spiritual meetings in Wisconsin,

and one DeWitt Perry lived with him, been Spiritualism, and its mission has and a man came one night and wantever been to raise, enlighten and bened the spirits to tell him what he had efit mankind. Let us see, for "by the lost. DeWitt Perry went into a trance fruit shall the tree be known.". In and told him he had lost a cowbell. The next question was, "Who has got as brief a way as I can, examine the fruit, we will open the old book of it?" And the spirits wrote out, do not come back here to make. Time to find mankind in an inactive trouble between man and man. We position-no teachers, no books, no learning save that to destroy, kill, will not tell you who has it." subsist, live, die and go out as though they had not been. Such, I think you In the spring of 1864 I and my brother crossed the plains by wagons will agree with me that was the condito Montana. We were in the flour trade when the miners took all the merchants had. My brother went to tion before we had any of those awful

things called creeds or declarations of Salmon river, and I went to Deer Lodge, but my brother came to Deer principles, to bind men and hold them together as a brotherhood, which con-Lodge about five years later and took up a homestead about four miles from stituted their religion. Moses, as it appears to me, was my place. Dr. O. B. Whilford's son chosen by the spirit forces to lead the people out of bondage. He was given the decalogue which has stood the and his hired man, Ol. Colvin, attended my brother's evening circles, and

test, and to-day is acknowledged to one day my brother came up to my. be good law and religion. Moses place and wanted me to go down to seemed to believe that he was in direct communication with God, which was not at all strange, as we are at this late date often deceived by the influences controlling. . To me it seems plain that from Mo-

ses down to the present time, the spirit world has been active and in earnest to help man up to a higher plane, and as it is a hard proposition to get the stream higher than the fountain or source, so the spirit world furnished such food as the physical world could digest. Like the little brook starting away up in the mounbrother said: tain of cold, snow and mist, or darkness and superstition, its course was towards warmth, light and strength. We follow it until we see it a mighty river, flowing onward towards the great reservoir or ocean, Truth. Each new religious creed or declaration of principles adding to this river and nelping to increase its volume of usefulness for the benefit of this physical world of ours, and as I see it our wn beautiful Scientific Spiritual Religion is but another branch flowing unto this mighty River of Truth, whose course is ever toward the great

ocean of all Truth; and that it is necessary for us to have a declaration of principles to hold, unite and bind us together as a brotherhood, for the upbuilding of true living, true' doing and an honest upright life. That in all life there is good, and that our religion is to cultivate, develop and beautify the good, withholding all support in thought or action from the wrong, remembering always that all men are our brothers, and as such have a demand on us and we on

them.

the term is used, one feature of that phenomena termed electricity: Elec tricity has two genders, as the term is used, the positive and the passive. When these two genders commune tered the pages in my gazing out, enjoying the cool breezes when my gaze rested on a bare trodharmoniously, developments result as storms in the clouds, vegetable and animal life. This development proceeds by by the law of affinity and the survival of the fittest.

casts its positive electric waves, seeking their affinity in the passive earth "We and atoms of matter that surround it. The passive elements responded; plan-

existence, planets have evolved vegetable and animal life. Spirit life is the latest development, that has been evolved from animal life, as the animal evolved from the vegetable, and the vegetable from the mineral. Spiritual life is the realm of thought, the science of the mind. It is as closely connected to animal life as the animal to the vegetable, the vegetable to the it appeared as a lake. Suddenly a boat appeared that held a group of mineral. "A wireless telegraph battery generating electric waves to transmit thought through space is a practical demonstration of a mental mental battery to transmit thought from mind to mind. It is as logical as the laws of gravitation, or that two and two make four.

human kind. Spiritualism which is the study of the world of mentalism, the latest development, of organized existence on this earth, is coming to the front as the potent factor in or-ganizing this world's ideals of happi-ness in this life and in the life to come, and the practical application of them to society and government.

ed with religion. Religion is a priestpeople in Omaha was drowned. craft trust, composed of faith, fear, ignorance and slavery with its vota-ries, and ministered with despotic power and relentless cruelty on the part of its devotees. SPIRITUAL-ISM IS PURE AND HALLOWED AS THE SUNBEAM'S KISS TO THE MORNING ROSE, AS DEMOCRATIC AS THE WIND THAT BLOWS, AS JUST AS NATURE'S LAWS, UNCON-TAMINATED BY PRIESTCRAFT, BIGOTRY AND MARTYR'S FIRES. A man evolves from the material to

to promote his happiness, and satisfy his wants. If he is a fully developed an undertone, "Charley, you must re-member that fellow's name. Let us of his existence, like material to build a house, the material being the pass ive element. The man who is positive becomes the creator of a house. The priest being positive, looks over the passive chumps that surround him, and informs them that he is ordained by God to tell them what to do. If the chumps will obey the priest, he will send them to live with God and be happy when they die.

HER VISION CAME TRUE. OPPORTUNITY IN LIFE. Striking Experience of a Young Lady in Nebraska.

book.

He Who Bends His Knee Before Aught Else But God, Acts as the Fool Who Throws Away Opportunity.

The token of maturity in this earthly life is the recognition by the individual of the fact that things are not what they seem, to use the com-mon phrase, and that it is dangerous to take them at their face value. The well warmed up with study, entered the library, and seated myself in front of a large window, where the breezes came in and playfully flutchild follows impulsively the influence of the moment, an influence con-T WAS trolled almost invariably by its animal or lower nature. As the child develops towards ma-

den spot where basket ball was played. turity, the ideal of its life striving rises higher and it finds, on looking I noted the ground would seem to rise and fall, reminding me of the back, that the satisfaction of success waves on a lake. Thinking it was the in this mental activity far outlasts wind blowing the dust, I again rethat formerly obtained in tasting the sumed my studies, but my eyes would involuntarily gaze on that bare spot; weets of successful animal desire. Later on in life, the higher hu-

it was useless to resist it; my eyes man natures, struck with the purely were held like being drawn by magephemeral and earthly attributes of the successful exercise of ambitious I was a firm believer in Spiritual activities, continue seeking further for a higher goal toward which to diism, and at the time knew it was spirits working and wanted me to rect their efforts. perceive what they would show to me.

They turn toward their innermost gazed on that spot and again noconsciousness for the answer their ticed the earth forming in waves; the perception is not yet capable of see waves would lash up against the grass ing reflected throughout the whole of and disappear; it was kept up until Nature around them on every side.

· By continually questioning thus their Higher Self, their mental peryoung, merry-looking people. It then ception broadens out and decides ever seemed to disappear or turn over, then the wayes were flowing more with increasing Justice and increasing Love. rapidly and appeared confused and They cannot do this long without

broken. I then noticed a throng on applying these two great principles the shore, and from out the crowd they find within themselves to the came two or three men carrying a manifestations of the objective world boat, put it in the water and rowed without, with the result that, struck by the greater and greater reaches of thought influence which open up to them, they forcibly come to the conthen saw a bowed head as though ception of a Sublime Influence which MUST be the embodiment of Justice and of Love. In other words, they then went to my class, doubting but what it was a vivid imagination. have been brought to realize that there is a God above us who con-The next or second day news was tains us all together with all the won-drous manifestations of. force and brought to a family that their son while rowing with a group of young matter we find ourselves surrounded in

by! fact it related the news as I had seen Unfortunately, the animal nature it in or on that little spot of ground. still predominating in material earth-I then went to the funeral with my ly life, it is only the few who reach college chum, and the corpse appeared the latter stage before they pass in form and stature as I had clearly away. By far the greater mass of seen taken in the small boat. Above mankind never get beyond the first in the front pew, where those mournstage, the rest reaching the second.

ers sat, with head dropping in keenest grief, were what I had also seen on The predominating influence before which those in the first stage bend the the shore, near the small spot, of knee and the goal they recognize for their efforts, is mere physical satisfac-I could ,write more of my experition.

ence, but will not take up more space That of those in the second stage, is mental satisfaction. Thinker. I would be pleased That of those in the third stage, is spiritual development which, through men and women that harvest in the the following of the dictates of our higher selves, recognizes alone as paramount and guiding influence for Spiritual workers, and receive a goodthe individual the certainty of sucly share of jners. But "the sword of truth cuts both ways." cessfully ever coming nearer to that Sublime Influence of Love we call our Father in heaven.

It is thus evident that, if we bend the knee at the behest of any lesser influence, we are thereby losing the opportunity for spiritual progress and putting off the day when we shall become ourselves the embodiment of

It is admitted by many of our most ove in our very Being, thus attaincritical scientists, who have made a study of the actions of the human mind, that a telepathic influence of mind over mind is often exerted, regardless of propinquity. If a sympathy between minds be established, affection or interest, the action which takes place is akin to that of wireless telegraphy, when the receiver is keyed in a somewhat perfect tone with the transmitter. With that sympathy the thought of one may be transferred to the other so as to direct his thoughts in certain lines, and to even uncon-sciously govern his actions. It must be understood that we live in a universe of forces. And, also, that thought is a force which is organized into an entity. Worcester de-fines thought as a "creation of the mind cauable of an existence independent of the mind that created it.' In this lies its superiority above other forces. We are surrounded by thoughts, and whenever we become receptive we are influenced by them: and sometimes we unconsciously take the thoughts of others to us as our own. Literature is full of such instances. A wise man once said, "there is nothing new under the sun." And science recognizes this as a broad statement of the truth. What are sometimes called the physical forces, such as light, heat, electricity, magnetism, gravitation, molecular attraction, and repulsion, and a hundred others, make atom of the universe thrill and throb

soul or spirit of men is given by the God of nature or laws of the universe a continued conscious existence with power under the law of returning and proving its identity, but that we as spirits now, should live the noblest, purest-love justice and virtue, that

we can appreciate or conceive of. That progression is the law of life here and now as well as in the future life, and that we should by all means in our power strive to unfold our soul life to be the better for being a Spiritualist.

Let us not be envious of one another, let us not be revengeful and for some fancied wrong done to us live to make it unpleasant for the one we think did not do right. Who of us is perfect-who but makes mistakes? And how can we afford to cherish unkind feelings toward an-other? Surely we poison the springs of our own being if, we cultivate such eelings.

I would that all could see that only loving kindness should be our return for wrong done to us, and so many times a misunderstanding is all the cause of inharmony between you and your friend

Oh, Spiritualists, rise up into higher life, the nobler thought and action here and now. The reward is imminent-you cannot have a generous thought or do a noble act without its first blessing yourself and then others. Let us live the radiant life, let us make heaven here, for it is sure to be here-let us help to bring it. If we purify our own lives, strive for nobler attainment, to live the golden rule, it seems to me all the fakes would be weeded out. If all who bear the beautiful name of Spiritualists should stand before the world as honest and true, as reformers, as striving for soul growth, as lovers of fellow men, as helpers in every good word and work, feeling that to be in this class means to be a reformer of one at leasta grand upliftment would be felt all

along the line. Oh, for a spirit of renewed consecration to serve suffering humanity in aid of the dear spirit friends and who work so unselfishly, so continuously, whenever they can find a channel through which to give expression of their desires. This to me seems the only excuse for our living-to unfold into the divine. I know some will have so much farther to go to get there, but let us all he on the road all sisters and brothers, loving and aiding all, especially the lowest. Mrs. Sarah Stone Rockhill.

Alliance, Ohio.

THOUGHT A LIVING FORCE.

The Science of Telegraphy and Telepathy.

his place to see Colvin. He said the spirits had then held Colvin under control nearly three days, and he was afraid it would injure him, and he wanted me to go and see him. When I got there Colvin was walking around out in the prairie below the house, and my brother and I went across the public road to his cow corral, and sat on the fence. This put us fifteen or twenty rods from Mr. Colvin-so far that it was impossible for anyone to hear us talk, for we talked in a very low tone, and my brother said: "Charley, this spirit

that is controlling Colvin says he is the same one that used to control DeWitt Perry in Wisconsin," and Colvin, or the spirit through Colvin, hallowed back-for he had to hallow to make us hear-"Yes, yes, I am the same spirit that used to control De-Witt Perry in Wisconsin. But I did not give my right name then. You recollect I said my name was Plato; but my true name is John Ming. And you remember a fellow came one night and wanted me to tell him what he. had lost, and I told him what he had lost, but would not tell him who had

got it,' Just then my brother said to me in see, what was it? The spirit hallowed immediately back: "Hold on, don't you tell him his name. I can tell him his name"-and he hallowed the name Haskal back to us; and I said to my brother, "Yes, that is the man, for I traded him a plow for a watch just before I left." Now this medium Colvin was so far off that it was impossible for him to hear me and my

Brothers, would you be ashamed to call that your religion? To me it seems necessary that we should have some way or be known in some way to the world whereby they could separate those that take our loose fitting and easily worn cloak to wear for their own personal benefit and our discredit.

A NEW CONCEPT OF THINGS. PRETTY GOOD TEST. Spiritualism, the Dawn of a New Civ-Spirit Hears Distant Conversation and ilization, Answers Same, As Dr. H. V. Sweringen has related 'All the world does move, and any part thereof that does not move, must good test of spirit return, and as I think we all ought to tell of good perish; Spiritualism is as old as the unitests, to help straighten our course

He

verse, the life-giving and life-preserv-ing part thereof. Spiritualism is, as

The sun as a great positive magnet, ets were conceived and born and by the same laws that evolved them into

net force,

A new era is now dawning upon rapidly, then stopped, lifted a form out of the water (it appeared lifeless), hurriedly rowed to the shore. in a great grief. It all disappeared, the little bare spot was as before. I

Spiritualism must not be confound-

the mental. He conceives some ideal in our valuable paper, The Progressive to receive letters from some of our Spiritual field, as in our little village, mother, brother and I are the only

brother talk; but you will see that he | if they don't mind him he will burn or the spirit controlling him knew them up in hell. Of course the pass-every word we said; and it surprised ive chumps don't know, anything about it, and they 'acquiesce. The priest now takes up a collection, every tenth goat or whatever he can get. Right here despotism and capitalism commenced. Here the priest created

To the Editor: I will relate to you vision which proved to be true.. was then fifteen years old, and taking a summer course in a college in -, in 1905. One afternoon 1 was coming from the Com. room, and

BERTHA HANSEN, Sec'y.

We must have a declaration of principles and that declaration must be subscribed to by each member, and it will to them then become their religion, and the laws of the land will recognize it as such, and we will have a legal standing.

You ask, "What has filled the world with modern achievements? Has church done it? Has religion had anything to do with it?" Answer: Yes, much, very much in

the way of progress and advancement of mankind. Religion is credited as being the father of our public school system, our asylums, hospitals, homes for the destitute, orphans homes, almshouses and many other ways and means for the betterment of man's condition. To bring them togethercare for each other, to live and lead better life, to care for the family, be true to the wife, to love God and their neighbor as themselves, has al ways been the church, religion and Spiritual teaching. Until modern Spiritualism can form a better code of ethics, to me it would seem wise to follow the teachings and examples of our Elder Brother and Teacher, Jesus, and not spend so much energy in tearing down, but more in trying to follow and live the teaching and example set by that Brother and Teacher. When we are able to more fully digest the religion he taught and

practiced, we will then be better fitted to formulate a new code of ethics, to elevate mankind to a higher plang. The tree is known and appreciated by the fruit it bears. Again I quote from the writer:

The United States as a govenrment is rushing on to the doom of great Babylon of old at a fearful rate of speed. Almost every department of government carries enough inbred corruption to sink the ship unless it is thrown overboard."

Again, brother, are you not unnecessarily aroused, or may not your digestive organs be impaired? Let us look back and judge the future by the past. Less than sixty years ago we did not have those "awful multi-mil-Honaires," we did not have the "woeful emigration from all. countries" that are not cursed with the trusts,

live on ten cents a day. combines and millionaire, where men But we did have our own people working from sun-up to sun-down for fifty cents per day. We did pay twenty-five cents per yard for calico and other goods in proportion. The farmer did sell his wheat for thirty-

five cents per bushel, his corn at from five cents to eight, his pork from \$1.25 to \$1.50 per hundred pounds dressed, and all other farm products in proportion. A gradual change came, and how?

By a few men banding together, pooline their capital, forming a combin-

me at the time to see how he could answer up just at the right time of our conversation. This I shall always have to con-

sider a remarkable test. C. H. MANNING. Sheridan, Wyoming.

and building a short piece of railroad, then more and more and more com-

bines or trusts. With the railroad came the development of the country. the increase of capital and the increased demand for labor, and the flood gates were opened and the poor

from all countries found here a home and a welcome. As money increased in quantity and

decreased in interest value it went to building factories of all kinds and the price of labor advanced according to the demand, until to-day, notwithstanding the immigration from all countries, it is bringing a higher price than it ever has in the history of this glorious good country of ours. Is there any good reason why the past should not be an index to the future? It is true men have grown very rich during the last fifty years, are we not as a people receiving the benefit from their accumulation? Think of the contributions made to help advance mankind. I need not

cite you to them; they are everywhere apparent. The great aggregate of capital centered in manufacturing, making it hossible and in fact has reduced the price on all goods to a per cent bewhat any single individual in a

small way can produce (a little hard on the small dealer or factory), but the greatest good to the greatest number is good law and good religion. So, brother, let us open our door to the less fortunate brother as long

as in so doing our own children are not suffering thereby even though he may come from that "any" country and can live on ten cents a day, so long as he will conform to and obey the law, in this his new home. For we are all brothers. For "round and

round we run, and ever will right come uppermost, and ever is justice done.' J. W. CHAMBERS. Mt. Pleasant Park, Clinton, Iowa.

Much of the religion to-day is only

respect for the religion of the past-Investigator.

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

to believe .--- Montaigne. Genius always gives its best first: Things unknown are the true scope of imposture and legerdemain; lost to me, one after another, still I

would not lie. The most sacred act man's life is to say and to feel. 'I believe such and such to be true-Haviar

despotic power for himself, imperial religion and wealth for his tools; slavery, ignorance and : misfortune his handmaidens.

Religion may also be defined as hypnotism, as a snake hypnotizes a bird or a dog till it falls an easy prey. As a platform hypnotist controls his subject, so priestcraft, by wonder and amusement, faith and fear, gets control of the minds of its victims and comnels them to unbuild the power of their oppressors and perpetuate their

misfortunes and suffering. Spiritualism seeks wisdom from nature's boundless sources of information. It drew the lines of geometry and astronomy; it inspired Bruno, and Christian religionists burned him at the stake because he was wiser and better than themselves. It has in-spired the sage with wisdom, and nerved the patriot's arm. It sings our songs of love and devotion, adorne life's vales and bowers, and baptizes with holy incense of life's choicest flowers; but this does not imply that there are no shucks and chaff mingled with Spiritualism.

The world's Christian religion, both Catholic and Protestant, are now combining to suppress free thought, free speech, free press; and indirectly the liberties of the American people. Spiritualism is marked as its especial victim. Society and government are in a transition state. It is time for true men and women to awake and come to action. Those who are not in favor of government by a church and state aristocracy, in the interest of concen trated wealth; should units against such government.

LUCIEN STEBBINS. North Platte, Neb.

Calls Heaven a School for Higher Mathematica

East Hampton, Mass., June 14 .--- In his baccalaureate sermath at Williston Seminary to-day the Rev. C. H. Hamlin announced that in future heaven will be populated by up-to-date souls. Death, he said, was really; a kind of graduation, a passing from one spiritual condition to a loftier spiritual condition.

The more rarefied the mind at death he declared, the more justifiable its expectation of a greater rarefaction in paradise. "The more advanced minds," said he, "see in the Eternal paradise. City a place of endless duration to be joyously employed in attention to the higher mathematics.

As "figures never lie," it is natural that heaven should be their home.

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

understand more fully, the grand ing the highest happiness it is possible visions and lessons given me by my angel guides.

Years ago I was shown how angels working upon mortals, would turn the inside of all fraudulent and corrupt practices out to public view, to become agitated, passed thereon, then removed from general practice, etc. This is proof to me that you are working on your lines of service to the public, jointly with the immortals, to cleanse this wing "Spiritualism," of its corruption, perpetrated under the banner of Spiritualism and pretended mediumship.

Yours for righteousness, MISS MARIE H. SHAFER.

The Winnowing Process.

With each succeeding issue of your

Leigh, Nebraska.

cellent paper, I see n

I am very, very sorry that such are in our ranks, but the world's people, in all their dealings and avocations. are being turned to the surface, which means a better condition is ahead, when these unpleasant things have been duly ventilated. In these merging processes going on all about us, the impure is pressed forth from all covered recesses, and by the vibratory to and fro force currents, is removed and dropped into the grinding processes of God's mills, to be fitted for use ful service again, on planes of their degree of manifested life, substances

and force. I have often been shown in clear vision, the operations of the regenerating processes of mankind, as well as of substance and force. They are all seemingly paradoxical, receding and advancing being the processe of these grand interactive force-plays. I know therefore, that the world's people are advancing, while seemingly going backward.

Mind is gaining every day, in its grasp upon great universal truths, and the science and laws of nature.

There are no losses and no retrogression. Onward is the course of all things we behold and take cognizance of.

As I write the foregoing. I am an proached by a spirit that says; "The present is a time of greatest import-ance. Heaven and Earth have joined forces for the forth-bringing of eternal truths and the winnowing of the chaff from the pure grain. All who fearlessly wage war against workers of deception and wrong, on any lines, become thereby crowned as immortal heroes, while yet residing in forms of clay; but discretion as to the wording of preferred charges, especially against those who pose as mediums. is necessary, for reason, that all such work, to some extent, jointly with earth-bound spirits, a class intelligent in a way, but possessing no spiritual unfoldment. These are ever on the alert to search in the morals or general status of those who bring the impurities of their so-called mediums hefore the people, and they sometimes visit unlawful harm upon such true

and noble workers, if, perchance, they find an open gap about them. "Now, as to those possessing at the

outset some mediumistic powers, but are not persons of good morals or with principles, they are in many cases bert.

for us to conceive of in our present earthly state.

ALFRED GOULD, New York, N. Y. PSYCHICAL RESEARCH SOCIETY. First General Meeting is Held.-A Possible Test for Death.

The first general meeting of the Canadian Society of Psychical Research was held at the residence of Mrs. Flora ! McDonald Denison, 22 Carlton street.

Friday evening, 1st inst., Dr. John King, the president, read a very ineresting and instructive paper on Hypnosis and Some of Its Phenomena." which was followed by hypnotic lemonstrations by Mrs. Denison and general discussion of the subject by the members.

By unanimous resolution the paper was ordered to be printed in the society's journal.

The Secretary, Herbert O. Paull read a very interesting letter from Prof. Elmer Gates of the Elmer Gates Laboratories, Washington, D. C., relstive to the reports which have recently appeared in the papers affirming that Dr. Gates has seen through the X-rays the "soul of a rat."

Dr. Gates denies that he said he had een the soul of a rat, but says: "What I therefore discovered is

new method of diagnosis; I also found that short electric waves find a living body opaque and a dead body transparent, and this is therefore a possi-

hle test of death. "It may be that some of these waves

would find a soul-organism (if there is one), opaque, and we would then have a new method of psychic research, but I did not say that I had seen the soul of a rat.'

The next general meeting of the society will be held in September .-Sunday World.

used as makeshifts in these merging processes above referred to. When such parts, wherein they could serve, are finished, this power is withdrawn.

"It is then that they resort to inventions purely mortal. This they do to their undoing, to bring themselves to justice, to be prohibited from such practices. Many were called as workers in these interactive spiritual labors, but not many were found absolutely true and faithful to this calling, hence results as they are realized prove this sad fact."

MRS. M. KLEIN. Van Wert, Ohio.

Be ashamed to die till you have won some victory for humanity .-Horace Mann.

Who plays for more than he can lose with pleasure stakes his heart .- Her-

with a restless activity. Everything in nature is in motion. Scientists love to dwell amid these forces and study the results of their activities.

Thought is a living force. It con-trols all other forces. It binds them in bands of iron and of steel. It makes the engine, the revolving dynamo, converts one force into another, and rides over the sea of forces. and makes the obedient waves obey his will. With a kindly power thought commands. The willing light brings to him the secrets of all space, lightnings carry his vocal words, the tireless steam, at his behests, blofs out the miles, and the terrible ocean is made the playground of commerce. And mind can talk with mind in sympathy regardless of distance or phys-ical conditions. Thought is the carrier of communications of mind to mind. Telepathy binds continents together. And why not worlds? And why not states of being?

If ever the claims of the communion of departed spirits with living men shall be established, it must be along these lines, and scientifically; and not by the disgusting jugglery and tomfoolery of what is known as "physical manifestations."

Samuel Phelps Leland Ph.D.,LL.D. Seabreeze, Florida.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world .--- National Ripsaw. Great minds have wills; others, only wishes .-- German.

It Reads Like a Fairy Tale

(Continued from page 5.)

2

tleman suggested that Frau Eslinger might have turned round. I said: 'She is sitting quietly and I am holding her hands; I am so frightened.' Suddenly Herr Heyd said he heard singular sounds, like the stamping of horses; he also could quite distinctly see a floating shadow-there was no mistake about this. And there were sounds as if someone moved a baking tin. The shadow was still hovering about and came back to me, touching my eye and forehead twice, which caused a sharp pain. Then the gentlemen heard noises, which one of them compared to the rushing of a weir, and the shadow floated out of the room. Herr Heyd said he was convinced of the truth of it, and they went away."

Elisabetha Neidhardt, from Neuhutten, stated: "In the night of Dec. 19, at 2 o'clock in the morning, when I was lying wide awake, I heard a singular crash, whereupon the door of the prison opened, and in came a luminous form of a man in white garments, while there was the noise as of the opening and shutting of windows. Then I heard a dragging step, which stopped near the bed of Frau Eslinger, and it said in a hollow, unnatural voice: 'Pray!' I heard Frau Esllinger asking: 'Why do you look so angry ?' and in a strange voice the answer came: 'You neglected me last night.' The shadow stayed for an hour, went out, and, after an hour, he returned with a dragging step. Frau Eslinger prayed a whole hour with him. When leaving, the ghost said: 'God protect you.' The second time his form was dimmer, the first time shining brightly."

The prisoner, Christian Bauer, from Eschenau, reported the following: "I was ignorant of the occurrences in the prison, not having seen or heard anything. The second night (Dec. 2) of my imprisonmentrI was wide awake. At 3 in the morning there came a noise like the crackling of paper, and something knocked. All of a sudden a white form stood before me, which said so clearly, 'You are in need of patience,' that the other prisoner (Johann Strecker, from Willsbach), who did not, however, see the form, also heard it. The voice was hollow, rough, and unlike any ordinary human voice. I said: 'I am sure this is my grandfather,' whereupon Strecker laughed at me. On the third Sunday in Advent we first heard a bang, so, that the whole house shook, then it rushed and shuffled along the passage, and it was as if somebody rattled with the windows. The sounds seemed to die away in the distance, and we heard a woman praying aloud. After an hour it came back with the same rushing and whirring, passing our cell. At first I was very frightened, but as it came every night I ceased to be afraid of it.'

Extracts from the reports of Professor Kapff, from Heilbronn "We (himself and Kupferstecher Dullenhofer) heard sounds in the room, comparable to the explosion of a Leyden jar. Several times we felt the blowing of a cold wind, especially on our hands and arms: and more so when the apparition, according to Eslinger, bent towards us. We were often aware of this sensation, before Eslinger informed us of the coming and going of the apparition. When it came through the window near Eslinger, we heard a high, clear ringing, as of a glass bell, made by the medicine bottles standing on the window-sill. Later on I started up from my sleep, awakened by an invisible power, as it were. I sat upright, and saw a luminous appearance of indistinct shape, three to four feet wide, and about the height of the door. where it was standing. At half-past four we heard something like the far-off ringing of bells, then at half-past five a noise as of a wagon came rattling past, and at six o'clock the window near Eslinger was shaken for one to one and one-half minutes so violently that we feared the window panes would be smashed to pieces. We had kept quite composed through all the former sights and noises, but this din was most gruesome. At the same time the window opposite us lighted up again, and afterwards, through the chinks of the door, we observed this light moving along the passage; it got dimmer and dimmer, until at last it disappeared, while close to the door, outside in the passage several loud knocks on the floor were heard. Once I spoke to the apparition, but no answer came. In our presence Eslinger also failed to get an answer." (Annals, April, 1905, p. 220: "The spirit whispered to Regina that he was unable to speak in presence of others than herself;" p. 221: "Then he laments that so many strange persons prevent him from being able to speak.")

Dr. Sicherer, from Heilbronn, reports: "Soon we (he and Rechtsconsulent Fraas) heard a regular knocking at our windows. Thereupon noises followed like the sound of shot or peas thrown with force. At the same time I felt the flowing of cold air. A repulsive stench, which I cannot compare with anything, disgusted us. It was not the usual prison smell, for my well-experienced nose would have detected this at the moment we entered the room, while that stench stopped and repeated itself just as the other manifestations did. While we could feel, smell and hear these manifestations, I saw a thick, grey mist uniformly spreading over the bed of Eslinger, in the opposite part of the room. After a time this mist disappeared with the smell. At half-past four I heard a violent bang; according to Herr Fraas and Eslinger there were two other bangs, which, however, I did not hear. A few seconds afterwards began a rattling of windows all over the house, such a deafening noise, as if the house would come down upon us. Together with this we heard three steps in the room, and an apparent opening and banging of the door; altogether such a hubbub that I felt quite worn out. The last experience, although it lasted only a few seconds, made me feel somewhat shaky." Rechtsconsulent Fraas: "He, oftener than Dr. Sicherer, saw the sulphur-yellow-misty-light, of uncertain dimension, moving to and fro, and emitting no brilliancy. Several times he drew Dr. Sicherer's attention to it, who was lying close to him, and pointed out to him the place where the luminous spot just then was visible, while at the same time Eslinger stated that the ghostly appearance was on exactly that place. He also mentions the following: 'By means of peculiar oppressions in the respiratory organs, and also by a special light pressure on a spot as big as a square inch on my forehead (Comp Frau Mayer's report), I could predict the arrival of the apparition by some seconds. Twice, when I had these sensations (and I took care not to make mention of these sensations) Eslinger called out that the apparition was standing behind my head. Although I moved my hand in this direction, it merely came in contact with the top of our bed and the wall. I felt a cool wind, and a very strong stench, which lasted for a minute or so.' The violent rattling at the windows, when it arrived, especially in the morning, seemed to suggest to him the sound produced by a chandelier being shaken with violence and shattered to pieces. Doctor Seyffer, from Heilbronn, was present in the prison on the night of Dec. 30. Suddenly, at about half-past seven, sulphuryellow luminosity floated in, moving horrizontally from the curtained window towards Dr. Seyffer, brilliantly illuminating him, as well as a small portion of the foot-end of Eslinger's bed, close to which he Diener Mayer states: "On the night following that morning, when had requested Eslinger to send the apparition to me, so that I could feel, but not in the least expecting the fulfilment of my desire, I was awakened shortly after midnight by a sensation as if something had touched my left elbow. I also felt a pain there, and in the morning, when I looked at it, I discovered several blue spots. But I was not fatisfied with this. I asked Eslinger to tell the apparition to touch my right elbow, too. This really happened, in the same manner, in the following night. I felt at my right elbow a painful touch, and smelt thereby an insufferable, rotten stench. Also on this elbow I found blue spots." (Annals, April, 1905: ("The touch raised a blister.") Friedrich Gailing, from Boppenbach, and Johannes Stall, from Bonlanden, state: "In the night of Jan. 13-14 (at a time when Eslinger had left Weinsberg) we came into prison. We had not been told a word of the former occurrences. When one of us (Gailing) was wide awake, something came up to his bed and touched his chest with a cold hand. After a few minutes it left him, and then we heard sounds on the floor, as if something had tumbled down from his side. He felt free; but now his comrade (Stall), who was lying on the other bed, called out: 'What is clutching at me?' and he began to swear. He really had the sensation as if somebody had gripped his side. Upon his swearing, this something flew out of the prison with a rustling sound." Mar Bear St.

hour Herr Rekhardt's wife, who knew nothing of her husband's request, was awakened by a sound like a hand body falling on the table in her bedroom, and then saw a luminousity, appearing, like a bright pillow of mist.

Oberamtsgerichtsbeisitzer Teurer, who had also requested Eslinger to send the apparition to his house, asserts that it soon after made itself perceived in his residence by audible steps, and by a horrible smell of decay. The apparition came several times, and revealed its presence by noises as of throwing sand, and other cracking sounds. A cat, which was in the room, often ran towards such sounds, then sprang back in terror, and hid itself. Herr, Teurer resided on the first floor of the house; the apparition, however, came also to the people living on the ground floor and second floor..

The schoolmaster Neufer, on the ground floor, had never seen Eslinger.

Referendar Burger, on the second floor, had, as he discovered later on, brought this visitation upon himself by his disbelief. For when he was in the prison with Heyd on Dec. 18, he had not been able to see so much, and therefore he could not attain the same positive assurance as Heyd. Eslinger, who heard of this, begged the apparition to bring conviction to Herr Burger also. He reports, among other things, as follows: "As I lay awake in bed during the night, in which, as I learned later, Eslinger had asked the apparition to persuade me of its reality, I suddenly heard in my room a metallic tone, like bell ringing, which lasted a long time, and then came knocks and crackings, and I felt a heavy pressure weighing upon me. At last a savage cry sounded in my ear. From this time on it came often, and mostly at 3 o'clock. One morning I heard fearful clattering. Then there was a sound as if something knocked against a bottle on my table, which was standing firmly, and quite by itself. The most striking experience happened in the night of Jan. 13-14, when Eslinger was no longer in Weinsberg. Waking up from a quiet sleep I saw the wall, from whence those sounds usually came, light up as yellow as sulphur, and in the centre there was a still lighter stripe, as high as a man. This lasted several minutes: then the impression was of a paper being rolled along the wall where the light was, rolling in and out of the window together with the light, making a noise thereby as of a cart rattling round in my room, and then as of human steps running outside in the passage.

Doctor Justinus Kerner: "My wife had received the apparition's assurance, through Eslinger, that she would be able to see, and even hear it speak in prison, but I did not wish her to sleep there, and so she did not go, and did not in the least expect the apparition to come to her. Towards midnight she was awakened by a hollow voice speaking into her left ear, but she could not understand the words. At the same time she saw something like a black wall before her, out of which light, misty stripes and a luminous figure seemed to shape itself. For many weeks the apparition came nearly every night, without Eslinger having requested it to do so. It manifested itself by the well-known tones and sights. During the night of Dec. 21-22 there were sounds like breaking bits of wood, then it came towards my wife's bed, knocked at the little table, rustled up to her bed, and pulled at her counterpane, until she looked around, when she per-ceived a luminous figure, of which she could not distinguish the features clearly. She wanted to call out, but could only make inarticulate sounds, having become quite stiff. This woke me, and I ran over to her; then she felt relieved, and was able to tell me what had happened. In the night of Jan, 24-25 the door opened, and the wellknown sound of throwing something was heard. I called out to my wife: 'The apparition is there !' and whilst I was still speaking there came a bang. After an hour's time, sounds were heard, as of pigeons flying through the room, and towards 12 o'clock (the sky was overcast and the shutter shut) I was awakened by a sulphur-yellow light at the wall where my bed stood, as big as a plate, and this light was crossed by brilliant flashes of lightning for some minutes. I wanted to speak, but my breath was too short, and my tongue tied. This condition lasted for some minutes, and when it was over all was quiet; everything had passed away."

Some of Dr. Kerner's opinions on this story, which is thoroughly investigated, may be mentioned here:

"Comparing this account with other similar cases (Scherein von Prevorst, p. 290), we must confess that 'fationalistic explanations, such as fraud, self-deception, illness, infection (thought-infection suggestion ?-Translator) must be put aside, and even the theory of an exteriorized electro-magnetic nerve-spirit, acting at a distance from its source; so it seems that, at any rate up to now, no interpretation of the phenomenon can be given, except that which is given by itself. (X.)

"While the light, sounds, and so on, happened in distant houses,

his house. That night Eslinger asked it to go to his residence. This the suggestion, the foreign suggestion as well as the auto-suggestion, it promised to do, and left her on the stroke of midnight. The same is, in both cases, the same -viz., the soul.)

is, in both cases, the same-viz., the soul.) This explanation of Du Prel's, which in a rudimentary form already exists in popular belief, I shall perhaps deal with later on, in a paper on "Monoideism," whereby Du Prel, understands the predominance of a single conscious idea. Now let us try, with the help of Du Prel, to bring these enigmatical phantoms nearer to our understanding:

"Phantoms can be caused by living as well as by departed spirits, which stands to reason, as the agent in both cases is the same-the soul; according to Du Prel, the soul is manifested in the conscious and unconscious life of an individual, and it has the power of thought and of organizing the body.

"As in life the magic function is brought about by the exteriorize tion of the astral body, or at least by its radiation, so after the final exteriorization of the astral body, at death, essentially the same phenomena must occur. (The receiver of the suggestion, the foreign suggestion as well as the auto-suggestion, is in both cases the same-viz., the soul.)"

The first case concern animism, the latter spiritism. With the odie body the psychic essence of man is exteriorizable, its power of life and organization, its sensibility, will, feeling, thought, consciousnesswhereby first of all the life power is able to form odic materialization matter, just as in life it forms the physical body, but the modeling of the phantom can be also determined by thought. (Du Prel, "Der Tod, das Jenseits, das Leben im Jenseits, p. 79). Before death, in telepathy from the dying, we often find the actual situation of the dying expressed; for instance, the phantom of the still living man with the deadly wound he has received. There are other examples also of action at a distance, where the externalized odic matter takes its shape from the thought of the agent. (Du Prel, "Der Tod," p. 83.)

So, for example, Regierungsassessor Wesermann could evoke dream pictures in people at a distance. On one occasion he wished to influence a lieutenant, who was at a place nine German miles away. He willed that he should see in a dream the figure of a lady, who had died years ago. This officer, as it happened, had not yet gone to bed; sembling the deceased lady, and visible to both gentlemen, stepped say this was the real spirit of the lady; rather it came from Wesermann's magnetic influence (Fernwirkung), exteriorizing as a phantom, and modelled by Wesermann's thought. Du Prel, "Magisch Physik, p. 84.)

But also concerning the thought, we must give up the idea that there are immaterial forces; even these apparently immaterial formations may be perceived by the senses, and it must be the fault of the senses that this happens only exceptionally. (Du Prel, (Monist, Seelenlehre," p. 231.)

We cannot deny that mind has the capacity of acting upon us in such a manner that its conceptions can be transferred to us, which any magnetizer can do. At the same time such excitement of our passive imagination by an outside objective cause, even when it takes the form of an hallucination, must not be confounded with the hallucination brought about by an active imagination, determined by some internal disorder (might it not be possible that with this latter kind of hallucination we have also to deal with the externalization of thought?)

The magnetic rapport depends on odic blending; it is a life and soul communion of the magnetizer and the somnambulist, whose sensitive atmospheres unite and form one entity. (Mag. Psychologie, p. 109.)

If in the physical plane the magnetic rapport can be explained by a blending of two individuals, it follows thence that the Od is the vehicle of those capacities, the transmissibility of which are perceived in the rapport. Sensations can be transmitted, therefore the Od is the vehicle of the sensitive faculty. (Mag. Psychologie, p. 107.)

It seems that with a magnetic rapport something real goes over to a foreign organism, to act there in the same way as it acts in the agent -viz., upon the organic and psychical functions. This real something, however, can only be the actual organizing and psychical principle of both the individuals; the physical organs are the mere implements formed and kept in activity by it. In the Middle Ages people called it lifespirit; the secress of Prevorst called it nerve-spirit; the magnetizer, animal magnetism or animal electricity; Reichenbach, odic emanation. But it is always one and the same-a physical. psychical, invisible nucleus of being (Wesenskern). (Mag. Psychologie, p. 105.)

This harmony must be in existence before magnetic rapport can step in, for either both the agent and the percipient have drawn their odic harmony (Bestimmtheit from a mutual source, as for instance twins, who so often show the rapport phenomena; or the subject has received his odic harmony by the agent, as for instance the child from | Catholic authorities; an e the mother: the phantom from the medium; the exteriorized Od through the somnambulist; and also odic relationship is found on a preceding blending, as the magnetizing of a somnabulist by the magnetizer. (Mag. Physik, p. 70.) That the magnetic rapport is dependent on odic blending and similar tuning is shown by the fact that somnambulists of the same agent constantly get into rapport with one another. (Mag. Psychologie, p. 111.) When the magnetizer begins to do something his will gives motor energy to his muscles of the subject, whom he has infused with his life-power, and who, in so far, is part of his own body. This causes the sympathetic synchronous movements. (Mag. Psychologie, p. 110.) In Echolaly, it is the muscles of the larynx, which move sympathetically. Just as in the transference of thought and perfection, no imitation takes place, so also does it not occur in Echolaly. It is not copied, but simultaneously performed. (Mag. Psychologie, p. 111.) Not only through witchcraft, but also through the whole of magic, runs the underlying thought that the Od is exteriorizable and transferrable, that it preserves its capacity of sensation, and maintains a magnetic rapport with the source of the Od. So also a magnetic rapport is maintained between the distant agent and his apparition, so that when the latter is wounded the former also is injured, of which there are many instances. In magnetic action at a distance the thoughts of the agent are executed by the phantom. Mag. Physik, pp. 79, 83, 84.)

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Herr Oberamtsrichter Eckhardt had remarked, while Eslinger was

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no ecstasy or absence of mind was noticed with this person (Eslinger). She was wide awake, praying or conversing with other people; at all events she was in a somnambulic condition.

"Moreover, that these luminosities and actions of all kinds, such as throwing, banging, audible steps, speech, and so on, should be the work of the nerve-spirit of a living person out of its body, and acting independently on an impalpable body at a distance from it, while not the slightest physical or mental change can be noticed in the person, would surely be a greater marvel than that these manifestations should be the work of a spirit which has lost his body by death. (XXIIL)

"This separation of the apparition from the intermediary person proceeds in the same manner, and, moreover, not only a light appears, but there is really a burning flame. (See the story of Besessener Neurer Zeit and Jung's Geistertheorie, pp. 193-210.)

"Constant petition of the apparition to pray with him at a special place (compare the well-authenticated "A Ghostly Apparition" in Dr. M. Wiener's Selmar (Berlin, Fernbach, 1838), pp. 198-208), cannot be'a mere invention of Eslinger's, for this is repeated in a hundred similar examples. (P. 213.)

"The doctrines of purgatory, of prayer for the deceased, and of exorcism in the Roman Catholic Church are based upon such experiences, and have arisen out of nature itself. (P. 237.)

"All nations at all times speak of the same experiences; they are not religious dreams, but are founded on nature itself." (P. 238.)

Among all peoples there still lives the belief in supernormal phenomena, in spite of the efforts made by educational bodies to exterminate this, so-called, most harmful superstition.

The common people, who are still gifted with healthy and intensified senses, deserve to be listened to, when they stubbornly insist on the reality of apparitions.

Referring to this popular belief, Du Prel remarks (Mag. Psychologie, p. 186):

Once more the people are right, when they say a ghost is obsessed by an idea, and we ought to ask: 'What is your wish ?'"

And Hermann Schund, who is so well acquainted with the inhabitants of the Bavarian and Tyrolese highlands, relates as follows (Das Schwalberl, B. 4, p. 14):

"The poor soul, who had to leave for eternity with a heavy burden on his mind, finds no rest, and must come back over and over again, until he is released of his burden, with which he may not enter into everlasting happiness." Wi + blo-

In the Bavarian highlands the phantom is called Weiz, and in the Styrian Mountains they call it Oneweigl. (In Rosegger's Heimgarten, annual number XXVIII., p. 851, there is an interesting article by Carl Reiterer, "Volksthumliches von Oneweigk.").

Further evidence on the wide extent of this popular belief is given in the monthly paper, Ueber Land und Meer, 1898-99, No. 4, in an article on Allerseelen und Trauergebrauche in Baskenlande:

"The Basques are exceedinly superstitoes, especially in the Low lands of Navarre; they tell you quite simply that the dead come back again, either to avenge themselves on their Felations, or to induce the latter to pray for them, to have mass said land pilgrimages undertaken, and so on. You must try to get an explanation from the spirit as to its wishes 76.9

"From these examples it is clear that the people are not only convinced of the fact of these apparitions-which unfortunately we cannot yet affirm of our scientists-but they are also dimly conscious of the cause of such phenomena. As the subject of a posthypnotic suggestion cannot find rest until he has performed the action in question, so also the departed spirit, who has taken over to the other side any kind of auto-suggestion, cannot find rest either, until he has freed questioned, that he wished she would for once send the apparition to his soul from this impressive ides, by its realization. (The receiver of

Animal magnetism is of a higher power than physical and chemical forces, and as it arises from the innermost essence of man, so, when transferred, it does not act merely on the surface, but penetrates into the essence of substance, even into the atoms, for it resists chemical processes, which in dissolving molecules, leave atoms intact. (Mag. Physik, p. 67, Jena, Hermann Costenoble.)

The somnambulist Peterson prescribed for herself a sympathetic cure. By burying some of her nails, hair, and blood under the roots of a tree, she came into odic rapport with this tree.' After her recovery, she gives a recipe for putting an end to this rapport. (Mag. Physik, p. 75.) When a spirit still in the body, united with the attributes of the same, gets into contact with another body, then, by the reciprocal streaming of the spirits to their bodies, a co-feeling arises more difficult to destroy than that which is created by imagination. (Santonelli, Geheime Philosophie, 26.)

I have copied these paragraphs from Du Prel, almost word for word, to enable the reader to apply them himself to these phantoms stories, and to draw his own conclusions. Perhaps these extracts may also show the reader how very valuable the study of Du Prel's works would be for the psychological investigator, because it gives a survey over the whole province of metaphysical occurrences, which it is difficult to get otherwise.

Were Du Prel's works more read, and were they to get their due in spiritistic circles, people would not feel inclined to take into consideration the myth theory of the devil. Paracelsus says: "We must not leave the honor to the devil."

As Von Helmont says, it is the result of boundless idleness to ascribe to the devil all that we do not understand.

In the Pressburg story of a spectre we see the ghost endeavoring to fulfil a promise given before death. The Weinsberg phantom tries to rid himself of painful remembrances by prayer. Both the phantoms make special use of a certain person for their purpose. The desire for the fulfilment of this promise, and the longing for prayer or intercession. were evidently intensely feit by those persons at the hour of death, and the auto-suggestion was taken over into the next condition. The realization of the intention underlying an auto-suggestion is

what the apparitions aim at, and when this aim is attained the manifestations come to an end. (Continued on page S.)

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It Reads Like a Fairy Tale (Continued from page 2.)

However, in many stories dealing with spectres, the phantom makes requests, which go beyond the mere realization of his posthumous monoideism. Such a most singular demand we find for example in The Annals for April, 1905, p. 225: "The angel would designate two people, whose feet Regina must kiss, either to teach her humility, or for some secret purpose of the Lord."

Most striking, and not founded on posthumous monoideism, is the demand of the phantom in the Weinsberg story, that a certain person should pray with him in an appointed place. The following sentence is also remarkable: "The phantom often laid his head down quite close to Eslinger, and she had to pray into his mouth, as if he was hungry for her prayer. (Eine Erscheinung; page 13.) Also the request of a female phantom in "Das Madschen von Orlach" can hardly have been the object of a posthumous monoideism. It was to pull down the house where the girl from Orlach lived with her parents, and to whom it belonged. In case this demand was not fulfilled, the destruction of the house by fire was threatened; and, indeed, the house was often set on fire by an invisible hand, so that the family was forced to move out of it, and to keep a watch. (Cases of incendiarism by a ghost are also told by Alex. Asakoff: Vorlaufer des Spiritismus, Leipzig, O. Mutze, 1898, pp. 105-259.) When at last it was pulled down they found that parts of the foundation walls were very old, and having destroyed these, the supernormal phenomena came to an end. Later on, in removing the debris, a wide and deep hole was discovered, containing human bones. According to a second phantom, who appeared in this ghost story, they belonged to people whom he had killed in his earth life about 400 years before. In all such cases we seem to have to deal, not merely with the realization of a posthumous monoideism, but also with the breaking of an odic rapport, which still exists between the departed spirit and certain odic emanations radiated by him during his earth life; the places of his former abode, and the objects he then made use of, being

still impregnated with these emanations. That such odic exteriorizations are psychically modifiziert (Posthu-mer Monoideism), is proved by so-called Psychometry. The result of posthumous monoideism is probably a rapport, which brings the departed spirit into an undesirable contact with unclean earthly influences, wherefrom odic emanations radiate, originated in some epoch of his earth life.

For us the breaking of such an odic rapport is completely wrapped in obscurity, since we are quite without knowledge concerning the odic relationship of things; and the demands of the phantoms run the risk p. 881.) of being taken for absurdities, because they appear to us strange and inexplicable.

As the scene of separation between the nun and Das Madschen von Orlach is in some respects interesting and instructive, especially because of its striking similarity with the one in the Weinsberg story. I will give, in in short, the account, written by Dr. Kerner:

'On March 4, at 6 a. m. (1832), the girl from Orlach was in her bedroom and alone (the family was then still living in the old house, which, however, was to be soon pulled down), when suddenly the spirit of a nun appeared in a brilliant light, saying to the girl: "A human being cannot redeem a spirit and bring it to heaven, but through you can be taken from me that which is earthly-and which still holds me down-by enabling me to make known to the world, through your mouth, the sins which weigh upon me. In my twentysecond year I was brought, disguised as a cook, from the convent into the monastery by that monk-the black one. Two children I had by him, whom he murdered each time immediately after birth. This unholy union lasted four years, during which time he also murdered three monks. I betrayed part of his crime-thereupon he murdered me, too. (We see the spirit almost conceives the force of auto-suggestion as a moral or religious duty.) Oh, if only nobody would wait until after death, but confess his guilt to all the world before his passing away." She stretched out one hand towards the girl, who had not the courage to touch it with her bare hand. She only dared to do so by taking a pocket handkerehief into her hand; then she felt a pull at it, and saw it glimmer. The ghost thanked the girl for having followed up all her wishes, and she assured her that now she felt free from all earthly bonds. Hereupon she prayed. The girl heard her still praying when she could not see her any more. While the ghost wrapped in a veil, which came down to her eyes, but at the back it was standing there, the girl saw a black dog spitting fire at the ghost, floated far down. Through the figure, as through a luminous mist, who did not seem to be touched by it. In the girl's handkerchief a big hole was burned, like the palm of a hand, and above this hole also five smaller ones, or of five fingers. The burned places had no smell at all even in the moment of glimmering the girl did not notice any smell. The spirit of the monk, who had appeared to the girl first in all kinds of animal shapes, did not leave her until the last stone of the old masonry was pulled down.' The black dog, which spat fire at the ghost, without reaching her, as well as the flock of terrible animal shapes which rushed past Eslinger, seems to me to symbolize the breaking of the union with unclean earthly influences. Perhaps also the burning of the pocket handkerchief and other burning occurrences which happen in such supernormal manifestations may play an important part in the annuling of the odic rapport. At all events, big and strong masonry, not being exposed to sun-rays, seems to be very favorable to an accumulation and preservation of odic emanations, and therefore the destruction of such odic accumulations might be an important factor in the exampling of odic rapports.

angels, of the Holy Virgin, heaven, purgatory, and so on; might be explained by hallucinations of the secondary personality transferred to people susceptible to such hallucinations. Just as the imaginary torments which the phantom asserts that he suffers are a consequence of the posthumous auto-suggestion in question, so are also these hal lucinations. We find an analogy to this in hypnotism where a mere suggestion can cause pain, and even organic change-e. g.; stigmata; as also the positive and negative hallucinations, which may be posthypnotie. However, hallucinations in the ordinary sense of the word cannot be stretched to cover all manifestations; something material must be presupposed, when, as it is often the case, 'motor' energy is projected.

According to Du Prel and Kant, we have with these manifestations, to take into consideration three possibilities:

I. The real materialization (or, according to Kant, the true apparition).

II. The morbid hallucination of active imagination (or the empty fancy spun by the seer's own brain).

III. The healthy hallucination of passive imagination (according to Kant, such manifestations, though delusions of imagination, are nevertheless caused by a real spiritual influence). (Comp. Kant; Traume eines Geisterschers, and Du Prel; Kant's Vorlesungen uber Psychologie.)

When in the Weinsberg story we see the phantom coming with p big dog, or two little lambs, or with forms exactly resembling the people who in fact came into the prison afterwards, and when we see such apparitions change, and furthermore, when we see actions parformed by them, as for instance the pulling of a cover, the moving of furniture, then it is difficult to determine which of these apparitions we have to consider to be a hallucination-and which a materialization. If each thought represents a centre of force, and if there are no quite immaterial forces, it follows that we cannot deny that hallucination may have something material. Perhaps each thought is an odio formation, odio substance, which is brought into form by the soul's fashioning power, then hallucination would be nothing more than exteriorized thoughts, which under certain conditions condense; that

is to say, they become materialized, either altogether or only partly. Du Prel, in his Magische Physik, relates the following case: "At the International Congress of Spiritists in Paris, 1889, the Engineer, MacNab, showed a photograph representing a young girl. It was the picture of a materialized phantom, which Mac-Nab and six friends of his had seen, felt, and photographed. The medium in trance

was seen on the same picture. It was found out that this phantom was not really spiritistic, but a materialized reproduction of a picture several centuries old, which had greatly interested the medium before the sitting. (Papus: Traite Methodique de Science Occulte,

To this Du Prel remarks:

"Thus by his exteriorized Od the medium supplied the matter, and at the same time, by his thought, shaped the phantom's forms, just as a vivid impression on the senses may inadvertently become realized; in this way also stigmatization is explainable by the Od-stream having been unintentionally directed to the spot..

Comparing this case with the one before mentioned by Wesermann, we shall find that in both cases we have to deal with the same incidents-viz., with an exteriorization of thought; but in the latter case, in consequence of more favorable conditions, a higher degree of condensation was achieved." (Studien aus dem Gebiete der Geheimwissenschaften, II., u. 73.)

Du Prel calls the apparition in Wesermann's story a halludination moreover, he adds:

"No reason can be given why the Ober-lieutenant, who was accidentally present, shared the hallucination. However, considering hallucination to be of odic formation, which, under some circumstances. can assume all degrees of density up to the consistency of our coarse matter, the fact is easily explained by the density being of such a degree that the apparition could be perceived by persons of small susceptibility, supposing there was a difference between the two men.' The following description in Dr. M. Wiener's "Selma" gives an instance of such a condensing process in the shaping of odic formation

"It was a female figure, broad shouldered and extremely thin in the waist. She could not distinguish the face, for it seemed to her to consist altogether of living dots, which darted promiscuously to and fro, It was dressed in pure white drapery, and her head was she was able to see distinctly its shadow thrown on the opposite wall. This shadow was like that of smoke (p. 203). When I got up and person, we look upon it as a consequence of the extra-corporeal action tried to seize the light, she saw me, to her horror, walking right through the figure; this divided, as it were, and joined again behind me, just as when we cut through a dusty sunbeam with our hand."

nals, April, 1907, p. 307), I find an analogy to this:

'There was another instance of synchronous raps; and the medium raised her hand with that of the controller on the left, and made the action of striking the air; at once with absolute synchronism, blows resounded on the table inside the medium's cabinet."

This reminds us of a well-known case of a double, where all movements executed by the person in question were simultaneously made by the doubt, in consequence of the solidarity existing between the two.

Emilie Sagee, a French governess, was constantly seen double, in fact she lost her situation by this. When she stood before the blackboard giving lessons she was often seen with her double, both alike in appearance, making the same movements, the only difference being that the real person held the chalk in the hand, while the phantom merely made synchronous movements. Once when fastening the skirt of her pupil, the girl turned round and saw two Miss Sagees at-work which frightened her so much that she fainted. Du Prel, Monistische Seelenlehre, pp. 259, 260; M. S., 231.)

The same sympathetic movements we also find in hypnotism and in somnambulism, where the subject is compelled to make all movements at the same time as the operator.

"Also in Echolaly," says Du Prel, "the muscles of the larynx are moved sympathetically."

Kerner's somnambulist explains this effect of the rapport, in these words:

"So I must do what you will me to do, for as soon as you will it, that part of your nerve-spirit that is united with mine in me forces me thereto." (Kerner, Geschichte zweier Somnambulen.)

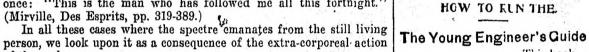
The parallelism between phantoms of the living and the dead, says Du Prel, can be followed up in detail. So it often happens in spectre stories that locked doors spring open, and the same is reported in "Christian Magnetism," to have occurred by the magical influence of living people. The Abbot Tritheim writes to the Emperor Maxmilian of a boy who walked in his sleep, and wherever he went the doors sprang open before him. (Tritheim, Liber octo quaestionum.)

Jacolliot knew a fakir who could open and shut distant doors by his will, and before the magnetizer Potet doors opened without his being able to give an explanation thereof. (A. Krakon, 604.)

The negro Lewis once magnetized a girl at a public performance, and told her to find herself in her house. She said there were two people in the kitchen, occupied with housework. Being told to touch them, she replied she had done so. A deputation then went to the house, and there one of the two persons asserted she had been touched by a ghost. (A. Krakon, 604.)

Dr. Recamier was once consulted by a man who complained of the persecutions coming from his enemy, a blacksmith; the whole night through he could hear him hammering at a distance of two miles. As the strength of the patient visibly failed, the doctor went to the blacksmith and threatened him with a lawsuit, when the smith confessed and promised to cease his magical action at a distance, and in a few days' time the patient was well." (Mirville, Des Esprits, V., 91.)

A shepherd at Ciderville, who had taken up healing, fell out with a clergyman, who, meeting him by chance at a sick person's house, forbade him to continue the treatment. As the patient died soon after the case was brought before the law court, and the shepherd was put into prison. A friend of the shepherd, called Thorel, threatened the clergyman that he would avenge his friend on the children, who lived with the clergyman, and were much beloved by him. Thorel explained that he intended to persecute them until they were forced to leave the house. Soon one child began to complain of constantly seeing the shadow of an unknown man in a blouse; once another clergyman, who happened to be present, asserted that he saw a big column, like smoke. Soon after the child complained of receiving a box on his ear by a black hand. Nobody else had seen the hand, but they had heard the sound and seenon the red check the impression of five fingers. Also inexplicable noises were heard in the room. Following someone's advice, they slashed the air with swords in the room where noises were heard, and after having done this for some time without any success, all at once, during a sword thrust a flame flared up, and such a smoke filled the room that they were obliged to open the window. But they went on with it until they heard the word "forgiveness" being sighed. The condition was insisted on that the culprit should come in his body the following day, and apologize. Thorel really came, was very uneasy, and tried to hide the bloody FARM ENGINES the culprit should come in his body the following day, and apologize. scratch on his face. The child, who had never seen him, exclaimed at once: "This is the man who has followed me all this fortnight."



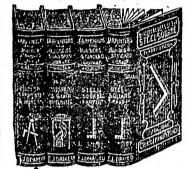


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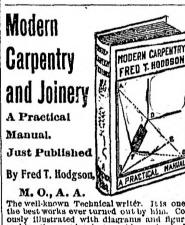
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HOW TO KUN THE.

In his Geschichte der Magic, Ennemoser quotes a paragrah from the Kabala, which speaks of material objects becoming defiled by odic emanations:

"Just as with material defilement, so also with the spiritual defilement of the soul (Tumah), it magically radiates a power, which has a defiling action on other people as well as on outer objects. This is the reason why the pure man is conscious of a disagreeable, repulsive, loathsome sensation in his intercourse with the impure man. Each wrong deed, each immoral word assumes at once an abiding magical existence, soiling all that surrounds it. In a country where great crimes are rampant all things, houses, furniture, animals, plants, even the earth and the air, become defiled."

When death takes its normal course, being an odic essencification as well as a kind of purification process, it will lift the soul above such low, earthly influences. However, under some circumstances, as, for example, in consequence of a posthumous monoideism, the departed spirit may remain in rapport with unclean earthly life-streams, which belong to an epoch of his past earth life; in which case the soul will receive the same repulsive impressions, as a somnambulist does who is brought into contact with defiled objects. The departed spirit, who by death has broken all rapport with his psychical earthly residue, seems to be able to get again into contact with it if, in dying, a posthumous auto-suggestion is carried over to the other side. Similar odic connections are also created in hypnosis between the hypnotizer and his subject.

Such posthumous monoideism, which may have an earthly thought, sentiment, or intention as an object, must lead to a kind of splitting of the consciousness, if this object is entirely out of accord with the departed spirit, when a sort of secondary personality is brought about, whose outer representation, when it is projected by the soul to the earth, is the phantom. In consequence of a strong union with a certain place, such a projection may often happen spontaneously, and this secondary personality imagines it bound to that place. The secondary personality being founded on the posthumous monoideism, receives its psychically shaped odic emanations left from the earthly personality, whilst the individuality on the other side in which it is rooted lends its powers and capacities as far as it is in need of them for the realization of its posthumous monoideism.

Considering that in the objectifying of types in hypnotism, a single word denoting a personal characteristic suffices for the soul to create a lifelike personality, worked out in detail; we may anticipate that she will also succeed in uniting into a single personality these more richly endowed, but somewhat heterogeneous individual elements.

With the realization of the posthumous monoideism, and with the breaking of the rapport, the splitting of the consciousness is annulled and the supernormal appearance; having carried out its purpose, comes to an end.

The other manifestations in the Pressburg story, such as visions of

Also the following account, by Diener Mayer, of the apparition in the Weinsberg story is in striking accordance with the above-mentioned one:

"At three o'clock I saw suddenly, standing at the shut prison door, a luminous shade of a man, who was surrounded by a quantity of little stars darting to and fro. exactly as I had seen them before. (See p. 17.)

I have already mentioned that the so-called spectre can be projected, not only by deceased, but also by living beings; it follows that as the agent of such magical telekinesis, in both cases, is the same -viz., the soul-the manifestations, too, are essentially the same. Some examples may suffice to convince the reader of this:

"Kerner relates of the poet Lenau: 'Once we were at supper, he, I and my wife. Suddenly he stopped in his conversation; we looked up and saw him sitting on his chair, stiff and deadly pale; meanwhile in the adjoining room, where nobody was, some glasses and cups on the table gave forth ringing sounds, as if somebody struck them. We exclaimed: 'Niembsch, what is the matter with you?' whereupon he started and awoke as from a magnetic sleep; and when we, told him of the sounds in the adjoining room, he replied: "This has happened to me several times already; my soul is then, as it were, out of my body.'" (Schurz, Life of Lenau, p. 190.)

'It is really like reading 'Ghost Stories,' ' say Du Prel, 'when we see what is reported of somnambulists. The auto-somnambulist, Susette B., ofen paid ghost visits both by night and day. There were

knockings or bangings in the room, or the bedcovers were pulled, or something rushed like a paper dress. She appeared to her brother in his dream, at a foretold hour; at the house of her friend, Dr. Ruffli, to whom she had announced a visit; she entered the bedroom in a nightdress and blew out Frau Ruffli's light. Ruffli and his wife were awake and saw her quite distinctly, and they wrote at once to her parents. During this occurrence Susette lay in a deep magnetic sleep just like a corpse.' " Du Prel, Fernsehen und Fernwirken, II., 265.) Another somnambulist, whose mother went into the kitchen by night to make tea for her, said she would accompany her. The mother knew what was intended, and begged her not to come and frighten her. But when she walked down the stairs the light was blown out. although there was no wind, and coming back she was accompanied by the spectre. There was a rustling like paper as it passed her and slipped through the door into the room, whereupon the somnambulist asked laughingly whether the mother had noticed her. Once, when the brother and sister refused to wake the sleeping mother, by whom the somnambulist was nursed, she forced them to do so; a piece of bread lying on the oven jumped up, as well as a medicine bottle and other objects on the table, and finally the chair, with the sister, who was sitting on it, was lifted up. Kerner, Magiken IIL, 199.)

The somnambulist (Dr. Meier and Dr. Klein, "Most Remarkable Story of Auguste Muller," p. 95), Auguste Muller, told her friend she would visit her in the following night. The friend paid no attention to this, and went to bed at the usual hour. The door was locked. In the night she awoke and saw a luminous cloud before her. Rubbing her eyes, she recognized Auguste in her night-dress, smiling kindly at her, and surrounded by light. The phantom encouraged her not to be frightened, came into her bed, and she went to sleep. In the morning she awoke freed of her toothache. She went to Auguste, and heard to her astonishment that she had not left her own bed.

Kerner mentions the annoying telekenesis of a somnambulist, who by clenching her fist in a magnetic sleep, caused a clergyman to feel blows. He lived some miles away. (Kerner, Magnetische Kuren, II., 182.)

In the report of a seance held with Eusapia Paladino in Turin (An-

of the soul.

Although the connection between soul and body seems then to be considerably loosened, yet we find the soul, in virtue of the existing odic rapport, still under the full control of the living person, who gives character to the magical operation.

As the spectral phenomena, which we attribute to the departed. exhibit a character quite analogous to the preceding, we find ourselves justified in assuming that even then the soul is still in the sphere of power of its individual earthly influences, in consequence of an existing rapport with the psychical residue of its earthly personality.

In witchcraft and magic we see that the odic rapport is intentionally brought about, being one of the essential conditions for a sucessful magical action. (See The Annals for August, 1906: "Relative to the Astral Body and the Magnetic Rapport," pp. 120-125. In this essay we find the following lines: "The fluid escaped from the VER-TEX of Mrs. Lambert," and so on, to which I add, for the sake of comparison, a paragraph taken from the report of Das Madchen vor Orlach, by Kerner: "The phantom walked up to her and gripped her neck with a cold hand. She lost consciousness, and then it seemed to be inside her (p. 41). She felt as if five fingers of a cold hand grinned her neck and with this grin it rushed into her (p. 32) gripped her neck, and with this grip it rushed into her (p. 32). Thereupon her consciousness failed, and, in fact, her individuality disappeared too.' '') If phantasms caused by telekinetio action of witches and wizards are dependable on an odic rapport between the exteriorized Od and its source, we may assume that a rapport must also play a similarly essential part in cases of phatasms caused by the departed.

The true character of the soul is never revealed in apparitionsonly its powerful forces and capacities come to the light here and there, and even these we find misused for egotistical purposes by the earthly will, as for instance in witchcraft.

Only the working of genius, and in the last stages of magnetic sleep, does the soul sometimes betray its real essence, and then it always seems to be of a truly divine nature.

We might compare the soul with the Madchen aus der Fremde, of whom the poet says:

> 'In einem Thal bei armen Hirten Erschien mit jedem jungen Jahr Sobald die ersten Herchen schwirrten. Ein Madchen schoen und wunderbar.

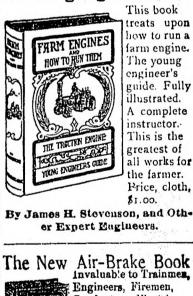
"Sie war nicht in dem Thal geboren. Man wusste nichte woher sie kam, Und schnell war ihre Spur verloren, Sobald das Madchen Abschied nahm.

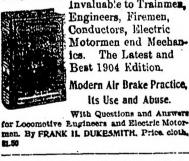
"Beseligend war ihre Nache Und aller Herzen wurden weit Doch eine wurde, eine Hohe Entferente die Vertraulichkeit.

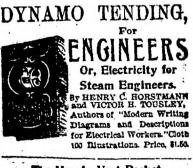
'Sie brachte Blumen mit und Fluechte. Gereift auf einer andern Flur, In einem andern Sonnenlichte, In einer gluecklichren Natur.

That a being of such loftiness is liable to such misrepresentation as it undergoes in its earthly body may be explained by what Du Prel savs. that in this material life the spirit life is governed by matter, which condition becomes reversed by the change from this existence into that of the "astral" body.

The conviction that such a being, so contrary to our earthly personality, is hidden in us, nobody will deny who has ever experienced (Continued on page 8.)







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-Schiller

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de: 11. The Supreme Fact o fact Pace; Vill. Comin. Flenty of All Things-Eow Mea Have Become Baylors; XI. The Basic I Baylors; XI. The Basic I Bo Universal Religion: II. The Basic Print ernal Refigion: XII flon of the Highest Prine, postraid, \$1.5

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SATURDAY, JULY 4, 1908.

WORDS OF CAUTION.

You should not send money in letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a pos-tal 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 Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Victims of Ohristian Missionaries.

All thinkers absolved from business cares must necessarily at times turn their thoughts to the Orient, and inquire: "What is the character of the people to which Christian missionaries are sent to convert the natives to their faith? Are they, indeed, sunk in vice, unworthy of trust, and hastening to destruction, ignorant of truth?"

Probably the late lamented Max Muller, for many years and until his death professor of Sanscrit in Oxford University, was the ablest of modern scholars, and the best posted of any regarding the inside history of the Asiatics. We hold in hand as we write, "Muller's India: What Can It Teach Us?" The little volume was thoughtfully read several years ago, and passages were underlined by the pen to attract easy attention. As we are all often besieged for donations hundred and fifty. The Manicheans

known "Missionary Hymn," who was a resident of Calcutta, when he wrote: "The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any other people I ever met with."

Elphinstone, the well-known Scotch grammarian of the past century, and author of a "History of India," pages 375-381, wrote: "The Hindus are a mild and gentle

people, more merciful to prisoners than any other Asiatics. Their free-dom from gross debauchery is the another people; that if Moses, Joshua, David. Solomon, etc., were real charpoint in which they appear to most advantage; and their superiority in purity of manner is not flattering to the Jews.

our self-esteem.' Sir Thomas Munro wrote, quoted by

Prof. Muller, page 72: "If civilization is to become an article of trade between England and India I am convinced England will gain by the import cargo,"

Let it always be remembered these Hindus claim "All life is divine." No animal bleeds to supply them food. tains. We shall never forget the expressions of horror which fell from the lips of Hindu scholars, in attendance at the Columbian exposition, after visiting age Bible reader was illustrated in a the Chicago stock yards and the

shambles in 1893. It is to such a people with such commendable virtues, our Western civilization is sending missionaries, at

an enormous annual expense. Bible in hand, to teach them Christianity, with all its terrible fallacies, of course including Paul's lying for the glory of God, that he may by all means save some.

We believe it a fact that the native religion of every country has features better fitted to the needs of that people than any religion imported from abroad. Even their gods are barbarian concepts of the divine which can only be corrected by greater knowledge. Why it is we do not know, but the vices of the white man everywhere follows along the trail of the Christian missionary.

Still Searching for Truth.

The honest theologian, desirous of nowing the truth, and the truth only n regard to the beginnings of Christianity, is embarrassed at every ster he takes in his researches. He receives the four Gospels as divine authority; but he finds instead of harmony they are everywhere discordant. A biography of Jesus based on either of the Gospels will be found discrepant in every page with the others, and almost in every statement. Then recall the fact that there are pwards of forty apocryphal gospels. each a competitor with the four accepted Gospels as canonical, and each of these forty are as discordant as are the four accepted ones; then where are we?

Instead of forty apocryphal books. it said there were upwards of one "I BLYND TOM.

translator followed a Hebrew or Sa-

maritan coder," and then: "The Sep-

tungint and Samaritan harmonize in

more than a thousand places, where

They Don't Think.

were originally written in Greek?'

eceptive as is the title page.

To which he replied:

RENDERINGS.

errant "Word of God."

marked:

The thoughtlessness of the aver-

yet:

A Great Musical Medium, Passed to to the Realm of Souls.

they differ from the Hebrew." And According to reports in the daily That scholars may have something papers Blind Tom is dead, and the ending of this childish black planist, to think about, The Progressive at whose wonderful playing thousands Thinker ventures the opinion, and in have maryeled ever since our granddue time will strengthen that opinion mothers were girls, was full of pawith incontrovertible evidence, that the Sentuagint is neither a translathos,

Three weeks ago as he sat before tion of Hebrew nor of Samaritan piano in the home of Mrs. Eliza B. Scriptures, but is a stolen history of Lerche, the widow of his old master in Hoboken, singing the old melodies acters they were connected with anwith which he had thrilled great audiences before the civil war, he sudother nationality or people other than denly stopped and fell face downward on the floor. The higher critics have been labor-

Mrs. Lerche, who had cared for ing for years, showing the fragmentary character of the Old Testament him over twenty years, ran into the literature; but they have failed to room, and, helping him up, found that detect a class of facts which strike at his whole upper right side was parthe very base of the whole matter, alyzed. But Tom couldn't underand prove that such literature came stand that he was different and soon from a very different people than the went back to his plano. When he barbarlans of the Lebanon mounfound that his right hand could not strike the keys he said, with his voice auavering:

> "Tom's fingers won't play." Wept Over Inability to Play.

Again and again he tried. Finally remark casually dropped several years when he realized it was useless his ago by the writer to an old doctor, an big blind eyes filled with tears and active member of the Baptist church. he wept like a child. Each day he We had been comparing ideas on returned to the plano and with his some Greek literature, when we releft hand started some favorite piece. Quickly, however, and then with tear-"Doctor, we do too much reading moistened cheeks he would rise and without thinking. Take, for instance, pace the floor until late into the night. the Bible which we are taught to revere; and yet should we stop to think His old mistress sought to comfort would see we are misled. Open him; but he would only sob out:

to the title page of the New Testa-"Tom's fingers won't play no mo'. ment, which it says was 'Translated out of the original Greek.' You have Last Saturday night Tom went to read that a hundred times, and yet his plano again and began softly his as a Greek scholar do you believe as old lullaby, "Down on the Suwanes a Christian that the several books of River," but his voice broke, Sobthe New Testament, with Epistles bing he rose and said: written by Hebrew and Aramaic schol-

ars, to people using their own tongue, "I'm done; all gone missus." The next she heard was a faint cry and a thump near the bathroom door. "You are right. I never gave a He had dropped dead from a second thought to the subject; but I see in shock. an instant the title page is false, yet I am hopeful the book itself is not as

Prodigy of Slave Days.

"Blind Tom's" real name was Years have passed, but the last we Thomas Wiggins. He was a prodigy heard of Doctor Eddy he was exposwith an uncouth figure of almost giing the fraud on the title page of the gantic proportions and an intellect ap-Holy Book, whilst scholars who had proaching that of an imbecile to which critically investigated the contents of nature had joined a divine gift of muthat book found in its pages ONE sic. Back in the slave days when he HUNDRED AND TWENTY-SEVEN was but two years old and clothed THOUSAND ERRORS AND FALSE only in an old'shirt he sat beneath the window of his first master, Gen. It is the learned who make these James Bethune's a Georgia planter, terrible discoveries; but the church and heard the Bsound of a piano. has a happy way of curing such de-Thrilled, he crawled trembling up the fects. They charge the scholar with steps into the parlor where the music heresy, and excommunicate him, and was. Gen: Bethune saw how apt the the Old Book continues to be the inchild wascand said:

"The shild is music crazy. Poor A few years ago the churches little thing." of Europe and America appointed

"Then he placed him before the a commission of scholars to piano and let him strike the keys. To correct the more prominent errors of his astonishment the child after hit-King James translation. They acting the keys clumsily for a few complished a noble work, tied back minutes began to play slowly with as they were by inflexible instructions; one finger the air he had just heard. but the Revised Oxford Edition has That Blind Tom was a most

of the country. Certainly the bril-

liant career of this remarkable per-

sonage should become a part of the

A curious incident occurred in con

nection with Blind Tom's life when,

on one occasion, his marvelous pow-

ton, S. C. Senator Douglass, the fa-

mous Little Giant of Illinois, was

there, stopping at the same hotel

where Blind Tom and his master

had quarters. The Senator was called

out on the balcony and made a short

address to his enthusiastic admirers.

Blind Tom heard him, and during

CALLS RELIGION BAD FOR YOUNG

Professor T. G. Soares Sees Peril in

Appeal to Child's Emotions.

Current methods of religious edu-

cation for childhen were characterized

as "utterly morbid and unhealthy

by Professor Theodore G. Soares of

the University; of Chicago divinity

school in a lecture on "The Process of Religious Development" at Haskell

dency to force religion on young chil-

iren and urged that no appeal to the

religious emotions be made until a

take the shild's extraordinary imita-

tiveness for actual experience in the child that goes beyond the natural,

healthy development. The utmost

that should be sexpected in a young

child is a healthy life, the gradual ap-

precistion of the law of the world into which has come and the love

There is grave danger in making

an appeal to the religious emotions

The attempt to awaken religious ex-

perfence too early is utterly morbid and unhealthy. The doctrine of the atonement is not for children, no mat-

The glory of science is that it is

ter how good the theory may be:

in a child of from 6 to 9 years of age

of the persons around him.

Hall.

later period. 🦸

The professor scored the ten-

history of Spiritualism.

re-



Success, to Win Victories.

Affirmation is always better than negation. Denial is the source of innumerable weaknesses. It lessens one's will power, and eventually undermines his faith in himself. To affirm is to attract strength -to achieve success-to win victories. To doubt is to open the door to a multitude of ills, against whose assaults both mind and body are powerless. They give way to fear, and retreat into the caves of weakness and lassitude. To affirm adds to the powers of the will, and brings confidence to the one who declares his affirmation and repeats courageously.

Disease (lack of ease) has long been considered catching, because people have said it was, almost from time immemorial. They have allowed their fears to dominate them until they have come to consider sickness and disease as entities having an actual existence. They have even gone so far as to tremble at these figments of their own imaginations, and cringingly invited them to assault their creators. People have been in the midst of the most virulent of the so-called contagions, and escaped without even a moment's illness, because of the fact that they did not know the name of the malady they were confronting. Many persons who are above fear can and do approach the worst cases of small-pox, yellow-fever, and diphtheria without injury to themselves or any one else.

Fear, therefore, must be considered the prolific mother of the many ills that now beset the human family. Fear is developed through inertia and negation. Doubt always weakens. Affirmation brings power by awakening courage. Such being the case, why not affirm health, and WILL it into being by the daily and persistent use of our mental faculties? If disease be contagious by reason of denial, then health can be made doubly so through the mediumship of affirmation. It is safer and better to be master of one's mental and physical conditions, than it is to be mastered by them. No person is safe who permits his will to be dominated or controlled by another. The highest and best control is self-control. No one can guide another, with safety to either party. The negative soon becomes a burden to the positive, and ultimately saps the mental and vital forces of the dominant one. A chronic invalid often makes an invalid of his nurse. A hypochondriac frequently undermines the health of those from whom he elicits sympathy.

The "magic staff" of Andrew Jackson Davis, "above everything, maintain an even mind,' 'is the quintessence of power. Its daily use brings peace, tranquillity of body and mind, a divine calm, a serene spirit, a benignant mental poise. Possessed of these weapons, a mortal is fortified against all ills, all possible dangers. They are the treasure-troves of the soul. They are not the special property of any one individual, or body of individuals. They are the common possessions of all of the children of men, if they do but WILL to reach forth and take that which is their own. Then let them doubt not themselves, if they would have their own. Let them cease denying their own possibilities, if they would stand upon the Mount of Power and Soul-illumination. Men are what they will to be, and no more.

The old trite saying, "As a man thinketh in his heart, so is he," is a truism. Those who think that they cannot get out of the swamps, bayous, miasmatic marshes and fetid dungeons of earth, belong there until they come into recognition of their own soul-powers and use them for themselves.

Schopenhauer's repeated declaration that ours is the worst possible world, and the people in it the worst possible, made his statement seem real to himself. His own eyes were peering through colored glasses, hence he thought everything about him had the same shadow as was that which was over him. Von Hartmann's assertion that this is the best possible world, and the people in it the best possible people, which best was so very bad as to make the annihilation of | though they were the targets of abuse both a duty and blessing, is simply the outcome of negative thinking -of looking at things through imperfect lenses. LIFE IS. No one can get outside of or away from Life. He is enfolded by it, even as the atmosphere encompasses the earth. Life is purity, sweetness, beauty, goodness, joy, power! Evil, as an entity, cannot, therefore, Life. At the most, it can only be a negation, and all negations exist in

of Affirmation, and he becomes "Worthy to stand beside the talless angel that ever dipped his wing in the light of glory, or warbled a note of praise around the throne of Godi" HARRISON D. BARRETT. Portland, Oregon.

July 4, 1908.

Important Announcement,

Great Victory in Portland, Oregon

The friends of clean Spiritualism have scored a signal victory in the metropolis of Oregon, through the passage of what some good people are pleased to term the "Barrett-Cottell ordinance," which became a law June 19, upon being approved by. Mayor Lane. This ordinance has been published several times in The Progressive Thinker, for it is an exact copy of the measure now in force in Chicago, Ill., enacted there in November, 1907. A few minor changes were made by the Portland authorities to make it conform to the laws of Oregon in every essential particu-

This ordinance was earnestly advocated by the two local Spiritualist Societies in Portland, "The First Spir-itual Society," and "The Ministers and Mediums' Protective Association," and was most bitterly opposed by the president of the Oregon State Spiritu-alist Association, and a few others who sympathized with that officer. The Spiritualists of Portland, of the entire state of Oregon, and of the United States of America are under lasting obligations to the officers and members of the local bodies of the brethren for their brave and loyal defense of the Cause of right and Justice.

Revs. Mr. Allen and Mr. Lucas, of "The Ministers' and Mediums' Protec-tive Association," have rendered vallant service in defense of honest mediumship in their advocacy of the adoption of the Chicago ordinance. They were backed also by a solid vote of the members of their society, who did not hesitate to declare in plain terms what they thought of counterfeiting in mediumship. With four exceptions, so far as I know, the officers and members of "The First Spiritual Society" were a unit in their support of the new ordinance. Special predit is due Rev. G. C. Love, Mrs. M. A. Congdon, Mrs. Emily L. Dris-coll, Mr. R. G. Jeffrey, Mrs. Althea Bailey, Mr. Eugene Barton, and others of "The First Society" for their zealous labors in behalf of the ordinance. Restorers of "lost love," finders of 'pots of gold," locators of "gas and oil wells, mines and hidden treasures of all sorts," discoverers of "remedies for flea bites," pullers of "Catholio spirits off people's spines,' bogus "business" mediums, counterfeiters in all phases of mediumship-trumpet, materialization, photographic and telegraphic frauds will now have to either give up business, or leave the city, or-be prosecuted! Portland will be all the better for their going. If they do not go, or quit, two or three vigorous prosecutions will soon prove that the law means something and that law-breakers must obey it. or GET OUT!

It has been a long, hard fight, but honest Spiritualism has triumphed and the victory is worth all that it has cost those who won it, even and mendacious misrepresentation. The addresses of Mrs. M. A. Congdon and Rev. G. C. Love before the committee on police and health were masterpieces of logic, philosophy and good, sound sense. It is to be regretted that they were not stenographically reported that our brethren in other cities might also have the benefit of them. The writer and all who Lave worked with him have carefully refrained from personalities and recriminations. They have made no attacks upon any one individual or body of individuals who opposed them, but have stood boldly and bravely for principle at every point. As a result, they have gained a magnificent victory, have won the respect of the city officials and that of the thinking, progressive men and women of Port-The Chicago-Portland ordinance has been favorably reported upon by the chiefs of police of the cities of America at their recent national conention in Detroit, Mich. Speed the day when it shall be the law in every city, town and hamlet in America Its adoption will dignify true Spiritualism and protect honest mediumship everwhere.

to send missionaries to educate these so-called barbarian people, and lift them into the light of the Gospel; and as Prof. Muller was a scientist, laboring only to know the truth and proclaim, it, we are sure our readers will enjoy a series of brief quotations from his interesting volume. Dur copy is from the United States Book Company, New York. The whole book merits a careful reading, as it consists of lectures before his Sanscrit class; but we have space for only fragments which betray the character of a people the missionaries are anxious to convert to their faith. Ducting from page 53:

"A fact it is-according to statistics, the number of capital sentences was one in every 10,000 in England; but only one in every million in Ben-Of the 332 sentences of death 64 only were carried out in England, while the 59 sentences of death in Bengal were all carried out."

Col. Sleeman, says Prof. Muller, assures us "falsehood or lying between members of the same village is almost unknown. Speaking of some of the most savage tribes, Gonds, for instance, he maintains nothing would induce them to tell a lie. They have not yet learned the value of a lie. * * * Public opinion, in its limited sphere, seems strong enough to deter even an illdisposed person from telling a lie." Continues Col. Sleeman:

"I have had before me hundreds of cases in which a man's property, lib-erty and life has depended on his telling a lie, and he has refused to It was an excellent tell it. superstition, inculcated in the ancient law-books, that the ancestors watched the answer of a witness, because, according as it was true or false they themselves would go to heaven or to hell."-Extracted from pages 58. 59: 60.

"So," continues Prof. Muller, "I could go on quoting from book after book, and again and again we should see how it was love of truth that struck all the people who came in confact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. • • • Those who have known the Indians longest have always the best opinion of them."

Prof. Muller cites with approbation the following quotation of Warren Hastings, wherein he wrote of the Hindus:

"They were gentle and benevolent. more susceptible of gratitude for hindness shown them, and less prompted to vengeance for wrongs inflicted than any other people on earth: faithful, affectionate, and submissive to legal authority.

Then the professor cites from Nichop Heber, author of the well-

had their gospels. So had the Gnos tics, and so had nearly or all the pioneer Christian sects. Paul had his gospel, and he anathematized those who used any other. That eminent English divine, Jeremiah Jones, of the seventeenth century, wrote:

"It is not an easy matter, as is commonly imagined, rightly to settle the canon of the New Testament. my own part, I declare, with many learned men, that in the whole compass of learning I know of no question involved with more intrica cies and perplexing difficulties than

Richard Baxter, author of Saints' Everlasting Rest, of whom says the Encyclopedia Britannica, "No more diligent student ever shut himself with his books," put himself on record in regard to these apocryphal

this '

books by saying: "Few Christians among us have any better than the Popish implicit faith, nor any better argument than the Papist to prove the Scriptures to be the Word of God. They have re-

ceived it by tradition. Godly Christian ministers tell them it is impious to doubt; therefore they believe it. We all abhor that piece of popery, as most injurious to God, yet we con-

tent ourselves with the same faith with this difference: The Papists be lieve the Scriptures to be the Word of God, because their CHURCH sava And we because our church LEADERS say so."

In the opinion of The Progressive Thinker the whole Christian world has been villainously deceived, not

only as regards the apocryphal books of both Old and New Testaments, but in regard to the canonical books. They are all frauds, monk written, at a much later period than is generally supposed, and all of them for fraudulent purposes.

What sort of a Jesus would we have if any one of the gospels, either canonical or apocryphal, was accepted as truthful to the exclusion of all the

rest? It has been proposed to harmonze the gospels; to rewrite them, eliminate contradictory parts, and make one harmonious whole. Possibly that thing could have been done, when learning was confined to the priestly few, had those books been in existence at that time, but it is impos-

sible now, and it is well it is so, for the contradictory statements carry on their face evidence they are not what they are claimed to be.

The Septuagint, the Old Testament Scriptures translated into Greek, need the searchlight of truth turned on them. They are not what even scholars suppose. Accepted by Jew and Christian as genuine, and Josephus

quoted as authority for their He brew origin, and Kitto saving:

"It has been inquired whether the

fallen still-born from the press. The markable musical medium-one of falsehoods corrected, Christianity the most wonderful the world has ever would be a beast of another color. seen---is now generally acknowledged.

In many respects an imbecile, yet he Good Neighborhood in Grave Yard. possessed a brain so attuned that Mozart and other master musicians The New York Sun tells of a wo-

man, while negotiating for a lot in could control it, producing music that a cemetery, making special inquiries has charmed thousands in every part regarding the character of prominent persons buried near. She was desirous of getting a lot in "a good neighborhood." and was willing to give. extra consideration for such a location. The Sun says the agent col-

lapsed. "Has it come to this," he inquired, "that people consider the ers were being exhibited at Charlescharacter of their next door neighbor in a grave yard?" The whole system of burying fam-

ilies together had its origin with the Egyptians, who expected a general resurrection at the sound of the great trumpet, when the Angel would announce: . "Time shall be no longer." It was a Christian inheritance from the evening the colored domestics in

Egypt, the mummifying of the dead to the hotel gathered around him in prevent decomposition being a part the kitchen, and there he repeated of the religious exercises.

manity flows Europeward from America, and we are all glad of it. Two thousand steerage passengers on a single ship eastward is a novelty. Un-

ments were all westward. Within the last few years southern Europe has contributed most largely of her surplus population to people America, but the tide has settled in the opposite direction. Over half a million adults have gone out from us during the last six months.

We could profitably return to Southern Europe the entire population we have received from that quarter.

I CLASP HANDS WITH THEE, MY BEAUTIFUL WIFE.

But one rare being in the universe holds allegiance from me, None other responds to life's dreams,

my heart's throbs, none other but thee. While high over us, sweet Nature's banner unfurled, wide to life's breeze

Waves vibrant in our loves, that bear us swiftly on beyond earth's seas.

Who says we're not married in highest heaven, dreams in cloistered cell Of true, pure. noble and trusting manhood doomed to endless hell:-But the God above and truth around 'ng heat to us radiant life

As across life's chasm I clasp hands with thee, my beautiful wife.

The glory of science is that it is freeing the soul, breaking the mental manacles, geiting the brain out of bondage, giving courage to thought-siling the world with mercy, instice and joy.-Rebert to instant. ALA

are subservient to the stronger forces-the affirmations, whose wills they ultimately obey.

He who affirms his own soul powers is already the victor, even if the clouds about him be dense and dark Zertoulen says, "I proclaim the gospel of Myself." These are the words of a master. What one soul has attained unto is possible for all souls. The law of progress and unfoldment is the same for all living creatures. There can be no special edicts for one to the exclusion of all others. All beings, therefore, have within themselves, in latency perhaps, the potencies and possibilities of supreme attainment. They are neophytes in wisdom, gods and goddesses in power! If they persist in looking downward in despair, in entertaining doubts of themselves, of their fellowmen and of God, they will be obliged to retread life's pathway until they reach the Mount of Recognition through their own efforts to climb upward. The roadway of experience is set with sharp stones. with cruel thorns, and blood flows freely from bruised and bleeding feet, because those who possess them did not will to look upward to to sunshine of Love and of Promise!

As life is everywhere, it is Infinite. If Infinite, it is God. If God, it is the involution of all possible conditions, seen and unseen. If it involves all things, then all things are evolved from it. All finite beings, therefore, are evolutions out of Infinitude, or God. The Infinite is perfect health-perfect power-perfect understanding. A clear thinker and lofty, soul-reasoner says: "God is health, so there is nothing about you but health. You breathe health. You are in it. You are one with it. You are perfect health. You are whole like God made you, for you are His Image. You are well, for God enfolds you. His "Everlasting Arms" uphold you. You have dominion over all flesh. Speak the word of power, and it shall be done. You are absolutely free! You are full of courage and sweet peace. The sweet Spirit of Comfort is all around you. It is in you and through you. You are bathed in Joy, in Peace, in Love, and in Sunshine. You are resting in the arms of Love. Nothing can harm you; nothing affright. You have Infinite patience, Infinite tenderness, Infinite Love! You are never alone-no, not for an instant. God takes care of His own !'

These affirmations are creators of health, joy, peace, love, happiness, power! They are worthy of constant repetition. They deserve an honored place in the economy of every person's thought. Affirm, and you are strong. Deny, and you are weak. Purity of thought and rectitude of conduct develop the muscles of the soul, even as fencing and boxing develop the muscles of the arms. Affirm purity, and it is yours. Affirm rectitude, and you possess it. Aspiration is the prompter that inspires men to think purely, live cleanly, and act nobly. Aspiration is prayer. Prayer is that which makes the soul receptive to truth. It is the soul-self's child in action. It makes men Galahads. Percivales, Rolands, yea, even Christs! "He that ruleth his spirit is "There is a normal religious devel-opment," he shid. "Precocity is not much to be desired. It is easy to misbetter than he that taketh a city." He rules himself who affirms his own soul-self's actual powers. Progression and retrogression-he can choose between the two as to the way he shall go. Affirm health. cheerfulness, kindness, good will, brotherly love, and you are already far along Progression's upward pathway. Deny, and your path is downward, even into a worse inferno than was the one of which Dante speaks. Says Emerson, "Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away, but thou art enlarged by thine own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean !" Mortals, why stay you in the valleys of Doubt and Despair? The

great horizons of Beauty and of Power stretch away on all sides of you, even around and about you! Above you tower the lofty Mountains of Endeavor, whose tops are oft encompassed by the shining mantle of snow, indicative of stainless purity. At the equator of High Resolve these mountains are as plateaux, adorned with garlands of gold set in pictures of silver, and fringed by the emerald of enduring life! Upon the summit is the ever-expanding bungalow of Rest, which is only attained by surmounting and overcoming all untoward and imperfect conditions in life and in thought. Man can be what he wills to bal Let him, therefore, live in the sunny optimizm

Yours for real Spiritualism HARRISON D. BARRETT. Portland, Ore.

GIRLHOOD'S HOUR.

Oh, the joy and the freedom of living, The brightness of girlhood's swift bour.

When the pathway though. Life's winding meadows.

Seems as bright as a newly blown flower.

There's work, but the mere joy of Hying

Makes it seem but as playing to me, For with laugh and with song I soon finish

Whatever of duty there be.

Then, hurrah for the wide-spreading meadows,

With their windrows of sweet smelling hay,

And the stubble forlornly uplifting Its face to the beauty of day.

Then away to the banks of the river: Where it dashes by moss-o'ergrown stones,

And wanders at will through the canyons,

Or through wonderous pine-shadowed zones.

in the evening with moonlight soft shining.

To wander through glens dark and wild,

Where fairles hold revel at midnight. As was told me when I was a child.

The roadway, by pines and by oak trees,

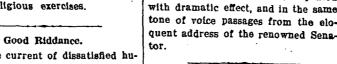
Is fair for a stroll with the stars Shine softly through all the long distance.

Twist this and the heavenly bars

rejoice in the blessings of nature, When magic gives wondrous power, And I live for the mere joy of living Through the moments of girlhood's

sweet hour. ELSIE RUSSELL. Murphy, Cal.

The law imprinted on the hearts all men is to love the members society as themselver -- Roman,



Still the current of dissatisfied hu-

til the last few months such move-

The progressive thinker

The Annals of Psychical Science, the Organ of the Psychical Society of London, England, has the most illustrious Directors, Editors and Committee the world has ever seen in connection with the investigation of Spirit Return, and we take especial pleasure in spreading before our readers one of its leading articles on the "Well Authenticated Metaphysical Phenomena of Recent Days." It reads in many respects like a fairy tale, yet is no doubt true in all respects, and we are sure it will deeply interest our readers, as it places them in touch with "The Annals of Psychic Science," and illustrates comprehensively the great work which those engaged in Psychical Research are doing for Spiritualism.

It Reads Like a Fairy

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"The character and type of apparitions are so decided and singular that the expert can easily judge whether the story is invented, hased on optical illusion or whether it has been a real vision."schopenhauer, Parega and Paralipomena.

'If all ghos stories were invented, it would be inexplicable why at all times and in all countries the free imagination of thousands of narrators should have always invented the same characteristics."-Du Prel, "Die Magie als Naturwissenschaft.

If we try, in the spirit of Schopenhauer, to form a judgment on the account of an apparition, related by Professor Richet (in April number of The Annals, 1905), under the title "Metaphysical Phenomena of Bygone Times''-that is to say, by comparing it with other stories of the same kind-we must admit that it possesses many of those characteristics which give to such stories a stamp of genuine-

If, however, we isolate the story and judge it more by its evidential value than by the account of the apparitions, and try to facilitate thereby the solution of the extremely difficult problem, we may either deny the facts or assume that they are only partly proved.

But in this way we do not rid ourselves of the troublesome problem, which seems to allow of no reasonable solution, for not only are there a great number of "ghost stories" of all times and nations, the conformity of which, in their essential characteristics, is an important argument in favor of their trustworthiness, but also there exist reports on such phenomena which are SO WELL AUTHENTICATED THAT THEY WITHSTAND ANY CRITICISM.

One such report is left to us by Justinus Kerner, doctor of the prison in Weinsberg, in his book, "Eine Erscheinung aus dem Nachtconfirmed by numerous attestations and doenebiete der Natur. ments. I should like to emphasize the great importance of this work by a quotation from a well-informed writer: 'Hardly ever before has an apparition been watched by so many witnesses. Among them were several thoughtful and scientificallyeducated men, who carried out the investigation with the greatest exactness and circumspection; and they unanimously came to the conclusion that fraud and deceit must be excluded, the fact of the apparition having been proved undeniably. From the evidence corroborated, as it is, by reliable witnesses, of various grades of intelligence and education, it follows of necessity that those who will not accept the reality of the apparition cannot prove that it is not one, since there is no other way of explaining it, neither can they deny its possibility-at any rate not until some other satisfactory, scientific explanation of these enigmatical phenomena is forthcoming in the future. One proof of the unprejudiced attitude of the scientific men concerned with this story is that they merely tell what they see, hear and feel, leaving it to the reader to draw his own conclusions; all they ask for is belief in their statement, that they are not deceived nor trying to deceive others. It is certainly somewhat humiliating to human reason, which is so much extolled for insight and wisdom, that after thousands of years of effort, it has not yet satisfactorily succeeding in solving scientifically the difficult problem of the appearance of departed spirits in this earth-life; and when it is nevertheless forced to acknowledge their reality, it is met by such a host of incredibilities, that it almost despairs of itself." We find the above cited words in a copy of Dr. Justinus Kerner's "Eine Erscheinung aus dem Nachtbiete der Natur (Stuttgart and Tubingen. Verlag T. G. Cottasche Buchhandlung, 1836). They are written in red ink on the margin close to the report of Dr. Kapff, and if he has not put them down himself, certainly some scientifically educated man has done it.-A.K. This work offers such a wealth of interest and scientific evidence that in order to do justice it should be repeated word for word. We must not be astonished at the fact that such a work has not yet met with the consideration it deserves, when we reflect that, to the greater part of its disciples, knowledge is merely Die tuchtige Rut, die sie mit Butter versorgt," and only to the few "Die here und himmlische Goettin." If ever a man of science and knowledge reverenced the sublime goddess, and served her as a true priest with all his soul, it was Justinus Kerner. But, alas! he also experienced how far from easy such a worship is because of those of whom the poet writes:

healthy; that she was not afflicted by any fixed idea; that, nevertheless, quite inexplicable phenomena happened near her of which he convinced himself twice during the night of Oct. 15 and 18; which phenomena were, moreover, witnessed by the wife of Mayer and six prisoners.

On the night of Sept. 17-18 Oberamtsrichter Heyd was with Referendar Burger in Eslinger's prison cell, and they convinced theinselves of the reality of the ghostly occurrences. The following night similar manifestations took place at the house of Oberamberichter Eckhardt, who had previously asked Eslinger to send the phantom to him. Again, in the course of December, six female and five newlyarrived male prisoners became witnesses of the apparition. These prisoners bore evidence to the fact, and the protocol was drawn up. Dr. Kerner's son passed the night of Dec. 26-27 in a cell of the prison, and he, too, perceived the strange phenomena.

When Dr. Kerner, in his report to the Oberamtsgericht, pleaded for further and thorough investigation of these phenomena, the lawyers thought it advisable to ask some other educated persons, and also several scientific, unprejudiced, trustworthy men to join in the inquiry. In consequence of this decision, the strange manifestations came under the observation of the following people: Professor Kapff, Kupferstecher Dullenhofer, Maler Wagner, Pfarrer Stookmayer, Rechtsanwalt Frass, Dr. Med. Sicherer, Baron Hugel von Eschenau, Pfarrer Maguin, Dr. Med. Kerner, Dr. Med. Seyffer, Oberamtsrichter Heyd-all of whom found themselves obliged to admit the truth of the occurrences.

Besides this most valuable evidence, there is also that of Diener Mayer, of the soldier Krust and of three male prisoners, all of whom during the night of Jan. 13-14, 1836 (at a time, therefore, when Eslinger was no longer in the prison), witnessed these ghost-phenomena and bore testimony to them. On several nights, between Dec. 19, 1835, and Jan. 28, 1836, the phantom appeared, invited and uninvited, in far-off houses, even in Heilbronn, which is three-quarters of a German mile distant, and made itself perceptible in the same way as in the prison. Several of the manifestations occurred at a time when Eslinger, who was released from prison on Jan. 11, 1836, had left this part of the country.

The following are the names of the receivers of these ghost visits Oberamtsgerichts-Besitzer Theurer (30-12-1835).

Lehrer Neuffer (30-12-1835), to whom the phantom came by chance; that is to say, on the occasion of another visit it paid in the same house.

Referendar Burger (30-12-1835) and 1-1-1836), to whom the phantom showed himself twice by request.

Burger Kumel and his son.

Landschaftsmaler Dorr, at Heilbronn (29-12-1835). Professor Kapff, at Heilbronn, to whom the phantom came four imes uninvited.

Baron Hugel von Eschenau.

Dr. Kerner, at whose house it often appeared in order to convince Kerner's wife and sister-in-law (Dec. 19, 21, 26, 1835; Jan. 20, 21, 24, 27. 1836.

Accounts of Witnesses.

Frau Eslinger's Experiences (abridged) .- She was, at the time of her imprisonment, thirty-nine years of age, and a widow. She had several children. Although she had always to work hard to earn her living, she never had been ill. She possessed the ghost-seeing faculty from her childhood, but up to this time she had never come, in close contact with "ghosts." (Comp. Annals, April, 1905, p. 211: "Often enough already spectres had alarmed the mind of Regina,")

The ghost which disturbed her in prison had once before appeared to her in her home, when it was also perceived by her fourtcen-yearold daughter. The phantom, which had first shown itself as a misty column, appeared now to her in the form of a man, wrapped in long drapery held together with a belt, and on his head he wore a fourcornered cop. His complexion was like that of parchment; he had prominent cheekbones, a projecting chin; he wore a long beard; he he had a high forehead and deep-set, glistening eyes. From this misty figure a hollow voice could often be heard, demanding her to offer up constant prayer for his redemption, which could be brought about by praying for him in the cellar of a woman in Wimmenthal, to which spot he was banished. The phantom also imparted to her that he was born in the year 1414, had been a Roman Catholic priest in Wimmenthal, and his name had been Anton. AMONG OTHER CRIMES, ONE COMMITTED WITH HIS BROTHER-VIZ., DE-ING SPECIALLY HEAVILY ON HIM. HE COULD NOT FORGET IT: IT HINDERED HIM.

Eslinger told me this in the morning, but neither she nor I were able to find any explanation for this turning black. After a lapse of several months the same manifestation repeated itself with the difference that this time I appeared also with Heyd and the ghost and we walked up to Eslinger's bed. Heyd shook my hand, and in an instant he again became black from his feet to his face. I made Eslinger ask the ghost what was the meaning of this getting black, and the an-swer came: "Mourning." And after some days a child of Heyd's died quite suddenly, and then I remembered that after the first spreading of blackness over Heyd his father died; this death was therefore predicted by the blackness.

When the time approached for Eslinger's release from prison, the ghost told her that, after she went home, he would continue to visit those homes where he had been before. The nearer the time came for Eslinger to leave, the more the ghost urged her to pray with him. She succeeded in persuading the ghost to give up his wish, that she should pray with him in the cellar of a certain Frau Singhaas in Wimmenthal; however, he insisted on her being at an appointed place, not far from Wimmenthal, on Feb, 11, at 3 o'clock in the morning, to pray with him there, kneeling under the open sky

Unfortunately, I (Kerner) was prevented by my professional dufies from being present at this meetings, but I persuaded Eslinger to go there, as I know by experience that by exactly fulfilling the request of such apparitions, you get rid of them the sooner. So she made up her mind, and betook herself on Feb. 11 to the appoined spot near Wimmenthal, accompanied by her sisters, some friends, and Frau Christine Wormer, who possessed the power of second sight, and was well known, as thoroughly reliable, to all the inhabitants of Wainsburg. The account of this witness was afterwards recorded in the protocol, drawn up by Heyd, she having sworn to the truth of it by God and her conscience.

Witness Christine Wormer; "On Feb. 11, at 3 o'clock in the morning, I drove with Frau Eslinger and her companions to the place appointed by the apparitions. The weather was very stormy: When we arrived Eslinger knelt down on the spot indicated; we stood about thirty feet behind, and kept deep silence. Eslinger prayed aloud for half an hour, and what I then say can be also be testified to by the others, although they were not able to see everything so distinctly. I am not related to this person (Eslinger), and neither spoke to her nor saw her before, and do not know why I should say anything in favor of her that is not true, but I saw during the prayer that a luminous figure moved towards her, in appearance like a man, which was soon followed by two other luminous forms, small, like little clouds. When the prayer was finished I could hear indescribably sweet singing, coming from one of these little clouds. I saw the large apparition approaching Eslinger still nearer, at which moment a light, like a shooting star, flew onto her, and then I did not see anything but a white cloud of fair height, which floated down to the earth and up again. Whereupon it grew dark round Eslinger. We waited another quarter of an hour, but as we did not hear nor see anything more we walked up to Eslinger, and found her lying on the ground, cold and unconscious. Brought to herself again, she said that the apparition, in bidding her farewell, had asked for her hand, but before giving it she first wrapped it in a cloth. Then a little flame appeared and flickered up, and we found holes (without smell) burnt in the cloth, perhaps where the fingers of the apparition had touched it" (Comp. Annals, April, 1905, p. 219:. "Taking the letters between his three first fingers, his hand being doubtless a hand of flame, he penetrated them as though by a contact with a flame-see illustration").. (Comp. also: Das Madchen von Orlach, pp. 40, 41). "Eslinger said that as the apparition had warned her beforehand, this did not frighten her so much as did a crowd of horrible animal shapes, which came rushing past her after the apparition, together with two little luminous forms of children, had floated up on a cloud that came from above; then she had dropped unconscious to the ground."

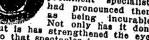
From that hour, neither by Eslinger nor in the prison nor in other houses was. anything heard, seen, felt or smelt of the apparition in question.

There remains only to give the narrations of the impressions made on other persons by that which, according to Eslinger, professed to be a dep rted spirit. Considering the great number of witnesses, and the manifold impressions of the apparition which they received and described, we find ourselves compelled make a careful selection, epough to give a clear representation of the whole affair:

to give a clear representation of the whole affair: The wife of Diener Mayer, an honest and trustworthy woman, who, together with her niece, geventeen years of age, passed the night of Nov. 10-11 in Eslinger's prison cell, saw, towards midnight, a light of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform

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"O, wie viel Feinde der Wahrheit! mir blutet die Seele, Seh ich das Eulengeschlecht, das zu dem Lichte sich drangt,"

and whom Dr. Kerner describes in his classical foreword as those elucidators, ignorant of these subjects, who prevent the investigation of Nature's most important side by their rationalistic fear of ghosts, and by their empty cry: "Who still believes in ghosts in the ninetenth century ?'

As this account of an apparition will hardly be known to the reader of this paper. I will give it in short, and also Frau Eslinger's individual experiences put down by Kerner.

It was in the beginning of September, 1835, that Elizabetha Eslinger, a widow of thirty-nine years of age, from Baurenlautern, was imprisoned in Weinsberg, because of a small offense which was never quite cleared up.

Soon afterwards, on Sept. 12, Diener Mayer reported that the prisoner Eslinger complained of being tormented by a ghost every night. Thereupon the doctor of the prison, Kerner, was asked to examine her. In his report of Nov. 21, 1835, to the law court, Kerner, after careful observation, which lasted eleven weeks, made the folwing statement:

She did not know whether it was all true, but the apparition had said it, so she had to believe it. She would not deny having thought it might be possible to discover treasures through the spectre. Often she put it before the ghost that she was only a poor sinner too. He had better turn to the Redcemer of all mankind-to the Savior-and he ought not to insist on her praying in a certain place for him. Such remonstrance always made him very sad, and more and more insistent

The ghost comes often two or three times a night; yet he never comes before the evening bell, and never after the morning bell. Often he enters through the shut door, and at other times he comes through the barred windows, when you then hear a crash; and several times the door seems to be shut with a bang, as if it had been open. There is a dragging sound and a rustling paper also when he walks about in the room. Often he draws attention to himself by an intolerable mouldy smell, principally perceptible in his breath (Comp. Annals. April, 1905, p. 214: " The blood exhaled a stench like the blood of the dead"). Often he would sit down on the edge of her bed or on those of the others. First he distinctly would put aside the cover, and then sit down on the bare wood. She never could touch him; she only touched the empty air; but he could touch her, and then she felt him (Comp. Annals, April, 1905, p. 211: "The spirit precipitated himself on her with a violence, as though to embrace her." Page 218: "Regina's father advised his daughter to try and seize the spirit, and hold him when she saw him. She did so, but she held nothing save space and vain shadow"). The sensation of icy coldness, which she perceived with his touch, decreased in proportion as the apparitions increased in brilliancy. At first he touched her with his hand on her throat or chest, to draw, as it were, attention to his presence, which gave her the impression of cold, hard wood. By this touching she always got a spasm and attacks of suffocation. When he talked (which seldom happened when others were present) she never saw him move his lips (Comp. Annals, April, 1905, p. 211: "Then he laments that so many strange persons prevent him from being able to speak." P. 220: "But the spirit whispered to Regina that he was unable to speak in presence of others than herself") When she said the name of Jesus, his mouth was always open-otherwise shut-but she could never see when he opened it. His moaning and groaning was that of a man lost in utter despair; it was heard too, by other people (Comp. Annals, April, 1905, p. 218: "Many people heard him utter heavy sighs and groans"). While he was groaning the woman (Eslinger) often talked to other people, or she praved.

One night the spectre came with an enormous dog, which opened its mouth widely .. It jumped at once on the bed of the prisoner with an audible bump; the prisoner saw it, too, and screamed aloud. Then, quite as audibly, it jumped down and up to another woman. This woman was horrified and screamed, but the ghost said: "Do not be afraid, this is my father." The spectre came several times with the dog; one such occasions all the women in the morning felt wretchedly ill and nearly dead with fright.

Later on instead of the dog, a black human body without a head appeared. This one came also with two.lambs-seen as well by other people. These lambs often floated up on the apparition's shoulders, where they turned into stars. Most likely this had a symbolic significance. In this symbolic fashion the figures of still living persons prodicted their visits, for they afterwards came to -see her in prison-for instance, Oberamtsrichter Heyd, myself and others.

Later on, Eslinger saw several gentlemen, mentioned in the record. whom she insisted upon having seen previously through the personifications of the ghost, and she was astonished to see the same figures in reality. Another manifestation of a premonitory nature occurred when on several nights the figure of Heyd, appearing quite lifelike, came with the ghost. Eslinger looked at him with astonishment, for That Estinger's mental condition and senses were thor bighly in an instant he grew black from the fast upwards and above his fase.

and floated softly. I felt with it a soft, cool breeze, although everything was shut up. Soon the light and the cool breeze came nearer, and the cover of my bed became so lighted up, that I saw it clearly, as well as my arms and hands. At the same time,, however, there came into my nose an indescribable, repulsive, rotten smell, and in my face I had a sensation as of ants running over it. The light withdrew from me, and floated softly to and fro, and I perceived, over the locked prison door a quantity of sparkling stars, more beautiful than anything I have ever seen before. Soon both of us distinctly heard speaking-a sound not to be compared with anything else; it went on while the woman (Eslinger) prayed, and while she talked to us. The words sounded as if spoken into hollow space, and as if they were lifted up, so speak, from the floor to the ceiling. I thought it strange that I always felt beforehand when the ghost was going to speak. (See p. 22, Herr Fraas' report.)

Dr. Kerner put down the following account from the experiences of Frederike Tollin from Lowenstein: On some nights the apparition bent right over her, saying into her ears that she should get out of her evil ways, now that she had a last chance given her, and that she ought to consider that he was not a common human being who was telling her so, but one who had tasted that which comes after death. Once, when the apparition stood near Eslinger's bed, she, Frederike Tollin, was swearing in her sleep; at once, like an arrow, the spirit Tollin, was swearing in her sleep; at once, like an arrow, the spirit shot over to her, and, touching her with a finger, caused a cramp in her chest, and woke her; a luminous column of mist stood before her bad and made her say a preser. When the spirit had left both tages." One Hundred and Twenty her bed, and made her say a prayer. When the spirit nau iert, otter of them had the impression as if a swarm of pigeons was flying through the room, making melodious sounds with their wings. Christine Mosnerin heard something running about, as if in stock-in a box, including—"Practical Uses of the Steel Square." Vola 1 & 2,

shook it. At 12 16 knocked so hard on her bed that the bed trembled (Comp. Annals, April, 1905, p. 211: "First of all he knocked three times on her bed") At 11:30 it knocked once, then it seemed as if it scraped on the floor and put itself into her bed; she felt it touching her back. Getting up again, it made a bump, as if something was falling on the floor. Then again, some nights after this, someting can be found in our Catalogue. her back. Getting up again, it made a bump, as if something was had been pulling at her cover, but she held on so tightly that her nails ached, whereupon it had lain down on her.

Friederike Welling, from Grossbottwar, states: It seemed to her as if a grey shadow was bending over her, and she had the feeling of something stroking her neck, and her hair stood on end. She, too, noticed a disgusting stench, which made her sick. In the following night a hollow sigh came right into her left ear, which woke her, and for some time after she suffered there from pain and a swellling.

In Margaretha Leibesberg's (from Lachweiler) diary, which she kept during her imprisonment by Dr. Kerner's wish, we read: "One night I heard three crashes, like shots, with no after sound, and then something came shuffling in. Next night there was again a crash, accompanied by superhuman shrieks and knocks on my bed, where slept by myself. On the night of Dec. 16 I was very frightened. Frau Eslinger noticed this, and she called out: "Come here, in God's name and look at him; he won't hurt you.' Then I looked out from my bedclothes and saw on the floor two white forms, like two little lambs, and they were so beautiful I could not take my eyes off them. In their midst I saw a shadow, as tall as a man, but I was unable to look at him for a long time, my eyes failed me. On Dec. 17, at 11 o'clock, Overamtsrichter Heyd came with Referendar Burger, and they lay down on the other bedstead. At 12 o'clock the shadow came through the window near our bed. It came quite silently; it only floated quietly through the room, remained outside for some time, and came back. It floated round about the head of Frau Eslinger, and then over to my side, reached over me, and pulled my cover violently away. I screamed. Herr Heyd asked why I screamed like that, and I answered : "The shadow has taken away my cover;' but the gen-(Qontinned on page 2)

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AND WORK OF SPEAKERS AND pressed by contributors. He may or MEDIUMS, A REPORT OF WHAT (play not, agree with their respective THE VARIOUS SPEAKERS SAY views. 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.

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. Belmont avenue, Chicago, Ill. 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.

Julius Wagner, from Allegheny, Pa., writes: "We had two splendid meetings at the Church of Life, June 21st, at the G. A. R. Hall. The writer gave his opinion in regard to the location of the spirit world, and was followed by the Rev. J. M. Francis and Mr. Hansel and a few others. In the evening these were tests by some of the local mediums, all doing splendid work.'

Mrs. C. Berger writes: "The Fraternal semi-monthly social, which was held at thehome of Mrs. J. Staner Adams on Wednesday, June 24, which was also the occasion of the Fifth an incentive to live a good and use (wooden) Wedding of Mr. and Mrs. ful life. In the 15 years of my resi-Adams, was certainly a lovely and dence in Butte, there never has been profitable affair. A goodly sum was so much interest manifested in Spirrealized for the Daughter's treasury. itualism as at the present time. Ev-The wooden ceremony of the couple ery Sunday my home is filled with was performed at 8:30 p. m. by our anxious seekers for the truth of spirit President, Dr. Caird, holding meanwhile a wooden paddle, a present to sister Adams, and which served to make the ceremony more impressive. A hand-painted plate given the Daughters by Mrs. W. A. Bloom, was rafiled and brought a satisfactory sum. With the liberal donations of Sons and Daughters, the couple were presented with a beautiful combina-tion bookcase and writing desk, which pleased then mightily. Presentation speech by Mrs. Caird. An appropriate and beautiful song by Mrs. Lilly Goldstein was applauded and encored The next social will be held at the home of Mrs. Goldstein, 420 Ogden West of Robey street, on ave.. Wednesday afternoon and evening of We hope all will come and July 8th. bring friends."

Correspondent writes: "The Elgin Picnic was a howling success in every Magog, Quebec, Canada. way. The weather was good, the attendance was large, about three hundred good appetites, plenty to eat, plenty of good coffee, water that was been assisting in the work at Plypure and cold, perfect harmony, mirth mouth Spiritual Church, of Rochester and love-a veritable feast for soul N. Y. Since the State Convention body. Good short speeches and she gave a very able and instructive and splendid messages of comfort for all lecture the first night of the convenwho were fortunate enough to receive tion, and her tests and messages Sunthem. The Lyceum work came in for day afternoon, following Lyman C. its share of attention from Miss Rouble, Miss Loebel of Milwaukee, and quality, clearly stated and recognized Mrs. Bloom and Mrs. Hilbert and by all to whom they wers given, others. Not many children from the Mrs. Price is before the public as a city of Chicago were there, but Miss platform worker, and we consider a Rouble enrolled in the thirties, and society fortunate who can secure her the outlook is cheering for a lyceum services. She goes from here to serve in Elgin. Mrs. West of Elgin, under other societies, but any letter adthe influence of her guides, delivered dressed to her at Morton, N. Y. will the address of welcome in beautiful reach her." style and in the sweetness of the angel world. This was responded to by finished a four months' engagement gel world. This was responded to A. Dr. T. Wilkins, President I. S. S. A. with the Spiritualist Society of Taco-ma, Wash., would be pleased to book the Chicago Spiritualist League. dates with societies for Sunday and Mrs. Nora E. Hill gave the invocation, and short talks were made by Mr. Booth of Rockford, Judge Wm. Smith All letters should be addressed to H. of Janesville, Wis., on education and E. Howes, New Era, Oregon, as he is the Morris Pratt Institute; Mr, Wilde of Genoa, in a foreign tongue; Mr. Sidwell, secretary of the Chicago Spirthat. itualist League. The message bearers were Mrs. Bloom, Mrs. Harper, Mrs. Weaver and Miss Susie Thompson of Chicago and Mrs. West of El-These picnics are to be an an gin. nual affair from this time on, and may be expected to increase in interest. No doubt there will be 500 people on hand at the next-to be announced in fluence is thus exerted, even though so fortunate as to meet her, are anxthe weather may chance to be a little torrid, and the cause enhanced accordingly. The poem by Dr. Wilkins for the occasion, will be found in another column. But the part of the program that riveted the large audience to the bosom of Mother Earth were the two recitations by Mrs. Niver, teacher of oratory in the Morris Pratt School. Many handkerchiefs were in use during the pathetic part of the last recitation, and all fell in love with the little daughter of Our Moses." (Such he is still.)' John M. Cook writes from Zimmerman, Minn .: "I get my Progressive Thinker regularly, having missed only and all for their assistance, during the one copy a year. I think it is one of past months, while I was in the hospigreatest papers in this or any tal and while convalescing, and esother country, and every man woman and child should read it. If I were N. Y., who donated so liberally to my and child should read it. If I were able I would have a million for gratuitous distribution. Yes, clean out Miss Rouble, Secretary of the State the fakes, and then let the bright Association,. These aids shall never lights cut off the "REV." from their be forgotten while consciousness lasts. names, and put "P. T." in its place-Progressive Thought, Progressive Teacher, yes!" Thos. S. Kizer writes from Decatur, Ill.: "We have had the Rev. J. Madi- can have the same for fifty cents, by son Allen of Springfield, Mo., with us sending your order to me at 40 Loomis for four weeks. He left for Spring-Street, or to Miss Eugenia Rouble, field on Saturday. His guides gave 567 E. 62nd Street, Chicago." us some fine lectures, messages and tests which were highly appreciated by all who enjoyed the same. The attendance was not what it might have been in a different season of the We feel that our glorious cause will be benefited by his labors among us, and would cheerfully recommend him to any society as an earnest worker in the cause of truth. Brother Allen is also a good musiclan, performing on plano, organ or mer engagements: Unity Park, Won-violin. He sang and played some of ewoc, Wis., July 12 to 21; Mt. Pleashis own composition." There will be a circle at the home 30; Corry, Pa. (probably), July 31 to of Charles A. Thompson every Thurs- Aug. 4: Lily Dale, Aug. 5

and a support of the second BEAR IN MIND that the Editor of THIS GENERAL SURVEY DE. PARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise, responsible for the views ex-

> 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.

Pine Grove Camp Meeting, Niantic, Conn., commencing June 13, continues until September 19. Hepsy C. Boden, Secretary, Willimantic, Conn. Central New York Camp Meeting, at Freeville, N. Y., commencing July 25, closes August 23. B. L. Robinson, Secretary, Dryden, N. Y.

Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences August 9, closing August 30, John W. Clay, Secretary, Sutton, N. H.

June 28 was the last meeting of the season at the Temple, Buffalo, N. Y., Prof. Lockwood being the speaker. Mrs, M. A. Logue writes from Butte

Mont .:: "We wish you success in your good work. The Progressive Thinker is an educator. May its circulation increase ten-fold. Either Charles

Dawbarn's or Henry Morrison Tefft's articles, are worth the price of a year's subscription. The Hon. A. B. French's address is an inspiration and return. Many young people have joined our society. We hope to or-ganize a Lyceum in the near future." vicinity are cordially invited. Do not For many years the Cpiritualists of Nashua, N. H., have not held any meetings, and at the earnest request of several Mrs. Richmond L. Bishop of Swampscott, Mass., held two very suc-cessful services, June 7. Mrs. Maude Litch Bishop held meetings the following Sunday. The audiences were large and enthusiastic, and so much interest was created that the people hope to be able to organize a society

in the near future, Notice-P. J. Metcalfe, speaker and message bearer, who has just come from England, desires platform and missionary work. He has had 24 years' experience. Will be glad to hear from societies at once with terms, etc. Address him in care of Box 482

Leave cars at station near North-Dr. James Doty writes from Roches ter, N. Y.: "Mrs. May L. Price has the lake. Someone will be at the station during the early part of the day, to direct the friends. The walk to the cottage is a delightful one. ng vour C served free of charge. Bring your family and friends. Come early and have a good time. A special brand of Howe's address, were of an excellent find weather has been reserved for the occasion." MOST REMARKABLE FORESIGHT. Woman Sees Husband Slain in a Dream-Identifies the Murderer From the Vision-Even Smallest Details of the Tragedy Were Car-ried Out as She Saw Them Pic-Mr, H. E. Howes having just tured-Her Letter Warning Him of Impending Peril, Was First Clew to Identity. "You did it! You did it! " Mrs. A. C. Gregg pointed at Lon week night lectures, followed, if de-Hatfield whom she had singled out sired, by tests and spirit messages. of a dozen men at police headquarters in Chattanooga, Tenn. It was the verificaton of her dream. booked for the New Era Camp from Two weeks before A. C. Gregg, a July 11 to August 3; at liberty after traveling salesman of Mt Vernon. was murdered and his body thrown Laura La Flower writes from Port | into a creek near Lookout mountain, Angeles, Wash.: "Last week Mrs. his wife saw the tragedy enacted in John Murry of Seattle dropped in un- a dream. So strongly did it impress known and unexpectedly, and gave to her that she wrote him a letter a favored few many unmistakable | warning. evidences of a future life, and the pos-This letter, found upon his body, sibility of communication with was the means of identification. the dear ones. Her mediumship is of a depicted with startling clearness the due time as to date. Missionary in- high order, and the friends who were scene where the murder occurred. "I am sure," she wrote, "that if my dream comes true. I will be able to ious for a repetition of her visit.". identify your murderer. The Hyde Park, Occult Society saw She begged Gregg to return home fit to close its doors and quit, on Sunat once. His 6-year-old daughter, day, June 29. This society has had fary, added a postscript, warning a struggle for existence for the past him and begging him to come home year, and at times the outlook was at once. extremely discouraging. Mrs. O. B. Mrs. Gregg went to Chattanooga Wilson has been faithful, as have all in response to a request from the police who had identified the body the workers who worked, but the officers cannot make a society a sucbrough her letter. Her description cess without the enthusiasm of the atof the lonely spot where the murder occurred tallied exactly with the place tendance. Mrs. Wilson contemplates moving to St. Louis in a short time. where the body was found. Mrs. E. Harper, medium, writes; "I Lon Hatfield had been arrested for wish to thank the good people, one the crime, circumstantial evidence pointing to his guilt. Not knownig this. Mrs. Gregg described Hatfield to a dot, as the dream murderer. As a further test Hatfield, dressed as he was when arrested, was placed inaid, through her old acquaintance, conspicuously among a dozen men. Mrs. Gregg was taken into the room and asked if among the men was the one she had seen kill her husband in I want to again thank one and all." her dream. Without hesitation she picked Hat-Dr. T. Wilkins writes: "The Elgin field, then fell to the floor in a swoon. Picnic Group Pictures are said to be Mrs. Gregg says that every importgood, and all wishing one, mounted ant incident of her life has been foreshadowed by a dream. . She declares absolute confidence that Hatfield murdered her husband.- Cleveland (Ohio) Press. A black silk parasol, with ivory handle, mounted with silver and with "The Soul of Things: or Psychomettwo tassels, was lost at Elgin picnic ric Researches and Discoveries", by perhaps taken through mistake, and Wm. Denton. The three volumes of as it was a gift to the owner from her this book contain much valuable matson now in spirit life, it should be reter, and though concise as a text book turned. If not for the honor of the act. It is fascinating as a work of fiction. Send to Dr. T. Wilkins, or drop him a embracing as they do valuable matter card, at 40 Loomis street. covering the entire globe. Nothing has ever been written of more value Mrs. Cora L. V. Richmond's sum to the investigator. Complete in three volumes. Price \$1.60 each. three volumes. Price \$1.60 each. "The Warfare of Science With The-ology." By Andrew D. White, LLD. The two large volumes of about \$09 pages are indiscemented to the student, and no library is complete without ghess. Price \$5.99 ant. Park, Clinton, Jowa, July 26 to to 12: day evening, 8 p. m., 615 Monroe st. Cuba, N. Y. probably), Onset. Mass. Phone Ogden3928. Admission 25c. Aug. 18 to 23.

THE PROGRESSIVE THINKER

tal. . it.

Harrison D. Barrett writes from Portland, Ore.: "President Warne reached here June 22. Our local Spiritualists purpose giving him welcome that will cause him to cast a longing, lingering look Oreganward when he returns to Chicago It will be a gala week for us while he is here. Oregon Spiritualists are alive, and are loyal to REAL SPIRITUALISM." Correspondent writes: "The Dedicatory services of the new Hall to be hereafter occupied by the Progressive Spiritualist Church (colored), at 2959 State Street, was a grand success, and these good people go into their new home feeling that the spirit world is back of the move, and at the rate of growth of the society, they may soon have to move again. Short speeches were made by Dr. T. Wilkins, Gresident of the State Association, C. A. Burgess, President of the Chicago Spiritualist League, Dr. A. Caird, President of the Fraternal Order of Spiritualists, Mrs. Nora Hill, who also offered the invocation and the words of dismissal, Rev. J. H.

Demby, pastor of the Church, Mrs. B. Hilbert: the messages being given by Mrs Campbell, Mrs. Weaver and Mrs. yons, and all did remarkable work This starts these people off in good shape for the summer, and much good is expected to be derived for the cause in this new home. Rev. Demby will take a short vacation in Kansas this week, and will, no doubt, he re-energized by the fresh air and sun of the Sunflower State. His daughter sang beautifully at the dedicatory services. She certainly has a beautiful voice, and the audience appreciated her introductory song.'

Later in August or September Mr. and Mrs. Richmond will probably visit friends in the Catskills. The Church of the Soul resumes its serve ices Sunday, September 13,

Hattie F. Peet, corresponding sec. retary, writes: "The next 'Summer Social,' given under the auspices of the Band of Harmony, will be in the form of a Picnic, at Lincoln Park, Thursday afternoon and evening, July 9. Coffee served on the lawn at p. m., as usual; coffee checks, 10c. Ladies will bring lunch for themselves and friends; also cup, plate, fork and spoon. Meet at 2 p. m. at the Center Street entrance to park. All members and friends cordially invited." Mrs. Dr. Caird, secretary, writes: "Saturday, July 4, the Illinois Sun-flower Club will hold a picnic at Lake Bluff. Spiritualists of Chicago and

fail to avail yourselves of this opportunity to enjoy the lake breeze. Bring your lunch. Coffee will be served free. The fare from Evanston will be 40 cents for the round-trip. Come and bring your friends. The club will hold its monthly business meeting, July 14th, at 70 E. Adams street, Lincoln Hall."

Mrs. Laura G. Fixen writes: "All Spiritualists and their friends, and friends' friends, are cordially invited to join the Sunflower Club and spend the Fourth of July at Minnetonka Cot tage, Lake Bluff. Take the Northwestern' Elevated, Evanston branch, to Evanston; fare 10 cents; thence the Milwaukee Electric to Lake Bluff. Round-trip, 40 cents; time, 52 min-utes. Cars run every 15 minutes. western Denot: then go east towards

SPIRITS DISAGREE.

To Believe or Not To Beliefe, That Is at the Question.

If two or more equally reliable per sons make statements in plain con-tradiction to each other, would not a June 10. person be foolish to accept any of their teaching as a fact, without corrobo rative proof? We find that apparently wise spirits through tried mediums disagree on many points in regard to natural law governing in spirit life We have heard the spirit control say that there was no such thing as rein carnation, and another spirit control through another medium state that spirits were reincarnated. We have asked many questions which the spirit refused to answer, and once on being told that if I was in the control's place place I would answer the question the quick reply was that if you did you would not be here very long. In answer to the question, "Is the bible true," after some delay the answer came that "the 'its,' 'ands' and 'lfs' in it were all right," and the above was received through a medium tions and musical numbers, under thirteen years of age. Th which light lunch was served.

reader is left to judge for himself whether the answer about the bible came from an old head or from the child-medium. Between the refusal to answer some

questions, the delay in answering othrrs, and the disagreement in spirit statements, it would appear to be the safe way to listen to all said, and be lieve nothing in regard to details of life in spirit land. There is good reason to think it is

about the same as it is here. The wise man and the fool will be there. The controlling politician and dictat ing priest will be there. The royal families and titled no

near points

bility will be there, and in numbers millions of times greater than here, and if there are no impositions prac ticed, no injustice permitted, no par tiality shown, all earthly desires sum marily squelched, individual gratifications all surrendered to a heavenly host, then I want to know it, rather than take any word for it. I cannot think that a long life of Hawley-Gordon, and others. viciouness, seventy years of selfishness, with the masses under religious and business boss rule, and a world of women muzzled and slaves to sentiments enacted into laws that they had

no voice in, will all be blended into one harmonious whole by the change called death. On awakening, the writer often re-members what he has heard during

sleep. Recently the following was re-ceived: "If you, could reach the in-finite source of all being, and get an

answer back, you would not know where it came from, any more than a goat would know who his father

This would indicate that a state of uncertainty, exists in all states of life; go on. You do not know who you are, what you are, or where you are.

W. W. JUDSON. Los Angeles, Gal.

ANTOINETTE.

To My Dear Niece and Her Baby. Chere's a treasure in your household money never brought, lis the mystery of creation through your beings wrought; Dimpl'd little darling, who once seeing

could forget, . easure of the household, precious

DR. T. WILKINS' POEMS A NOTABLE RESIDENCE. heVilla Montezuma, San Diego, Cal

This long-looked-for and anxiously This unique and splendid residence sought book is now almost ready for the press. This is an announcement scated at 2845, K. St., was the scene of a grand reception and old-fashioned that will please thousands of the house-warming on the evening of readers of this paper, in whose pages for many years the Doctor's poems This magnificent house was built have appeared and been devoured by the friends and admirers of Jesse with such appreciation. Some have sheppard, the far-famed musical mewritten him already for copies, telldium, and there is nothing to aping him of having clipped and pasted proach it in elegance of appointments, over 135 of them into a scrap book. at least on the Pacific Coast; standing This book will contain about 250 as it does, in a class by itself-Jesse pages, all put into type by himself on Sheppard, whose wonderful seances a Linotype machine, made up by himself, will be bound in good style are remembered by many old-time Spiritualists, has lived abroad for the of cloth binding, contains many cuts, past twenty years, while this temple (small and large half-tones) and is destined to be the coming book for, of music has been devoted to the more ordinary uses of life. It has now been poetry lovers. The book will go to leased by the well-known mediums, press as soon as the first 500 names Mrs. Montgomery and her daughter. are received (no money to be sent

Mrs. Smith, and on the evening mentill the book is published) and placed tioned, more than two hundred of on file. Send names and addresses to their friends and patrons assembled Dr. T. Wilkins, 40 Loomis st., Chica-go. Ill., care The Progressive Thinkto re-dedicate this temple to uses for which it was designed. The program er, Send in your names for the consisted of short speeches, recitabook, but send no money till requestafter ed to do so. The price will be \$1.25, but those sending notice now for A happier and more merry crowd it. a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books would be hard to find, and festivities continued until the approach of the "wee sma" hours admonished that it will be published, at \$1.50 each, if that number are ordered ahead. 80

was time to repair to "the blankets." state if you want one. The seances of these mediums are growing in popularity and are largely attended by our town people, but spe-

N. S. A. Convention at Indianapolis, cial seances are arranged for out-of-Ind. town people, from La Jolla, and other It is somewhat premature to an-

ounce the convention of the N.S.A. The Sunday afternoon seance, held to be held at Indianapolis, Ind., Oct. June 14, was remarkable for the 20 to 24, 1908, but it is early receivclearness of the voices and the numing so much attention, and so many are interested that it is best to state ber, as well as length of personal mes-

> The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arrang-

Announcements will be made soon; and these suppled to all who may de sire. The addition of a Monday night reception, and the following Sunday

sire of many to attend. GEO. W. KATES,

before, have spirit intelligences in this sunny land combined in demonstrat-Association. ing the continuity of life and the im-

and kindness of the Chesterfield camp Message From an Old Worker, Now in

Spirit Life.

SanDiego, Cal.

Since coming to the spirit world I have found many conditions existing on earth that were undreamed of hy myself. I was a common, ordinary man, who lived on a farm. I worked hard, yet found time to inform myself upon the things that pertained to a future life. Now I am glad that I had a little knowledge; it is better to have

gullible. I am astounded when I see

people flocking to this class of medi-

The camp season is short this year, and this will afford an opportunity Do You Want to Know

July 4, 1908.

FREE

ASTROLOGICAL

READING

Jo You Want to Know About your Business, Love Affairs, Johr-ness, Speculation, Marringe, Legacles, Changes, your Jucky or philucky days, etc. For 20 years I have been guiding peo-ple to SUCCESS and HAPPINESS. Send for free Reading. Give your namo, kd-dress, birth-date (hour if possible), state sex and whether married or sin-gle. If you wish you can enclose 10 cents (sliver or stamps) to pay postage, etc. Address, ALBERT H. POSTELL, Room 1096 No. 126 West 34th st., New York, N Y.

DR. J. M PEEBLES' PUBLICATIONS.

DH. J. M PEEBLES' PUBLICATIONS,
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By Minot J. Savage, D. D.

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sages given; many of which were givthe exact date, as above. en to persons with whom the mediums are entirely unacquainted, and I have yet to hear of the slightest dissatisfaction by any of their patrons. Again, let me say that these physing to attend, and as delegates desire cal demonstrations (tabooed in certhe facts of the coming important astain high (?) guarters) continue to sembly, will appreciate this advance present the most indubitable proof of the continuity of life, notwithstanding notice, if my correspondence warrants such a conclusion. the skepticism of our good sister, The early interest in the annual

convention is certainly an indication of a grand one to be held this year. I am credibly informed that intellectual seances of a high order regularly held by the guides of our es-teemed brother, A. R Gibbs, at 1361 Tenth St., while the parlors of Isa Wilson-Kaynor, 1054 Tenth st., are on Tuesday evenings filled to over-

mass-meetings, will increase the de-Secretary.

600 Pennsylvania ave., S.-E. Washington, D. C.

In Reference to the Indiana State

mortality of man.' Let the good work The Indiana State Association of WM. C. HODGE. Spiritualists, through the management

> organization, has been granted the privilege of holding a Grove Basket Massmeeting on Sunday, July 19. This is just one Sunday before the

beautiful grove is opened to the public proper for the camp season. The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and

message bearers will be present. a little, than none at all. I came to this life a little over a

flowing. Each and all mentioned are in their private readings giving great satisfaction. Our temple work goes on uninterruptedly, harmoniously and satisfactorily; with Mrs. Kaynor as present speaker. IMPORTANT NOTICE. Surely it does seem that as never

little Antoinette?

Myst'ry 'tis, her coming I can scarcely

Love and thine; With your home, to hold the treasure

mediums, who are no better than the He the jewel set, You now call, the lovely trinket pretraveling fakirs, who advertise to do such wonderful things, when in reali-ty they are but leeches to bleed the cious Antoinette.

Perfect seems the household with you, happy, jolly three, but hope that Joy and Peace may always hallow thee: Just you love your babe and never

once you stop to fret, God is keeper of thy treasure, darling Antoinette.

JOHN W. RING.

life.

OPPORTUNITY.

That I knock but once upon your door Is a mistake that you often hear, For all day long I stand and knock, And bid you banish fear. And call you out to meet mankind In its struggles and distress, of And if the fight you enter in I'll lead you to success.

play no favorites in the game of life I've only one purpose in view To help all those who heed my call, That are honest, brave and true. Then, talk not of misfortune, And what other men can do, Fortune is a lazy goddess, She will never come to you.

Waste not your days lamenting lived in vain The years .you've There is no time like the present, And it will never come again. Envy not your fellow men Their honor, wealth or skill, For all these things I'll bring to you If you bravely say, "I will!"

Then do not be discouraged. If at first, you don't succeed, f your struggle with the selfish And the narrow views of creed, For each night I burn the records Of mistakes that cause you pain And with the bright and rising sun Knock on your door again.

But when I've led you to success, This favor I shall ask, That you kindly help your fellow man

In life's 'unequal task. And then when death shall call you, And you need my aid no more The help you gave your fellow man

Will open heaven's door. as J. L. SHEPHERD.

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year ago. I have visited earth every to visit the beautiful grove early and hear speakers who are not on the day since, coming here and, am surprised at the condition of things camp program. The State Board desires a full attendance, that they may among the rank and file of Spiritualists. The cause is a just and true present their state work to the people of Indiana. Remember the date, one, but it is hampered and abused by a class of people calling themselves

July 19. E. A. SCHRAM, Peru, Indiana. President. MRS. CARRIE H. MONG, Muncie, Indiana. Secretary.

IMPORTANT NOTICE.

OBITUARIES.

ums to know whether they are going As chairman of the committee apto get married, and if so, when and pointed at the last convention of the to whom. Then they want to know N. S. A. to prepare an up-to-date book where that mine is located, and a of music, crisp and modern in its thousand other things that are of no words and tunes, intended to promote value whatever. Not one out of a harmony and awaken the higher inspirations of attendants at all kind of thousand ever ask how they can become better fitted to enter the next Spiritualist services. I am able to re-

Their whole minds are taken up port substantial progress in the work. with worldly matters, and things that Some appropriate music, and also excellent words for arrangement to pertain to earth. Now, when this class of gullibles notes have been already received. Any one having suitable words or approach one of these tricksters, they tunes, either or both, are invited to hring with them a set of guides who forward them right away. Remember, are on the same plane of thought, we cannot use anything upon which viz.: worldly affairs, and what is the the copyright has not expired, with-out permission of the author, or comconsequence? Truly, Mr. Gullible is faked or cheated out of from one to poser, which rights run for 28 years, ten dollars of their sometimes hardand may have one extension of 14 earned money. Then they wonder years more, or 42 years in all. Much why they ever went to that medium; interest in the outcome of this under-

vet, when another faker hangs out taking is being manifested. a shingle, they are taken in again, and our fellow Spiritualists all over the so it goes, on and on until they lose any faith they may ever have had, and country will send us their suggestions and contributions of a helpful nature. consequently pronounce Spiritualism Let us join hands to do the work in and its teachers fraud. such a way, that the book will be a

While on the other hand, if these subject for pride, and set all our peotricksters were not allowed to carry with the lips, but from the heart, with the spirit and the undergranding. on their nefarious business, and only true spiritual mediums were in evidence, no one would be cheated out Any one wishing to give substantial of one cent; all would receive more encouragement to the committee's lathan value received for the amount bors, is invited to forward me at Cen-treville, Michigan, pledges of financial paid. Now when this comes to pass, and none but the pure in heart are contribution towards the expenses. SOLOMON DILL. allowed to commune with the spirit world, the fakirs will be put out of Centreville, Mich. business and hundreds of men and women calling themselves spiritual

mediums will have to seek other employment. Passed to spirit life from his home Then, and not until then, will Spirin Newville, Indiana, an May 25, Mr. itualism lift up its fair face of truth' B. F. Blair, age 74 years. He was and step boldly forth. Then, will the well known throughout the country cause of justice and right prevail, and and highly respected by all. He was all will know that when they receive a true Sniritualist and a constant reada message from a loved one who is er of The Progressive Thinker only behind the veil. it is true and is. years, and thoroughly understood the as represented, a message to you from Spiritual philosophy. He leaves to father, a mother or other loved one. Now may the time hasten when this

mourn their loss, a wife, one daughter, one son, and a host of friends. condition will prevail on the earth; funeral services from the home or and now may the angels attest the May 27, at 2 p. m.. Mr. Fred Dunatruth of what has been written kin of Cecil, Ohio, officiating. WHAT IS LIFE?

J. RIGDON. a Spirit.

chic Phenomena." By Rev. I. K. Funk. Price \$2.00.

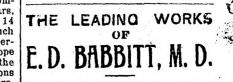
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sms on everyday subjects, sy 2. Tuitie. Price \$1.98.

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ly rich in Psychic Experience. FRED CHARD. in a sensible, practical way, by Ra Protestast Home, Milwankee, Win, I. K. Funk, Price \$1.99.

through the hand of this medium, my daughter. Yours for truth only, What is Life? A transient day,

o'er;

Through Edith M. Hufford, St. Johns, Oregon. "The Widow's Mite and Other Psy-

Hurrying from the world away Like fleeting clouds or fragile flower That comes and goes within an hour. What is Youth? A pleasant dream Flitting o'er Llfe's troubled stream;

A sunbeam shining on the river. Sparkling now, then gone forever. Haste thou! Oh, haste, nor idly stray.

Life's joys are fleeting, hopes decay; Fond growth departs; its dreams are

'Tis gone, and will return no more

July 4, 1908.

THE PROGRESSIVE THINKER

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

Address him at Berlin Heights, Onlo. NOTIC-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hear-stage compels the answers to be made in the compels the answers to be made in the compels the answers to be onlo-clearness is perhaps sacrificed to this forced bravity. Proofs have to be omit-ted, and the style becomes thereby as-deprecated. Correspondents often wea-ry with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is al-ways several weeks ahead of space given, and hence there is unavoidable act, Everyone has to wait his time ard place, and all are treated with equal favor. NOTICE-No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become exceasively large, especially letters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE. sible. reports, of the president and treasurer.

been six board meetings held, at none of which has the full board been present. Your secretary, however, has business has been carefully weighed; the members have been unblased, and

every move that has been made has M. L. T.:-Q.-By liberalists it is assorted that the churches are declinhad the careful consideration of all. ing, and on the other hand, the shurch organs claim that the membership is increasing with astonishing Detroit, and four in Lansing. rapidity. What is the truth? A.—That the churches have not the

power and influence they had in the ast generation, that the preachers not the authority, goes without have saying. We may gather only the reports made by the church organs, to become conscious that ministers of the gospel are in a permanent depression of the blues. As the orthodox Bap-tist Standard, of Chicago, says: 'Nine-tenths of all preachers in my acquaintance, are discouraged.'

Why discouraged? Because of empty news when they are pouring tions of the board. their most eloquent sermons, and the general want of interest among the laity. The attendance is described as so small that a shot gun might be fired through the center of the church without danger of harming

any one! Thomas Dixon, in the Arena, gives startling figures drawn from New York City. In 1855 there was a church to every 2,126 of the population. In 1906 there was one Protestant church to every 3,312 of the pop-ulation. Dr. Aked says: "Call to mind what you know of abandoned enterprises; of strategetic positions deserted; weak churches that have foined other churches probably to preserve an independent existence; call to mind the slight attention given those concerned. by the press to preachers and sermons: or consider the small influence of the churches as churches, strikes been pleasant and harmonious. terror to the heart. In the borough of Manhattan there were 335 church-Through the course of a long twelve months' work, with their preaching and praying and giving and working, with all the machinery demonstration and organization, these 335 churches added 386 to the membership, and this with a million of people untouched!" It was a gain of scarcely more than one member for each church!

country, and as typifying the religious every member of said board. state of the whole world, according

tria there is revolt against ecclesias- court, again.

Michigan Spiritualists. ANNUAL REPORT new charters, and to re-charter one

Of the Secretary of the Michigan State Spiritualists' Association, 15th An- Detroit and Port Huron. The rechartered society is located at Jacknual Convention, Assembled at Lanson. sing, Mich., May 8, 9 and 10, 1908.

Under conditions which, in the To the Officers and Delegates of opinion of your board, justified the the Michigan State Spiritualist Asso- action, two charters were called in clation, 'in Convention Assembled: and cancelled during the year. One of the societies involved, however, Dear Friends and Co-Workers:is with pleasure that your Sec- immediately applied for and received a new charter, said society being retary presents for your consideraspecified as "Re-chartered." tion the following report of the work done during the past year. An effort Ordination and Licentiate Papers. has been made to fully cover the va-

For cause deemed sufficient to rious divisions of the work, and to make this report as thorough as posyour board, the ordination certificate Whatever has been unmenof one of our former ministers was sible. Whatever has been unmen-tioned in the following pages, will, revoked and canceled. Also three liundoubtedly be brought forth in the centiate certificates, or, rather, applications therefor, were withdrawn. The Lausing Lease. During the past year there have

Probably the most important move made by your board in the year's work, was the granting to the Lanbeen present at each one of these meetings; and desires to say that all meetings have been regular; that all portion of the State Association's property on Cedar St., Lansing, Mich., and upon which said society con-templates the erection of a Temple dedicated to the cause of Spiritualism. You are undoubtedly aware of the

The meetings of the board have not fact that this subject has been talked all been held in the same place, one of and agitated, for about three years; being held in Grand Rapids, one in the former secretary having sent out many communications regarding the While to some of you, everything matter, and receiving in reply very done may not be entirely clear, do not lose sight of the fact that all

little comment, either pro or con, the things are strange until all ideas thereof are thoroughly understood: and, if some things have been done which do not meet with your approval, kindly be charitable and ask yourselves if you could, in the same position, have done better. With this thought in view your secretary would suggest that you defer judgment unt was to the best interest of all con-

il you understand the motives which cerned to grant the lease, which it have prompted the various transacdid. We feel that you will be pleased with this action, inasmuch as it will provide the State Association with a The remark has been made re peatedly, that the secretary is your permanent home in which to hold servant; and this is true, but no more board meetings, state Conventions, and all other functions necessary to so of that officer than it is of each of

the other members of the board. he work of the Association. The only difference is , it is through This granting the lease, took place the secretary that the expression of at the board meeting, of April 4, the will of the board must be made 1908, and at which every member to the people. Knowing this, and of the board was present, with the single exception of our Vice-Presiknowing also that everything may be expressed in terms that will either dent, E. W. Sprague, who was unaanger or calm the recipient or hearer, voldably ubsent. And it is well to add that of the members present at your secretary would be productive of harmony instead of discord; and that meeting, every member voted in to so word all communications and favor of granting the lease. conversations that the object of the In conclusion on this point, I feel

board might be fully understood, inthat we should congratulate the Lanstead of confusing and incensing sing Society for being courageous enough to undertake the erection of Your secretary desires to say, fura Temple. ther, that all board meetings have

Mass Meetings.

At one board meeting held in De-In referring again to the Mass Meetings, I desire to call attention to the attitude held by many of the Spirtroit, we had the privilege and pleasure of having with us Dr. G. B. Warne, President of the N. S. A., who itualists, who seem to imagine that will also be with us throughout our stay in Lansing) who, having been called to Cassopolis to attend the ure. Some of these have remarked Goff Will Case, made it a point to to me: "How pleasant it is for you meet with us at Detroit, attending to go around the state, seeing the difboth Mass Meeting and the session of ferent cities and points of interest." the Board. His words of encourage-New York may conservatively be ment and advice were received with in view of the fact that it requires

taken as representlive of the whole the greatest pleasure and benefit by several weeks to get everything in At this juncture it is well to re- readiness for such meetings, as, for example, hiring mediums, speakers,

to Dr. Aked. He says: "In Russia the peasants are becoming either indifferent to the court; we are still undefeated and assist them in arousing interest in the court; we are still undefeated and assist them in arousing interest in the Greek church or hostile to it. In Aus- have carried the case to a higher cause locally, and in addition to this

The Ohio State Spiritualist Associa-

tion. The following resolutions were adopted by the Ohio State Spiritualist Association, asembled at Columbus,

May 28, 29, 30, 1908/1 101 Whereas, Good intent is the foundold society. The three new charters ation of all valuable works and res-being issued to societies at Belding, olution is the frame, of its outward olution is the frame, of its outward form, there be it

form, there be it Resolved, That we, the O. S. A., renew with added vigor our resolu-tions to carry out the work already begun, and extend the same as far as possible, not alone for our own cult, but for the good of duminity. Resolved, That we recomize in our National Association a given reach out into the world for emfectent work. out into the world for efficient work. We reassure said body of our fidelity and co-operation for the advance-ment of clean, active and intelligent and Spiritualism. As the N. S. A. at its four weeks after her birth, and soon semi-annual business meeting publicly after the father followed, which left

Resolved, That this convention appoint a committee to reconstruct and public career as a medium. A relia-amend its state constitution, also its ble medium in Kansas City, Mo., Mrs. articles of state incorporation, that Lincoln, who is well known in this. they shall be in unison with legislative part of the country, through spirit law and not in conflict with N. S. A. ruling. As we are a body of progressive people realizing that man grows of mediumship-phases of inspirafrom state to state, and that he only tional writing, playing upon any kind does by improved environment and of musical instrument, and clairvoyincentive, therefore we recommend that this body put itself on record as coin then engaged her to play in her upholding and sustaining all efforts meetings. This was her introduction wherever made for the advancement to Spiritualism and the mission of her of man, woman and child. That this strange gifts. At one of these meetlittle comment, either pro or con, the body send fraternal greetings to the ings at Mrs. Lincoln's she met her majority of the replies, it maybe Ohio Federation of Labor, Woman husband, and the spirits told her then stated were favorable to the granting of the lease. In view of this fact, the board feit that the outlying socie-ties expressed very little interest in wrongs never make right, neither has board feit that the outlying societhe Lansing property; and further the old babaric custom of killing peo- they were married, and immediately felt, inasmuch as it was elected to transact the business of this Associa-any way effective, and this body go address, 511 Minnesota avenue, Kanion to the best of its ability, that on record as opposing this custom and sas City, Kansas, where she started in supporting all efforts made to do away public work as a medium, giving readwith the same. As the tone of this convention has world. She started on this career

be some definite outline for actual visor and entertainer. work given, even if it be no more than

these boxes to be opened at next an- her husband took her down on the nual convention and contents to be bridge to feel the influence of the put in treasury of O. S. A.

bership, we recommend that this conmittee to report at next convention.

Resolved, That we remember with tenderness all those who have passed I followed the spirits' request, and as on to the larger life. We rejoice with them in their freedom and bespeak for them joyful progress not only the 'Flood.' I want to read it to you, for them joyful progress hot only the 'Flood.' I want to read it to you, those of our particular ism, but all and tell me if you think it is any those who gave their life for the good." I then said the Kansas City Union that is now our home, from the Star must have a copy of it. This noble Lincoln down to the most ob- was a surprise to her. She had never scure soldier, we lift our spirits in thought of offering anything to a great tenderness on this Methorial'Day, May daily; but the great daily gladly accepted it, and I am sending it to you,

That we return to the West Side Church and First Spiritual Church Society of Columbus, O., out heartfelt also this letter of explanation of this thanks for their endeavor to make remarkable lady, who bids fair to be this convention a success; also to all speakers, mediums and musicians; also the press, both secular, and spir-Itual.

MRS. ELIZABETH SCHAUSS, MISS ELIZABETH HARLOW, MR. O. B. CLARK, Committee.

and telephone number.

Kansas City, Kansas.

A NOTED BLIND MEDIUM.

Full Particulars of Her Life and Remarkable Gifts.

To the Editor: I am sending you in this letter a page from the Kansas City Star, which contains a beautiful poem by Eva May von Heiss, the blind medium. At present she is creating considerable interest. She is young and very beautiful, with a profusion of that rare shade of golden hair, which is only seen perhaps half

a dozen times during a lifetime. She is married, although young as she is. Her husband is a German, with what is called a title birth. He claims that the spirits caused him to come to this part of the country pur-nosely to marry and protect her. She posely to marry and protect her. has been an orphan since babyhood. Her mother passed to the higher life recognized the most efficient work of her to the mercy of the public. its N. S. A. Lyceum superintendent, was educated in a blind school in Mrs. Elizabeth Schauss, of Toledo, O., Minnesota. She has a remarkable let this body express its appreciation and thanks, thus assisting her what we can in this great work, much needed in our Cause.

It is peculiar how she started in her ings and instructions from the spirit been pessismitic, we recommend that before the close of this session there known in this city as a reliable ad-

On June 14 I called to see her. She that each family have a Penny Box, asked me to care for the baby while flood. She returned home, and made

As our records show that there has been a decline in our chartered mem-took my leave of absence. Next morning while still in bed I vention appoint a committee to look into the matter and regain them if possible, and enlist others, said com-She has written the 'Message of the Flood,' and I want you to go and take feeling that you will be glad to re-print it in The Progressive Thinker;

come one of the world's greatest mediums. This shows while Kansas City has been branded with what is called a deluge of fake mediums, the leading city paper recognizes this girl to be one with genuine talent, and reliable and true spiritualists will appreciate this bit of information, realizing that there are constantly those coming before the public who can lift the banner of true Spiritual philosophy to the respectable recognition of the public press. Before sending

Fraternally yours for truth. AILA A. MCHENRY.

The Message of the Flood.

(Written by a blind girl.)

There's no one that will stay me

wonder that your courts and laws

overflow my banks, because

Don't even try to sway me.

In such a dreadful style-

And hold me back awhile.

cannot stop the rains that fall.

It's very sad that I behave

Michigan State Spiritualist Association The Michigan State Spiritualist Association held its 15th Annual Convention in Lansing, May, 8, 1908. The

First Spiritualist Society of Lansing furnished the place of meeting and also entertaining members of the State Board and delegates. Nothing was left undone by the Lansing people.

The place of meeting was the Church of Our Father, Corner of Capitol Avenue and Ottawa Street. The Convention was called to order by the President, Mr. J. C. Andre,

and the regular business taken up, every member of the State Board be-

and the regular business taken up, every member of the State Board be-ing present. It was an innovation for Michigan, as a three-days' meeting was arranged and proved very satisfactory to all present. The forencoms were devoted to business, theafternoons to service.ges-sions. The Secretary's report was very complete and showed some good work done by the Association the last year. Probably the most important move made was the granting of a 99-year lease to the Lansing Society for the sercetton of a Temple for their own and the State Association's use; a portion of their property on Cedar St. She also gave a full report of the Mass Meetings held and the amounts taken in at each, showing they were of much benefit, not only to the Associa-tion, but to the State at large. About 40 delegates ware present to, but to the State at large. The secure of a superior made was the granting of a 99-year in at each, showing they were of much benefit, not only to the Associa-tion, but to the State at large. About 40 delegates ware present the state Association's use is a portion in at each, showing they were of much benefit, not only to the Associa-tion, but to the State at large. About 40 delegates ware present the sumory complete and state at large. About 40 delegates ware present the sumory completer and showing they were of much benefit, not only to the Associa-tion, but to the State at large. About 40 delegates ware present

except the Goff Will Case.

The election of officers resulted as follows: President, Mr. James E. Walker of Grand Rapids; Vice-Pres ident, Miss Emma Gibbs of Grand

Rapids; Secretary, Mrs. Emma Snow Hoyt of Battle Creek; Treasurer, Mr. C.' A. Clement of Lansing; Trustees, Mr. E. E. Carpenter of Detroit, Mr. C, J. Harris of Lansing, Mr. O. E. Spaulding of Lansing.

Total receipts of mas. acet-

Total Donations..... Per Capita Tax.....

During the year for all ac-\$439.92 counts.... Balance on hand, after bills were all paid, such as R.

R fares and speakers. with am't taken in at Annual Convention.....

Total Indebtedness of the Association, outside of the Goff Case..... \$132.97

27.10

GREETINGS TO THE PICNICERS.

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EMMA ROOD TUTTLE.

in at each, showing they were of much benefit, not only to the Associa-tion, but to the State at large. About 40 delegates were present, and as the meetings were very har-monious much good was derived by the delegates. The workers who took part at the above, and all were at their best, were froit, Dr. Geo. B. Warne of Chicago, Mr. Will J. Erwood of Battle Creek, Mrs. Nellie S. Baade and Mrs. C. Shar-low of Detroit, and Dr. R. McAngun of Port Huron.

low of Detroit, and Dr. R. McAngus of Port Huron. The State Association extends sin-cere thanks not only to the workers, but to the Lansing Society for the splendid way which they arranged and carried out all plans and made it the success it was, for it was one of the best meetings the association ever had. Will also add that about 150 dol-lars were raised in Lansing by the lansing people, and delegates, which nearly cleared cleared up all debts except the Goff Will Case. MAGELL PRIZE CONTEST RECITA-TO Advance Humane Education.—For use in entertainments managed by So-cleties, Lyceums, Bands of Mercy, or in-dividuals aiming to establish right over wrong, kindness over cruelty, knowl-edge over ignorance, and justice over all. The plan is this: Some large church or public hall is sectred; severai socie-ties are invited to send their best speak-medal; some prominent citizen presides; committee of award, and a small admis-lars cents, postpaid. ANGELL PRIZE CONTEST RECITA-TO Advance Humane Education.—For wrong, kindness over cruelty, knowl-edge over ignorance, and justice over all. The plan is this: Some large church or public hall is sectred; severai socie-ties are invited to send their best speak-medal; some prominent citizen as the sion fee, ten or twenty cents, pays all Address all orders to HUDSON TUTTLE, Berlin Heights.O.

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 Arrow That is of Dansing, Mr. O. Zh.
 The onts of Dansing, Mr. O. Zh.
 The onts of Dansing, Mr. O. Zh.

 Battle of Lansing, MR.S. EMMA SNOW HOYT.
 Battle Creek Mich., Sec. M. S. S. A.
 The infidelity of Ecclesinaticiam—A

 Financial Report—General Fund.
 The infidelity of Ecclesinaticiam—A

 Fotal receipts of mag. Speet The infidelity of Ecclesinaticiam—A

 Ings.
 \$260.47

 Fotal Donations.
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tical authority. In Germany attendance at worship is falling off. In Italy and Spain it is the same thing -everyhody knows how enormous is the proportion of the French people untouched by the church. In Great Britain there is echo of ominous depression. The Anglican church finds | it harder to get preachers; the condition of the Methodist church is distressing in the extreme and the Baptists are going through a period of marked depression 'Dr. Josiah Strong makes an ab-

gard to the gains of the churches of the population during the first half A. of the century is represented by 80, during the last half it is represented by 20, during the last 20 years it is represented by 4, and during the last years it is represented by1.

This testimony of the church leaders should be taken as conclusive, for ad not the situation been distressing the admission would not have been made. The best minds are not attracted to the ministry. People are weary threshed over and over. The medio-cre preachers may mistake the dust they create for wheat-the laity do not. They do not attend church, because it has become an intolerable penance to do so. The preachers have nothing to say but repeat the old lessons and the laity stay away, "so a shot gun may be fired through the center of the church and wound

no one! It would not hit a man-it possibly might a woman! Woman, abused and degraded since the days of Paul, degraded because she brought original sin into the world-whatever that may be-by her generous impulse for knowledge, has been so long a slave, Home. she hugs her chains in superstitous ignorance. She shrinks not from the burdens the belowed pastor heaps upon her. She runs the dime so-cials, the sewing circles, the grabbags and other lottery schemes, en gages in missionary work to send petticoats and pantaloons to the knowledge taught; in moral lessons steaming savages of benighted Africa, and higher religious standard? They \$5.00; and the Battle Creek under the mistaken bellef that wearing clothes is an acknowledgment of people together! They have nothing These three societies are the only sin and profession of religion. She to teach but a false view of God, of ones in the state that have proffered sells kisses at church falrs, and attends prayer and experience meet. brought down from the ages when ing the last year. These are to Protestants what | man was a savage and interpreted naings. the confessional is to Catholics, that ture as a savage. They seem strange-confide in their beloved shepherdi iy out of time and place, like mum-

pay their salaries, and the efforts of ized selves. the women of their flocks to collect it. For this they will stoop to measures at which as women of refinement and culture they would rebel.

five church buildings and as many bored with sermons to galvanize them pastors on promised salaries ranging into mockery of life! from five hundred to a thousand dolhow he hardest efforts and paid as a their last hold. The churches are sort of donation. Do the pastors re- | sustained by their social life.

ries of mass meetings, to be held at for the days of absence required to different points throughout the attend to the work of the Association. state. Five of these meetings were It would be well for those who im-It would be well for those who imheld, two in Grand Rapids; one in agine that such trips are merely for Puts all deception under ban; Detroit; one in Belding and one in the pleasure of your executives, to He pays in full his honest debts, Port Huron. They proved very suc-ask anyone who has ever attended And earns the money that he gets. cessful, and were the means of a con- such meetings in an official capacity siderable reduction in our debt. Of how much time there was for sight these meetings, however, further seeing between the meetings of an God's next best work, a patient man, solutely appalling statement with re- mention will be made in connection all-day session. This will quite suf- Accords "all right" his Maker's plan; fice to enlighten all such. with this report. Suffice it to say this country at the present time as that the financial report will show compared with earlier victories. He very conclusively what the above menwere held, with the exception of Grand 'If the gain of the church on tioned meetings meant to the M. S. S. Rapids, hall, music and entertainment Correspondence. The correspondence necessitated rent. in the year's work has been extensive, Notwithstanding the obstacles in as in response to letters received, adthe way of the mass-meetings, they vertising matter, announcements, etc., your secretary has written, prior and including May 4, 512 letters. While to some of you this may not seem a very large number, when taken in connection with home duties, and of hearing the old texts those which devolve upon one through assistance in social and church func-In view of this your secretary would present time. tions, it becomes a matter of considrecommend that this convention in-

erable magnitude. A Correction.

Referring to the transition of

Mrs. L. D. Simons of Port Huron, a newspaper report stated that she had given a considerable sum of money to the State Association. This, howof the local bodies of Spiritualists.

recommend that this Association ex- true that officers alone cannot make ever, is an error, as Mrs. Simons gave tend their thanks, in no uncertain the work of the State Associations no such sum of money to this body. manner, to the societies and individ- the success the cause of Spiritualism She did, however, present to us about twenty-five books, for which we are uals at the points mentioned, who as richly merits. It requires the convery grateful; they being books deal-ing with spiritual things, will be a made these mass meetings a possible and societies in co-operation with valuable addition to the Mediums' success. Unsolicited Ald.

During the past year, the Board has been called upon to issue three

Charters.

troit, sent us, for the Mediums' Home, \$10.00 and a fine blanket. The Lanturn an equivalent? If so, how? In sing Society for the same purpose do not interest enough to draw the also for the same purpose, sent \$5.00

What life there is in the Protestant mies resurrected from dusty tombs,

Dead beliefs which should be and women who accepted them, and

one avenue for escape. There is

ourt, again. The members of the board, realiz-of the work when on the scene of The greatest fraud and knave is he ing the condition of our treasury, such meetings; and added to all of Who makes long prayers in church and not knowing of any better method this is the discomfort of leaving one's and then of raising funds, inaugurated a se- home, child, and household duties Deceives and robs his fellow men.

Honesty.

NUGGETS.

Hypocrisy.

"God's noblest work, an honest man,"

Patience.

Accepts his lot, to fate resigned, At all points where mass meetings And fault with others does not find.

Politics To-day. were furnished free of charge; at The trade of rogues who honor sham Grand Rapids is was necessary for us To reach the crib of Uncle Sam,

to assist in the payment of the hall The spoils of office they "are at" Republican or Democrat. DEAN CLARKE.

They drive me to this measure; And if you will but build a wall, I'll wait upon your pleasure; were distinctively a financial and fact that we have been paying our reservoir, both wide and deep, spiritual success; as an outgrowth of way in almost everything we have In it I'll glady flow, But next time if you are asleep them we have two new societies as undertaken, thus incurring but little auxiliaries; added interest was awak- new obligation. Had it not been for I'll catch you ere you know.

ened in the cause, and fuller respect the old indebtedness, our treasurer engendered toward the State Associa- would have been able to show a much It's not in fury that I rise. Thus causing such distress larger balance on hand than at the And now beneath the pitying skies I solemnly confess

Another fact that must not be omit-That these sad scenes, they grieve me struct the incoming board to arrange ted is that 'ach individual or society for, and carry on a systematic series auxiliary to this Association sore, That thus, upon my crest,

of mass meetings at all of the larger duty to perform; that their obligation bear away to distant shores points in the state; at least as far as does not cease when the vote has been The things you love the best. is possible to obtain the co-operation cast for the officers of this Associa-And your secretary would further tended; and most temphatically is it From morn till night I cannot help but see The people trembling with affright While sadly watching me

"I've lost my all in this here flood." That is the general cry; "I s'pose it was the will of God"-And then they heave a sigh. said Association and officers, to the Now listen to my murmur hoarse, end that progress be made. Person-It sounds like "That's a lie! Your secretary would call your at-tention to the unsolicited aid received from several points in the state. The "Helping Hand Society" of De-troit, sent us, for the Mediums' Home, You can pursue a different course, Have safety if you try."

For shame! You watch your loved one's tears, And not a thing you've dons

In conclusion, your, Secretary de-sires to say that while, as is to be To stop my dreadful waste through years, Think you such loss is fun? expected in a position of this kind, some difficulties have arisen which

Now, always do the best you can, When you hear Juty call, savored somewhat of nnpleasantness, her relations with the officers and And do not sit and plan until Misfortune drops her pall. EVA MAY VON HEISS. members of this Association, and the friends and workersn at large have

Kansas City, Kansas.

"Longley's Beautiful Songs." new edition comprising in one volume the four parts heretofore pub-lished, to which is added part five, also a number of the author's most nonular songs, including "Only

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the same at the

the city editor a copy of it, I called The following poem was written him by phone and explained to him for and read to the Elgin Picnicers, how the poem was written and about Sunday, June 21, by the author. her blindness, giving him her address In this grand and beauteous June-

time, with its sea of fragrant bloom. When the resting force of Nature has outburst from Winter's tomb, Where they slent and gained new sweetness for the coming of the Spring, And the birds are back among us

with their pretty songs to sing, Let us consecrate our spirits to the work, and here renew

All the good old resolutions that we made with purpose true.

Why cannot someone be more brave Let us hold above all other things the truth that knows no halt; And subdue the awful passion to be

ever finding fault. We need pessimists behind us, and

wa need them at each side. But we ought to let cool reason be our ever-present guide.

While we all have foes to battle, we should know that down within There are foes of greater power and the fight should there begin. Let us gather from this outing all the harmony we can; Let us lift ourselves up higher and then lift our fellowman.

What if someone has been selfsh, has been narrow, mean and small, That should not affect the largeness of OUR thought to uplift all. Tis the sunlight and the object make the shadows come and go,

And the shadows are the longest when the sun is setting low. Let us drink in all the sunlight that our natures can absorb,

And forever give as freely unto others as that orb. Let us take in all the freshness and

the purchess of the breeze, Let us touch the Earth's fond bosom

and do homage to the trees. Let us touch the Soul of Nature with our souls in perfect tune

And vibrate with every creature on or cheapness. this lovely day in June.

Let us stand before the angels with true holiness and vow We will make this world some better

with our presence here and now.

Let us do and dare in earnest all the good we find to do, And be mindful of each lesson that presents the good and true. Let us fill the highest mission that appears to be ours here. And the future must be brighter in that higher spirit sphere,

DR. T. WILKINS

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11

opportunity of expressing my sincer-

All of which is fraternally submit-EMMA SNOW HOYT.

existence of our organization.

the debts we have been trying to liq- Secretary Michigan State Spiritualist

General Remarks and Suggestions

Every little town has from two to not paraded of a Sunday and bela-

I regret that we cannot make a opportunity better financial showing at this time, est thanks. but in extenuation of this I beg to

call to your attention the fact that ied.

been of the most pleasant, character. I hope that this report, in conjunc-Also that the kindest consideration tion with the reports of my fellow-ofhas been extended to her and this Aschurches comes from efforts of the and gibbering in strange phrases of pastors to attract people enough to beliefs as dead as their own bitumen-proverse to attract people enough to beliefs as dead as their own bitumen-efforts have not been entirely in vain. Thinker.

efforts have not been entirely in vain. Thinker. 14 18.1-efforts have not been entirely in vain. Thinker. 14 18.1-there that said reports will demon- To my fellow officers, 90 for their

good to the greatest number might and friends at large for their many panion Piece." Cloth, 75 cents. be the result of our efforts.

uidate were all old debts; also to the Association

buried in charity and humiliating strate to you that we have endeavored kindly consideration and ald in the popular songs, including. "Only a shame that we are descendants of men to labor to the end that the greatest work of my office, and to the members Thin Vell Between Us," and its "Com-

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teresting remarks were made by many, and at twelve a recess was

many, and at tweive a recess was taken for dinner. At 2 p. m. the sessions were re-sumed in the open air theater, and when President Kenyon presented the speaker, Mrs. May S. Vanderbilt, of Brooklyn. N. Y., she was received with an ovation from an audience of oven a thousand people. After an in Sketch Given. Send 25 cents and be sur-prised. Clairvoyance also taught. Ad-dress Box 5, Sta. C., Milwaukee Wis. over a thousand people. After an in-vocation music was rendered by the quartette, after which Mrs. Vander-bilt read a poem entitled "Not Un-

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gave her messages, every one being recognized and all were wonderful in their accuracy. It is the first time in three years that we have had the pleasure of listening to Mrs. Vander-bilt, and in the opinion of all she never did better work. The singing of the Arion quartette

of Hartford helped to make the meet ing a success, and we adjourned with

the hope we might have many such meetings in the future. JENNIE E. B. DILLON, Secretary.

P. L. O. A. Keeler. To the Editor: . I see in The Progressive Thinker an account of a sitting with P. L. O. A. Keeler. I wish with your permission to say a few words about a sitting I had with him about twenty years ago, at my house in North Scituate, Mass. He was at my house about 5 p. m. I went home to tea and took with me from the store two very large slates, washed them, tied them together, and the wrote six questions on six separate slips of paper, rolled them up like old-fashioned "spit-balls," laid them on the slate and covered them with my hand, and he did not touch them at all. He did not take the slates in his hands, and I do not remember that he touched them. He was sitting about two feet from the table, reading. I heard scratches on the slate, and soon three raps were given, and I untied the string that held the slates, and there found answers to each of my questions, and the name of each one to whom the questions were ad-

dressed. Signed in full and addressed to me. I used my own name. My wife had a similar experience with him after I left for the store, and they to us were perfectly satis-

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E, L. Kilby of Ottumwa is President of the Asso-

ciation, Which is Almost National in

its Scope--The Program.

The Mississippi Valley Spiritualists'

Association of which E. L. Kilby, of Ottumwa, is president, will meet in its twenty-sixth annual session at Mt.

Pleasant Park, Clinton, Ia., from July

sippi Valley. Each day a program will

Organized in 1882.

"Iowa Conference of Spiritualists,"

The remarkable growth of the As

sociation necessitated the change in

name as it has reached out from a

purely state organization until it takes

in all the states in the Mississippi Val-

ley, and bids fair to cover the entire

American continent with its influence

ere many more years pass. The mag-

nificent grounds at Clinton, Mt. Pleas-

ant Park, are owned by the Asso-

ciation and the thousands of visitors

who attend the annual meetings of

this association enable the manage-

ment to provide the very best talent

The Officers.

The officers of the association are:

President, E. L. Kilby, Ottumwa,

lowa; vice-president, Mrs. E. R. Ab-

bott, Alliance, Ohio; secretary, Mollie

B. Anderson, Clarksville, Mo.: treasnrer, Mrs. Christine Cooper, Clinton,

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Minerva Aiken, Clinton, Ia.; Wm. John Ward, Clinton, Ia.; N. G. Om-

stead, Webster City, Ja.; J. C. Blodg-

ett, Clinton, Ia.; G. B. Holbert, Iowa

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organization of workers composed of

women who are laboring incessantly

for the advancement and success of

the Spiritual Cause. Each year a day

is set apart known as "Woman's Day"

and a program appropriate to the day

who have full charge of the literary

and social functions, and "Woman's

Day" is always one of the most en-

Mount Pleasant Park.

ton, Ia., and a fine view of the sur-

deep wells supply all with an abund-

ance of pure sparkling, cold water. Plenty of water for general purposes

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Mount Pleasant Park, where the association meets, is located upon a high bluff overlooking the city of Clin-

joyable during the camp.

is furnished by the "Woman's Union,'

Will M. Kellogg, New Boston, Ill.;

on the Spiritual platform.

The association meeting is not un-

26 to August 23.

service

Association."

Iowa.

A series of six lectures by Ben F. Wilson on "The Life Message" will be delivered between July 30 and August 4.

be given consisting of a lyceum, con-terence, lectures and spirit message Mrs. Laura Jones will serve during the first week of the meeting as message bearer. She is an entire stranger The association was organized and to Mt. Pleasant Park but her renown incorporated Nov. 21, 1882, as the as a medium has gone before her. Tents will be rented by the manageand on the first day of April, 1885, the corporate name was changed to ment for a nominal sum by the week or season. A lodging hotel will also "The Mississippi Valley Spiritualists' be conducted on the grounds.

Program.

Official program for 1908 follows; Sunday, July 28.—Annual Flag Raising; opening address; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Monday, July 27.—Lyceum, organ-ized by Mrs. F. Schauss; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Tuesday, July 28.—Lyceum; con-ference; lecture, Mrs. C. L. V. Richmond Wednesday, July 29.-Lyceum; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs.

Laura Jones. ...Thursday, Julyy 80.-Lyceum; conference; lecture, Benj. F. Wilson; message service, Mrs. Laura Jones; entertainment.

Friday, July 81 .--- Lyceum; conference; lecture, Benj. F. Wilson; dance on pavilion.

Saturday, Aug. 1.—Lyceum; con-ference; message service, Mrs. Laura Jones; lecture, Benj. F. Wilson. Sunday, Aug. 2.—Lyceum; lecture, enj. F. Wilson; lecture, Mrs. Bessie Benj. F. Bellman; message service, Mrs. Emma A. Sauer.

Monday, Aug. 8 .--- Lyceum; conference; lecture, Mrs. Bessle Bellman; lecture, Benj. F. Wilson. Tuesday, Aug. 4.-Lyceum; ference; lecture, Benj. F. Wilson; message service, Mrs. Emma A. Sauer; lecture, Mrs. Bessie Bellman.

Wednesday, Aug. 5.-Lyceum; conference; lecture, Mrs. Bessie Bellman; message service, Mrs. Emma A. Sauer Thursday, Aug. 6 .- Lyceum; conference; lecture; entertainment. Friday, Aug. 7.-Lyceum; confer-

ance; masquerade party and dance. Saturday, Aug. 8.—Lyceum; con-ference; Woman's Union Bazaar. Sunday, Aug. 9.-Lyceum; confer-ence; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig. rounding country may be obtained from various points of vantage. Two Monday, Aug. 10.-Lyceum; con-cerence; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; yceum entertainment, Mrs. E is brought there by the city water Schauss. Tuesday, Aug. 11.--- "Morris Pratt Institute Day."

works, hydrants being placed at con-venient points. The grounds are Wednesday, Aug. 12 .- "Woman's ity. Grand old forest trees protect

Day.'

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WRITE THE-

with their cooling shade, which with the cosy private cottages, comfortable tents and commodious buildings for public entertainment, combine to make an attractive summer resort to which all are welcome with overflowing good will.

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Constant improvements are going on and better facilities are being provided each year for the entertainment of those who visit the grounds. Several cab and baggage lines ply

between the depots and steamboat landings and the park, while the elec-tric street cars pass the main entrance to the grounds, making them readily accessible to the city.

Talent of the Best.

The telept secured for the Spiritual platform is among the best in the country. Probably the leading attraction from the lecture platform standpoint will be Dr. J. M. Peebles, of national fame as a lecturer, author and traveler. Dr. Peebles is characterized as one of the greatest stars whose light has shown upon every, nation of the earth, having traveled four times around the globe, he will come to the Mt. Pleasant meeting freighted with habits, customs, religions and phenomena of every nation-ality. Dr. Peebles will deliver a special lecture on "India and Her Magi.'

Mrs. C. L. V. Richmond will be at the assembly at the opening and will give four of her incomparable lectures. She has been a lecturer and medium from childhood.

Inspirational Speaker.

John W. Ring, who will also be at the assembly during the early part of it is an inspirational speaker whose thoughts are clothed in the purest and most chaste language. It is said by those who have heard him that his lectures will be a rich treat.

Mrs. Bessie Bellman, president of the Kansas State Spiritualists' As-sociation, is a speaker of ability who will assist on the program. She is said to have a charming personal-

After an interval of years, Edgar W. Emerson has consented to come to the meetings and serve as message bearer during the last five days of the session

Mrs. Emma A. Sauer, of St. Paul. Minn., who has served many years as state missionary in Minnesota will make her first appearance at Mount Pleasant Park this season.

Other Speakers.

Mrs. Henrietta L. Lichtig, who two summers ago served the association as message bearer will again receive a hearty welcome this summer. It is clated. said her mediumistic powers have undergone a marvelous unfoldment and ject "Lyceum Work" and Rev. Bowmany will find solace under her minis- man gave a masterful lecture on tration.

Mrs. Elizabeth Schauss, of Toledo. Ohio, national superintendent of lyceums, has been engaged during the en- | work that the State Spiritualist Astire season. She extends a special in- sociation is doing to further the ritation to bring the children.

hursday, Aug. 13 .--- Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; entertainment.

Friday, Aug. 14.-Lyceum; confer-ence; lecture, Dr. J. M. Peebles; message servicei, Henrieetta L. Lichtig; dance.

Saturday, Aug. 15.—"Clinion Day." Sunday, Aug. 16.—Lyceum; con-ference; lecture, John W. Ring; message service.

Monday, Aug. 17 .--- Lyceum: conerence; lecture, John W. Ring. Tuesday, Aug. 18.-Lyceum; con-ference; lecture, John W. Ring; lec-

ture, Elizabeth Harlow. Wednesday, Aug. 19.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emrson: entertainment.

Thursday, Aug. 20.-Lyceum; con-ference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; entertainment.

Friday, Aug. 21.—Annual business meeeting M. V. S. A.; dance. Saturday, Aug. 22.—Lyceum; con-

ference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson Sunday, Aug. 23.—Lyceum; lec-ture, Edgar W. Emerson; lecture Elizabeth Harlow; message service. Edgar W. Emerson; closing exercises.

CAMP MEETING A SUCCESS.

Splendid Lectures, Tests and Music Mark the Session.

Lucius Colburn sends us the follow-

ing : The eighteenth annual camp meet ing of the Summerland Spiritualist Association, Cal., opened on Sunday June 7, with a number of talented speakers and mediums, who are do ing spendid work. Among them are Dr. Ada H. Patterson, state president of the Spiritualist Association, W. C. ably will. Bowman, L. Colburn and Mrs. C. M. Johnson, with Mr. J. T. Lillie in charge of the music. There have been a number from a distance in at-Mrs. Johnson has given many mestendance, as well as those. who come and return dally from their homes

in Carpenteria, Montecito and Santa Barbara On Sunday morning a lecture was lelivered by Lucian Colburn. Dr.

fied.

er efforts.

NAME THE BABY,

Ada H. Patterson, state president of the Spiritualist Association, delivered a splendid lecture in the afternoon and W. C. Bowman occupied the platform in the evening.

Monday Dr. Ada H. Patterson again addressed the meeting. Mrs. Charestha M. Johnson gave messages Her work has been greatly appre

Bing, arranged by M. H. Ba Price 25 cents; 5 copies, \$1.00. 'Education.

Wednesday-Dr. Patterson explained in a most comprehensive manner the cause.

Sich an die Welt mit klammernden Organen; Die andre hebt gewaltsam sich vom Dust Zu den Gefilden wohrer Ahnen.

"Zwei Seelen wohnen, ah! in meiner Brust,

the discord arising from it, and of which the poet writes :"

Die eine halt, in derber Liebeslust,

Ganz leise spricht ein Gott in unsrer Brust, Ganz leise, ganz vernehmlich, und zeigt uns an Was zu ergreifen ist, und was zu fliehen. -Goethe.

It Reads Like a Fairy Tale.

(Continued from page 3.)

Die eine will sich von der andern Trennen:

The fate of the soul on this earth, clad as it is in a crude material body, and forced to serve its coarse desires, reminds us in some réspects of the ancient myth of Prometheus, who, by order of Zeus, was chained by Hephaistos to a rock, and who could not prevent a ravenous vulture from feeding on his ever growing liver. Is there no hope for the soul, that a Herakles may, even here in this life, arise to deliver her from the hated chain, or at least loosen the pressing fetters? Perhaps the soul, like Prometheus, knows the secret of her deliverance! Or does this hope receive fulfilment in death only? Let Socrates's daemon answer us:

"Yes, I see clearly that to die now and to be liberated from the heavy cares of life is verily the best that happen to me, and that is the reason why my daemon's voice is silent to-day."

And with inspired words the genius of the poet describes this deiverance:

"What am I becoming ?- light clouds lift me up-the black armor becomes a winged garment-upwards-the earth flees backshort is the pain and everlasting is the joy."-Schiller, "Jungfrau ALOIS KAINDI. von Orleans." ~ .

One of the most enjoyable fea- COMPOUNCE ASSOCIATION, CONN. tures of the meeting was the music on Thursday afternoon furnished by The Forty-fourth Annual Picnic of Spiritualists.

Mrs. Daisy Holmes, cello, Miss Merle Holmes, the little 7-year-old tot of Mrs. Holmes, violin; and Miss Fisk, The forty-fourth annual picnic of Mrs. Holmes, violin; and Aliss Fisk, The fory-touch association of Spirit-piano. No finer music has ever been heard in Liberty Hall than that ren-dered by these local artists; and they have been earnesty requested to ren-before one or more concerts before the der one or more concerts before the der one or more concerts before the chair. After reading of the constituclose of the camp meeting and probtution and by-laws, a finance com-mittee consisting of Mrs. J. E. Dil-lon and Mrs. A. E. Merriam were ap-On Friday afternoon W. C. Bowman gave the address and in the evening L. Colburn occupied the platform. pointed to collect the membership fee

of twenty-five cents. The report of the secretary-treasurer, J. E. B. Dilsages, most of which have been verllon, was read and approved, the report of Mr. Edward Brewer, as delebeautiful and artistic decorations of the hall during the camp meeting given: after which the fallent

given; after which the following of-ficers were elected: President, Earl and all agreed that Mrs. Frederick Lee, who volunteered to do the work, B. Kenyon, of New Haven; vice-presdisplayed much ingenuity in the deident, Edward Brewer, East Hartford; signs. On other occasions we have signs. On other occasions we have had reason to admire her work, but this time she has surpassed her form-ford, was appointed delegate to the

N. S. A. convention, to be held at Indianapolis in) October, with the power to select her alternate if una-ble to attend. It was also voted to Or Give the Charge. A song with solo, duet and chorus, by John W. send the annual fee of five dollars to Bauer. the N. S. A. At 11 a. m. President Kenyon made

a few remarks in memory of the mem-

THE STORY of the Other Wise bers of the association who had passed Man, or the Fourth Wise Man, by to the higher life during the past Henry Van Dyke. The Man who never reached Bethlehem in time to see in the silence for the benefit of those the Infant Jesus. Cloth bound, who might be ill and suffering. Price 60 cents The conference was then opened, in- conte-

Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price 80 cents.



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