OHIOAGO, ILL., JULY II, 1908

se Artist Claims Harriet Beecher Stowe as a Control.

Thinking a few lines from far west braska might interest the many taders of your valued paper, and as te same refers to physical phenome-1. I will try and be as brief as possi-

Soon after Christmas my guide bean drawing through my hand, and s I am now past sixty-four years of ge, never having taken a drawing leson nor having talent in that direc-ion, nor any of my antecedents as far s I know, makes it the more wonderul, and to my mind fully proves snirt. return. I will begin with the de-peription of the first picture, there be-ing five in number, and all executed with lead pencils, no rule or measremont of any character having been

seed, but simply by my right hand. The first is a portrait of myself and tife and guide 20x28 inches, the mide's right hand resting on my right houlder, her left index finger pointng to a small cross resting on my ead supporting a wing at the but which is a trumpet, by the side of hich is the All-Seeing-Eye. In the ling is the words "My Disciples". just over the guide's forehead, and in the the words "Hear Ye". Around the guide's neck is a small chain with cross attached and a dove over the cross. Two large wings make-a in front of her dress proper are six irumpets meeting each two at large ands, four being upright and two hor izontal. Then in the corner of her dress are five small trumpets, two black and three white. Between my relf and wife is a shepherd's crook a the handle of which occur the words "The Lord Is Our Shepherd." A banner at the top of the crook occurs,

Religion, to do good and love one another." My right hand is pointing to the banner, while my wife's left hand grasps the staff. A beautiful dove hovers over my wife's head, fropping the wreath upon it. Over the banner is the bible. To the left are three mountains, resting on one is a cross and near it are trees with little doves in the branches, the All-Seeing-Eye being in the sky above all. My guide's hair hangs down to

on which is inscribed the words "Our

her back, while my wife's is done up in a knot on top of her head. The second picture represents the dawn of peace or millennium. I suptrait, very natural, appears with arms in circle upwards with index fingers pointing in the same direction, the fingers in the right hand closed tight. in the left they lie open in palm of hand. On right index finger rests a cross with crown hanging on cross bar and a dove sitting on top of cross with olive branch in its mouth. On left index finger is the Bible resting in the center of lower edge, my elbows resting on the points of rocks which cut off my fingers at the bust. an Indian with a broken bow in his hand, then a tiger, then a little distance away sitting with his back against a tree is a large Ape chained to a stake with one link out of the chain which he holds in his hand. representing the missing link I suppose. Then on the next tier of rock still below is a large lion lying down, and curled up beside is a little lamb, the lion having a chain on its neck and a little girl stands a short distance away holding the chain. The figures on this picture unlike the others are brought out in white, the rocks making a black back-ground, that is all below my portrait.

The third picture is 24x36, being my portrait standing erect, with the portrait of my two scotch collie dogs. One dog jumps up in front resting his fore-paws on my chest while my left hand is spread out in front as if to stands behind in a looking attitudeas much as to ask what are you two doing? Behind each dog is a cherry tree full of cherries and leaves. cap rests on my head.

The next picture (the fourth) is My portrait standing erect ilmost identical with the other black horse, which I own stands be-One dog jumps up in front esting his paws on my chest, while ny right hand drops a cracker in his The other dog jumps up on av side resting his paws against my ody, my left hand resting on its head tehind the center of the horse is an pple-tree in full bloom. On ther end of the picture and behind he dogs is another appletree in full Behind the horse is a dead ree with a grape-vine wound around he body and some of the limbs full

To take the place of this picture which is going away is the fifth. It is also 24x36. My black horse and lersey cow stand heads a little apart, The horse is striking with right fore loot at one of the dogs who is nipping at his nose. The cow's head is turned outwardly as though hooking et the other dog who is also nipping at her head. Going up behind the nnimal's head is a large shade tree e animals, being in full foliage. am coming up with a stick in my hand as though driving the animals from under the tree, with hat in place of can on my head.

These pictures are all framed and under glass and are hanging in my parlor, and I am not ashamed to have enyone look at them. Doctors, lawvers, ministers, in fact many in all the walks of life have visited my home to view them, among the number three judges, so that I feel if I am arrested for practicing mediumship, I shall have the todges on my side at least. but little danger to one who is pracsicing honest mediumship.

Externalization. A Remarkable Vision

ATTEMPT OF EXTERNALIZATION OF THE ASTRAL BODY, WITH MANIFESTATIONS PERCEIVED BY THREE PERSONS.

Translation from M. Pierre Piobb's L'Annee Occultiste et Psychiques.

(Translated from the French especially for The Progressive Thinker by Mrs. A. Monthan Tattersfield.)

M. T. L--, a clever experimentalist, who modestly desires to remain anonymous, relates the following very curious facts: A few years ago, he says, I was connected with a woman whom I regularly every week put to sleep by magnetic passes.

I had proved in this hypnotic state several phenomena of communication with the invisible and raps at a distance.

One day I made a resolution without telling her beforehand, to try to appear to her in her room which was in a house close to the railway station du Nord, I myself being in my house at the end of Boulevard Saint Michel

After coming home one evening I went to bed about midnight, and concentrated my will power in order to free my astral body, as the Theosophists express themselves. As well as I can remember I went into a kind of trance without losing consciousness of myself. After a few minutes I fell asleep with the same wish, thinking strongly on this woman whose exact features I held before my imagination.

What was my surprise when the following evening towards six 'clock, when I had arranged to meet her, she suddenly bursts out in bitter reproaches against me as to the hypnotic influence I exercised over her, and that I had caused her a very bad headache the night be-

And my astonishment was at its height, as I did not expect to succeed in my experiment, when she told me that the evening before towards midnight, the time when I willed to appear to her, she saw me just as I was in this moment, sitting at the head of her bed, and as I approached her she gave a cry of terror and the vision vanished. Unfortunately nobody was with her at the time. Such is the fact, that is difficult to explain by the hallucinatory hypothesis, on account of the coincidence of the phenomenon with my will to produce it.

Last September, a lady living near Condom saw me in the same way in her drawing room, where we had the evening before been dis-

cussing modern Spiritualism. But on that day there was no effort on my part to appear to her; only, it ought to be mentioned, that at the hour of her vision I was fast asleep. These two facts, particularly the first one, are of such a nature as to give proof to those who believe that " lought" is a force, or rather a being who under certain conditions can act at a distance without aid of the material body.

It ought to be mentioned that M. T. L—— is a frail esoteric poet, whose last work, "Voices from the Tomb," describe actual vision from higher spheres; it is not then astonishing—at least psychologically speaking—to find in him occult faculties. But what must particularly be noted is that M. T. L -- is not a subject of any description whatever, but a thinker, an observer, occasionally an experimentalist, consequently a serious, disinterested, reliable person.

STARS AND SPIRITUALISM.

Planets "Stars."

etary system.

stars by scientific men.

ant evening stars."

Pentwater, Mich.

star?"

Dr. Hutcheson, of North Abington,

He then adds: "From this slip-

The doctor declares that the ignor

If that is the case, then I am as "ignorant" as some lecturers upon

the Spiritual rostrum. Do not scien-

tific men call Venus the "evening star?" and sometimes the "morning

Is not Jupiter called evening star.

or morning star?
Mars the same? And Saturn? Ura-

nus? Neptune?
These are all planets, and are

called stars by "scientific men," by

such astronomers as Lockyer, Proc-tor, Flammarion, Young, Doolittle.

Prof. Eric Doolittle, astronomer at Pennsylvania University, says of the

skies in this very month of June: "Venus and Jupiter are still the brill-

"Saturn and Uranus are now morn-

Astronomy is a grand and inspiring science. It should be studied by all

classes. It broadens the mind. It re-

veals to us the comparative insignifi-

SEEK HAPPINESS.

When Truth throws a darkening vel

s strength to make its shadows nale;

Such strength is not in weeping.

When heavy clouds obscure the way,

That strength to make all bright a

Around you, in your keeping

No cheering sun is shining,

day Will seek the silver lining.

cance of this earth.

W. F. JAMIESON.

ing stars," says Prof .Doolittle.

scription of these pictures in as brief a manner as possible, but they must be seen to be fully appreciated, and I cheerfully extend an invitation to you or any of your readers if passing this way, to call and see them, as all the facis I have stated regarding the left elbow is a fountain overflowing on two sides with a pitcher siting in it, with the words "Fountain of Love" on the edge. On the next left of rocks below stands a deer, then an Indian with a broken bow in his which will make five hundred pages, son, says: "People of learning and which will make five hundred pages, erudition will only sneer at the perat least one hundred poems, and during the last year two novels and at least forty stories, I am inclined to think it is she. Another thing, she plays some striking exercises on the piano with two thicknesses of cloth thrown over the keys, and very seldom misses a key. Had I no other proof of spirit return, these pictures would satisfy me, but we get many nearest fixed star outside of our planother tests that prove the presence of the invisible ones, and these mementoes which hang upon our parlor shod way of presenting facts comes walls, constantly remind us of their very pertinent criticism." presence and undying love, and as our gray hair denotes that we, too, shall ant, "slip-shod" statement was made soon be counted with that innumera- that "the nearest star is about 38 ble host, yet we do not go down to the millions of miles away." tomb sorrowing, but with the blessed That is correct. Score one for the knowledge that immortality and life "spiritual rostrum." on a higher plane await us, nor neither will we be compelled to await the star at that distance." sounding of the trumpet, for it has already sounded, and our loved ones have arisen and are awaiting us, as represented in the first picture by my beloved guide.

Yours for Truth. W. H. PREDMORE. Broken Bow, Neb.

BOY REVIVED AFTER BEING UNDER WATER 18 MINUTES.

Policeman Langlois' Work in Restoring Lad to Consciousness Is Praised

by Physicians at German Hospital. Two boys were rescued from drowning yesterday afternoon at Lincoln Park. One of them was revived after

he had been under water thirteen minutes. The rescued boys are: HOLBERG, GEORGE, 9 years old, 95 Delaware place; fell into lagoon; rescued by Thomas Rahlbin, a park employe, and Thomas Carey, 450

Dayton street.

THOMPSON, EDWARD, 10 years old, 394 Austin avenue; fell into the lake at North avenue and Lake Shore drive: rescued by Policeman

Edward Schiberg.
Many persons who were near the ake at the time cheered Policeman Schiberg when, after two attempts, he brought the unconscious boy to the surface and swam ashore. The boy had been under water thirteen min-

Policeman J. Langlois, formerly with the United States life savers; worked over the boy with Schiberg for an hour before he revived.

been revived "Few persons have after being as long under water as Thompson," said Policeman Langlois after the boy had been taken to the German hospital in the police ambulance. The hospital physicians praised Langlois for his skill in reviving the boy.-Chicago Tribune.

Some toll, others reap the advantages .- Greek. Be kind to everybody, but espec-

Look always to the right in life: The gain is yours by doing it. Farewell to every worry, strife; ially to the aged, for we are all trav-eling that way very rapidly. Find happiness in woolng it. JULIA GOODBICH BISHOP-

by a Remarkable Woman

MILLENNIUM SEEN IN DREAM VISION BY JULIA WARD HOWE

Author of "Battle Hymn of the Republic" Tells of Remarkable Apocalypse.—Beholds Vice Destroyed.—All Evil and Misery Overcome by Men and Women in Great Battle.

Boston, Mass. -Julia Ward Howe, the famous author of "The Battle Hymn of the Republic," has had a remarkable vision of a new era for mankind.

In a manner believed by Mrs. Howe and her intimate friends to be supernatural the veil of the unseen has been lifted before her eyes. Her own statement as to what was revealed to her in a vision, impressively told by the venerable woman to a reporter at Oak Glen, Portsmouth, R. I., yesterday, is here given:

'One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind and in which men and women are battling equally, unitedly, for the uplifting and emancipation of the race from evil.

'I saw men and women of every clime working like bees to unwrap the evils of society and to discover the whole web of vice and misery and to apply the remedies, and also to find the influences that should best counteract evil and its attendant suffering.

Sight of the New Day Dazzles.

"There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of the new born hope and sympathy-blazing. The source of this light was born of human enfleavor, the immortal purpose of countless: thousands of men and women who were equally doing their part in the world-wide battle with evil, and whose energy was directed to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

"I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain.

"I saw them like a mighty army laden with the fruits of their research, their study, their endeavor in this battle with the powers of darkness and ready to tear vice from the earth, to strip away all self-ishness of greed, of raping.

"Then I seemed to see them stoop down to their fellows and to lift them higher and higher." Men and women, a vast host whom none could number, working unitedly, equally, with superhuman energy, all for the extirpation of the blackness of vice and for the weal of the

And then I saw the victory. All of eyil was gong from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all encompassing sympathy and ever-present help, the era of perfect bye, of peace passing understanding."—Chicago Examiner.

Positive Proofs of Spirit Return.

Much has been published in various paners trying to prove that the return of the former inhabitants of this earth from the spirit world to their former relatives and friends here is untrue. I have been to many hundreds of seances during the past twenty-five

disturbed by evil spirits, although I following special cable from Rome, see them as they go to those who are looking for and expecting them. very best results is when no mortal is present except myself, and the medium is in plain sight of me That is true. As I have been for many years a student in the field of all the time; then have my relatives and friends come up from one to six or more at a time, looking as perfect astronomy everything on the subject interests me.

He says: "Let all Spiritualists learn" the enormous distance "of the as they did in earth life! in fact it

would be difficult to find any difference between the mortal and the spirit, except to see them come and go. Other proofs of their powers when they tell of matters elsewhere of which you may not know at present, but learn afterwards that it was correct in every particular. My uncle gave me notice several days in ad-

I have many positive proofs in my own keeping that I prize very highly, as they cannot be produced by mor-Dr. Hutcheson says: "There is no Most of them were produced in my own hands in a few minutes by But there is. Mars "is about that distance from the earth at times," admits the Doctor. Quite right. Is not friends, and will show them to callers whenever desired.

No one could ask for more positive

The Doctor says Mars is a planet. and convincing proofs than I have personally received. C. B. RICE. Yes, and a planet is a star. No, says East Oakland, Cal. our friend. "Planets are never called

John Stuart Mill a Spiritualist.

From the "Revue Chretienne" the 'Review of Reviews" takes some importaint details furnished by Pastor Rey, of Avignon, regarding the belief in immortality and spirit influence which was held by John Stuart Mill during the last years of his life, which were passed in that city. Starting as he did from absolute unbelief, we are told, Mill's "rupture with Atheism was a terrible crisis. Then came a veln of mysticism into his life." He attended Unitarian services, and met Mrs. Taylor, who became his wife. After only seven and a half years of married life, Mrs. Mill died, and her husband bought a house near the cemetery in which her remains were laid. But, continues Pastor Rey:

"He soon repaired the broken thread in his life, and continued to work in the company of her who was only absent in the flesh. He surrounded himself with her mystic presence, he continued to have intimate relations with the being who to him was more alive than ever, he listened to her inspiration, and desired everyone to remember that everything which he wrote after her death was the product, not of one mind and con-science, but of three simply Mill, his wife, and his stendaughter. Surely this was, consciously or uncon sclously, a practical affirmation of im-

Yes, and of more than the fact of immortality; of the reality of power of spirit consciousness to impress and inspire those still on earth; the distinctive feature of Spiritualism the distinctive feature of spiritualism in its practical bearings as teaching the continuity not only of fire and consciousness, but of the laterest and influence of departed level ones.

PRINCESS IS A RED CROSS NURSE.

D'Antuni of Italy Goes to Hospital Train to Show Clairvoyant Powers, -She Received the Impulse to Do Philanthropic Work During Her Spiritualistic Seances.

"The Princess d'Antuni has joined the nurses aboard the Red Cross hospital train, which, equipped on a war footing, leaves Rome to-day on an experimental trip to the towns of Umbrin. The Daily News correspondent assured that the princess does not intend to forsake her place in society or retire to private life, but has been led to dedicate most of her time to nursing, owning to an impulse retic seances. This has compelled her to use her extraordinary powers on behalf of suffering humanity. princess is convinced that war is remote, but she hopes that her example will be followed by other women of the Roman nobility. She intends to. institute a special corps of nurses, who will offer Spiritualistic as well as material, aid to the wounded, especially in cases of painful surgical op-erations, which, even if successful in

healing the body, damage the spirit. "The princess, according to reports, already has put clairvoyance to practical uses. At several surgical operations her presence is said to have rendered the use of anesthetics unnecessary and insured the speedy recovery of the patients. Both the princ ess and the Red Cross doctors who favor the new theory withhold all de-tails, as they fear that publicity will lead to opposition of the scientists, who resent the intrusion of unknown powers into the field of surgery. The king is reported to be enthusias tic over the action taken by the princess.

THE WILD ROSE.

white rose by the doorway blooms; Its snowy petals, one by one. Beneath a June day's glowing sun

We fill the pleasant farmhouse old. With crimson, damask, deepest red, And claim for each some beauty

ast eve I wandered out alone, Down by the brookside, o'er the o where a little churchyard lies; A few grey headstones standing

Beneath the spreading locust trees, The wild pink rose—no fairer flower, Was ever kissed by sun and breeze

've gathered them upon the marsh, Along the shore old ocean laves: But sweetly sad their presence here, Beside these lone, neglected graves. ALICE M. WARREN. Proctorville, Vt.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate resents - Catholia Review.

Mother's Dear Girl.

NO. 972

There was joy in the home when the little one came-'As a birdling from heaven-with begutiful name-Her angel name-only her angels might know;-Nor was it revealed to her kindred below. She lay in the hush of a strange new surprise, 'As she looked at her mother, with wondering eyes.

The mother heart, thrilled with delight and with fear. Thought of sorrows and joys that in time might appear In the little one's life-of the bloom and the blight, That might gladden as day or make cheerless as night; Of the love that might shine as the sun in the skies, Or the woe and distress that in moans might arise.

Like a plant in the garden of promise she throve, In the nourishing warmth of a mother's rich love; Like a rosebud just bursting in beautiful bloom, Delighting with beauty and fragrant perfume. And the mother heart, loving each ringlet and curl, Held the sweet loving thought: "You are mother's dear girl!"

In movement, in features, the mother could trace The charm and sweet fulness of beauty and grace; The blithesome effulgence of nature refined. That shone in her actions, reflecting her mind: And the mother heart, prizing this beautiful pearl, Said in sweet loving words: "You are mother's dear girl!"

Love shone in her actions, and flowed from her heart, And bound the dear mother with love's wondrous art; The ties of affection grew stronger each day, Made sweeter and stronger in love's potent way; And the mother heart felt, mid life's bustle and whirl, That her child of sweet promise was "Mother's dear girl."

For lovelight angelic e'er beamed in her eyes; And oft filled the mother with gladsome surprise; The sound of her voice was sweet music to hear, And brought to the mother the brightest of cheer; And dearer her words than were riches of pearl: "I am glad, O, so glad, I am mother's dear girl!"

As an angel descended from heaven above, Her thoughts and her ways were in beauty and love. And she oft told her mother her angels were near,-She told of their speech, which was sweet to her ear; In her gladness and love she would cease from her play, To tell her dear mother the words they would say.

"O, mother!" once said she, "to-day when they came, They told me that I had a sweet angel name! I would know that sweet name when they called me to come, To live with them there in their beautiful home!" And the mother heart felt her HOME ANGEL would go, Too soon, all too soon, from her earth-life below,

Like a bud in the garden of promise she bloomed In beauty and sweetness, nor knew she was doomed To wither and fade, in her dear mother's arms-The ashes of hope be the end of life's charms-For she faded and faded, and failed day by day, Nor love's ministrations could rescue death's prey.

Her life and her strength were fast ebbing away; When she said to her mother, one beautiful day: "O, mother, dear! mother, my angels are come! They call me away to their beautiful home! eantiful beings! with love all aflame They call me now, mother-my own angel name!'

"I must go, mother dear, to that beautiful home! You will follow me soon-I will help you to come! I shall love you, my mother, the same as before-In your sorrow and sadness, I'll love you the more. Over there, where I see the bright banners unfurl. I'll be glad, mother dear, I am mother's dear girl!

Good-bye. Tother dear, -how I love you!-they call-I must go-they are waiting-so beautiful all! I love them-my angels-they're loving and true-They're helping me, mother, and we will help you! Don't cry, mother dear! See! the beautiful home! My angel name-mother-you'll know when you come."

The smile of an angel illumined her face, 'As she passed the bright portals. Sweet beauty and grace Still lighted her features, in placid sweet sleep, As she went, her fond tryst with the angels to keep. And the mother, with sadness yet gladness of heart. Felt that distance nor death could e'er keep them apart.

The dear mother gazed on the face of her dead, 'And kissed the loved lips whence the spirit had fled. And sadness and joy mingled deep in her heart. And she smiled through her tears that would lovingly start; For the sweetness of death marked the beautiful face, And added a new and a wonderful grace.

Though that loved voice was hushed in the silence of death, 'And no more on her cheek would she feel that sweet breath Of her loved one, a wonderful comfort she knew. And she felt in her heart: "Love undying is true, And while angels of goodness love's banners unfurl In heaven or earth-you are mother's dear girl!"

And now since her loved one has passed from her sight, Her heart often thrills with a wondrous delight, As she senses a loving sweet presence—her own Dear angel, who ne'er leaves her mother alone-And she hears the sweet words, mid earth's turmoil and swirl-"I am glad-0, so glad I am mother's dear girl!"

And often while busy with cares of the day. And oft in the silence, all cares put away, Her angel comes sweetly and lovingly near, And whispers sweet thoughts that give comfort and cheer. "You are mother's dear angel now, darling," says she. "As an angel you live with your angels-and mel" JAS. C. UNDERHILL.

Hammond, Indiana.

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literation of science that we have any hope of ture of the world will be its Bible. Love and labor its holy sacraments instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity .-

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

We have, in fact, to make our choice between science and suffering. of science that we have any hope of maintaining our population in plenty and comfort. Science, however. will do this for us if we will only let her.—Sir John Lubbock. Soft is the music that would charm

forever .- Wordsworth. Grief borders on the extreme of

Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."-Progressive Thinker, March 21, 1908.

Humboldt says: "We think we per

ceive that they all descended from the

mous diversity of language which sep-

More than a score of prominent in-

The Aztecs who were examined by

the Inquisition gave a summary of

their religion and exhibited their writ-

God then created the Earth and peo-

pled it with a pair. Their Eve was

their gods, named Xoloth. She had

numerous names: "The woman with

the serpent," "The woman of our flesh." She had committed the first

sin by "eating the fruit of a tree."

Several paintings represent the devil

in the guise of a serpent, tempting

pent's head," and as "she by whom

Veytia says he saw an ancient paint-

ing "representing a garden with a

single tree in it, round which was

coiled a serpent with a human face.'

In speaking of the historian Torque

mada not entering fully into this sub-

quemada admits that their Eve had

'Two Sons' whom he compares with

On page 48 of the Vatican paintings

They had been fighting and one was

says: "We might be led to suppose

that the two vases which we see at the

overturned, is the cause of this con-

As their Eve had brought "original

sin" into the world, Baring-Gould says

Sin committed before the founding of

In this myth, the Aztecs are sev-

eral points in advance of Christians,

for, when the boss gods heard that

Xoloth had created Eye without their

permission, there was another row.

Xoloth was bounced; he landed on the

Earth, married Eve, and by becoming

the father of man entitled us to claim

ing their first three epochs were de

stroyed by the church, their entire sto-

ry is incomplete. But their fourth

period, which dated 4008 years before

the conquest, making it 5530 years

ago, shows a deluge. Humboldt

says it is "remarkable that we find

to the same calendar in use among

them on the arrival of Cortez, indi-

the world underwent great catastro

phies, further back than twenty ages.

and six others escaped in a boat. In

describing a painting, Prescott says:

"The boat in which he (their Noah) escaped, was filled with various kinds of animals and birds." Humboldt

holds that their account of the Deluge

sending out of a raven and dove (only

they substituted a humming-bird for

the dove) which returned with a leafy

branch, is identical with the Bible

Mount Colhuacan as the place where

They also had the legend of "the

confusion of tongues" and the "build-

ing of the Tower of Babel." The descendants of Coxcox built it, "to see

what was going on in heaven.

Kingsborough says: "The base of this

tower is, at the present day, (about

1830) still remaining and its circum

ference is 1800 feet." Humboldt

says the same. When the Spaniards arrived, it was in ruins and the Az-

tecs explained that "The gods, angry

at the audacity of man, set fire to the

Tower and then each family received

a language of its own." This work

was performed by a dove-presuma-

tongues, being the number of lan-

families. The Spaniards found thirty

guages that had been taught to these

different languages between Florid

bly their Holy Ghest. Clavigero de

narrative and adds

the ark rested."

Their Noah, Coxcox, with his wife

As most of their paintings describ-

relationship with the gods.

sin came into the world."

history of Adam and Eve."

tention.

came into the world."

She is also pictured as the one

I propose to offer indisputable his- | Chinese, the Hiong-nu and the Japa torical evidence to prove the truth nese?" of the above quotation, and demonstrate that all the essentials of the Roman Catholic-the Mother Chris- same stock, notwithstanding the enortian-church, were known to the ancient Mexicans; that her various rites arates them from one another." and ceremonies were in practice among them for several thousand vestigators have noticed the oblique-years before the Christian era, and ly-set eyes, prominent cheek bones that the gods of both were practically and flatted nose? of the remnants of the same; founded on the Sun Myth. the Aztecs, to be found as far South

I will quote from Prescott, from the as Panama, and they all agree as to histories of Diaz, Martyr, Gracia, Tortheir Mongolian origin. That being quemada, Sahagun, and other Span-ish writers; from a valuable work by ligion; their virgin-born crucified Sav-Jesuit de Acosta, "Natural and Moral for; the cross, an emblem of phallic History of the Indies," written when worship and other degraded supersti-he visited Mexico in 1586, and the tions of pre-historic man, which are "Antiquities of Mexico," by Lord the bed-rock of Christianity.

Kingsborough, who was, so it is report, elevated to the peerage in recognition of this work. It is very extended to the peerage in recognition of this work. tensive and explains the Aztec paint ings and monuments in proof thereof, ings and hieroglyphics in the various. They believed in a Trinity;; Fathings and hieroglyphics in the various

Ilbraries of Burepe, er, Son and Holy Ghost, whom they
After Cortex had conquered Mexistyled, "Lord and Father Sun, Sonco, Pope Adrian VI, who had been Sun and Spirit Sun." This is an extutor to the Emperor, undertook to act duplication of "The three Honoratutor to the Emperor, undertook to act duplication of "The three Honora-care for the spiritual welfare of the ble Fo" of the Chinese. This triad inhabitants. Cortex had written a was also called "Three in one and one secret letter to Charles V. which has in three." The two former were rep-mysteriously disappeared from the resented by images; the latter, always Archives. It is unknown whether by "an eagle." The Father had crethe original or a copy was sent to the pope. William Robertson, D. D., states in the preface to his History of with him; the Holy Ghost sprang from America, that Sir Robert Murray "the love existing between them."

Keith, the English Ambassador to Prior to the creation of man, there Vienna, having obtained royal per- had been a war in heaven. The rebmission to do so, caused a search to less were ousted. Their Chief, who be made, but the letter was not found. had numerous names, was an object

Adrian issued a bull ordering that of dread or veneration, and was alnone but Spaniards should visit the ways represented as a serpent enconquered country, and even they dowed with supernatural powers. had first to register in Seville. "All lawyers, surgeons, students of people of an inquiring mind," as the bull made from "a man's bone" by one of states, were especially prohibited. Also, all heretics and persons suspected by the inquisition, and their descendants to the third generation. Even secular priests were excluded. and only Dominicans and Franciscans were allowed to go. The government was enjoined to a strict observance of these provisions and the law remained in force for more than-thirty years.
Why all these precautions? Why

send only the Dominicans and Franciscans, who, between them, controlled the infamous Inquisition? Kingsborough gives us the key. In reviewing the "bull" which he gives in full, he says: "It would appear that, whethor or no she (the church) wished to ject, Kingsborough sage it was "lest conceal from Europe a fact which she he should too clearly prove that the feared might shake its institutions, Mexicans were acquainted with the shock and confound the prejudices of ages and unmodel its laws, she took all the precautions which she could have done if she really had entertained | Cain and Abel. such a fear." Kingsborough, though vas an avowed

The missionaries found the Aztecs killed. In speaking of this, Humboldt to be a highly cultured and intelligent race, whose religious rites and beliefs so closely resembled their own that bottom of the picture, one of which is the difference was simply in the name.

They claimed to have originated in a far Eastern land and had emigrated by express command of their god, who had promised them a new and heautithat they had special prayers and a peculiar form of baptism for children to cleanse them from "the Original ful country. They divided their time, since their emigration into four periods, and they exhibited their proofs. copies of which are to be found in the 'Codex Vaticanus."

Humboldt laboriously examined these claims, and says that the first period covered 520 years; the second 4804: the third 4010: the fourth, up to the time of the conquest, 4008; in all, 18028 years, "being 6000 years more than the Persian Ages described in the Zend Avesta." How much older their civilization may be is in doubt, as the Aztecs were preceded by three other distinct races; the Toltecs, the Chichimecs, and the Na-hualtecs.

Prof. Max Muller, practically agree wth Humboldt. He says: "In their languages as well as in their religions," traces may possibly still be found, be- an American people who, according fore it is too late, of pre-historic migrations of men from the primitive Asiatic to the American Continent. cate the days and the years in which either across the stepping-stones of the South, by drifting with favorable winds from island to island, till the hardy canoe ,was landed or wrecked on the American Coast, never to return again to the Asiatic home from which it had started."

All investigators admit an Eastern origin for the Mexicans. Damaso So- and the subsequent events, even to the tomayer, who had devoted many years to the study, claims that the ztec writings have enabled him to decipher Chaldean writings. Dr. Le Plougeon, I believe, after nine years of investigation in Yucatan, adheres to the Eastern theory. In 1897, when the descriptions were discovered carved in the rock near Hermosillo, a learned Chinaman pronounced them

as very good Chines The country of Chili is evidently named after the province of Pe-chili in China, and, some time ago The Progressive Thinker gave us the testimony of missionary, Rev. Dr. Bridgman, that "the 23rd and 24th verses of the 19th chapter of Job are nearly verbatim in a very ancient Chinese work.' Moreover, what is very significant, the Aztecs believed that the Sun and Moon were not only brother and sister, but man and wife. This is a belief held by the Chinese, regardless of cult," and is one of the insurmountable ob-scribes an ancient painting which stacles that face the Christian mission-shows a dove with thirty-three

In comparing the Aztec movements with those in the East, Sir R. K. Porter queries: "Whence did they take the model of these edifices? Were they of the Mongolian race? Did they de- Continent. In 83 of these, examined scend from a common stock with the by Barton and Vater, only 170 words dropping on her a feather, announced \$1.55.

What a Dazzling Light Surrounds Mel

Madame Rufins Noeggerath's Funeral,—Translation from Revue Spirite, Leopold Dauvil, Editor-ialChief, Paul Leymarie, Managing Editor, "

(Translated from the French especially for The Progressive Thinker by Mrs. A. Monthan Tattersfield.)

It has taken flight, the beautiful sould of that noble woman whom from a sentiment of filial veneration, her friends and assiduous visitors to the little drawing-room on Rue Miltoh, called "Bonne Maman."

I would have liked to deliver to my readers all the correspondence that the regretted, but expected death of the lionorary president of the "Allan Kardee Circle" has stirred up, but the columns of the Revue are filled, and time fails me to write a paragraph worthy of her whom we mourn, a paragraph which ought to be written by a more powerful pen than mine.

Sunday, Apri 12, I called upon "Bonne Maman" without thinking that she would die so soon, though I could see that she never would rise from her bed again.

Her distinguished daughter, called to her bedside more than a fortnight ago, cared for her tenderly, as well as the faithful Anna, who for twelve years has been her devoted servant. Monday the invalid grew visibly weaker; Tuesday she lost her speech, and Wednesday, on the arrival of her second grandson, whom she seemed to have waited for before closing her eyes forever, she died at four o'clock in the afternoon, after, with great difficulty, uttering her last words: "WHAT A DAZZLING LIGHT SURROUNDS ME!"

From Thursday to Saturday, April 12, the day of her obsequies, all her friends and admirers were filing past the bed placed in the little drawing room, draped in mourning, where laid the smiling dead mbedded in lilies and violets, her favorite flowers.

Finally, Sunday at three o'clock the light remains of our illustrious dead were laid in the coffin under the portico of her house, which wreaths and candles had turned into a mortuary chapel. There, on the threshold to the home, made so hospitable by her who now was going to leave it, Leon Denis, with his vibrating voice, spoke the first farewell. Then the funeral procession began to wend its way towards

The journey is long, but the sun, veiled in the morning, now accompanies her, who, sleeping the last sleep under wreaths and sheaves of flowers, is craping the capital.

Many ladies consider it an honor to accompany the hearse on foot in order to show homage to her, who had so many times received them with affection. In the cemetery, before the open grave, Leon Denis was the first to speak, and I regret that he was not able to deliver to me what his heart so well expressed with such eloquence.

After him read Camille Chaigneau, out of the spiritual doctrine, a passage from his deep and conclusive studies." He remembered that he had the happiness to collaborate with Mme. Noeggerath at a whole series of these fine seances, where under the dictation of the most exalted spirits, with the aid of mediums of unquestionable integrity, they received beautiful communications from the beyond.

Mme. Noeggerath collected all these materials of great value, commenting them with this delicate sense that resulted in the beautiful pages of which her book, the "Survival," is composed, a most complete work that ought to be read by every Spiritualist.

After M. Chaigneau, the poet Tubair Larroche read some beautiful verses dedicated by him to "Bonne Manan."

Finally, myself, in the double title of president of the "Allan Kardec Circle" and editor of this "Revue," which has contained so many brilliant thoughts of Mme. Noeggareth, Phave fulfilled, but more as a friend, the promise given, now more than seven years ago, the day after the memorable fete on her eightieth anniversary, to bid her the last farewell, on the brink of the tomb! I have done so, dear old friend. The words of farewell were very simple, but they came from the

Mme. Noeggerath, her worthy and distinguished daughter, came from Germany, with her two daughters and two sons, to attend the funeral of their venerated mother and grandmother. Dhey have all been witnesses to the respect that presided over the obsequies of her, whose departure they mourn, not realizing how much they ought to rejoice to have seen this exquisite soul, full of kindness, charity and tenderness for humanity rise towards this "Beyond" where she now knows the happiness reserved for angels. LEOPOLD DAUVIL.

to be the same. lice, flies, etc., were also represented, and the thick darkness which overspread the land for three days, and curious symbol of one serpent swal-

Their god, the Father Sun, was also instances were practically identical. called Tezsatlipooca. It is a compound name composed of a certain According to Higgins they claimed

ing swallowed by a big fish. their supreme god, that which most heaven, were likewise painted: commonly they have, and do adore,

practiced circumcision; like the Chinese, believed in nine heavens; venerated the serpent; and as they possessed the cross, they were phallic worshipers. This last is admitted by Kingsborough; and Squire in his "Ser-pent Symbols," after comparing their sculptures with the Phallic symbols in the temples of India, says that in all of them "we find precisely the Trinity, and Herrera tells us that they the principal object whom they adored, the creator of heaven and earth." to the investigator. Complete In Martyr, after a careful study of their three volumes. Price \$1.60 each. theology, says: "They believed in the immortality of the soul and a future state of rewards and punishments."

two sisters, an angel appeared and

Drake. Price \$1.50. "Evolution of the God and Christ and Panama and 120 dialects on the malman was seated at home with her

found the roots of which appear | that she was to "conceive a son with out connection with man." The 11th, 12th and 19th pages of was from the Holy Ghost, who usualthe Borgian MS. describe the plagues. ly appears in their paintings as an Says Kingsborough: "A man is repre-sented holding up in his left hand a but in due time the virgin conceived rod, which became a serpent. The a son who was called Quetzalcoatl. plagues, consisting of frogs, locusts, Plate 10 in the Codex Vaticanus represents this annunciation. Kings borough gives several of the same nature. The Spaniards found this myth the slaughter of the first born, and the as far South as Brazil and North to Florida. Each nation had a particular name for this god, but the main

The devotion of the Virgin was universal. She was called "Queen of mountain, till—dark—and poca, Heaven and was their chief interces-smoke. He once appeared on a sor before the throne of God. The Mountain, Tezcatepec, to one of their Vicar of St. Dominic, a Dominican "No one ever saw his Monastery, relates that he saw copies face," and adds Kingsborough, "a of very ancient pantings depicting this figure with bandaged eyes, or a veil annunclation, and adds: "She who, over his face, (like Moses) frequently was represented as Our Lady (a pa-occurs in these paintings." Squire pal name for Mary) had her hair tied lescribes similar paintings in the col- up in the manner in which Mexican lection known as the Codex Vaticanus. women tie and fasten their hair, and in a knot behind was inserted a small that one of their holy men once stop-ped the Sun in its orbit, and they show that she was the most holy, and were well acquainted with that other that a great prophet would be born of undoubted solar myth, of a man be- her, who would come from heaven and whom she would bring forth without unbearable. Whenever my brother's The Aztecs were undoubtedly Sun-connection with man, still remaining and Fire Worshipers. They kept a a virgin; and that his own people fire or a light continually burning on would persecute that great prophet hands would take hold of her cloth their altars, same as the Eastern na-tions and just as the papiets do to-day would put him to death, crucify him son, putting her in a most embarrassin a lamp before the altar, never al- upon a cross; and accordingly he was ling situation. It was therefore imlowing it to be extinguished; but, if represented in the painting as crucithat should occur, it may be relighted fied with his hands and feet tied to company with some other females who only from some other holy flame. In the cross and without nails. The arspeaking of this fire worship Jesuit ticle of the resurrection, how he had the tank. She was pestered in divers Acosta says: "Next to Viracocha, or to return again to life and ascend to other ways. Consequently her condi-

This is a remarkable statement in is the Sun; and after those things view of the fact that the second perthat are most remarkable in the celes- son of the Christian Trinity, during tial or elementary nature, as the the early centuries, was represented Moon, Stars, Sea and Land." They were fully aware of the Pyth- discovered by the council "In Trullo," agorian doctrines of Metempsychosis; in the year 703. Then for the first time, appeared the crucifix, on which he is represented with hands and feet tied to the cross.

355 OHAS. MCARTHUR, New York, NNY. (To be continued.)

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of same symbols, separate and in a this book contain much valuable mat-Trinity, and Herrera tells us that they ter, and though concise as a text book "confessed a supreme god and Lord it is fascinating as a work of fiction, embracing as they do valuable matter covering othe; entire globe. Nothing looking up to heaven and calling him has ever been written of more value

"In the World Celestial," by Dr. T. A. Bland, Interesting, instructive and helpful; Spiritually aplifting. Cloth In regard to the second person of their Trinity they informed the missionaries that while the Virgin Chillew and Life. By Eaud Lord

By Hudson Tettle.

A Case of Obsession

Outside of Spiritualism, Illustrating the Existence of a General Law.

Most Remarkable Spirit Manifestation as Given in the Hindu Spiritual Magazine of Calcutta, India.

one Mr. N Banerjee, an inhabitant of that village. His statement was corroborated by more than a score of persons still living who had witnessed the phenomena, and some of whom were his relatives and some neighbors. His house was situated close to my lodgings and he used to visit me now and then to talk on various private matters. In course of our conversation one evening, I enquired of him about certain mysterious phenomena which, I heard, had been occasionally taking place in the house of a neighbor of his and he replied that they were nothing in comparison to what had occurred in his own house in his own presence. He then

narrated the following: "More than 15 years ago my brother, who was a Pundit in some school in Calcutta, came to spend his summer vacation in our village. With my brother came his wife. She was about 14 or 15 years of age. Our troubles began almost from the day of their advent in our midst, Our family was a fairly large one and we all lived together under the old patriarchal system. A couple of days after the arrival of my brother and his wife signs of disturbance became visible. Clods of earth came rolling down from the ridge of one of the thatched houses day and night. It was at first thought that it was the work of some mischlevous folks in the neighborhood. As the news spread from village to village, many daring fellows volunteered to keep guard over the house, and if possible to catch the miscreants, but their en-deavors failed. Not only did the lumps of earth roll down as usual, but mud, pleces of stone, and brick-bats commenced dropping down inside the rooms from the ceilings. persons who had been on the watch gave up the job after 4 days as hope-Our condition was most distressful, and our lives were made very miserable. People said it was an evil spirit which had been playing pranks with us. They suggested that the services of othas (ghost doctors) must be secured at once. miles from our village there lived one who was reputed to be an expert ghost-doctor. He came and tried all his arts, but failed to do any good. The activities of the evil one were now diverted to many other directions. For example, one day I had sat down to my meal. After taking one mouthful I was going to take another, when, lo, the whole plateful vanished. I was dumfounded. Again, earthen and metal pots danced and careened about the room from one side to the other. Their uncanny antics however stopped as suddenly as they began On another occasion, a new-born child of 4 or 5 days was taken up from the lap of its mother, raised to the cellings, carried in a slanting position through the door and placed lightly in the middle of the courtyard. mother all the while screamed, shouted for help and followed the child to the place where it was set down. She clung to the child and brought it back into her room without any appa-

rent harm having been done it. But the child died in a few days. "Some persons named a certain famous ojha of Naihaty, in the district of the 24-Purgunahs, and advised that he should be sent for, as he was a veteran in his profession. Duly he came, stayed for a couple of days and exhausted all the stock of his learning but he was thoroughly discomfited for as he was repeating the mantras (incantations) the carpet on which he was seated was snatched away by the spirit and beaten upon his head while a few kicks and cuffs were also administered on his shoulder and back The poor fellow had to run for his life. Bones, carcases, filth and dirt of every kind fell on us from every

side.
"We were so exasperated with the troubles that we thought of leaving the village. But naturally this we did not do until our troubles became wife went by herself to take her bath in an adjoining tank, some unseen possible for her to go out unless in would take her to and bring her from tion was extremely painful. Furni ture from one room used to be shifted to another and vice versa. many occasions cooking utensils containing rice partly or fully boiled taining rice partly or fully boiled to see, would be taken up bodily from the "Till death claims the mertal and sets hearth and dashed over it, thereby spoiling the rice and causing the whole family to starve. Once a brass pitcher full of water went straight up to a height of about 20 feet and then dropped down below. Not less than 50 times was our food spoiled and we had to go without any.

"I had a great liking for fish, and having tasted none for days together I bought a big one. No one would touch it or venture to cook it. All my people remonstrated with me, but was determined to have it cooked outside the house. With this resolu-tion I cut up the fish, and just as I was taking the piece for washing off the scales in the pond preparatory to cooking, the pieces began to jump up from the basket and flying up in the air and at last disappeared in the skies. My fish was all gone and I returned home with the empty basket, disgusted and disappointed.

"An uncle of mine, an old man, thus apostrophised the Spirit, moved by this incident: -Mr. Ghost, you are by this incident:—Mr. Ghost, you are wood. Price \$1.00.

If doing us all sorts of eyil, can't you do us some good, give us some aweet things to est.' As he said so, in a Fank. Price \$2.09.

AN EXTRAORDINARY OBSESSION. minute or two there came down from above, in front of us, a large earthen jar with a cover over it. My uncle Evil Influences Exist on the Spirit was much delighted. But no sooner Side of Life—A Pot of Filth did he take off the cover than horror Brought by the Obsessing Spirit of horrors! It was full of filth with worms squirming in it. Involuntarily he exclaimed 'Ram, Ram;' and was fleeing from the place hastily, when the tuft of hair on the crown of his During my stay, in July last, at dragged mercilessly in circles towards a mud wall close by. Poor fellow! he of Burdwan, the following account of spirit manifestation was related to me shrieked in agony but we could do nothing to help him, until the whole of the tuft of hair was uprooted. The dear old man's head bled and he was quite senseless for half-an-hour. "During these times we could not

sleep inside the rooms. So all of us had our respective beds in the spacious

verandah attached to the front of the haunted room. At night this room was kept lighted. One day just as we had got into our beds the light suddenly went out and we asked one another to go inside and re-light the lamp, but no one ventured. door of the room was wide open and we were chaffing one another for cowardice, when I volunteered, and taking a match box with me entered the room. But as I struck the match it was blown out, and in the darkness both my legs were caught as it were in a vice, and were tied together with a piece of rope, above the ankles, with such force that I screamed in pain and cried aloud for help. To all my appeals I was only advised to come out, but how could I come out? I was a prisoner in the hands of the vicious spirit. I stretched both hands, caught the rope at its end, and tried with all my strength to take it off. The rope was stiff and drawn taut though not held by any visible hands. Yet I was being pulled all about the room, and finally carried towards the staircase with such force that I felt blood oozing out of the part tied. Luckly my feet touched the first step leading to the stairs and pressing them against it I made desperate efforts with the strength still left in me to free myself. The rope now snapped, and by what agency I know not, I was pushed out into the open space between the open doors. From here I was pulled out into the verandah, The rope had to be cut with a knife as the knot was tied peculiarly and could not be loosened. The part hurt was washed and dressed, but I fell ill with fever from which it took me a

full fortnight to recover. "We then left the village, and went to another a few miles distant, to the house of a wealthy relative of ours. We stayed there for a month or thereabouts, but all the same we experienced the same troubles there. Again we came to our village the evil spirit following us at every step. We suffered for two or three months more after which his Satanic Majesty left us of his own accord, for which we thanked him and thanked God for our deliverance. Since then we have not been

troubled any more."
TEJ CHUNDER BOSE. 52-2 Mirzapur Street, Calcutta.

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holy light; Though oft may have err'd and mistaken the way, Have vet been sustained from day unto day.

A hand from on high has guarded our life. From fields of confusion and battles of strife-

Has led us through valleys of plenty and peace, Where pure living fountains to flow never cease.

Has strewn in our pathway the beautiful flowers, From gardens immortal and evergreen bowers;

Has led us e'er onward and upward by love. Toward the bright mansions and glories above! No fearful foreboding e'er enters our

For faith points us ever beyond the dark goal, To a life which is fuller and fairer than this.

With no earthly limits to mar its sweet bliss, Or hinder its flight into fields which are new.

Where action is pleasure and life ever true; Where clouds which now darken are swept far away, And shines the bright sun of an etern-

al day! motives and deeds while on earth be aright. With love and true justice kept ever

Some day we shall find in those realms on high, The golden fruition for which we no sigh.

Rich treasures beyond our conceptions the soul free.

And then will the glorious vision ungladsome surprise to the newlyborn soul!

And then will resound sweet peans of praise. the hand which has led us For through mystical ways,

To the portals of peace, our true home

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Cultivation of Personal Magnetism

Psychic Research, Its Relation to Science and Theology

Extracts from Dr. H. V. Sweringen's Paper on Psychic Research, Its Relations to Science and Theology," Read at a Joint Meeting of the Fort Wayne Medical and Ministerial Associations, June 30, 1908.

Mr. President, Gentlemen of the Fort Wayne Medical and Ministerial Associations, Ladies and Gentlemen: The best apology I can make for my appearance upon the program of this evening is the fact that I made an effort to keep off of it, and to have some other member of our society appointed in my stead.

I am supposed to represent the medical profession at this meeting of physicians and preachers, but lest I should chance to misrepresent it, I desire at the outset to relieve my medical brethren of any responsi-bility for what I may say, should they feel disinclined to endorse my

I propose merely to submit a few thoughts or suggestions under no special title or subject, the object of this meeting being that of a pleasant evening social with our ministerial brethren, rather than that of exhaustive investigation of any medical or theological or medicotheological subject. Perhaps "Psychic Research and Its Relation to Science and Theology' might properly be considered the subject of

When informed that this was to be a joint meeting of physicians and preachers, several subjects of interest to both professions suggested themselves to my mind, but with their suggestion came also the conviction that a free expression of opinion upon them might not be altogether agreeable or acceptable to the hearers and possibly result in a heated discussion out of all harmony with the intended spirit of the oc-

I think it true of both physicians and preachers that they are disposed to conceal from each other and the public their innermost thoughts touching the soundness of each other's ideas upon many points in science and theology, for fear of giving offense to the more popular and accepted thought of the day.

I have for some time past been in correspondence with men of national and international renown in science and literature, and am surprised at the marked difference in the tenor of their private and published utterances on the subject of psychic research, etc. Thus public opinion, like conscience, "doth make cowards of us all." We are too much in fear of public opinion, comment and criticism to express our innermost honest thought upon many subjects, and so we manifest an outward approval of the current popular and accepted ideas while our reason perhaps rejects them. Policy and diplomacy, self-interest and the like, often retard the progress of truth.

Heredity and environment are probably very largely responsible for the conditions that obtain with nations as well as with individuals. and it becomes the practical duty of the physiccian and the preacher to try as best they can, as teachers seeking to benefit humanity, to learn how to eliminate the influences that come from the past that are of a nature to bring about evil results, and at the same time to seek to learn how to augment, to strengthen, to enforce any impulse or tendency that makes for good. There can be no doubt that whatever our inherited conditions may be and the diversified influences that are derived from environment, we are ultimately making for the good.

It is hard to conceive of an absolute evil. It is difficult to accept the doctrine of total depravity. A so-called heathen, whose name I cannot now recall, prayed: "Oh, God, be kind to the wicked; to the good thou hast already been sufficiently kind in making them good. This prayer was suggested, no doubt, by a study of heredity and environment, and evangelists of the Jones and Sunday type who are prone to unkind and severe criticism of their brethren in the regular ministry, would do well to ponder deeply, for it is within itself a most important sermon.

ligious affiliations are as little the result of his own free choice as the of our advanced and still advancing civilization, than the marked decrease of the animosity arising from difference in religious belief. In times past, men who, but for this difference, might have been friendly neighbors and helpful citizens, were thereby separated into hostile bands. Dogmas rose up between them like huge walls. They stood behind these like armed garrisons, glaring angrily over on all beyond. But, thanks to the progress we are making, these dogmaticwalls are crumbling. The light of reason, human kindness and education are entering the dark enclosures, the free air of liberty sweeps through the pinfolds, and men casting down their weapons, begin to wonder why they regarded as enemies those who only exercised the divine quality of thought and stood firm to their convictions. I can well remember when an Episcopalian would hardly look at a Methodist or shake hands with a Presbyterian; and when sect was arrayed against sect. Religious and sectarian animosity and prejudices were most marked and bigoted. Some years ago when the spire of the Episcopal church in this city was struck by lightning, a prominent layman of the Methodist church here seriously expressed the opinion that the stroke was the expression of the Almighty's dislike for that church. That a great change has been wrought in this direction is proven

by the fact that before the Rev. E. W. Allen left his pastorate of the West Jefferson Street Church of Christ in Fort Wayne, he made an affort to get the pastors of the different churches in the city to occupy his pulpit and to tell his congregation why they were Presbyterians, Methodists or Catholics as the case might be, the Rev. Father Delaney having been one of the number invited. This move on the part of Rev. Allen certainly indicates that the churches are getting closer and closer together. The gentiles have had the use of the synagogue of our Jewish brethren on various occasions and I remember of hearing the late eminent Rabbi Wise deliver a lecture in the old Berry Street M. E. church. But give it a little more time, and the whole human race will get together.

That there is in the church to-day a condition of unrest from various causes, must be plain to the most superficial observer. Here and there throughout Christendom are pulpiteers giving expression to views not exactly in accord with the doctrines they were ordained to preach, and they have in consequence been obliged in many instances to sever their connections with their congregations, although in some cases the latter have followed them to independent organizations. But recently as we are informed by the Associated Press, nineteen clergymen of the Episcopal church have gone over to the Catholic, in which church likewise, all is not serene, if between the lines of the Pope's recent encyclical on "Modernisms," we read aright, and correctly interpret the reply thereto by the Rev. Father Tyrell. We believe, however, that out of this ferment going on in all the churches, will come a better, more tolerant, liberal and civilizing condition that will finally make for the betterment of humanity at large.

The foregoing remarks lead me to the consideration of the question: Why does the Christian church refuse to enter into the spirit of the present age, which is one of scientific research for settlement. The most interesting, the most important, the most serious, scientific and theological question of all the ages, was asked by Job: "If a man die shall he live again?" This question has never been answered satisfactorily, conclusively or positively in the affirmative by the Christian church. Indeed it would not be difficult to cite Bible passages in support of a negative answer to Job's question.

The physician and the preacher meet at the bedside of the dying patient and parishioner. The former in all probability is a materialist and an Agnostic as are the great majority of physicians, who have no scientific evidence that death does not end all. But with bowed head and a sad countenance he listens with respectful silence to the a piritual comfort administered by the preacher who reads the four-

a glorious future life, and he dies in peace, in the faith of his paston But notwithsstanding all this, Job's question remains unanswered: "If a man die, shall he live again?" The physician and scientist want the scientific proof that he DOES live again, while the preacher SEEMS to be satisfied with his faith ALONE that he does: We are instructed by the Bible, however, to add to our faith, knowledge; this is what the physician and scientist want, and it is in conformity with this instruction and a natural desire to develop the facts of science that the American Psychical Research Society was formed as was also the British Society, the great object of which societies is the solution of Job's conundrum. "The most important work which is done in the world -by far the most important," said the late Hon. W. E. Gladstone, is the work being done in these societies."

The church, however, does not seem to be in sympathy with them and therefore offers them no assistance.

If the church, religion or philosophy were able to meet the arguments of materialistic science as presented by a Hacckel; if the church was in possession of facts and arguments to substantiate its own theories, it might well stand aloof from and independent of these societies. But to relegate the proofs of man's immortality to the domain of faith alone will prove less and less satisfactory as the scientific spirit of the age advances, and it seems to me that the church cannot afford to longer ignore the efforts of science to answer Job's question.

The religious, moral and emotional arguments, however strong they may be, do not equal the scientific proof of life beyond death. The natural inference is that the churceh is more in sympathy with materialism than with its opposite, Spiritualism, on the subject of Job's

. In the North American Review for June of last year, is an article from the pen of Rev. Dr. Mackay, pastor of St. Nicholas, Fitfth avenue and 48th street, Manhattan, which probably explains the church's lack of interest in the subject of psychical research. After quoting the late F. W. H. Myers' scientific prophecy that "within a century the scientific proof of personal immortality would be so strong that no reasonable man would question it," the reverend doctor continue;

"The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. * * If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade the nobler side of life."

Now, I ask in all candor, can it be possible that such an argument as that is advanced by a twentieth century Christian minister? It is presumed that ministers of the Gospel preach a future life, and yet according to this reverend gentleman, if what they have been preach ing for nearly two thousand years should turn out to be true, -should become demonstrated to be a fact, a scientific and theological truth instead of a mere "hope" or "faith" or "dream" or "supposition," that knowledge would 'cheapen and degrade the nobler side of life,' Here then is an instance wherein it is not desirable to : add knowledge to faith." If this is a sample of orthodox logic on this subject, there is not much wonder that materialism and agnosticism are making such inroads in the church.

Personally, I would like to see the church take an interest in the scientific investigation of the evidences extant and accumulating of a future life. I believe it IS taking an interest in it but is keeping that interest concealed for some reason or other, probably that suggested by the Rev. Dr. Mackay. Here and there are preachers giving expression to nersonal experiences which would be of great value to societies of psychical research, experiences similar in character to that reported by Bishop Bowman, of the M. E. church, to an assembly of preachers (preachers only, remember), or to that of the late Senator Carl Schurz as related only incidentally, in McClure's magazine for April of this year. The late Bishop Newman, of the M. E. church, was also possessed of experience of great value to psychical research societies, but who related them only to his brehren in the ministry.

I believe the tendency of the church is toward a wider faith and a more positive knowledge than it has ever had. It is surely growing more liberal and tolerant as the reference we have made to the Rev. E. W. Allen clearly proves. If the church in general would recognize this fact and fit itself to the new condition of affairs, it could easily become the leader of the scientists in their explorations along the line of psychic research and fill up its pews with interested, eager listeners. But if the church persists in emphasizing the formulas of other days and continues to ignore all sources of information except those to which it has been accustomed, the people will go on without it and find leaders among themselves.

At no time in the world's history has there been so much interest in the subject of man's immortality as now, as is proven by the tenor It is certainly a self-evident fact that a man's early theological or re- of the general literature of the day as printed in book, newspaper and magazine. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to hastening.

An alumnus of Harvard University, a graduate of the class of 1805, George G. Ingersoll, bequeathed to that institution the sum of five thousand dollars for the purpose of establishing in it a lectureship on the single subject of "IMMORTALITY," one lecture to be delivered each year, on any day between the first of June and the first of December.

It seems, however, that none but those inclined to materialism and agnosticism are given an opportunity to deliver this lecture. We would naturally suppose that the authorities at Harvard would select those to deliver this lecture who had had some experience in this line of investigation, but not a single psychic researcher has thus far been invited to deliver it. It looks as if Harvard did not want immortality proven, probably having assumed the position of Rev. Dr. Mackay on the subject.

The lecture of 1904 was delivered by an eminent member of our own profession, Prof. William Osler, M.D., F.R.S., who had on a previous occasion declined an invitation to deliver it, probably because as he remarked in the opening of his lecture: "No problem has so stretched to aching the pia mater of the thoughtful man as that put in such simple words by Job: 'If a man die, shall he live again?'

Dr. Osler fails to give us his own personal opinion on the subject, confessing that in the presence of so many mysteries the scientific student cannot be dogmatic and deny the possibility of a future state, and, however distressing a negative attitude of mind he asks to be left reserving his judgment, but still inquiring. Recognizing the value of the belief to the community, he with the vast majority of our profession will doubt the possibility of proving it to the individual.

Now, a few years ago, or prior to the organization of the Psychical Research Societies of Europe and America, Dr. Osler with the great majority of his profession maintained a more positive negative position on this question, and denied even the possibility of a future life. But since scientists of world-wide repute have personally experienced evidences capable of no other interpretation than that of the continuity of the mind of man after its separation from the physical body by death, he now confesses that in the presence of so many mysteries the scientific student cannot be sure that death does end all. This certainly is a rift in the clouds of materialism. The fact that Dr. Osler finally consented to deliver the lecture is of itself significant. He begins to think that after all there's "something doing" in the domain

As was to be expected from a physician lecturing on the subject of immortality, Dr. Osler makes use of the well-known negative argument as follows: "The association of life in all its phases with organization: the association of a gradation of intelligence with increasing complexity of organization; the failure of the development of intelligence with an arrest in cerebral growth in the child; the slow decay of mind with changes in the brain; the absolute dependence of the higher mental attributes upon definite structures; the instantaneous loss of consciousness when the blood supply is cut off from the higher centresthese facts give pause to the scientific student when he tries to think of intelligence apart from organization."

Now, we freely grant that this is a most formidable arrument against the probability or possibility of the continuity of personal identity after the death of the body, and one which very naturally and forcefully appeals to the physician whose work lies on the confines of the shadowland, but in the presence of the personal experiences of and evidences which have come to such men as Crookes. Wallace Flammarion, Lombroso, Virchow, Wundt, Zollner, Fechnot, Hodgson, James, Hyslop, Savage, Lodge, Coues, Gibier, Edmunds, Watson, Lincoln and thousands of others who formerly felt the force of and ad vanced the very same argument, we discover facts which likewise give Secuth chapter of John or the fifteenth chapter of First Corinthians, pause to the scientific student and suggest that after all intelligence full intelligence may exist apart from organization, and that possibly there are yet an early theological education, points his dying parishioner to some things not dreamed of in his philosophy.

That Dr. Osler indulges the idea that the future may yet develop something along the line of psychic research which will prove a future existence, can be logically interpreted in my opinion from one of his closing sentences:

"Some of you will wander through all phases, to come at last, I trust, to the opinion of Cicero, who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death; and this is my own confessio fidei.'

It certainly behooves the church to join its forces with those of the scientists of the psychical research societies engaged in the great work of proving to a scientific demonstration the continuity of life after death, thus adding to the faith of ancient Paul, the knowledge of his modern scientific disciples.

It is evident from a study of the fifteenth chapter of First Corinthians, that the great Apostle Paul was possessed of the true spirit of scientific investigation and if he were living to-day would no doubt be a charter member of the psychical research societies of England and America and would write an "Epistle" to the church in America urging it to participate in the efforts of that society to demonstrate scientifically a future life. It is extremely doubtful that he would endorse the position of the Rev. Dr. Mackay that "a knowledge of a future life would cheapen and degrade the nobler side of life.

The great Apostle Paul was a student and inclined to scientific argument and metaphor or simile, but with both his argument and llustration he failed to establish the fact of a future life satisfactorily to the scientific mind of the present day. He comes nearer to it, however, than any other man whose writings are recorded in the Bible, and his argument is therefore utilized upon almost every funeral occasion. His illustration as embodied in the thirty-sixth verse of the chapter referred to: "Thou fool, that which thou sowest is not quick-ened except it die," is a most beautiful, intelligent and suggestive one, but is not literally true as all know. Life is not absolutely extinct in the seed sown; if it was there would be no reproduction. Its material bulk rots, decomposes, dies, but the germ, the spirit that quickens into renewed life and reproduction does not die, any more than the life principle of the caterpillar dies to give life to the butterfly into which it is transformed. But the Apostle Paul is entitled to great credit for his grand effort by scientific argument and simile or illustration to answer Job's question in the affirmative.

For many years the familiar illustration of Paley in proof of a Creator or universal designer, that of the watch, suggesting its maker or designer, has ranked in importance equal to that of Saint Paul's of a future life. While the modern theory of evolution has shorn Paley's illustration of a good deal of its force, yet in my humble opinion it still holds good. Evolution does not do away with the original creation of that from which all things have evolved. It does not do away with the great original designer and Creator, however severely it weakens the Mosaic account of the creation.

Now, what would be the effect upon the moral and physical condition of the human race of a KNOWLEDGE of a future life-of an assurance as positive as that to-morrow's sun shall rise or that day follows night? This is a question for the physician and the preacher. We know what effect two thousand years of faith and hope in it HAS had, a faith hardly strong enough to remove mountains, but who can estimate the effect an absolute knowledge thereof would have on the human race? Rev. Dr. Mackay's prophecy of what the effect would be strikes me as being somewhat narrow and contracted. Nor is he very consistent in his treatment of the subject. He says: "Faith in immortality must rest rather in the affections than in the intellect, and yet at the close of his article he is pleased to recognize intellect in the premises in the following sentence:

"In these ways, science (intellect) and religion seem to be coming ogether in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the human individual

Now, that is exactly the point I am trying to make in this paper. My object is to get religion and science together. In the beginning of his article, however, Rev. Dr. Mackay is keeping them apart, while in his close of it he seems to be glad that they are getting together in establishing the fact of a future existence. He congratulates religion because of the present tendency of science to prove a future life, and yet starts out in his article with the assertion that "The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. and that a knowledge of a future life would not only cheapen but degrade the nobler side of life." His closing sentence seems to me to be in direct contradiction to his opening declaration.

Professor James H. Hyslop, in replying to Rev. Dr. Mackay's article, in the American Psychical Research Journal, very significantly remarks as Tollows:

"The age of science or intellect has gone for the church on its own admission. But this was not its position in the inceptive stages of its history. The New Testament, which is supposed by the religious mind to be authority and history, appeals to FACTS, present facts of human experience in proof of a future life, and does not base its conclusion either on "faith" or philosophic assumptions. The "miracles" and the "resurrection" were alleged facts and they were appealed to as conflicting with the conclusion of speculative materialism at that time. Many phenomena which to-day come under the scrutiny and investigation of the Society for Psychical Research are alluded to in the New Testament record and made the basis of a belief in immortality. The appeal in this was to the intellect, not to the emotions."

Professor Hyslop further asserts that "Psychic research is the method of the New Testament which is not that of Rev. Dr. Mackay. It was in appeal to alleged and perhaps in some sense real facts, and not to 'faith' as assent to propositions. If religion is to have any intelligent basis at all it must come to this method. Hence, so far from attacking the religious mind the method here proposed is one that reconciles it with science as no other does I understand the distrust which has infected religious minds of anything scientific. Physical science has so long antagonized, and successfully antagonized, religious beliefs, that it is not easy to conceive it as a friend of its fundamental postulates. But this traditional prejudice must be overcome and the sooner that the religious mind overcomes it and accepts scientific method as its best friend the better for the intellectual and ethical. to say nothing of the political status and influence, of religion as a respectable force in the community. Unless it does this it must go the way of Paganism, which could not sustain its usefulness after it fell to the rank of incredible things. The vitality of all beliefs is dependent wholly upon the measure of intelligent support that they can secure, and a doctrine so useful in the ethical and social system as the survival of personality ought not to be allowed to lapse in assurance for the lack of an intelligent appreciation and application of the method which can give it strength and recognition.'

While all the mysteries of the universe are not solved, yet from what we DO know, the thinking mind can logically reason from "Nature up to Nature's God"-from the finite mind with its almost unlimited capacity, to the Infinite mind of the universe.

With what pleasure do we turn, then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the church. weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by psychical investigations now going on.

The demonstrations of these psychical societies in addition to the demonstrations which long preceded them among investigators unorganized as societies have already proven that we are born for a higher destiny than that of earth; that there is a world in the unseen future where the soul shall live forever. These demonstrations teach us that all nature proclaims the overwhelming presence of an Infinite mind, the control of an Infinite power, and the existence of an Infinite God. The American Psychical Research Society is deserving of and should receive the hearty support and encouragement of the American pulpit.

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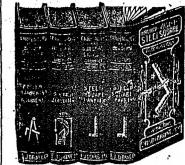


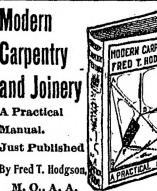
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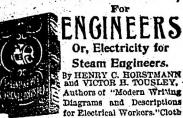
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Destroying the Comfort of Millions. "Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of

Such was the honest inquiry of our Marblehead correspondent of several weeks ago, to which we replied in our issue of May 30; but the subject will not down at our bidding.

The words credited to Jesus, John 5:30, "Search the Scriptures; for in them YE THINK YE HAVE ETER-NAL LIFE," crowded themselves on our attention until we opened to Deuteronomy 22:10-16 inclusive, and

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open people that is found therein, shall be tributaries unto thee, and they shall serve thee [that is, shall be their slaves]. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thy hands THOU SHALT SMITE EVERY MALE THEREOF WITH THE EDGE OF THE SWORD: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shall eat the spoil of thine enemies, which the LORD THY GOD HATH GIVEN

"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these peowhich the LORD THY GOD DOTH GIVE THEE for an inheritance, THOU SHALT SAVE ALIVE NOTH-ING THAT BREATHETH."

It would be very wrong to "destroy the comfort that millions of tired and perplexed souls who derive from these blessed words of the Lord our God" who delighted to slaughter; and feast on the products of other's toil.

Several readings, to impress every feature of these inspired words on the mind, should be made. And note. good reader, that holy book, inerrant in every feature, translated into near three hundred different languages, and scattered broadcast among all peoples for their guidance, contains not only the blessed words quoted, but scores of similar passages follow, each concluding:

"So Joshua smote all the counof the hills, and the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly DE-STROYED ALL THAT BREATHED, as the LORD GOD OF ISRAEL COM-MANDED."

No,no, such valuable words of "comfort" should not be withheld from the Christian world. And the book containing such noble sentiments should have a place as a text-book in our public schools, and a copy should be placed in the hands of every little heathen and dirty little infidel as well, showing the loving character of the "Lord our God."

Let us see! Was it not this God, so generous to his friends, so cruel to the invaded cities, the inhabitants of which for declining to submit, and become the slaves of the aggressors, did he not repent that he had made man, and was he not grieved to his heart on account of his defective job. and was it not he who overwhelmed all in a common ruin, saving only a favored few to people the world again? It must have been a real "comfort" to those people to be thus destroyed, as there is a pleasure in di-

recting attention to the affair. Paul caught the spirit of these events, when he declared: "Great is the mystery of Godliness," and we are a convert to the theory.

. Parallel Cases.

A short article in these columns, in our issue of June 27, and appearing at the head of the fourth column, first page of that date, copied from the St. Louis Globe-Democrat, has special value to physiologists and Spiritualists. We invite particular attention to it, in connection with facts of a similar character with greater detail, which attracted the writer's attention more than three-fourths of a century ago, as related in a missionary magazine of 1797, and is briefly referred to in the "Encyclopedia of Religious Knowledge," article "Tennent, Wan:"

Tennent was born in Ireland in 1705, and came to America when fourteen. He studied for the ministry with his brother, at New Brunswick, N. J. Close application to studies impaired his health, terminating in his apparent death. Preparations were made for his burial, but a young physician, a friend of his, detected indications of life. The funeral was deferred to the next day, and then, no animation, save a little tremor in the arm pit, when time was begged by the doctor by the hour, At the last moment, when appeals for further delay of burial was denied, the supposed decedent opened his eyes. He made a slow recovery; but his entire educational knowledge had departed. He was a child again, and did not know the alphabet.

While in his trance condition Tennent found himself in heaven, where he beheld a glory and heard songs which were indescribable. He was about to join the vast throng, when he was told: "You must return to earth." He groaned and opened his eyes. "For three years," says the narration, "the delightful sounds he heard were not out of his ears, and

earthly things were to him as vanity." Tennent, on recovering his health, esumed his studies, and made rapid advances. Again he was prostrated by illness; again he passed into a cataleptic condition, simulating death. Finally, aroused to consciousness, all he had learned since his former recovery was lost, and his earlier and forgotten education was restored to him. The friends of his earlier years were repulsive to Tennent after his first trance, but these came back to him with increased ardor with the revival of his earlier learning.

Like Mrs. Carton, Tennent said he knew everything that was going on around him, but he was without power to speak or move.

For thirty years this writer has clipped from the public presss, and has carefully filed, with dates, parallel cases to these, enough of themselves to make a large volume. He has also built up a theory on the accumulated facts, in which he accounts for insanity, and also for lucid intervals. He believes the difference between the sane and the insane is a matter of which the several lobes of the brain act their part. Anatomists tell us there are five lobes of the cerebrum, to wit: The frontal, the parietal, the tempero-sphenoidal, and the central lobes. These do not all seem to be active at the same time. Suspension of action of a lobe heretofore active produces forgetfulness of whatever transpired while it was dominant, and thou take unto thyself; and thou shalt its restored action revives the past again; but obliterates whatever transpired while it was at rest.

The wandering traveler who has lost his personal identity, ignorant of his own name, is a case in point. An untutored lobe aroused into activity, void of memory, is met with in the insane. Restore the old lobe to actionand we have a healthy, vigorous

Will the doctors kindly consider these facts. There is more to it than may be suspicioned at first thought.

Conspicuous Inexactness.

The greatest sin of all the ages, and the one sure to be punished with endless damnation, an orthodox Christian telling the story, is the denial of the Godhead of Jesus; whilst belief in him atones for every crime, and is a sure passport to glory. The thief on the cross, without one worthy action, declared his belief, and was assured: "This day shalt thou be with me in paradise." But this was a case of conspicuous inexactness. Acts 1:3 says Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days." And Acts 1:9 says: "He was taken up; and a cloud re-

ceived him out of sight." If we are to build our faith on "inerrant revelation," there ought to be more harmony in its statements. "This day in paradise," their an interval of forty days before going up to that paradise where the thief awaited his coming, doesn't harmonize worth a cent.

The Slaughter of Dogs.

A war of extermination against all unmuzzled dogs is being waged in Chicago. And, really, it is none too soon Better had the work commenced be fore a dozen humans, including several children, were bitten by rabid

Strange how some people seem to delight in declaiming "there is no such thing as a rabid dog," hydrophobla being with them only the exaggerated imagination of superstitious ignorance-a borrowed lie from Mrs.

I would rather be a poor man in a king who did not love reading -Ma-

A Deserved Chastisement.

The Progressive Thinker, on several occasions has called attention to the vulgarity of that eminently vulgar pulpit orator and revivalist, Rev. Billy Sunday, an ex-baseball player, whose later mission it is to lower the standing of pulpit oratory to fit the slums of the large cities. It has seemed astonishing that churchmen with good morals could encourage such coarse and ribald methods to advance what they esteem the truth. It remained for the editor of the Christian Herald of New York, now under the management of the Rev. Dr. Klopsch, a well known Christian philanthropist and scholar, to administer a rebuke which may lead to a reform. Said the Doctor in a late leading editorial:

"Evangelist William Sunday delivered an address to the Presbyterian ministry at Pittsburg the other day which, if correctly reported, stamped the speaker as a man who has missed his vocation. The stream of vulgar abuse which flowed from his lips might have passed for wit on the ball field, the circus, or the variety stage, but it was altogether out of place in the pulpit, especially so on the occasion in question. Certainly the man could apply to the average preacher such choice terms as "fudgeeating mollycoddle," "stiff," "salary-"grafter" and "candidate for quack." the funny house," is not one to command or deserve the respect of any American audience of average intelligence. His proper place is as interlocutor in a minstrel show.

"People may bear with Mr. Sunday's eccentricities in language, and even with his crazy, chair smashing theatrical antics; but when he undertakes to revile men who are a thousand fold abler, more respected and incomparably better qualified by nature, training and experience for their work than he can ever hope to be he simply exposes himself to ridicule. His amazing suggestion to tear down the seminaries as useless and to stand the professors on their heads in mud puddles,' was his wildest recorded flight of oratory, and shows to what extent it is possible for a man to unmask his real character when he 'cuts loose,' as Mr. Sunday did. It would be a charitable construction to say that his language was that of a man who had lost his mental equilib-

rium. 'We regret to say that the Christian spirit was conspicuous by its ab-sence throughout the address. Such an incident discredits envangelism and does more harm to the work than Mr. Sunday can ever repair."

Catholicism is Doomed.

The Catholic Archbishop of Milwaukee, Rev. Sebastian G. Messmer, as given in the Associated press dispatches, discoursing awhile ago on the disestablishment of the Catholic church in Italy within a few years,

"I would not be at all surprised to see a disestablishment of the church in Italy within a few years. From late indications, I believe the government is intent upon the same action that has taken place in France. The government for years has been the enemy of the church. Catholics in Italy, by papal decree, are barred from voting on national questions. and there is no one in the government favorable to the church. It is true a large portion of the people of Italy church, many of them into infidelity. This is due to two causes: First, to the fact that in the universities and other high class institutions, free thinkers are apportioned to fessorships and the work of the so-German philosophers, which tend to infidelity or at least to a denial of Christianity, are translated into Italian and taught in their institutions. Thus infidelity is being sown

broadcast among the upper classes. The second reason for the religious indifference—and here I am speaking only of Southern Europe-is the neglect of the clergy to give the people proper relief in legislation. The people are ignorant of the principles of their religion. They don't understand it: they have gone to church from habit and not from principle, and consequently they have drifted away since the anti-religious sentiment has gone abroad in the land."

Whistling to Keep Up Courage.

The Catholic Archbishop of Paris, Monseigneur Amette, is reported to have declared in a public address that "The first year of separation of church and state has proved the first year of liberty." He says:

"The Catholics of Paris can now build as many churches as they choose without consulting any one excepting their diocesian. I feel we ought to be congratulated on the present condition of the church of Paris."

It is a probable fact that the effortsof the church party in the United States to get God into the Federal constitution, to get him acknowledged on our national coin, and in every way as far as possible to reunite church and state, have contributed largely toward producing the bad odor which surrounds all the American churches.

Prisons for Churchmen.

There were committed to the prisons of Canada during the year 1891, 11,810 persons for high crimes. Of these, 4,359 were Roman Catholics: 3,631 were Episcopalians; 1,624 were Methodists: 1.498 were Presbyterians. and of all other denominations there were 698; but not one Spiritualist; not one Infidel; not one Atheist.

Two decisions from the beach of scriptural subjects are reported. A Kansas City Judge rules that our first parents in the Garden of Eden contracted a common-law marriage, and Justice Gaynor decides in effect that 'the Sabbath was made for man."-

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to rest. Is it a thought? Is it a feeling? Is garret with plenty of books than a it a word? A deed? I know not. But I feel as if I wanted to give vent to something .- Auerbacks

Striking the Key-Note.

Impressive Thoughts, from the Pen of Harrison D. Barrett.

COMMERCIAL MEDIUMSHIP.

A Ringing Letter From Harrison D. Barrett, Containing Information With Which Every Spiritualist Should Be Familiar.

your indulgence for the purpose of responding through your columns to course. numerous inquiries submitted to me at different times relative to the method of giving sittings indiscriminthis time.

moral" to me, for a medium to charge such sitting should accrue nounced manner. Let my opponents as to the source of her material sup spiritual needs of the sitter. Any- where it is also eminently successful thing that adds comfort, consolation, instruction, soul-culture, etc., to the old name "SPIRITUALISM." questioning sitter appeals to me as plenty good enough for me, for it is

ing, heart-broken Swede to bring him | inently respectable!" termines the position of rich mines of any sort, restores love, finds lost lovers, husbands, etc., I also consider FALSE AS HELL, and as great an and wisely provide that they must all abomination unto the God of Truth as is the terrible crime of murder! I repeat my words: "I consider ev-

ery man or woman who advertises as President J. Dalzell Brown of the wise, just and proper. looted bank of Oakland, California. for; an example. Does HER work provision of this division of "Associate appeal to lofty-souled Spiritualists as Ministers" myself in the year 1903. being "STRICTLY MORAL, PURELY It has been wisely improved and SPIRITUAL, and individually uplift- placed in perfect legal form by our misled Millionaire Lane and caused A., Hon. Charles R. Schirm. his financial downfall. Can any ever I have exhibited this special promoralist argue that her work was in- vision of our Usages to legal authorispired of God or by the clean-souled ties, the universal reply has been, angels? Take the "mediums (?)" "All that your people now have to do who receive pay to inveigle innocent is to use your own rules and Usages!" young girls into dens of infamy, or The trouble is this: Many speakers into houses of ill-fame. Can anyone and mediums have a supreme conbe so presumptuous as such commercialism is ever excusable or defensible?

Take those "mediums (?)" hold from one to four or six shows per day, calling them "Materialization." Does any intelligent man or woman presume to affirm that there is an atom of honesty or of spirituality in such performances?, Take those "mediums(?)" who hold six or eight 'trumpet-shows" per day, at fifty cents admission for each person, there to witness, or be regaled by cheap vaudeville performances, risque jokes and almost obscene utterances ostensiby from the "spirit-world." Does anyone dare claim that there is a porticle of spirituality or comfort such wickedness? Take those "mediums(?)" who advertise "Business Sittings a Specialty," "Mining and Ores Their Specialty." Is there one "Mining and person of ordinary intelligence brazen enough to stand up and declare that there is anything "comforting," "consoling," "spiritual," or "uplifting" in such pretensions? A certain 'medium (?)" (and a few of her special friends) once claimed that she was the "private medium" for His Royal Highness, Mark A. Hanna, and His Excellency, Thomas C. Platt, and that it was the advice given through her organism that led to the selection of Roosevelt for McKinley's running mate in 1900! I am aware that there are those who would consider her an 'archangel from glory" for so doing, but-I amNOT of that crowd, thank God! I prefer a man with a tender heart and a loving soul to one of iron and bloodshed for Chief-Magistrate of this Nation.

In face of all the foregoing examples, I yet dare affirm my faith in many mediums, and have the temerity to declare my belief in the doctrine of paying all honest mediums for their services. As my able brother, Rev. G. C. Love, well puts it, "Why should a lecturer be paid for his work, while a medium is asked to serve gratis?"
To my mind, the honest workers both lecturers and mediums, should be paid for their labor. In saying this, let it be understood that I am far vogue among our people. I do NOT believe in anarchistic methods in any thing respecially in regard to spiritual for our speakers and independent priof view: "

A speaker and a medium should year, at one and the same time, by a local society. The medium should be merit with the speaker, when his or her work is honest and reliable, and vice versa. THERE ARE TRICKY

long as there is REAL NEED OF PUB-LIC PHENOMENA! To me, the home circle, the laboratory of the scientist, and spiritual communion service, are the only places where our phenomena should ever be given. I speak only as an individual, but my words are not idly chosen. I speak from con-To the Editor:—Once more I crave viction, feeling that Spiritualism our indulgence for the purpose of re-would be greatly benefited by such a

I do not believe in the present

above-named subject. I stated my ately to "Tom, Dick and Harry," or position frankly in a recent issue of to anyone who may apply for the priv-The Progressive Thinker. I have ilege. Every medium should be emnothing to retract from what I then ployed by a legally corporated resaid. Indeed, it is to emphasize my ligious Spiritualist Society, upon a views that I seek further space at living salary. Every private sitting should be planned for by the officers It does not seem wrong or "im- of the society. Every dollar paid for for his or her private sittings. It treasury of the society, and not todoes not seem immoral to me for a the individual profit of the medium. medium to give incidental advice upon I do not believe that more than six business or material affairs. PROVID- private readings should be given by ED SUCH ADVICE IS NOT THE any medium thus employed in any PARAMOUNT ISSUE INVOLVED IN one day. The money received from THE SITTING. The cases cited by this work would all come back to the my good friend Mrs. Longley illus- medium in the form of a salary, upon trate my meaning in a very pro- which she could live without worry take note of the fact that Mrs. Long- plies. The case of Mrs. Piper demonley uses the word "incidentally" in strates the fact that this plan works respect to the two or three readings well when honestly tried. I believe she cites. Such "Commercial" phas- that it is the method employed by the es as she cited bore directly upon the Spiritualist societies in New Zealand,

I see no need of forsaking the good broad enough to take in all forms of The kind of "commercialism" to thought or study: Spiritualism is which I take exception is that of phenomena; it is science; it is philgraft, and all of the evils associated osophy; it is religion. Being all of with it. A "medium (?)" here in Port- these eminently respectable things, it land took \$25.00 from a hard-work- must, of necessity, be likewise "em-"good luck," and—never saw his need of a change of name! As for the victim afterwards. Another "medi- N. S. A. adopting a code of rules for um (?)" here took twenty dollars the protection of mediums, let me say from a sick man, from whose spine that it was done several years ago, the villainous grafter was to "pull and that those rules were amended an evil Catholic spirit," and, during and reaffirmed at the National Conthe "pulling" robbed his victim of vention in 1907. Those rules (Useighty dollars more! That kind of ages) provide that all psychics and 'business mediumship" I detest and mediums for the production of physabhor! The kind that locates gas ical and mental phenomena, or who wells, finds "hidden treasure," dedepend upon private sittings for their income, shall be the "Associate Min-

isters of Spiritualism." Those Usages define their duties. be members of some local society for a period of one year before they are eligible to appointments as Associate Ministers. Such ones are not entia "Business Medium" open to sus-picion!" Take the "medium (?)' can they perform marriage ceremo-who advised (?) Cashier Bartnett and nies, both of which provisions I deem tled to use the term "Reverend," nor

I wrote the original draft of the Take the "medium (?)' who honored Vice-President of the N. S. assert that tempt for rules and kinds, and take special delight in defying the law! Let our representatives make proper use of our organic machinery, and there will be no further trouble for any honest worker. The individualistic tendencies of the majority of mediums, whose "guides (?)" refuse to permit them to join any Spiritualist society, are largely responsible for the positions in which mediums stand to-day before the law. them become members of duly incorporated societies, take our papers as Associate Ministers, and they will be as amply protected under the law as are the clergymen of any church or-

ganization.
The Unitarian Schism, and split in the Quaker denomination, led to a test case being taken to the Supreme Court of the United States to determine the rights of the "Regulars" and of the "Seceders." About the year 1837, the Supreme Court handed down an opinion to the effect that whatever the National or Supreme body of any sect decided as to points of doctrine, church polity, Usages, etc., constituted the supreme law for that denomination. Our N. S. A. is the Supreme body for Spiritualists of the United States. It has adopted certain Usages, ceremonials, etc., regulating the work of our people. Ordination is very preperly provided for in those Usages; appointment of Lay Ministers, or licentiate speakers, is also authorized: our mediums, both for physical and mental phenomena, are protected by being accorded appointments, when they have lived up to the rules of their local societies, as "Associate Ministers." Under the ruling of the U. S. Supreme Court, all mediums who avail themselves of this provision will have ample protection, so long as they do honest work! What more do they want? It is passing strange that many me

diums should be the open enemies of the N. S. A., when it is the only body that can afford them full protectionthe only body that has ever offered them means by which they could stand upon equal footing with the representfrom approving the methods now in atives of other faiths. The fact is. many, very many mediums have re frained from joining local societies from purely selfish motives. So long work. The present itinerant system as they could make money without any interference on the part of the vate sittings by our mediums are law, they would stay outside, and both decidedly wrong from my point complacently pocket their gains. Whenever they got into trouble, they did not hesitate to run to local, State both be employed for at least one and National Organizations for aid. Reciprocity is the highest law in life. Let the mediums remember this saaccorded a place of equal honor and lient truth, and they will get along much better than they now do in all departments of their work.

In closing, permit me to say a few AND COUNTERFEIT SPEAKERS, AS words to the "chronic kickers" against WELL AS TRICKY AND COUNTER- the N. S. A. A few days ago a FEIT MEDIUMS! I do not feel that | wealthy Spiritualist informed me that it is best to have the phenomena; the he never heard of one good thing the philosophy and religion of Spiritual- N. S. A. had ever done! He was knowism presented to the public at the ing to the fact that the N. S. A. he same service. Special public meet- was condemning, was pensioning ten ings should be held by the Society or twelve worthy people every month, for these divisions of our work, so and has been carrying all the way of debt.—Danish.

"If" The Progressive Thinker Should Suspend

lished on earth to-day. It contains eight pages, seven columns to the page, and is furnished for ONE DOL-LAR per year; and if it should susbe started to fill its place, and be suspresent price of print paper.

The Progressive Thinker is by far | The Progressive Thinker stands the largest Spiritualist paper pub. forth in a unique position. It is the ONE PAPER of the whole world that has persistently presented the DARK SIDE of Spirit Return slong with its ANGELIC, SOUL-ELEVAT ING SIDE, and in so doing has been pend NOW (it will not of course) no educational all along the line. Standother paper of its size could possibly ing in this unique position, if it should cease to exist this moment, it would. tained at one dollar. It is THE ONE be impossible for the N. S. A., State Spiritualist paper that has lived and Associations, camp meetings, speakers prospered for about twenty years. If and societies generally to reach the wiped out of existence to-day, as said public as they do to-day. Such bebefore, no DOLLAR PAPER, like it ing the case it is the duty of every could possibly BE PUBLISHED with Spiritualist who has the best interest any degree of success. To do so of the Cause at heart to sustain The would be utterly impossible with the Progressive Thinker and extend its circulation.

A MODERN SERMON.

It is Far More ValuableThan Gold or Diamonds, as It Teaches an Important Lesson on "Habit and Life."

We spend a good deal of time [as set forth in the Chicago Tribune] denouncing bad habits and warning the youth against them while somehow, we have lost sight of the fact that there is just as much help in a good habit as there is hindrance and harm in a bad one. Habits may be allies just as truly as we find them to be enemies.

There are those who are habitually vicious, why should there not be those who are habitually virtuous? It is as easy to learn to do right and to have the doing of right become second nature as it is to learn to do wrong. It is just as easy both morally and physically to acquire the habit of walking upright as to acquire that

of walking with a slouch. all naturally altogether deprayed, that man was born in this world with a bent to evil, that the clean life and the upward tending life really were abnormal. Whoever first invented that doctrine must have had a terrible lot of iniquity which he was try ing to account for with a theory. Every man's chance of holiness is

at least as good as his chance of health. Make up your mind that you were born to be sickly, the victim of predatory disease, and you never will be disappointed; you will have all the aches and pains that the most ambitious drug store almanac could covet to catalogue.

Make up your mind that Providence

has cast you into the universe doomed to depravity, branded as a fallen beng, a lost, undone, miserable sinner, and you have at least handicapped yourself by the adoption of such a view in any attempts to defeat Provdence and to be better than you were destined to be. Health of any kind is a matter of

habit. But we never will acquire right habits unless we have faith in man as a being to whom goodness is no less attainable than You never will be any better than you believe you may be. There are two ways of doing things, the intermittent and the habitual, the

difficult and the easy. If you were to speak only once a year the act would involve as much difficulty as some people have, for example, in thinking. The rarity of the exercise determines its difficulty. If the life of goodness and truth

separate effort, of a long series of sep arate acts, then it certainly is a path of great toil that opens before May it not rather mean the steady doing of the right in all things until the determination and the doing of the right seem to require no special consideration and volition in each

Habits are life tracks: they lead either up or down. Habit is character in action working without conscious reflection. The laws of habit apply to to good as well as to the evil, higher life as well as to the lower If it is possible habitually to breathe correctly, eat correctly, why should it not also be possible habitually to choose, the right and do the best? If we had to stop and measure

every breath, count every vowel, reason over every step, one day's living would be enough to blight the life. So in the higher sphere of morals living is a weary business if you still have to individualize and argue out all your actions.

Daily living is the gymnasium of the soul where moral muscles are trained to habits of implicit, apparently mechanical obedience to the pulse of high ideals, right motives. and noble standards. Here power is acquired to meet all temptations, to overcome difficulties, to be master of life itself.

acquired the best habits of doing and of thinking. He is learning life's great lessons, finding the fullness of an education, to whom each day comes with its opportunities of training the soul, through tasks and troubles, to the habits of the higher life, to selfmastery, and to efficiency in service for our fellows.

HENRY F. COPE.

of honor for the past six years. Why is not this action on its part a good lectual philosophy. It is stronger beprotection of honest mediums? Why is it wrong to do needed charitable Nature. work? Why is the endowment of the in the eyes of the "Individualists" human heart.
who nose as Spiritualists? Is not What Nature has written in the their opposition to and denunciation hopes and longings, and spiritual love of the N. S. A. based upon pure, un- nature of human beings-is true to adulterated selfishness, rather than Nature itself, and so it is that when upon what they assume to be, spirit- an Agnostic gives vent to the natural uality? Is it not "up" to the opponents sentiments and feelings Nature has of organization to the enemies of implanted within him, he must and the N. S. A., to the advocates of indi- will express the thought of Spiritualvidual selfishness, to show us a better ism, of immortality and spirit return. way, more intelligent methods for the conduct of our work, and means by which the evils attached to bald com- Robert G. Ingersoll, will mercialism in mediumship can be avoided? Yours for Spiritualism, HARRISON D. BARRETT.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—

A nound of care will pay an ounce

Is He an Agnostic?

To the Editor: The enclosed beau-tiful poem is from the pen of J. Edward Morgan, known as the Nebraska poet. Mr. Morgan calls himself an Atheist or Agnostic, yet on the death of his sister, whom he dearly loyed, he writes this poem. Is he an Atheist? Does not his true belief reveal itself here when his bereaved soul throws off disguise? This same belief is revealed in all his poems, yet he openly fights the Spiritualists, calling them fakers, etc.

G. E. BROWN. Denver, Col.

In Memorlam.

To write of one I knew and loved, Whose spirit set forever free, From cold confines and pangs of earth, A joyful task assigned to me.

For it shall be my soul's delight To point to where this flower did bloom, Where blushed and gushed its quick-

ening life. And wafted forth its sweet perfume. And say to each who loved her true;

As wide love's sweet contagion Where'er she smiled, whose tears fall "Oh! peace, be still, she is not dead."

Why flow the burning tears like rain, As bow ye o'er her lifeless clay? Why droop ye at the mocking tomb And turn with breaking hearts away?

Because ye seek the loved and lost And search the mocking house of death; Oh! where is now its sacred prize? Whence flown our darling's hal-

lowed breath? Oh! Buddie's laugh and song and That scattered sunshine far and wide:

Not all her harrowing pains could hush, Not all Death's subtle arts can hide. Gaze not upon the lifeless form.

Tis but a baffled prison cell;

With broken panels, bolts and bars That held her captive for a spell. Where is she? Smiling from t Her breath floats on the balmy air, And Death's dark, charnel house of

A burst of sunshine as I write In swelling billows o'er me roll, And Buddie's laugh rings sweet and Awakening my sinking soul.

Cannot withstand her presence

Pala sore distressed; fond Mercy Btooped In love, and silent turned the key; And out the joyous spirit flew
To realms of light, forever free!

And Buddle walks with Maggie now And all our grief they know and share, And whisper "cheer, for all your pain,

Behold the healing balm we bear." But with us in the dear old home From father's, mother's love and

Our spirit loved ones will not roam! The friends, the haunts they loved on They find, by guiding spirits led, And haste to soothe the heart of grief.

dead. And Buddie lives with those she loved, And comforts those she loved on earth.

She is not dead—Death burst the bars

And comfort those who mourn them

And gave her soul a grander birth. A sweeter life, a rosier path, Than e'er her blessed feet had trod; A far sublimer pilgrimage Thro' the eternal fields of God.

-Johnnie.

Nature is stronger than cold inteldeed? In what way is the work of cause it is truth; and its sout senticaring for the needy reprehensible? ments are allied to and have their foundation in eternal and immutable

. This beautiful and expressive poem organization (the N. S. A.) that does did not spring from Agnostic philosoall of these good deeds, such a crime phy—but from Nature's fount in the

In the time of deep bereavement, the natural hope of the Agnostic, like rustle of a wing," of spiritual import and deep, true meaning, conveying in Nature's way, a truth taught in Nature's own text-book, in the constitution of the human being.

We are so vain as to set the highe value upon those things to which ture assigned the lowest pla

Promise.

A Lecture Delivered by Mrs. H. L. P. Russegue of Hartford, Conn., at Springfield, Mass.

(Reported stenographically by F. H. Beadle for The Progressive

I will read a part of the thirteenth chapter of Acts, beginning at the fourth verse;

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem:

"And so were the churches established in the faith, and increased

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in

"After they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not:

'And they passing by Mysia came down to Troas. "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to

Samothracia, and the next day to Neapolis; "And from thence to Philippi, which is the chief city of that part of Macedonia and a colony; and we were in that city abiding certain

"And so on the Sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted thither.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of

"And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord come into my house, and abide there. And she constrained us. "And it came to pass, as we went to prayer, a certain damsel pos-

sessed of a spirit of divination met us, which brought her masters much gain by soothsaying; "The same followed Paul and us, and cried, saying, These men

are the servants of the most high God, which shew unto us the way of "And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come

out of her. And he came out the same hour. 'And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto

"And they brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city,

'And teach customs which are not lawful for us to receive. neither to observe, being Romans. "And the multitude rose up together against them; and the magis-

trates rent their clothes, and commanded to beat them. "And when they had laid many stripes upon them, they cast them

into prison, charging the jailer to keep them safely; Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. 'And suddenly there was a great earthquake, so that the founda-

tions of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. "And the keeper of the prison awaking out of his sleep, and see ing the prison doors open, he drew out his sword, and would have

killed himself, supposing that the prisoners had been fled. "But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

for a light, and sprang in, and came trembling Then he called and fell down before Paul and Silas. "And brought them out, and said, Sirs, what must I do to be

'And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Ending at the thirty-first verse.

I will read a poem by one of your former towns-women (Laura Cummings, now of Hardwick, Vt.), and I hope that the same spirit that quickened her thoughts may come to your hearts, that you may see My Castles.

Oh! the beautiful castles I've builded, And they reached from my heart to the sky, Though noiseless and void of confusion. And measured by no human eye.

From no chart or design were they builded Ever known to humanity's art, But the turrets and domes were unnumbered, As they rose in the air from my heart.

I have planned in rain and in sunshine, At morn, and at noon, and at night; When the daylight was lost in the darkness. And the clock tolled the hour of midnight. I have planned till my heart is near breaking

With pain, and unrest, and despair, And my soul has grown weary with building These beautiful castles in air.

Sometimes when I thought they were finished, My heart would rejoice, free from pain, But the storms would sweep down on my castle, And in sorrow I'd build it again.

But sometime it will all be completed. Each alcove, each hall, and each stair; In the beautiful realm of the spirit, I will find all my castles in air.

I shall select for my subject this evening, "Watchman, tell us of the night, what the signs of promise are."

The Infinite Spirit that pervades human life as upon this earth has as many watchers as there are thinkers; as many souls unmarking the progress of the ages, as there are men and women observing the laws and striving to obey their behests. There are in this life a variety of conditions incident to human experiences through which the world is moving on and upward to higher and better conditions. There are laws not yet fully revealed, or comprehended, by which all races are rising to a higher appreciation of the purport of life. The time has come when man is no longer living for yesterday and to-day, but he is paving the way for something better, something stronger, something mightier, that has preceded him.

Matthew Arnold very tritely says: With aching hands and bleeding feet, We build our lives, lay stone on stone.

We bear the burden and the heat Of the long day, and wish 'twere done. Not till the dawn of light appeared. Do we observe what we have reared.

No man is living for to-day alone; he is living for the outcome of the prophecy of the present time. He is looking forward to the fulfilling of hope, to the advancement of the ideas he cherishes, for the thought he is demonstrating each day of his life; he is believing and hoping that his hopes or desires may be fulfilled, or the plans

according to the organism through which perception manifests itself. The ignorant man, he who sees nothing beautiful above his present surroundings which encompass him, does not dream of the artist's heaven, or the beauties that are formulating themselves in the minds of those who stand upon the heights; he does not conceive of the wonders of the astronomen who is peering into the mysteries of the heavens; he merely sees the stars that are passing athwart the skies, but does not realize their relations to human life, and is wonderstruck, when he is taught the distance which exists between the planets out in yonder sky and himself is so great, and can hardly conceive of the marvels they are revealing to the eye of the student. The man who is grovelling in sin, who only knows through his ignorance the way to happiness is by the committal of some crime, believing that somewhere there is gratification to be enjoyed, and thus he commits the act which may bring to him great punishment, he does not conceive of a better way, it is the only path to that gratification to which he looks forward.

How are we to remedy the evil in him? Not simply by judging the act, but going to the causes, recognizing the causes from which this act sprung, realize the cause which produces the result, and thus apply the remedy for the source or cause and if this was done, justice would be rendered more directly than at this time, and the world which at this time is applying the sentence for the deed, will strive to supply the remedy direct to the root of the cause, and substitute something better. What will be the result when this shall have been accomplished? Prisons will become houses of instruction, churches will become individual centers from which the light of intelligence will go out into the world. There will be no longer cant or dogma and incompatibility of thought; our public commerce will be based upon justice, the rights of man will be honored, there will be no longer the discord that prevails between man and man, but there will be a higher justice prevail-

The time is coming, and the signs in the heavens, and the signs of human society, prognosticate a future that shall bring a better condition to human society. The time is not far distant when charity shall mean conduct, when it shall mean love, when it shall mean helpfulness, when it shall not only imply raiment and food, but it shall imply spiritual instruction, spiritual kindness, spiritual charity, the brotherly love which Jesus taught, and of which the world to-day stands in great need,

There is prevailing in the land the mistaken idea that power is concentrated among and upon the few. The poor exists, as Matthew Arnold describes, in the minority of one. The power that rules the world is not always in the majority, but the influence that is percolating human society is in the work and thought of the minority. It belongs to the people everywhere, and whatever their acts may be, their influence is going out, and they are breathing into human life that which shall elevate and uplift and purify the world. Salvation from sin, salvation from disease, salvation from ignorance (which is sin), salvation from the wrongs that prevail in the human life here upon this earth must be brought through the general, the universal exercise of the power we may exert over one another. Intelligence is the Savior of mankind, knowledge is the Redeemer from sin. It is that which brings the world into closer relationship. It is that which binds nations together. It is that which redeems the laws of the land. It is that which gives each one individual opinions. It is that which inspires men and women to nobler living. It is that which leads you to place your offerings upon the altars of human life, and not to put away from you the kindly acts by which the world shall be benefited.

Once the Rev. Mr. Spurgeon declared, "I would save the world if could, I would redeem all sinners from their sin, but the power of God is not great enough in me alone. I must join my forces with those who will labor with me in their behalf." Neither Spurgeon, nor all the religious teachers of the world can redeem humanity until they have taught mankind a better method of living, emancipated them from dogmatic faith, and freed them from the prejudices and fetters of bigotry and superstition. We must emancipate the intellectual and spiritual slaves before we can expect a free people, to think and act freely, independently, and wisely. All the religions of the world, so long as they are enclosed in the four walls of creed should be entirely emancipated from such thralldom, and be given an apportunity, each

and all, to use them to brighten and beautify. Religion has too long been the gem that has been in darkness and has not been polished and refined by use; it has been encompassed by the dogmatic faith of the ages; it has been sheltered by the influence of creed, it has been confined within circumscribed limits, and its influence has not been as wide-spread in the conduct of life as it should

Emerson declares that it is the conduct of man that marks the condition of races, it is the conduct of man that outlines the intelligence of humanity. It is the conduct of man that tells how much godliness prevails amongst men, and how much goodness abides within them.

The signs that outline the future are many. Men are coming into the recognition of truth so thoroughly that they are requiring evidences by which they can demonstrate the laws, that they can prove bevond all question the principles before them by which they may probe to their depths every law that is given to rule; that by which they may question and receive direct answers to all the importunities that they may put forth concerning the principles of laws of their being. Everywhere justice is becoming more universal. A larger love is prevailing between nations and between societies, between the people everywhere. There is a recognition of the rights of man that is becoming established more and more in your midst everywhere. There is coming into use a larger thought, by which man is coming to know the reasons why he should think for himself, and judge for himself, intellectual food that should nourish him most, that should build up for him the better conditions into which he might enter, and he is coming into a recognition of the divine law that inheres his own being.

What has accomplished this? Simply the great needs of the world, that have been clamoring year after year, and age after age for a sign, and the sign comes to the seeker, it comes to the earnest investigator, and who will see and hear and know for himself the truth that is best adapted to him. My eye cannot see the wonderful light of Jupiter that you may appreciate its beauty for you. My eye cannot recognize the marvelous rays that are emanating from the distant planets for you; they may thrill me through and through, they may manipulate my brain it may be until every nerve and fiber of my being may respond to their beauty, but all this is nothing to you, until you are able to see for vourself the beauty that inheres those conditions. So it is with thought. I may receive a message from some source that may contribute to my happiness, that may mark my course very clearly before me: but it is of no value to you, until you can see, until you can hear, until you can feel for yourself that same potency that shall uplift your spirit. Truth appeals all men. It varies in its manifestation as much as your desires vary. In science, no two scientists peer into the mysteries of nature through the same channels, each one selects his course for himself, he must direct his telescope to each planet for himself, and each must discover for himself. So it is with spiritual truths. What seems best to me may not seem best to you. What seems highest and truest to my consciousness, does not appeal to your intelligence, that you may accept it in the same degree that I did. consequently we differ in opinion, but as a result we grash the whole subject, dissecting it according to our own abilities, and find the gems that inlay it, and consequently to-day, the agitations and opinions are bringing to the light its value, and the world is growing stronger

Religion is being probed deeper than ever before, and the world is stronger because of its verity. The religious world is clamoring for a sign as of old, and may have not seen or heard the signs that have been given, because their eyes have been closed and their ears shut to the resounding rhythm that was sounding through the universe, the glory of the Divine truth that is being poured upon you and into your lives. Modern Spiritualism has contained within its realismany signs that are prophetic of the future, the manifestations that belong to Spiritualism are by no means new. The Jewish Scriptures are filled with the history of them. The Christian Scriptures are full of the manifestations that occurred in their time, and they were as direct to to the believers and observers as they are at the present time. No man can receive for another these messages that shall appeal to him, shall convict his intelligence, and shall bring to him the actual knowledge. He must see for himself. Your father, your mother, your husband, or wife, or brother, or friend, must speak from his intelligence to you, in order that you may appreciate and identify those who may come to you.

Spiritualism has outlined to the world the promise, the sign of imgive to him the higher happiness. The gradations of happiness vary value that no mind shall ignore, and that tell you that not only life you love humanity, that is the joy of the world. Amen,

here is earnest, spiritual, and under the domination of Divine law, but they tell you that life is continuous beyond the grave, that it is a larger life, a broaden life, a sweeter life, a purer life, a truer life, because your eyes see and your ears hear just as you are. The veil has been rent, by which you deceive or contribute falsehood one to another. You are seen as you are. You have heard, and your senses imply not, as you utter language for others to accept as they may please; but you are to receive for yourself, see for yourself, know for yourself there, as you may here.

I would ask no man or woman to accept spiritual phenomena until they appeal to his intelligence, until his reason endorsed them, until he could bring to his own conscience the knowledge that he was communmuning with some friend who had walked and talked with him upon the earth. Until he receives this testimony, he can only accept the philosophy of eternal life, grounded upon the facts which inlay nature based upon the principles that are ever Divine, that belong to humanity. He cannot receive the testimony to his own consciousness that shall reveal eternity. The church has furnished evidences that others have accepted, but they do not satisfy, they do not gratify our hopes or our desires. You would not go into the chemists' laboratory and be satisfied with simply information. If you possessed a knowledge of chemistry you would desire that the elements might combine and bring forth results to the world. You may recognize the laws that oxygen and hydrogen (and all the elements that belong to water) are in the ice, but by the change of vibrations they are no longer the flowing streams, and note how beautiful they are, but the chemist knows that their waters are composed of oxygen and hydrogen. You may go out and look upon the ice-covered streams, and what do you discover, that oygen and hydrogen (and all the elements that belong to water) are in the ice, but the change of vibrations they are no longer the flowing stream, but are the solidified ice. Until you know these conditions, until you recognize the laws that govern them, you mistake the relationship of those elements, you do not comprehend why those combinations should produce those results, until you are able to know what they are, and to what laws they are amenable.

You look into the atmosphere, and you are able to comprehend its laws, it may be. It has within its realm oxygen, and nitrogen, and carbon, and hydrogen, and all those elements which contribute to human life. They are there, and take any one away and there is an imperfection in thé atmosphere; you have not pure conditions without you in nature; it does not supply the great wants that nature demands, man demands, the material world demands. Any one element being withdrawn takes from the whole that part which is needful to its perfection.

Just so it is with the spiritual life of man; he needs all that contributes to his intellect or spiritual growth. He needs the truth, he needs love, he needs kindness, he needs charity, he needs helpfulness, he needs not only to receive it but he needs to bestow it, else his religion has no intrinsic merit; it is valueless so far as its application goes, and without it religion has no potency whatever in human society. The religion that belongs to perfection is not the religion of Christ, it is not the religion of love, and it has in it no signs of progress, only of decay. The signs of promise are the larger charities, the higher universal kindness, that is going out from one locality to another, What is in the home belongs to the community, what belongs to the community belongs to the country, what belongs to the country belongs

community belongs to the country, what belongs to the country belongs to the nation, belongs to all races, because all are required to make that great unit of all things, the Eternal God.

Friends, you may well ask what Spiritualism has to do with all this. For more than two hundred years there has been going out into the world and has been sounding through the corridors of heaven the prayers of the sorrowing: "Where are my beloved? Prayers have gone from mothers' hearts, from men and women who have sorrowed and been bowed down by the weight of grief. Prayers have gone out: Where are my children, where are my fathers, where are my mothers, where are my brothers, sisters and fried is? If there is a God, what sign is there that they still live, and what has been the consequence of the unanswered prayers?

Skepticism and infidelity have prevailed, until the world is clamoring to-day, as never before for a sign, and there has never came to the world in the history of man in any age any religion that has come to the time the armount of the country, what belongs to the country belongs to the country belongs. The University Vibration: The University Vibration: The University Vibration: The University Vibration: The World Beautiful; The Rose of Dawn; The Endry Countries of Payers and World.

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

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life." As the title implies, itcarries one fruit of spiritual thought.

"From University of the countries of the world is clamor, and the properties of the properties of the properties of the countries of the properties of the propert

world in the history of man in any age any religion that has come as a theory with the evidence in the other hand to demonstrate that theory as has Modern Spiritualism. It has brought the testimony that appeals to the sorrowing heart, it appeals to the wise man, and to-day science is stretching forth her hands to take forth the testimony that it offers to move the continuity of life beyond the grave. If this be it offers to prove the continuity of life beyond the grave. If this be true, what does it mean? Does it mean that we are simply here, and it means nothing more or less? It means that we are in the kingdom of God, it means that we are in the primary school here upon the earth, and that we are going out into a larger life; and it is our duty that we must obey, that we shall improve our minds, better our conditions of the Exalted Moment; The Newton of the Exalted Moment; that we must obey, that we shall improve our minds, better our conditions, enlarge our happiness (and I mean universal happiness), to acquire all knowledge possible. It requires that we shall learn the causes of evil, that we shall know more of one another, that we shall remember the organic causes that induce so many wrongs, striving to to reach the inherent forces and remove them. If we make a better sanitation for the spirits, we shall have better spirits, the same as with the bodies. It is time, friends, that these questions become of scrious importance, and it is time that we take hold of them and make them what they should be for the world.

Spiritualists, you have obligations upon you that are a thousand fold greater than any other religion, simply because you are preparing how to live, you are getting ready for a journey that knows no end. You are only revealing a still higher path you may climb, learning that progress, eternal progress, is the destiny of humanity. When you have acquired this knowledge, and it has become to you the imperative ruler of your lives, then you will become better. There will be a better sense of honor; falsehood, slander, envy, deceit and bitterness will fade away and in their places will come love, kindness, and helpfulness. These are the products of true religion, and they are the answers to the prayers that have been going up for ages, and they are the signs of the present time, they are the prophecy of what may come to us from better living in the future.

Friends, it is time we take up these duties in earnest, that we make the world better because we are in it, that we make the world purer because we are shedding a pure light upon the world; that we are making cleaner the standard of morals because we are leading moral lives, because we are becoming more earnest and truthful and just, because we are acquiring a greater justice. Hence, what is the result?

I will tell you what is the result, the conditions of human society tages."

One Hundred and Twenty." will have changed as soon as these principles become the dominating ruling power that shall govern society. The moment the rights of man are recognized, then no more claims will be made from one nation by another. Capital and labor are as dependent upon each other as they are independent in themselves. There is no use of a dollar for any man, unless he can use that dollar for the betterment of himself, and capital and labor must justly contribute to each one its own power. The place of one is as important in the economy of the world as the other, and it is a religious necessity that they shall be allied to each other, and based upon eternal justice to yourself, justice to each the steel square." Vols. 1 & 2, \$1.00 each, "Common Sense Hand-Railing and Stair-Building." Price \$1.00.

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"Practical Carpentry." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each, "Common Sense Hand-Railing and These valuable books are by Fred. T. Hodgson. each other, and based upon eternal justice to yourself, justice to each other, justice to humanity, justice to heaven. It means to make the world better, and truer, and nobler. It means that the wrongs through out the world shall be abolished, and that sin shall fade away, and righteousness shall live instead.

The signs of the times are better, they are prophetic. They must come from a sweeter brotherhood, they must come from an internal sense of justice that has heretofore been shut out from the consciousness of mankind. It means that when man shall realize that the God of the universe is the God within, and the Divinity of man is recognized as belonging to every human creature, then man will begin to believe that there is something in brotherhood.

God has been put too far away, beyond the the stars, in a heaven

made of dogma, and bigotry, and superstition; it is made according to the ideas and desires of the thoughtful artists of the time, but now Deity is being enthroned in reason, and finding a home in the hearts of the world, and mankind is becoming stronger and mightier everywhere. The world is better to-day than ever before, its standards of living are higher than ever before, its justice is more wide-spread than ever before. There is a recognition of rights that apply to individuals that heretofore have been shut out from human vision. Religion in fact is becoming a living fire that shall warm the hearts of mankind until they shall be blended as one, until humanity shall be one, God one. God all, oven all, through all, and humanity shall be a brother-

Benediction. - May that blessing crown your lives that shall bring that he has cherished may have been consummated in that which shall mortality. It has brought also manifestations bearing an influential peace to you, peace and good-will to each other, loving God because

hood.

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General Survey.

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

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

Will C. Hodge writes from San Die go, Cal.: "Kindly announce that all needed."

Correspondent writes "The campmeeting at Brady's Lake. Ohio, had a most auspicious opening on Sunday, speaker of the occasion, gave two ost eloquent lectures, calling forth

Frank T. Ripley, lecturer and spirit message medium, is now ready for a long term of work in Galifornio, Fall and Winter engagements. Ad- and is now again journeying east-

of the hopes and expectations, ventured in a girl's first book—that life and death are not two disrupted conditions, foreign if not antagonistic to each other; but that they are the percent of the care of Dr. F. J. Miller, 108 Hunt-manner of the care of Dr. F. J. Miller, 108 Hunt-m tinuous, harmonious, progressive thing—the masterpiece of the Great Author, who carries the tale to the Vt., Aug. 10 to 17 inclusive; Lily climax of mystery and suspense, and, Dale, N. Y., Aug. 19 to 31. While reseeming to leave it there, holds its siding in Boston he will visit Wortiful and wonderful surprises, who ing September and October, before rein Harper's Bazar.

Mrs. L. S. Chase writes: "The R. S. C. C. held its monthly business retary, writes: "The next Summer meeting, semi-annual meeting, elec-Social," given under the auspices of tion of officers meeting, and social the Band of Harmony, will be in the jointly at the home of the secretary, form of a picnic, at Lincoln Park, West Pullman, about 40 in attend- Thursday ance. Mrs Longstaff held a parlor July 9. Coffee served on the lawn at test meeting, and the society their 6 p. m.; as usual, coffee checks, 10 business meeting at the same time, cents. Ladies will bring lunch for resulting in a re-election of officers, and plans laid for a Summer Picnic, plate, fork and spoon. Meet at 8 Island, Jackson Park, and the secretary was instructed to invite the other Spiritualist societies to join with them in making the day one of joy and recreation. Bring basket dinners, and come prepared to get acquainted with other fellow-workers. All mediums in the city are invited well as anyone who wishes to learn na. The Sunday evening Hall meetings will be discontinued during the summer."

Lina M. Schanbacher writes from Detroit, Mich.: "As a student of the July 19, at Chesterfield camp. Morris Pratt Institute, I wish to ex- best of talent will be present. Good press to you my hearty appreciation message bearers have been engaged, for publishing those two excelent ar- and a good live time is expected. This ticles of Dr. Winkins. It is a pleasure to know so many of our people the National Convention. Do not miss are beginning to realize what an im- this gathering on July 19. For inportant part the school plays in the formation, address Mrs. Carrie H. cause of Spiritualism, and such able Mong, Muncie, Ind. articles published in a paper that has such a wide circulation will do much Club, held at Lake Bluff on July 4, to bring the school before our people was a joyous affair, a large number as it should be. Knowing what the being present. Our hostess, Mrs. school has done in my behalf, and what Laura G. Fixen, welcomed us in her it can do for those earnestly seeking most charming manner at this her a spiritual unfoldment, I cannot but summer home, with words of greetfeel to thank you for publishing the ing and plenty of delicious hot cofarticles that are to benefit the school, fee. Nature welcomed us with sunand in that way benefit humanity."

E. H. Manning writes from 35724 Englewood avenue, Chicago: "Having disposed of my office and practice at Elkhart, Ind., I am now seeking a new location, and in the meantime would like to hear from societies or camps that would appreciate a successful healer, one who will discuss and demonstrate the work, at the public meetings. This work, is of spiritualistic origin and should be made a greater power in our ranks. Christian Scientists have made millions of converts by healing. Let us claim our just portion and put it on

Be therefore of good courage. Nothing is irreparable; everything lecturers. Mrs. Sophia Seip, from passes, evil, as well as good. Take whatever punishment is given you like a man and bear it with a laugh. That is their creed. There is one certain medicine for ills, and that is laughter. Do not let the trouble of the body eat into the mind. Keep your mind free. Sometimes this courage and this happiness will cure the ill. The body is not always master of the mind; it should be the servant. The mind should be the master. The will should dominate. It can intercourse, and to raise money to control in many things the body: it defray the expenses of the church: can make cures of illness. The West The sitting room and parlor of Mrs. has suddenly discovered this as a new Kruse's home were filled with guests. thing; the East knew it always. It can by sheer will sometimes restore Ladies' Aid Soc health. Not always. That time when Okla., Democrat. Will shall be the Lord or All is very far from us yet. We must have so ence as well as will. But it it cannot cure it can bring forgetfulness, an anodyne. The child who falls and hurts itself is caught within its moth- That heaven and hell are states of er' arms and told, 'now laugh.' It laughs: the pain-drawn lips relax, and then the pain is gone—forgotten. A guilty conscience gives us hell.

Laugh! Time will make all things right.—The Inward Light.

Mrs. Maggie Henry writes: "At Universal Occult Society, 77 East 31st stree, we had a very fine meeting. A short lecture was given by Dr. J. M. Temple. The Doctor needs no in- And naught for a sick or rainy day. troduction to a Chicago audience, as all the old friends are glad to hear him again. The lecture was followed by spirit messages by the Doctor, and That bear us towards our heavenly Mrs. Seybold, Mr. Hillis and your corgoal; respondent. Music by Mrs. Allen. We needs must have one day in seven, pecially strangers in the city. Meetings conducted by Mrs. Maggie Heny, 3103 Prairie avenue."

THIS GENERAL SURVEY DE.

The Progressive Thinker Is in no PARTMENT IS ONLY INTENDED TO wise responsible for the views exmay not, agree with their respective

> TAKE .NOTICE.—Correspondent 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 ne cessity of preparing your copy for the printer. Please bear this in mind.

Mrs. W. McCaslin, who is well demands for Loveland funeral fund have been met. No more money needed."

known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

Mrs. C. Bergere writes "Daughters, sons and friends, don't forget that the June 28. Oscar A. Edgerly, the next semi-monthly social of the Fraternal Daughters, will be held at Mrs. Goldstein's home on Wednesday afhearty applause from the large auditernoon and evening, July 8, at 420 class of individuals, who are progress-ence present. Mr. Edgerly will also Ogden avenue, near Robey, An in- ive and spiritual. In that manner nearly appliance from the large andi-erice present. Mr. Edgerly will also ogen avenue, near Robey. An in-be the speaker on Sunday, July 5. Ev-teresting program and good things to erything points to a most successful meeting at this popular camp, this year."

Ogden avenue, near Robey. An in-teresting program and good things to eat are promised. Supper will be served from 6:30 to 8 p. m. Test as usual by first class mediums."

We learn by experience, and while un-

W. J. Colville has just completed dress all letters to Unity Camp Meeting, Wonewoo, Wis. ward. Farewell meetings have been held in San Francisco, Oakland, Ala-Life and Death:—I am sure, however, now of one thing as I was once of the hopes and expectations, venture and expectations. denouement-with whatever beau-cester, Haverhill and other cities durshall say?—Elizabeth Stuart Phelps, turning to Australia via England and India.

Hattie F. Peet, corresponding sec afternoon and evening. held August 2nd, at Wooded p. m. at the Center street entrance to

> Rev. May A. Price will speak at Lake Brady Camp, Ohio, July 13 and 19, and goes to serve the First church of Hamilton, Ont., during August and September. Mrs. Price is both an inspirational speaker and test medium, and will make engagements with other societies for months during the

> ing hard for a successful grove basket mass meeting, which they will hold meetings is in part a preparatory to

> The picnic of the Illinois Sunflower shine and showers. The tree, the grass and the birds joined in the welcome, and grand Lake Michigan made the music of harmony complete. Mrs. B. C. Peterson talked on the "Rean. ties of Liberty," and a number of message mediums did their part in making the day one long to be remembered.

Parrott hall, 2309 Santa Clara ave nue, Alameda, California, remains open indefinitely for public work. Miss H. M. Young continue in charge and will regularly supply The Progressive Thinker and other good literature. The platform of that popular meeting place has recently been frequently occupied by Dr. Wilson Fritch and several other prominent Portland, Oregon, will be a prominent worker there during July and August The Church of Spiritual Harmony (Spiritualist) held a social night at the home of Mr. and Mrs. Kruse, 343 Callahan avenue. The object of this social, as stated by Rev. Milton Baker, assistant minister for the Spiritualists of the city, was first, to enable the members and friends of the Spiritualist parish to enjoy a pleasing evening in social Ice cream and cake was served by the Aid Society.—Muskogee

NUGGETS.

Heaven and Hell. Those who seek for them will find

mina; Heaven is ours when "all_is well,"

Impractical. He who takes no thought for the morrow. Must either steal, beg or borrow; He'll have no means his board to pay,

Sunday. All days are earth's unceasing roll,

All are welcome at our meetings, es- For rest and spirit culture given. "In the World Celestial." A Spiral Romance. By Dr. T. A. Bland. Price \$1.00

WEIGHTY THOUGHTS.

Emanating From the Mind of an Octogenarian,

In our day and generation in this great country of ours, where so many people have become enlightened in knowledge and general information of the world's history it takes magnetic, eloquent and spiritual speakers, writers and teachers to reach the minds and thoughts of the people.

The growth of intelligence has been slow in all generations of men, and it takes master minds to arouse humanity and set them to thinking and investigating all subjects of import-

Most readers like to read stories. and trashy fiction, and more light literature is read than facts, and deep subjects that require thought and careful study. Book of great authors lie upon the

shelves of libraries and are only read by a few literary persons compared to the multitude. Is it any wonder, then, that pro-

gress, the eternal principle of growth

in mind and thought is made mani-test so closely in humanity's unfoldment for the higher and spiritual life? Ignorance and prejudice keep the thoughtless masses from investigating Spiritualism or any great cause; and were it not for agitators and advanced educators, thinkers, speakers and writers of reform, the multitude would go back to savagery and a state of nature. But good impressions are made upon the minds of the people, who listen and think, by the above

we learn by experience, and while under the power and influence of eloquent speakers and writers, we re-solve to raise our standard of living and doing higher, and be useful to our fellow men.

But in the struggle for existence under present selfish conditions of society, we forget too often the good impressions received in our better nature under the influence of spirit pow-

er of love and wisdom. I am made to believe, through ex-perience and observation, that mankind is naturally wicked, and can only attain virtue, truth, love, knowledge of goodness and wisdom, by constant effort to overcome the evil in our nature, and reach a high standard of righteousness. True character is what exalts individuals and nations in this world, and it is the principle that will count in the vast future.

The great battle in this life is to overcome self, and be prepared to reach the higher spheres of existence, according to its development upon the earth plane.

I will now change my subject, to have variety. I was much pleased in reading the article of Mrs. Jerry Simpson, in No. 966, of our great moral and spiritual paper, as given previously in the Eagle of Wichita, Kansas. Such individuals of true principle

in any cause are worthy of imitation by all persons who love the truth, and ate imposition and hypocrisy. It requires courage and firmness in combating impostors, frauds and

fakes, who are bringing more disgrace upon the beautiful philosophy of Spiritualism than all other causes. But those abominable creatures are found in the orthodox churches and in all grades of society. - But to imitate our cause they can make All honest mediums should be paid

for their advice and time, but the fortune tellers who travel over the country for the dollars, are generally found to be frauds.

In all reforms and emergencies true leaders rise up to combat the

wrong and advocate the right. Ridicule, scoffs, frowns and persecutions have to be endured by true reformers, before their principles become popular with the multitudes.

The politics that Jerry Simpson advocated were very unpopular in his day, as his widow states, and he did not live to see them advocated by the opposition of his time. So I trust it will be in the cause of

pure Spiritualism. The old promoters of the Glorious Cause will all soon have passed over to their reward; and may the bright light of the spirit ual world that they have started in this country shine on in splendor and glory until all shall see it, from the youngest to the oldest, is my sincere

W. S. FRANKLIN. Bedford, Iowa.

HEAVEN, OUR HOME.

There is a land, so we are-told, With gates of pearl, and streets of gold,

Where angels sing "Praise God on With crowns and harps, and tearless And righteousness doth so abound That not one sinner can be found,

And no one minds, so well they've learned. They sing while friends are being burned!

like not this idea of heaven. With ties of love and friends thus riven-So that "saved souls" can say "Tis

well"-While friends are languishing in hell. Let us decline this dreary creed, So deadening to human need. Our Heavinly Father's loving hand Ne'er tortures souls in future land; However high—however low— They're his dear ones—where'er they

go.

For God is love, and pity, too. And both are given to me and you, And both so clearly are akin They love the sinner, while the sin They treat as a disease, so grave That Christ laid down his life to save The world from its corrupting power-And all mankind shall bless the hour!

Truth sets us free! And from the chains If ignorance and sin remains But links rust-eaten and so weak That men need but to break and seek To find and follow the better way, That leads from darkness unto day,

Where Love unites, as but Love can Our Father God, and brother man.

L. C. B. GAULT. SUCCESS AND HAPPINESS, and How to Attain Them. By B. R. Austin. New Thought Lessons, ries Beautifully printed, and bound in cloth. Helpful in every way. Price lent book. Price, 50 cents. 50 cents.

To the Spiritualists at Large:

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possi ble to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all dona-tions to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, MRS. F. C. MOORE, Secretary.

IMPORTANT NOTICE.

As chairman of the committee appointed at the last convention of the N. S. A. to prepare an up-to-date book crisp and modern in its words and tunes, intended to promote harmony and awaken the higher inspirations of attendants at all kind of Spiritualist services, I am able to report substantial progress in the work. Some appropriate music, and also exwords for arrangement to

notes have been already received. Any one having suitable words or tunes, either or both, are invited to forward them right away. Remember, we cannot use anything upon which the copyright has not expired, without permission of the author, or composer, which rights run for 28 years, and may have one extension of 14 years more, or 42 years in all. Much interest in the outcome of this undertaking is being manifested. We hope our fellow Spiritualists all over the country will send us their suggestions and contributions of a helpful nature. Let us join hands to do the work in such a way, that the book will be a subject for pride, and set all our peo ple to singing Spiritualism, not only with the lips, but from the heart, with he spirit and the understanding.

Any one wishing to give substantial encouragement to the committee's labors, is invited to forward me at Cen treville, Michigan, pledges of financial contribution towards the expenses.
SOLOMON DILL.

Centreville, Mich.

Big Basket Picnic at Chesterfield Camp, July 19.

TO INDIANAPOLIS SPIRITUALISTS.

The Spiritualists of Indiana are going to be given an opportunity to a most profitable day at Camp Chesterfield, July 19, and at the same time assist the State Association to carry forward the arrangements necessary to entertain the National Convention to be held in Indianápolis in October.

A program of unusual interest has been completed for the day, which must please and instruct all hearers. the morning session Dr. Samuel Gould, of Argos, Indiana, one of the wheel horses of Spiritualism, will give one of his soul-stirring talks. He needs no introduction to Chesterfield audiences, for he has long been recognized as a fervent defender of the truth of our beloved Cause, and has convinced many into an accept-ance of the fact of continuity of life.

At the afterhoon session, Morgan E. Genge, the liberal lecturer, author, sailor and world-wide traveler will deliver his lecture on "The Uplifting Value of Ideals?" Mr. Genge is a native of New Foundland, where he was educated, but fihished his studies in the colleges of this country, Harvard being one of them. He has lectured in all the large cities of America, and spent years in travel and research of truth, is broad in conception and logical in conclusions. To fail to hear two gifted or miss a rare treat.

Other speakers and workers will be resent, also several of our noble meliums, who never fall to bring consolation to the sorrowing. The names of mediums will be published just as soon as arrangements can be made with one or more.

Good music on the grounds and some cheering songs at the services in which the entire audience can take part and promote the harmony. Come with well-filled baskets and a mind open to truth, and a heart full 🔇

good cheer. Indiana Spiritualists should be alive to the importance of this occasion and act accordingly, encouraging the State Association by their presence or sending money to our worthy secretary Mrs. Carrie H. Mong, of Muncie, Ind. to help defray the expenses to be in-curred by reason of the National Convention taking place in our beautifu city, and leave nothing undone that will promote the success of the meetings at Chesterfield.

MARGUERITE MILLER.

Rochester, Ind.

OBITUARIES.

Mrs. Abiah J. Bunnell, an old-time resident of Lawrence township, Van Buren Co., Mich., and a firm believer in the beautiful philosophy of Spirit-ualicm, passed to higher life June 26; 1908, aged 75 years and one month. She leaves a son and brother and many true friends to mourn her departure. Services by the writer at the home of her brother, Mr. Lamphere, in the village of Lawrence, Sunday, June 28.

H. L. CHAPMAN. Marcellus, Mich.

Mrs. Sophia Porter, aged 86 years and mother of one of our best known mediums, Mrs. F. A. Gregory, passed to spirit life June 23. She has long been an invalid and patient sufferer, and most gladly did she exchange this for the shiritual expression of life. She wanted no tears nor sorrow expressed over her departure, but counselled her friends to move along in their accustomed channels a though nothing had happened. She was a firm Spiritualist, having positive knowledge of the continuity of life. Funeral services were conducted by the writer, the earthly tenement being depositednamid a profusion of flowers in Mt. Hope cemetery.

San Diego, Col. al

"Just How to Wake the Solar Plex-By Elizabeth Towne. Valuable for health. Price 25 cents. "The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev.
I. K. Funk. Price \$1.00.
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Vermont State Convention.

The Vermont State Spiritualist Association held its Semi-Annual Convention at Hale's Pavilion, Barre, Vt., June 12, 13 and 14.

The first session was called to order at 2:30 o'clock, Friday, with President, Mrs. Effic I Chapman in the chair. The meeting consisted of short speeches by the different speak-Friday evening opened with a large

andlence. An address of welcome was given by the president of the local society, S. S. Smith, which was fittingly responded to by the president, Mrs Effie I Chapman of the State Association.

A song of welcome was sung by Mrs. A. W. Allen of Barre, Vt., who furnished us with her sweet music throughout the entire convention.

Mr. A. F. Hubbard of Tyson, Vt. then gave one of his best lectures, taking for his subject, "The New Thought, and What Do We Mean By

He is one of our best speakers and always ready to lend a helping hand in the line of progression. Mrs. Effic I. Chapman followed with spirit messages, which are always

sought after in our conventions.

Saturday morning dawned bright and beautiful with everything in nature to make the convention a suc Mr. F. A. Wiggins of Boston, Mass.

spoke during the afternoon and evening, taking for his subject; "Can a Fountain Send Forth Both Sweet Water and Bitter?" Mr. Wiggins is a message-beare and soothes many aching hearts with

his loving messages from the other side, giving names and answering questions which were very satisfac-He gave us several fine lectures

audiences present. Taking all in all we had a fine con MRS. E. J. FALLON, vention Montpelier, Vt. Secretary

which were appreciated by the large

THE SECULAR PRESS.

The Great Work It Is Doing in Spread ing the Gospel of Spiritualism-Letter From the Venerable William F. Nye, of New Bedford, Mass.

To the Editor:-I am pleased to receive this week's number of The Progressive Thinker, containing the first sketch of my 43 years' careful investi-gation of Modern Spiritualism. I am writing these up from time to time for the secular press, more particularly for the Sunday papers, as I find it is thus drawing attention to Spiritualism even more effectually than the spiritual press. They do not now play shy of this phenomena and philosophy as they once did, and they invite me to give them any phenomena that I met with. "Glad to have it," they say. The vast public that seldom, if ever, read a Spiritualist paper, thoroughly reads the secular press, and Spiritualism to-day is getting more publicity in that way than from the spiritual press. Since I have published these manifestations a great number of thinking men in the more humble walks of life have beset me on the street, in my office and in my home, telling me of the glad surprise they experienced in reading them, asking if it is really so, that we live on after death, and wanting me to tell them further what I know about

Really, I never expected to be a missionary after this order, but the fact is, I am in for it for all it is worth, but I stand firm and unflinching in this city where I have spent 72 years of my life. Priest and prelate have to listen to my analysis of the philosophy along with the sailor just in from a long voyage of fitting for another far-distant whaling cruise, and whom I supply with The Progress ive Thinker, and I believe many a sailor has been lead to its soul teachings while whiling away lonely hours in the tropical seas. I verily believe that these manifestations lead the soul to logical conclusions; they develop the power of thought; they fairly discount the Societies for Psychacal Research, and impel them to tell the world that the souls' instincts

are far superior to their science. Yours truly, WILLIAM F. NYE. New Bedford, Mass.

THE LESSON OF LIFE.

Never Tell Anybody if You Feel Badly

In her great papers in Harper's Bazar on "The World Invisible," Elizabeth Stuart Phelps is writing of this life, as well as of the life to come. In the July Bazar she says: "My dear, said a woman of the wise world to a young girl, 'never tell people how you feel. Nobody wants to hear. What is true of bodily disorder is as true of mental pain. 'Nobody wants to hear.' We learn the dificult art of silent endurance. Repression, reserve, courage, replace the first nat-ural outcries of suffering. After a time, we begin to feel almot ashamed of ourselves, not for the pang, but for complaining of it.

"Then, from the rebellion of youth from the endurance of middle life, we passon into the patience of advancing age. An impatient old person is a scholar at the foot of the human class he is persona non grata at the cour of life; he may be tolerated, but he will not be loved, and he will speedily find out, if he did not know it before that he who has outlived his welcome in this world might as well be some

King Solomon's Mining Scheme. To the Editor:-Can you give me the address of "King Solomon's Min-ing Company," of altruistic fame? I invested \$50 in it, and never heard from it since they got my mon-ey. I wish some investigation could be made in it, and the facts made public in The Progressive Thinker. It might help some others to get their hard-earned money back. I also invested money in The Eldorado Copper Mining Company, of which C. Walter Lynn was a promoter. This company got out some very promising circulars, but I never heard from it after my money reached their hands. Any information regarding these parties would be gratefully received. Thanking you for past favors and wishing you the best of health, I am yours fraternally

Hoboken, New Jersey. Will someone of the hundreds of stockholders inform us about above parties?

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously

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

go. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be \$1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at \$1.50 each, if that number are ordered ahead. So state if you want one.

N. S. A. Convention at Indianapolis,

Ind. It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state

the exact date, as above. The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arrang-ing to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants

such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year. Announcements will be made soon; and these suppled to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES. 600 Pennsylvania ave., S.-E. Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp 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.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not on the camp program. The State Board desires a full attendance, that they may of Indiana. Remember the date, July 19.

E. A. SCHRAM, President. Peru, Indiana. Presiden MRS. CARRIE H. MONG, Muncie, Indiana.

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NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perlaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always soveral weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor. NOTE-The Questions and Answer

and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Peter Madsen:—Q.—Who started the Catholic church? Where was the Mormon Bible found? How many Bibles are there?

A.—The Catholic is claimed to have begun with St. Peter, because Christ said, "on this rock," etc. As church, however, it had a much later origin. It may be said to have been a growth through the ages, and not until its separation from the Greek, can it be said to have begun a distinct organization: Before time the church was more Greek than Catholic.

Solomon Spaulding, wrote an historical romance sometime before 1812, but he failed to secure a pub-By some means Joseph Smith came in its possession and had revelation of the place where the Book of Mormon was buried. Accompanied by witnesses the place was disturbed, and in a stone box the gold plates were found on which in "reformed Egyptian" the text was found Those who buried it had conveniently left the "Urim and Thummim." a sort of spectacles by which, by putting on, Smith was able

to understand and translate into English the strange hieroglyphics. Good and honest Oliver Cowdery was the scribe who wrote the dictations of Smith, while in his trance state, sitting behind a curtain. Then witnesses said they saw these plates which disappeared and were never again seen. These witnesses after a time repudiated the rascally leader. The deception was so crude that only the most ignorant could be deceived.

It is an object lesson in the origin and growth of religious sects. came in recent times; in the blaze of knowledge. If it had come 500 or 1,000 years ago, before the era of newspapers and reporters, before books and general information, how different might have been its fate! If by Bibles is meant sacred books,

the number of Bibles is large, for all nations at some time have regarded all writings as sacred.

The oldest book in the world is the

Egyptian Book of the Dead. The collection of Hebrew writings up to a certain date make the Old Testament. A collection made on obscure grounds of the Christian writings of the first six centuries passes as the New Testament. The works of Confucius are sacred to the Chinese, as are the Kings. The Zende Averts contains the early literature of the Persians and is Holy Bible to that people. The Vedas and Shastra are sacred books to the Hindus. The Greeks regarded the writings of their poets as divinely inspired, and the Romans had the Sibylline Books. The "runes" often of any one let-

ter or a word were the beginning of a Bible with the Druids. The Incas and Aztecs had sacred writings, preserved in indecipherable hieroglyphics carved on temple walls.

M. J. Faivre, M. D .: -Q .- What is the difference between memory and recollection?

A .- Memory is the name of the faculty; while recollection, remem-brance, etc., are the exercise of the We recall ideas or experifaculty. ence: recollect the mental operations of the past. Memory is the active faculty which furnishes the records of events and experiences. distinction is between that which is remembered, and that which remem-

Adin Bugbe: -Q .- When was the divining rod discovered? Is it trustworthy?

A .- The divining rod is of so ancient origin that its discoverer is unknown. The reliability depends on the impressibility of its user. While its success has been sufficient to keep it before the public, it has not been certain to demonstrate the claims made for it. The forked branch of the witch hazel was considered the best, but slender rods of flexible steel have been considered preferable.

MIRACLE IN FRANCE; HAIL BEARS IMAGE OF VIRGIN.

Clerical Commission Hears Witnesses and Affirms Reality of Alleged Divine Manifestation.

Remirement, France.-A diocesan commission has been conducting an investigation at Remirement of an alleged miracle, and having heard 107 witnesses it recently affirmed the reality of the supernatural event.

During a violent hall storm in the month of May hailstones were picked up, it is alleged, bearing images of the virgin on their surface. Contact with the earth had split them in half, and on the smooth inner surface were the miraculous pictures. Local Catholics consider this phenomenon a divine response and rebuke to the ac tion of the municipal council in vetoing a proposed procession in honor

The secretary of the Academy of Sciences attributes the phenomenon to photofulgural or vaporographic impressions of certain medals struck in honor of the Virgin.

"The Warfare of Science With Theogy." By Andrew D. White, LL.D. The two large volumes of about 900 phiet is one that every Spiritualist embodiments. Examined and Dispages are indispensable to the student should read. It is a subject that people and no library is complete without ple are not familiar with. Price, 25 mles versus Dr. Helen Densmore and green. Price \$6.09.

DRIVING HOME THE COWS.

(A New England Legend.) The setting sun, like a ball of gold, Sinks to rest 'mong the tree-tops and softly the village bell is tolled,

ong shadows creep o'er the sun's last smile To nodding maple and oak and pine,

as, with answering "low," in single file, From the meadows, come the wandering kine.

Co-boss! Co-boss!" At the pasture bars,

Will, noisily lowers rail on rail; from conflicts bovine, bearing the scars. And hung on his arm is the milking the board of education.

pail. They struggle out o'er the narrow And pausing to snatch at a hasty bite,

dog's delight. The rustic lane is a "Lovers' Meet." And a maid as fair as the blooms of

May, Whose glowing cheeks, so rostly sweet, live-long day, Glides softly there by the side of him; But is almost hid by his stawart

Her star-light eyes with the tears are dim, For her heart hath burst into sud-

den flame. great unrest hath entered his soul; He longs to enter the strife of the

world. Where the grinding wheels of riot roll O'er its victims, down in the strug-

gle hurled. deep, low sob, like the sad pines stir As, stooping, he catches her in his and gives her a kiss, and says to her:

'I'm tired to death of this dull old There's a place for me-the world is

And when it is found, I will surely come, My darling! and claim you for my bride. But the maiden's quivering lips are

dumb; The roused kine dash with their quickening feet, In riotous thud o'er the yielding turf

As, fluttering in pain, her poor heart As the wings of a wounded bird the earth.

Many a tale the maiden heard Of lovers leaving the sheltering farm, and never after a single word

From the wanderer came, of good or harm. But I will return in one short year, When I've found a home for my bride-to-be:

and, that you may know your Will is I'll drive up the cows as I come, said he.

In the morn he went—the days dragged by. Till a year had passed o'er the maiden's head. She thought of him as the nights drew

For she ne'er forgot what her Will had said.
The setting sun, like an orb of gold,

same bright glow; And softly the village-bell was tolled With the sad, sweet sound of a year

ago. She glanced down the lane where the cows came home;

Why grew her fair cheek so strangely white. like the rising crests of the sea a

Ah! slowly the cows have come in sight. She stops not for hat, but, with streaming hair

She flies down the lane with love Will! Will !'she cries. "He is surely there,

And drives home the cows for s glad surprise!" Aye! surely 'twas Will! and still the

The same as he was in the year gone Still sturdy of limb and strong of frame,

With the glow of health in his cheek and eye. He flourished a stick, as he did of yore.

As stopped the kine for a wayward bite; And the milking-pail on his arm he

The pail he had on that other night. stretched arms And with faltering feet, she gained

his side: But her fond heart filled with strange alarms. For 'twas written-thereon,

HOPES HAVE DIED!"

He reached not down for a fond em-He smiled at her, but said never a word! strange, sad look was upon his face,

That was deathly pale; and he never stirred! stone, As, slow before her he faded away,

Till naught remained! when she stood alone. While the 'wildered cows went all

Poor Will was dead, but his wraith

Keeping his word, though his lips were dumb. He had given to her that summer F. WALTER OSBORNE.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Series of Papers Compiled from Loss.
Authority by the Hon. Charles R.
Schirm of Baltimore, Md. This pamthe doctrine of the Soul's successive embodiments.

Examined and Discount of the Compiled and Discount of the Soul's successive embodiments.

Bridgewater, Mass.

LIFE IS WORTH LIVING.

An Address to the Graduates of the Port Washington, Ohio, High School, Delivered May 20, 1908, at the Ninth Commencement, by Philip Lanmeck, a Member of the Board From its ancient tower, for dying of Education.

> Ladies, Gentlemen, Honored and Respected Graduates: After listen-ing to the fine class address delivered to you by the Rev. H. A. Fluck, and opening prayer of the Rev. Theodore Fisher, both of which contained good advice and valuable admonitions, which if heeded, will help you over many of the rough places in your life's pathway; it again becomes my pleasant duty, as on several former occasions, to address a few remarks to you as graduates, before presenting ou with your diplomas on behalf of

You have now reached the milestone in your life's journey where you sibility. will have to enter a different school. Wrong Your future teachers will also be different. Your past school life has Young "Caro" acts as an eager goad, been comparatively easy and pleas-And barks as they run, with a ant, because you enjoyed the aid and support of kind and loving parents, a board of education who provided capable and efficient teachers and the good people of Port Washington village school district, who furnished the money and means free to you of Were kissed by the sun through the any cost, that you might be able to gain a good common school education In life's school the conditions will

be different. You will miss more or less all these valuable aids and supports, and you will be obliged fight the battles of life unaided and unassisted. To enable you to fight ife's battles successfully has been the object of your past education.

Education is not an end, but only a means to an end. Education is like a tool in the hands of a skilled mechanic, by the aid of which he pro-duces beautiful and useful things, but in the hands of an unskilled person the tool becomes worse than useless In fact it becomes a dangerous weapon to himself and others as we see by

everyday occurrences all around us. Knowledge is power, and power may be a bad as well as a good thing. portant that you should realize the fact that unless you make the proper use of the education you have so far of spiritual effort and achievement. acquired it will benefit you but little.

Another important fact is that the acquisition of the material things of looks upon the failures of childhood, life, while necessary, should not be and so make allowance for them, bethe chief end or aim of your efforts; because they, like education, are only a means to an end. Earthly riches are not bad things in themselves; only the wrong use made of ories that weigh upon him; for he

If this earth life was the only life, and the end of our individual exist- away, ance, as many people believe, even so-called orthodox Christians, it might well be asked whether this earth life earth. In dropping off the mortal was worth living; whether it was garb they leave the old desires and worth all the sorrow, pain, sore and allurements behind them. But these

fl you inquire of some people

fect and more beautiful. only hope for, or believe in a future | mal propensities predominate. Also existence, but because I KNOW from education without ethics or enlightenactual personal experience and knowledge, that the future life is a fact in nature, capable of scientific demonstration, the same as any other fact of nature is capable of scientific demonstration, and this fact is being demonstrated by the most scientific and learned men of the present day in all parts of the world.

In view of this positive fact and knowledge that this earth life does not end all, it becomes worth living, and worth living right, and it becomes worth all the sorrow, pain, sore and bitter disappointments, struggles and efforts which we are compelled to endure and make to gain the intellectual and spiritual heights. It is a

Your whole earthly career is only a primary and preparatory school, to fit and equip you for that future and that higher life in that house and in that city not made with hands, eternal

in the heavens. I now have the honor and also the pleasure of presenting you, on be-half of the board of education, with the visible tokens of your efficiency and capacity to fight life's battles successfully; with the hope and wish that at its close you may be able to graduate into the higher life with even greater honors than you do to-day. On behalf of the good people of Will! Will!" she cried, as, with outboard of education, I extend to each of you our blessings and heartfelt best wishes for your future success, prosperity and happiness.

THE THINGS THAT COUNT.

Not what we have, but what we use; Not what we see, but what Choose These are the things that mar or bless The sum of human happiness,

The maiden's heart was a cold, dead Nor what we seem, but what we

These are the things that make or break. That give the heart its joy or ache. Not what seems fair, but what is

gems, Like stars in Fortune's diadems. Not as we take, but as we give; Not as we pray, but as we live

These are the things that make for

Both now and after Time shall cease. Clarence Urmy,-"A Discussion on Reincarnation or Reincarnation, or MORAL PHILOSOPHY.

Experience: and Lessons in the School of Life.

Nature is true to itself, and all things balance in time to Many things exist as long as they are useful, then pass away. Ages come and go, each Notural law is ever quashing things on from lower to higher, arging on the oft-flagging endeavors of formation. In The Process of the spirit world are disintegrated. I wonder how the Professor obtained that valuable information. In The Process of the spirit world are disintegrated. I wonder how the Professor obtained that valuable information. unavailing efforts. We can always get knowledge and discipling out of a hard experience, if we cannot get anything else.

out our own career to develop moral nature, set aside imperfections receiving the seemingly strange phi-and meet the results of our own life. losophy I did not care to impart it to Individual action, growth, knowledge, are the basis of moral status respon-

Wrong of any kind soon brings its bitter fruit. Wrong-doing rebounds upon and wounds the wrong-

Our religion makes life practical; women into the higher walks and thoughts of life: makes the poor. honest man feel rich in spirit, and the rich rascal poor; appeals to no money-bag or savior as god of forgiveness, but makes people haul them-selves up before the mirror of retrospection for judgment by their own conscience.

A well spent life of correct conduct affords greater assurance of a happy future, than blind faith in anything whatsoever. Any person whose life has been thus spent can meet death without dread, horror or fear of a future world.

Any person who seeks to break evil habits, attain elevation of heart and life will certainly progress; yet the which he cannot avoid; and the more sensitive the person, the more keen-ly will he feel the bitterness and sorrow which the reflection of the It all depends upon the uses that it past seems to cast upon him; yet even the put to. Therefore it becomes impast seems to cast upon him; yet even ory it lays upon his quivering spirit,

He will look back upon his past follies and mistakes somewhat as he cause of the ignorance that clouded his life. If he finds himself strengthened in spiritual character, then he need not sink down under the memthem makes their possission a bad may press onward toward the light by thing. Riches can be a blessing as aid from spiritual sources, and finally well as a curse. ment which at present seem so far

Some spirits at once, rise above the bitter disappointments, struggles are the souls who, while in mortal and efforts to achieve higher and better things. and inherited conditions; and while (even orthodox Christians) what they falling before temptation at times, do know about the future life, they only not willingly or easily yield to it; they express a faint hope and very little revolt at doing wrong even while befaith; faith not even as large as a grain of mustard seed, and no knowledge; while some and the most intelligent and so-called enlightened personal and magnetic forces that argitop power of the physical and magnetic forces that arg believe in an individual existence the victory at any cost. Such souls after the dissolution of the physical grow even amid the limitations and But I am happy to state to you weaknesses of the flesh. When they

Man without education is only an I make this statement not because I unfortunate animal, because his animent or knowledge how to shun inharmonious laws and improper liv ng, has but little value in it. faculties and functions of the mind require care and culture.

To excel nobly is not to outrival and surpass another in the race of life, but it is an honest endeavor to shine successfully in that particular sphere of effort where the individual can serve humanity best.

If young people are deliberately idle and vicious they must take the consequences of their folly and crime. They may have their fitful moments of revelry and fun, but if it results in harm to themselves and fellow ings they will have occasion to bitterly regret their course of conduct some-

· of truth: Though a hard thing to learn in the

days of our youth; But at last it shines out like the words on the wall, This law has its debit and credit for

We have a persistent desire to live, to-enjoy, to be happy by an impulse that leads us on to a career of progress, and the condition of being happy consists as much in the pursuit of things attainable as in their

possession. The soul that garners fruitage for spirit life is capable of grasning the enduring joys; and as the mental horizon widens the world beyond displays its unending vistas of spiritual attainments, in comparison to which the sordid acquisitions of the mundane plane pale into insignificance. A. H. N.

KAISER AND WIFE FEAR WAR BECAUSE OF OLD PROPHECIES?

Monks of Days Agone Said Great Conflict Would End Hohenzollern Reign With Death of Wilhelm IIV

Prais, France.—ThelEcho de Paris quotes an anonymous member of Emperor Francis Joseph's entourage to to the effect that it is well'known in us to use a planchette, and see if we had come.

Not what we dream, but good we do:

And had driven the cows to meet her sight.

Austrian court circles: that the German but good we do:

man emperor, despites: his sebellicose talk, has a superstitious dread of war gems. cles, according to which he is destined to be the last Hohenzollern ruler. The first prophecy is not wholly known, but was made by an old monk

of Tehnim. The other is well known in several European courts and origneighborhood of Mayence. Both foretell the end of the Hohen zollerns with Wilhelm II., adding his death would be caused by a great war. The kaiserin shares in the supersti-

tion and is eager for peace. "Materialization." By Mme. E. & perance and Rev. B. F.

THE HUMAN SOUL.

Is It Ever Disintegrated?

To the Editor: A few weeks ago read an article in The Progressive Thinker from Charles Dawbarn, the Pacific Coast philosopher, wherein he makes the startling frail humanity to surpass affi previous tin, of Grand Rapids, Mich., writes; unavailing efforts. We can always get knowledge and distipline out of a Coast philosopher has presented thoughts which have attracted a great deal of attention. To me they Upon the merits of another we are important witnesses as to what cannot rise one degree, but must carve was given me by a controlling spirit

some over a year ago. When first others. I feared ridicule and strong opposition; but now when seeing it rom the pen of our noted Charles Dawbarn, I no longer hesitate to give the important information that was handed to me from my reliable guide, who likewise claims that the so-called dark spirit has not evolved the brightleads manly and womanly men and ness of the one we call our angel visitor. He also states that the retro-graeding spirit is on the road to exfinction, and to actual disintegration of his personality; and positively affirms that he will again appear in another form of existence. I do not believe that such, as it

seems to me, irrational statements, whether made by a spirit in or out of the physical body will be accepted as a fact by any thoughtful, analytical, thinking individual, because it is a subject that is absolutely unknowa ble. It is beyond the ken of either spirit or mortal man. When that profound knowledge has been obtained the ultimate analysis of the human race will have been solved. Is it possible for any denizen of this or memory of the past reappears even the spirit world to positively know in these days when he is striving to that even one single soul will live live a better life, and confronts him with its records. This is something through all the countless ages of through all the countless ages of eternity? If one soul will have an eternal future, I believe all will have, and if one is, in the course of time, annihilated, inevitably all will be. Nature is just. She makes no discrimination in the application of her

laws. Disembodied souls may come to certain conclusions that are erroneous the same as we do who are in the physical body. It is not infrequently that those who have been supposed to be dead for many years appear in our midst alive and well, and may it not be possible that in the so-called spirit world some may disappear and the thought be obtained that the disappearance was caused by the spirit's disintegration.

The physical man, the body I mean, had a beginning, therefore it must have an ending, but the real man, the soul man, as some designate him, believe is as old as time itself, having no beginning, and if it has no beginning, isn't it reasonable to suppose that it will never have an end? You will find you the other end; it may be made into a ball as large as our old Mother Earth, still the other end can be found. Everything that has had a

be found. Everything that has had a beginning must have an end. I believe that to be a proposition that cannot be controverted.

Not one of us know, so far as our memory serves us, that we had an existence when we' were 12 or 18 months old; still we do know that children of that age are living to-day, and therefore we may reasonably conclude that we lived at that age, and if we could or did live one year and a half without it being brought to the threshold of our memory, is there any good and substantial reason why we could not have lived through all the the positive fact of the existence of a future life, a life as real and tangible as this earth life is, only more perthe past and rise to a higher state. eternal past without a beginning, therefore without an end?

In my humble opinion, nothing can be created to-day that can or have an eternal and everlasting future. I do not believe that one single atom can be or ever was created out of nothing. I believe that every thing that is in this boundless uni verse to-day has been and always will be in it; that not one single particle can be taken from or added to it. The various forms may take on other forms, because constant change seems to be the universal order of the universe. The statements made herein are not stated as facts. I make are my honest opinions; only that and nothing more.

I have often observed that some people talk and write the most fluabout matters and things of which it is utterly impossible for them, or any one else to know anything about. One naturally comes to the conclusion, after reading what some think they know about God and divine power, that what they really don't know, in their own estimation, is not worth knowing. I believe I know as much about God and divinity as any one that ever lived upon this mundane sphere, and I am free to acknowledge that absolutely I do not know anything about either. I have never seen God, and I do not believe that any man, woman or child now living or ever did live upon the earth or anywhere else, ever saw him or heard his voice. I firmly believe that he is wholly an imaginary being created by the church and designing knaves. What does any priest or preacher know about God more than the most illiterate person knows. Positively nothing.
CORTLAND BALL.

Indianapolis, Ind.

Using the Planchette.

I wish to write you of the very won derful experiences my mother and I have had within the past four months My mother is 70 years of age, while am on the downward side of life. and until within the past five months we knew very little of Spiritualism: Last winter a friend of mine advised then faces, seemingly flourishes; wrapped in a mist. From day to day the pictures grew more distinct, until we were very much amazed at the productions brought forth by the little planchette. I then began to try with pencil

alone in hand. After many attempts and failures, I began drawing, and also got automatic writing, describing the picture. My pictures improved, and then writing began to ome by impression. My mother also draws now with pencil, although hers is very different from mine, baing principally portraits of priests, or

TOTAL DEATH.

By a Long Violation of Natural Laws, the Soul Gradually Disintegrates.

Some Spiritualists have only lately neard of the idea that there can be total extinction of the soul; or that some human beings have no souls strong enough to survive the death of the body. How can a born idiot survive in spiritual life? How can the totally insane or the totally depraved be made alive again? T. J. Hudson, the psychologist, said: "Unless we sincerely desire and struggle to attain immortality, we will never reach to rhave it." An eminent psychologist said: "Unless the soul has spiritual food, how can it live? It is possible for the body to starve to death; but something more than that might happen, the soul might starve to death." The Boul that sineth, it shall die!" THAT IS, BY A LONG CONTINUED VIOLATION OF NATULED VIOLATION OF NATULED LYCHARTES AND LOSES ITS POWERS: not annihilated, but dissipated, disorganized, annulled, rendered powerless to suffer or enjoy anything.

St. Paul says: "Quench not the spirit." If we can quench a part of the spirit, and we know we can, then it follows, as the night the day, we can quench all of it. Then we would become blind, deaf and dumb to all it we consent to fall we must struggle to rise.

We are either growing better or worse.

We are going forward or backward. Immortality is the survival of the fittest. Those who are not fit to live, die. And then what supreme satisfaction it would be to know that all the little devils and demons along with the supreme big devil, have been eliminated from the spirit, have been eliminated from the sulrit world. And from the sulrit world. And then what supreme big devil, have been eliminated from the sulrit world. sincerely desire and struggle to at-

for Charger, an intelligent horse that

evidently sees spirits. Could anything be more humiliating to a proud country horse than to be brought to the "dinkey" market in Kansas City and sold to a junk dealer to haul a rickety wagon through the alleys? That is exactly what happened, not because Charger was old and worn out or had a mean disposi-

I told the neighbors about the horse's actions they said that the animal was frightened at the white tombstones. "Just to find out if that was the DEEDS OF DARKNESS DISCLOSED. case I tied a thick cloth over the

horse's eyes the next time I rode by the graveyard at night. I fixed it so was positive the horse couldn't see. I put on the blindfold before I left nome. Everything was all right until I got within about a mile of the graveyard. Then the animal began to show signs of fright. Charger had a chill when we passed the graveyard. "The first time I noticed anything unnatural in Charger's action was about a year ago, just after he had

been broken to ride. I was riding home late one night. As I passed through an open pasture I felt a breath of hot wind in my face and then Charger stopped and began to It wasn't very dark and I could see in all directions. There wasn't a tree, a fence post or an object of any kind in sight, just the level land. But that horse stood there and shook until I thought he would fall over. I had to turn out of the road a quarter of a mile ahead. Charger was nervous all the rest of

"Afterwards I learned that there was a grave near the road in that pasture. The grave was not marked in any way, but the residents of the neighborhood were positive that a man had been buried there many

years ago." The farmer told of other similar experiences with Charger. They pointed to one conclusion: Charger always knew when he passed by a grave at night, and he saw spirits at other times.

"If I could have seen the ghosts, too, it wouldn't have been so bad.' the farmer continued, "but it made me feel uncanny to know that Charger could see spirits that I couldn't see seldom rode or drove him at night that he didn't meet up with a spook. "I'm out a good deal at night and

all into the spirit world. It's scary enough at night, any how, without having your horse reminding you that there's a spook in the road. It is a well-known fact that animals often see spirits, and I have no doubt Charger was highly gifted in that di-

want a horse that has no insight at

C. CHRISTE. rection. Kansas City, Mo. men of the long ago, judging from the robes and peculiar head-dresses

and idols of past ages, and pre-historic animals. MRS. W. P. GLEORES. Houston, Texas.

My pictures are of temples

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EMMA ROOD TUTTLE

it would be to know that all the little devils and demons along with the supreme big devil, have been eliminated from the spirit world. And such a destiny could be best for all concerned.

O. L. HARVEY.

West Lafayette, Ind.

A HORSE SEES SPIRITS.

Senses a Grave When Near One.

To the Editor: As set forth in the Kansas City Star these are sad days for Charger, an intelligent horse that HUDSON TUTTLE, Berlin Heights,O.

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and worn out or had a mean disposition, but simply because he had a nose for ghosts. The horse saw spirits at night, and for that reason he was sacrificed.

Charger was not a plow horse. He never followed the long furrows. From the time the animal was a colt he was a pet. He was trained for a family riding and driving horse, and had not been subjected to hard labor. Charger could be driven double or single, he could go most of the gaits as a saddler, and he ate sugar from a child's hand.

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STARTLING FACTS,

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The Koran Commonity called the "Monament The standard The

List of Camp-Meetings.

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

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association

will open its camp on Sunday, July

the last of August. Able and talented

lecturers and mediums have been employed. Address Dr. James B. Candy,

Delphos, Kansas, Camp.

Opens Aug. 9, closing Aug. 23. I. N.

Richardson, secretary, Delphos, Kan-

Ashley, Ohio, Camp.

Write for circulars. W. H. Randolph,

Pine Grove, Niantic, Ct.

Pine Grove Camp Meeting, Niantic,

Conn., commencing June 13, contin-

Boden, Secretary, Willimantic, Conn.

Central New York Camp Meeting, at Freeville, N. Y., commencing July

25, closes August 23. B. L. Robin

Sunapee Lake Camp, N. H.

Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences

August 9, closing August 30. John

Island Lake Camp, Mich.

Mich., opens July —, extending until August — For programs or inform-ation write to the secretary, N. G.

Swarthout, Fowlerville, Mich. At Brighton after July —.

ILLIBERAL LIBERTY.

It Is Plainly Manifested in a "Liberal

Club."

When a person magnifies his own

qualities we naturally become sus-

knowing that the true attainments of

whatever nature have a tendency to

make the possessor of them modest in-

stead of boastful. Likewise, socie-

ties that bosst of their philanthropy

progressiveness or liberality general-

We have an example of this in a so

clety of this city, misnamed the "Lib-

bate any question for or against, if

only for the fun it affords them, or to

display their great oratorical talents.

But although they are glad to de-

anybody it is when they succeed in

getting a Christian, a Theosophist or

a Spiritualist with whom to debate

To them the belief that man is an

immortal spirit, or that there is a

posterous that the mere allusion to

these things never fails to bring a

broad grin to the faces of the mem-

bers present, each one of whom is

rialistic philosophies that will answer

appetion and annihilate any on

At a previous Sunday evening to

after, Mr. Hall, representing the Pro-

members, who agreed to sustain the

proposition, "That the Prohibition

movement is derogatory to personal

Club members for their truth-loving

tion, and for their unexampled lib-

Mr. Owen, in opening the debate

had no difficulty whatever in making

the members of the club—that the

Prohibition Party has done more

than any other movement to curtail

individual liberty. Throughout his

But when Mr. Hall commenced to re-

fute the sophistry of Mr. Owen's argument, all the "fairness, truth and

members vanished. The speaker was

continuously interrupted by interjec-

tions, and at one time it appeared as

if all the members were talking at

once. However, regardless the chair-

man's introductory "funny" speech, I doubt whether the vain, intellectual

freebooters belonging to the Liber

al Club felt the narrowness and in-

In accordance with the dominant

wish of the members of the Club to

get all the fun possible by non-plus-

sing all that can be induced to speak

well known as an able exponent of

to hear him. There were expectancy and subdued excitement visible on

the faces of many of the Club mem-

bers, who expected much fun, knowing

that Mr. Bennett, their champion de

bater and annihilater of all argu-

ments, was to speak in opposition to

After the basis of Spiritualism had

een elucidated from an harmonial

and that it is not based, as often sup-

posed, upon a mental delusion, but

upon personal evidence; and its phil-

osophy sustained by reason. He admitted that there is much counterfeit-

ing of its phenomena, but maintained

that there is enough genuine to be found to prove Spiritualism. He was

moderate and cautious throughout

philosophic and religious side,

Professor Bowman.

congruity of their behavior.

Before the debate Mr. Ben-

that they have the most fun.

ponent.

ly lack these qualities in practice.

Island Lake Camp, Island Lake

W. Clay, Secretary, Sutton, N. H.

son, Secretary, Dryden, N. Y.

Central New York Camp.

secretary, Ashley, Ohio.

secretary, Langhorne, Bucks, Pa.

and continue every Sunday until

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

Lily Dale Assembly. Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal, The Summerland Spiritualist campmeeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums, For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass. This camp will open Sunday, Aug. ues until September 19. Hepsy C. 2, and close Monday, Aug. 81. A list of speakers and mediums second to For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoo, Wis., Camp-Meeting. The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

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

Winfield, Kansas, Camp. The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp. The Etna Spiritualist camp-meeting will open August 28 and close Sept. picious of those qualities being real An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monson, Maine.

Etna, Washington, Camp. The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Onset Camp. Onset camp commences its thirty second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

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

Mt. Pleasant Park, Clinton, Ia. Opens July 26 and closes August to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp. Begins July 23 and ends August 80. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her

programs. Forest Home Camp, Mich. Opens Aug. 2 and closes Aug. 23. For programs or further particulars, the one to which I shall refer here-

address Frank Lesher, president, or New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and me- liberty." diums are engaged. For further in nett, acting chairman and champion formation address the secretary, F. E. debater of the Club, made a long, fun-Dunton, 358 15th street, Eugene, Ore. ny speech, in which he eulogized the Ottawa Camp. Kansas.

Eleventh annual Spiritualist camp qualities; for their impartiality and meeting, Forest Park, Ottawa, com- fairness to hear all sides of a quesmences Sept. 11 and closes Sept. 20. Send for programs to H. W. Hender- erality in inviting a Christian, like son, Lawrence, Kansas; Mrs. Ella Mr. Hall, to speak at their meeting. Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John plain to all present—at least to all Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp. The camp at Mowerland Park Grove, Swampscott, Mass., opens June For programs address B. H. Blaney, 150 Elm street, Marblehead,

Madison, Maine, Camp. The twenty-ninth annual camp liberty-loving" qualities of the Club meeting of the Madison Spiritual Association will open on Sept 4 and elose on Sept. 13, at beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington. Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow For full particulars, address R. F. Little, president, Seattle, Washing-

rempie Heights Spiritualist Campivited and advertised to speak last meeting commences August 15, and ends August 23. For full particulars address A. D. Champney secretary well known as an object to speak last. Rockport, Me.

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

Ocean Grove Grove Camp, Mass. Ocean Grove Camp, Harwich Port Mass., opens July 12 and closes July 26, 1908. President, Samuel standpoint by Professor Bowman, he stated that Spiritualism has a scien-Small, South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich

Port. Mass. Unity Camp, Saugus, Mass. Services at 11, 2 and 4:30 ever Sunday from June 14 to Sept. 27 Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A Averill, 42 Smith street, Lynn,

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Campmeeting opens. July 26 and closes August 23, with Mr. Oscar Edgerly as from its platform.

Mr. Bennett then came forward ulars addresh, J. W. Ewing, Grand with respect to the came forward ulars addresh, J. W. Ewing, Grand with the came forward ledge, Mich.

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Like a nawk my soul has passed.

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Mr. Bennett then came forward with great gisto, to reply to the arguments: that had been imade. He garb the plume of health and book for the culture of health and of the falcon, not the garb; the plume out bleasure and profit. Price 50c.

Which keep him from the splendid stars.

Which keep him from the splendid stars.

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annihilated Spiritualism and the immortality of the soul first, then wound up his "flapdodel" oratory by San' Francisco Financiers' Consulted reprimanding the Supreme Being the universe, and finally wiped Him out of existence altogether. During Astral Syndicate, Says State. the entire time he was talking he chock-full of quotations from mate- stood directly in front of the venerable Professor, who sat facing him on

the face of Professor Bowman, as an pany, according to Prosecutor William accuser condemning a culprit, and occasionally looking over the audience trial of Walter J. Bartnett yesteraddress Frank Lesner, president, alter, Mr. Hail, representing the distribution Party, spoke at the club in casionally looking over the audience trial of Walter J. Bartnett yester-milling the day that he would establish by direct opposition to W. C. Owen, one of its in search of applause, which, by the evidence to what extreme Spiritual-The Club members as a whole, I am sure, felt ashamed of the conduct the funds of the depositors.

of their loud-mouthed professor. absurditles of its professional reformers and its mushroom philosophers. P. A. JENSEN.

Los Angeles, Cal.

THE DEPARTED FRIEND.

Though he that ever kind and true Kent stoutly sten by step with you. Your whole long, gusty lifetime thro Be gone awile before— Be now a moment gone before, speech he was listened to by all with the greatest attention and courtesy.

Yet doubt not; anon the seasons shall

Your friend to you. He has but turned a corner still He pushes on with right good will Through mire and marsh, by heugh

That self-same arditous way-That self-same upland, hopeful way That you and he through many doubtful day Attempted still.

He is not dead—this friend—not dead. But in the path we mortals tread Got some few trifling steps ahead, And nearer to the end. So that you, too, once past the bend,

shall meet again, as face to face, this friend You fancy dead. Push gaily on, strong heart; the You travel forward mile by mile,

He loiters with a backward smile till you can overtake, And strains his eyes to search his

Or, whistling, as he sees you through the brake, Walts on a stile.

-Robert Louis Stevenson.

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Like a hawk my send at last Like a hawk my send that passed.

SPIRITUALISM TSLIA FEIRI Idi BANK'S UNDOING.

San Francisco, Cal.-An astrai syndicate, made up of the spirits of Jay Gould, C. P. Huntington, James G. Fair, and other dead financiers, dipersonally; pointing one of his fin-gers in an impudent manner toward fornia Safe Deposit and Trust Comevidence to what extreme Spiritualism had been carried in investigating

Cook described the minutiae of There is a moral to be learned from dark-room seances which Bartnett, J. the above incident. Next time you go Dalzell Brown, President David J. dark-room seances which Bartnett, J to a materialistic, liberal club, do not | Walker and other officers of the comgo in a serious mood, but rather to pany attended with their wives, tellhave a good time poking fun at the ing how a tapering trumpet went absurditles of its professional reformof a Spiritualistic circle presided over by Mollie Smith, a: professional me-dium, and voiced messages which were applied to the material details of bank management, co.

"The power" or Spiritual syndicate, according to Cook, was quoted by Bartnett as advising the falsification of the books of the bank.

The above telegram to a Chicago paper from San. Francisco, Cal. speaks for itself. That gigantic swin-dles have been perpetrated by alleged spirits at different times, every inteligent Spiritualist must admit. When Spiritualists learn that there is a very dark side to our Cause as well as one that is exceptionally bright, beautiful and soul-elevating, then they will realize its true status. DIVINE WRIGHT.

AFTER DEATH.

Edwin Arnold, the celebrated English poet and journalist, is best re membered for his long poem Light of Asia," published in 1879 The extract below is from his "Pearls of the Faith" and is a paraphrase of Arabic verses quoted in "Palfrey's Travels in Africa." The word "Azan" in the third line is the Moslem name for the hour of afternoon prayer. He made life and he takes it but instead

Gives more: praise the Restorer, A Mu'hid! He who died at Agan sends. This to comfort faithful friends:

Faithful friends! It lies, I know; Pale and white and cold as snow; And ye say, "Abdullah's dead!" Weeping at my feet and head. can see your falling tears, can hear your cries and prayers, Yet I smile and whisper this: "I am not that thing you kiss; Cease your tears and let it lie: It was mine, it is not I." Sweet friends & What the women lave For its last bed in the grave ... Is but a hut which I am quitting, Is a garment no more fitting, Is a cage from which at last

What you lift upon the bier is not worth a single tear. 'Tis an empty sea-shell, one Out of which the pearl is gone. The shell is broken, it lies there; The pearl, the all, the soul, is here Tis an earthen jar whose lid Allah sealed, the while it hid

That treasure of his treasury. A mind which loved him: let it lie! Let the shard be earth's once more, Since the gold shines in his store! -Sir Edwin Arnold.

ALL THINGS SHALL BECOME NEW.

Dear ones who are drooping in sadness, 'Neath thought-waves of sorrow and woe;

ust look at the beautiful promise God gives in the brilliant rainbow. Dwell not in the valley of shadow, Come forth in the glory of light. For the All-Omnipotent Spirit, Gave promise to banish the night.

Oh! dear ones, come out of the darkness, If you have been weary and lone, There's more in this beautiful earth-Than the crumb and pillow

stone; There's a wideness, a richness and fullness, A peace that shall ever abide, There's joy in the knowledge of know-

That Infinite Love, like a tide Flows o'er us, dear ones, as the ocean Sends foam-crested waves to the

shore; Let surges of life-giving water Heal hearts that are wounded and

Bore. There's never a shadow, but in it A glimmer of light may be found; But Infinite Love can surround

Dear ones, there's a glory in living In a world renewed like our own. There's ever a gladness in giving The best that we have, to be sown Like grain that is scattered in spring-

O'er the earth, its cradle to be,

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