VOL. 38

CONDEMNS CHURCH AS HE LEAVES MINISTRY.

In Farewell Sermon Rev. E. C. Smoot Says Religious Organizations Are Losing Ground.

In leaving the ministry to take the lecture platform, the Rev. E. Calvert Smoot of the Second Unitarian Church Ban Francisco, Cal., made an unsparing condemnation, yesterday, of the modern church and modern theology. With his departure the society will disband and sell the property at 24th

and Capp Sts.

That the modern church is losing ground because it is unprogressive and does not keep stride with the times was the conclusion of the Rev. Smoot on "The Church That Is."

The church its still under the guidance of a philosophy and theology, he said, that was founded before science and discovery had enlarged the con-ceptions of men as to the extent of the universe and of the world. Therefore, he believes, the church can not advance in thought. It is static while the world moves, and there is no room in the church for the man who reach es conclusions at variance with the established and accepted theological views. According to the speaker, it has ever been the last to accept a new idea, especially those born of science and has opposed the spread of new ideas with the cross, the stake, the dungeon, the anathemas, the ban The church is a human institution and every type of life fights for the the preservation of life as it is.'

Continuing the Rev. Smoot said: 'Men who on Sunday hear exhor tation toward brotherly love go ou on Monday and find themselves pitted against each other in business as en-The instinct of self-preserva tion makes everyone take care of himself, no matter what becomes of the

other.
"Man dreads change because change means uncertainty, for he knows only that which he has experienced. This fact is responsible for the unpro gressiveness of pulpit and pew. The church is founded upon a certain set of ideas and its ministers are expected to promulgate these ideas. When a minister reaches any conclusion which is subversive to these ideas he is expected to leave the pulpit. This is true of all denominations.

From all over the land we hear the wail going up at prayer meetings conferences, conventions and synods, deploring that the attendance at church is so small, and statistics bear this out—that the churches are not largely attended relatively. The reasand that there is little room for original thinking in the churches."—Bulletin, San Francisco, Cal.

LONGINGS FOR HOME.

I long to go back to the country so In the early sweet springtime of

Where the meadow lark's in the wild free air, And Aeolian harps are in tune;

Where the raindrops like diamonds gleam bright on the trees And the redbirds are pluming their

'Tis there that my soul knows life's Tis there my heart freely sings.

I long to go back to the meadows so

Away down home on the farm,

Where wild roses blossom and ivy To the home that shields me from

'Twas there in the springtime of life

I enshrined In my heart, the fairest wild flower,

With petals of pearl, and with heart of pure gold Growing wild in nature's fair bower.

How little I dreamed in that spring-

time of cheer,
That sorrow would ever betide; deemed that my love was so strong,

so sincere. Twould shield her, my sweetheart,

my bride. But winter's chill blast struck a chill

to her heart, faded and drooped like

I'll angels in sweetness and pity came

And bore her to heavenly bowers. And yet, when I wander adown the

old lane Made sacred by memory and tears My sweet spirit wild flower blooms

And a rainbow of promise appears. ALICE D. GREEN.

There Is Another World! And Fell

Upon His Pfilow Dead."

A distinguished German scholar

Hamilton, Ill.

THE WORLD TO COME.

who had devoted his faculties to what he claimed to be the demonstration of atheism came consistently to his death-bed. He was prepared, he said, to prove out of the expiring sparks

his own life that it must become quenched and blackened flame. He observed the processes of dissolution calmly, with the long habit of the scientific method. Friends, themunbelieving and unhoping, stood about him, waiting to catch the last flicker of defiance from a soul to its God. For some hours he had lain unexpectedly silent, and with eyes closed. He had very dark, large eyes, piercing and powerful. denly he opened them, and from their the coldest scoffer in the room shrank With a loud voice the old

scholar cried out: There IS another world!" and fell upon his pillow, dead .- Elizabeth Stuart Phelps, in Harper's Bezar.

Simplicity forms a main ingredient in a noble nature.—Thuovdides. If you want to know the opinion of ur neighbor, you want his honest inion. You do not want to be de-You do not want to talk with ypocrite.--Ingersoll.

CHICAGO, ILL., JULY 18,1908

What Is Death? A Highly Interesting and Suggestive Answer to the Question, by Mrs. Mary T. Long-

'A city alley; tenement houses swarming with human beings, large and small; the signs of squalor and poverty everywhere—sin and crime are not unknown in that dingy lane, a poor place at best for the breeding of children, yet they abound in that locality. Little mites of humanity are tumbling over steps and each other, ragged and soiled, they show but little of the immortal soul that dwells within their dusty

ley, of Washington, D. C.

'In a back room of one of the dirty tenements, a little girl lies dying; the surroundings are unattractive, all its conditions are foul and dingy. The child burns with fever and tosses to and fro without relief. All her little life she has known only want and the conditions of dire poverty; often extreme neglect; yet she has sang and danced and played in the streets and has not known the difference between happiness and misery. But she is dying; her father is away with other drunken companions; her mother, a bloated and miserable creature, watches the child in a half dazed and stupid wonderment. The little is oblivious to the surroundings, a soft haze-unseen by mortal eyes, envelopes her, in its cool meshes she is gradually growing quiet; the fever is lessening its hold upon her frame; a sense of something sweet, something so restful steals over her. It is so cool, so cool; not cold, like winter frost, not chilling like damp and gloom, but cool and beautiful and all the fevered pulses are becoming still. Death is in the air; the child is enmeshed by its delightful atmosphere, enthralled by its entrancing power. She is but six years old, yet she has lived long in experience in those half dozen years; she has learned much of hardship, of life's conditions, in home and street these things have come to her, things no child should know, but now she is drifting away from them, they have no part of the spiritual atmosphere which is slowly enveloping her.

Out of the mists, white forms appear. Tender faces are smiling at the little child; beautiful beings hold out beckoning hands to her; there are children among them and she smiles back to them. The unkempt mother does not see those forms, nor is the lovely mist apparent to her, but she does notice the smile upon the lips of her child, and is awed by it. The little one pays no attention to external things; she is gazing on other scenes now; a land of loveliness is opening to her consciousness. Now she feels herself being lifted in strong arms and folded to a gleaming breast; she is in the arms of a sweet woman and being borne away, far away, followed by those other bright beings who came in the shining mist. As she is thus traveling outward into the clearer and still clearer light and sweetness, still tenderly held in that motherly embrace, the child becomes insensible to her surroundings and in this magnetic slumber is borne to a beautiful pavilion in a garden of delight and placed upon a bed of snowy, fragrant flowers Time passes, the tiny earth form is carried from sight; the mother for a day bemoans the death of her child, then becomes buried in her own sordid affairs, and soon the thought of the little life passes from her mind, for Maggie had been an unwelcome babe, and the woman had done her utmost to prevent its birth, and now that the burden has been removed, she has but little grief and no regret.

But What is Death? Where is the child of squalor and of ignorance? Not in the low vibrations and murky atmosphere of the parental quarters; not amid the crime and sin of a polluted city; not in dust and tears. A higher and grander force than that of mortality has swept in and has borne the child to other scenes and rates of vibration, where she will be quickened with finer activities, purer consciousness and environed by more beautiful conditions. During that nagnetic sleep in the bower of roses, Maggie has changed and lost her childish connection between the old home life and her spiritual being. The mother, who had no welcome for her, was mother of the physical body only; she has no claim upon the spirit of this ascended one; yet in later years, when Maggie has acquired power and knowledge she will be attracted to the presence of this woman whom she once called mother, and by her soul intelligence and magnetism she will be instrumental in drawing that latent soul force to a spiritual and progressive consciousness and expression.

In time, Maggie awakens amid the flowers. She is happy and free from suffering. Everything around her is beautiful. A sweet lady bends over her, prettily dressed children with joyous faces are by her side; she is strong and feels perfectly well. She has no thought of the old life. Now she arises, and as the sweet lady makes passes over her form, the misty substance that enveloped her becomes shapened into a fleecy, beautiful gown. She is thus arrayed in light, and her own fratures are shining with beauty; her attendant holds a crystal bowl containing a foamy substance surrounded by an amber liquid; this weetness she feeds to the child, and all sense of hunger is allayed. Now, the children beckon to this new comer and she is at happy play

After awhile school lessons are in order, and Maggie takes her place with the others. The good lady is teacher as well as matron and caretaker, and the lessons are simple and full of interest, much like play. A home of peace and harmony, well appointed and of fine conditions is there; the children inhabit it, and the good lady cares for them. She was a tender, motherly, sensitive soul when on earth, one who was passionately fond of children, but to whom the joys of maternity were denied. She faded from earth, and the many sorrows that she knew, and had gravitated-to this sweet home among kindred souls, where she had found her vocation in caring for the waifs that she could reach and bear from poverty and gloom to her home of love, light and peace.

### Another Scene.

A ward in a children's hospital; the free ward where poor little sufferers receive care and treatment at the public expense. Maimed and crippled children are here, a score of incurables whose tiny forms are often racked with pain, yet they are cheerful, too, and bear their misery with fortitude and courage that many an older person might well imitate. The nurses, passing to and fro between the cots, are of kindly touch and gentle word. They are pleasant to look upon in their simple uniform of striped gingham gown and snowy cuffs, collar and apron; all is neat and tidy here, but suffering abounds and many a little heart herein is also lonely and forlorn. The hours come when the screen is placed first around one tiny bed and then another. The Angel of Denth has come, little spirits are set free from their painracked bodies. Ministering spirits are there to take those little ones in charge and conduct them to happy homes above. There is no gloom in the rosy light that surrounds them, no chill of disease in the soft. sweet air of heaven, no crying with pain, no sobbing to sleep-all is beauty and comfort and joy. All who pass from this and similar places do not go to the same spot. Sanitariums, home schools, abiding places, where love and protection abound, are in the great uni verse of spirit in plenty for all who come, and each is taken care of according to his needs and temperament. The law of life is the law of Nature, and the going out of the mortal is under the operation of this vast beneficent law and purely natural.

But we will turn our attention to the closing of the mortal life of one of these little sufferers; a newsboy but ten years old, and yet a buffeter with the world for his daily bread. Jimmie was brave, and he was cheerful even after they had amputated his feet, and he knew he would have to go through life with only stumps to walk upon. The accident that had mutilated him had injured others, too, and in his boyish sympathy he had frequently asked concerning their fate. A bright boy and full of fun. Jimmie had not lost it all when he emerged from the wreck and misery, but even now the brightness shone in his

face and his words were those of cheer; but he was dying; vitality had not been sufficient to bear him through the ordeal, and he knew it as he said to his nurse, "I'm going somewhere, I guess, I don't know where, but if I have feet and hands there I know I'll get along." In the silence of the midnight hour he floated out, conscious only of a restful feeling in all his little frame, and above all that he had feet, and as the nurse bent over to catch his whisper, the words in feeble but glad tones, "I've got my feet," fell upon her ear. In that moment, Jimmie had gone. Let us watch him as he glides from sight; watch him with spiritual vision and not with eyes of earth; yes, he is there, and not alone. Happy beings are with him; they are taking him home; but he has feet and is gladly using them as he moves through space as naturally as a boy swims in the lake. Everything is bright and pleasant in his path; at once he feels at home with the physician who is by his side—one of the many benevolent souls in the higher life, who spend their time in doing good, and of the class that is naturally attracted to the hospitals and other institutions of earth where sickness and sorrow reign.

Jimmie, feeling fully at ease with this man, sensed rather than heard the question, "How are you now?" and responded in the old-time boyish spirit and vernacular, "Bully."

Are you hungry?"

"What would you like most of anything?"

"A good swim."

"You shall have it," and in a moment the boy was in the centre of a beautiful, shining lake; the water was warm and soft; it gave him a delicious thrill, and as he moved about in its limpid waves it seemed to him as if it went through and through his frame; he scooped some of it in his hands; it was sweet as if mixed with some saccharine substance. It was all so strange to him, yet so pleasant and enticing. His conductor had not entered the water with him, but seemed to be floating just above its banks, and finally he floated down, caught the boy in his arms and placed him on the sward. Obeying an instinct, Jimmie shook himself as a spaniel would on emerging from a pond, and was surprised to find all moisture had vanished from his limbs and clothing, and now he observed that his garments were fine and well shaped, handsomer than any he had ever possessed before, and that his hands were different from the little roughened members that he had possessed. Looking up at his guide, he said in an easy, off-hand 'Reckon I'm dead?'

"Yes, my boy, the earth people call you so, but you are all right; a new life is before you, and you are now going to your new home; we

are already there. How do you like it?

At the entrance to what appeared to be a small temple of purest white substance that gleamed in the mellow light, they paused, and from its portals came trooping perhaps about a dozen children with happy faces and springing steps. Behind them stood a woman whose sweet face and loving expression gave Jimmie a modest, shy, yet sensitive longing, such as had been very foreign to his independent little heart. As the children gathered around him, his guide introduced him to each one as a brother who had come to live with them and share their studies and sports, and then the beautiful lady came forward and clasped him in her arms, calling him her own boy, and making him feel at home by her tender and loving welcome. We shall leave him here, at the Home Temple. No longer is he a street urchin, no longer a stray child without compass or guide, but at home amid conditions of love, harmony and peace, where the richest attributes of his being are fostered into strength and unfoldment, and the cruder conditions of human nature, belonging to the animal plane, are suppressed for want of nourishment and support. To him, Death has been a deliverer, the blessing and the benefactor, the opening of an endless round of progress, infinitely beautiful.

## What is Death?

To the human spirit it is nothing to be feared. To the carthworn soul it is infinite gain. Not that all who have to meet it are at once ushered into gardens of delight or temples of beauty and homes of light. Many there are, who, because of their willingness to live amid the vibrations of sin or selfishness, find themselves engulfed in waves of darkness which have emanated from their own unholy lives.

### Another Scene.

A beautiful apartment in a home of refinement and plenty; a dying child upon a bed draped in snowy linen and lace; a pretty little girl, perhaps eight years of age. Everything is in this home that heart could wish; cultivated minds, refined natures, gentle hearts, loving parents, harmony, peace and prosperity. An only and idolized child is dying and the parental hearts are rent with grief. A quiet hush pervades the room till the child arousing from her seeming slumber

speaks. "Mamma, dear, I was not asleep. I knew you and papa were here, but I saw such a feautiful place; lovelier than any you ever read to me about, or said we should visit when I grew up. I can't tell it mamma, but it isn't like heaven that you read of, it's more lovely for it has trees and flowers, and, oh! such grand buildings. I'm going there mamma. Don't cry. I'll never be sick there; no one ever is. I saw grandma, and she said I am to live with her. It's all right, mamma, dear."

We shall not linger over the dying scene, nor dwell upon the grief of the stricken parents, especially of that of the mother whose sensitive nature had been wrapped up in the life of her child. We are gazing behind the yell and watching how life fares with the ascended one. Again we behold beauty indescribable, light ineffable: homes of peace where all is sweetness and love. The little girl is there in one of these homes. During the day of earth she is drawn back to the parental home, is in the mother atmosphere, her innocent spirit bathing the stricken mother in rays of love. The child is there because her sensitive nature is attracted by the powerful force of the mother spirit, and it is the magnet that draws her earthward. By and by, when the mother life is adjusted to the spiritual conditions that the change has brought and thus becomes more reconciled, the child will not spend so much time in the earth home, but now it is her beneficent mission to be ministering angel there, and she is happy.

But at night, when the mother is asleep, she floats out from contact rith the body, held to it only by a light, elastic magnetic cord, and comes into the realms of spirit. In her slumbers she beholds her child clasps her to her heart, goes with her to the spirit country, visits the home of beauty there, enters the schools and halls of music where her darling is to be trained and developed, realizes that she is safe and happy and pure, and then at last returns to the pallid body, refreshed peaceful and happy till she opens her eyes upon the empty chair and beholds the tokens of absence of the cherished form.

But this mother is growing spiritually. She knows that in her dreams she is with her loved one, and gradually a sense of peace is permenting her being. After awhile she will become clairvoyant and be hold her child and others of the spirit with the inner sight; then she will use her talents and powers in good works; in one way and another she will accomplish much for humanity; she will be good to the noor and needy children that she meets, and at length will adopt a ittle waif and rear it to'a useful and intelligent womanhood, because of the precious child that early went to the heavenly life.

Such is Death; a beneficent power, even in the grief which it creates, a power to beautify human hearts, stir them to nobler deeds and make them of blessing to the world, in memory and tribute to the dear ones that it bore aways

MARY T. LONGLEY.

Washington, D. C.

True politeness is perfect ease and Things unknown are the true scope freedom. It simply consist in treatof imposture and legerdemain;
of imposture and legerdemain; Hold your thoughts your mind, your will in principle and you will succeed.—Hullag of a man's life is to say and to feel, "I believe such and such to be true.-Huxley

DOWN THE DEVIL.

The foundation of Altruistic Philosophy and Life.

Men say to me: "Mr. Strong, you write pointedly. Why do you not for-mulate principles and then construct your altruistic philosophy." swer: "The principles on which I build were laid down by Buddha and It is not a better basis men require, but the strength and courage to stand by the Golden Rule, first conveyed to the people by these ancient philosophers. "Whatsoever ye would have men do to you, do ye even so to them." For want of the knowledge of sound philosophy, based upon the wisdom manifest in eternal law, men and women are afraid to abandon selfishness and take their stand upon this old principle of justice and love.

A friend of mine wants to build a

house to live in, he is afraid to venture, for the reason that he has not sufficient material. More of the material of which houses are constructed would give the man confidence to begin the work. More knowledge of nature (divine law) would remove the fear and doubt which keep men weak. Our selfish natures demand too much. while our crude and uncouth churlishtion of things keeps the race poor. Some are poor in pocket, very many are poor in the grace of generosity which is the greatest wealth. Very ity or the divine principle which operates in the Golden Rule. Do not misunderstand me. This principle is infinitely broader than the bestowment When we begin to devise means for

helping others,, we are truly on the best line for self-improvement. Then it is that the material to build up character begins to accumulate. We then gradually lose fear and venture out upon the principle of eternal justice and love. This we may do with increasing courage. Andre is no ship-wreck on this sea. This is not fancy.

Those who hoard up to a sage, ago, shutting the fist tightly, will ago, shutting the fist tightly, will Those who hoard up for a happy old never see the happy old age. ness never comes that way. That is the path to the other condition, namely, disappointment and sorrow. Men and women are very anxiously longing for true happiness. Longing for it will never in itself bring true happi-This world is governed by law. Scientifically correct principles regulate all life. Cause and effect are inseparable and govern everywhere.

Get to the point in your own unfoldment, where you can plan in some humble way to make another happy Secure the position where your soul delights in doing good and happiness begins to dawn, just as naturally as the faint aunlight appears in the early morning above the hilltop. This wholly apart from the weight of your purse or dimensions of your estate or bank account. Begin with the kind word. Be slow to accuse. Be ready to forgive. Put forth the helping hand, but do not expect to get returns very quickly. Have the husbandman's confidence in the laws of nature. If you sow wheat, expect to reap wheat. If you sow thistles, don't expect roses. motive power, you will not weary in the good work. The harvest is certain to come. Begin to-day to sow good seed. Life is made up of little things. Speak kindly to that child in your path and catch its love vibra-

tion in return. Help that cripple or aged person trying to make an honest living, selling some small wares. Let suffering humanity know that you have a heart of love and catch the "Thank you" by wireless phone. Thus the law operates in its simplest forms. who is kind and helpful at home and on the street, who is honest and truthful in business, who is performing his duty as a citizen, need not trouble about death and the grave, or the terrors of the judgment day. These find no place in sound philoso-

A kindly disposed old man said to me not long ago, "Mr. Strong, the devil is after you. You are on the Personally I have no wrong track." fear of the devil from without, and do love to down the devil within.
WILLIAM STRONG.

Hamilton, Ont., Can.

### SUNSET.

(From the Spanish of the Mexican poet, Vicente Manuel Florente,) It is the hour of love. Now silently The day, departing, throws its last sad

Upon the lemon grove, umbrageous A kiss divine from yonder sunset sky

The fields with perfume breathe, with music sigh, -And woo the mind to reverie serene; The meadow-lark's sweet lute now

quivers keen; The heart is lulled by evening's harmony. The orange groves their odors sweet

Yield lavishly; the dewy blossoms Unfold their petals to the subtle breeze Meanwhile the sun, inspirer of my

A monarch vanquished by the coming night, His greatness hides behind the western seas.

—Alice Stone Blackwell, in Wo-

man's Tribune.

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

It costs more to revenge injuries than to bear them .- Latin.

THE ACT OF DYING.

"If One in Truth, Should Evade the Body in Such a Moment, Death Would Stand Chosen, as the Supreme Delight of Living."

The mere ultimate process of dying may be a relatively easy matter. Any person who has been long ill probably suffers more on any given day of his life than he will suffer in the act of departing from his body. It is probable that a broken bone, a delirious fever, a disordered vital or-gan may cause more anguish than the final struggle. I have my doubts whether the last pang is as had as it seems. We are told by surgeons that chloroformed patients may give apparent evidence of acute agonies which they do not feel: death itself is often an anesthetic so merciful that what people call "living trouble" is obviousy a worse matter.

I, for instance, who have never

fainted and never been anesthetized in my life, have twice become from serious causes, unconscious for a short time, and I have often wished that I could make over to some recoiling soul whose name has been heard ringing upon the last roll-call, the unspeakable comfort which that brief experience has given me. no pang-no terror-no time, no chance for either. One seemed to slide gently and swiftly down a warm abyss, - flower-scented, grass-grown. safe and beneficent, into unutterable content. One melted into peace. One drifted into ecstasy beside which the deepest joys of consciousness are poor, pale things. If one in truth should evade the body in such a moment. death would stand chosen as the supreme delight of living.—Elizabeth Stuart Phelps, in Harper's Bazar.

### SPIRIT VIBRATIONS.

Not seen are they in brightest light, Not strong enough the power can

Seen only by clairvoyant sight, And only heard by those who see.

Rejoicing now they are, to know, How many are truth-seeking here, Attracting to this plane below.

The stellar-lights of higher sphere. A knowledge far beyond our ken,

Is waiting for development By inspiration, word and pen, And spirit-message, 'twill be sent— What we call "wireless" here and

Vibrations are upon their plane,fore of their laws we soon shall

True perchics will these truths obtain. Those bright ones who for long time

past
Began the highest heights to climb, re ready to send back, at last, Vibrations on the waves of time. Enabling those who can, to teach

Step after step, to those who seek Instruction—which will help them The higher plane, by words they

How far above our mortal thought,

have gained. earth-clogs left—a brought, All power to understand attained.

Now, gladly they would give us light, Showing us how to comprehend So many things beyond our sight. So far removed from earthly trend.

In this way only shall we see The light that o'er that pathway shines:

By this way only can we be Prepared to reach those climes. Sometimes on earth we strike

Vibrations reach to where they Reflected back we hear the words In messages true psychics give,

Which comfort, and give strength to bear The burdens of this earthly lot,

Which help to lift the weight of care And drive away the saddening thought, Alternate lights and shadows form, Thus rounding out our human life,

Not sunshine all-but sometimes storm: Not peace alone-but sometimes

DR. L. M. ENTWISTLE. The Excommunication of Count Leo

Tolstoy.

Count Leo Tolstoy, the famous author and advocate of peace, occupies a unique position in Russia becase of his absolute freedom of utterance. He has not failed to denounce the shortcomings of the government, and he has not spared persons in authority from his stinging criticisms. The reactionaries in Russia would be glad to suppress him, and they would summarily do so were he not the world figure which he is. They are well aware that any move against him would bring down upon them the denunciation of the entire civilized world. The count was indeed punished to the extent of excommunication by the holy synod of the Russian Greek church, but this did not cause him much anxiety. Attempts were made to persuade the czar to effect a reconciliation between Tolstoy and the church. The czar askedone of his nephews to write a letter to Tolstoy with that end in view. count, however, sent a vigorous reply to the czar in person, in which called upon his majesty to mend his ways and to follow and realize the words and example of Christ. In order to enable the emperor to do this he submitted a set of rules for his guidance. These rules appear to have considerable merit, and it is to be hoped that the emperor will give them due consideration.

In wonder all philosophy [say religion] began, in woulder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of ado. ration.-Coleridge.

## Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of at least ten times the purchasing power of to-day, it was not a bad speculalegal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive And he does pitch into the devil: Thinker, March 21, 1908.

sion of this bishopric in Yucatan in 1545 he sent a friar named Francisco Hernandez on a missionary tour Some time after, so the bishop rethe friar reported a conversation he had held with one of the nobles who exhibited paintings showing that the Aztecs believed in a Trinity, one in three, three in one; that the Father born of a virgin, was scourged, crowned with thorns and crucified with his arms extended, on a beam of wood, to which he was tied, and where he died for the sins of mankind. He remained three days and then came to life and ascended into heaven where he is with his Father. The Holy Chost then came and filled the earth hith everything it needed. The holy bishop adds: "I remember that, being in Chuquisaca, an honorable priest showed me an information, which I an idel which they said was one in three three in one. And as this priest stood amazed thereat, I said that the devil by his infernal and ob-stinate pride (whereby he always pretends to make himself God), did steal all that he could from the truth to employ it in his lyings and deceits." Prescott says: "The Spaniards met with the cross in various places, and

image of a cross may be seen at this day, sculptured in bas-relief on the walls of one of the buildings of Palenque, while a figure, bearing some resemblanve to that of a child, is held up to it as if in adoration."

The Spaniards found the cross in of time (over 5,000 years) is an enig-The Spaniards found the cross in country south of Florida.

swering to our December; they then celebrated a solemn feast called Capacrayme, wherein they made sacrifices and ceremonies which continued he saw a painting representing him "appeasing the wrath of the gods, when, 13,060 years after the creation of the world, a great famine prevailed

Of his life, few records remain though all historians agree that there had been a complete history, but there readers of the New Testament. Speaking of some of these, Kingshor-DAYS, the CUP with which he was OMITTED, are very curious and mys-

titlan, where was a large, thick and lofty tree, he leaned against its trunk and desired one of his pages to hand 'Our Bread,' and others." him a mirror, which, looking into, and was accompanied the whole of two religions should correspond. the way by a great multitude of Jesuit Acosta says: "The Mexicans the way by a great multitude of people playing flutes and other instruwhich was a hill adjoining the city where he sat down on a stone and laid his hands upon it and left their impressions there, the marks of which are at present day quite visible.' Torquemada wrote his history about 1600.

On this journey Quetzalcoatl is credited with having cured the blind and lame.

-says that the tree referred to was tailed "Pochult," which means "bar-ren," and orthodox Kingsborough commenting on it, remarks: many incidents analogous to those which are related in the Gospels of Christ, occur in this short passage. The withered fig-tree; the crowd which followed him strewing branches in his way, singing hosannas; his custom of sitting on the ground and distoursing with the people and the distiples by whom he was attended.

If more of his history and the action of his life had been preserved, we cannot tell where these analogies would have ceased."

In his remarkable work, Kingsborough gives us many copies of paintings taken from the vatican and Borgian MSS, showing the crucifixion. prucified between two persons who are and feet and also his burial and descent into hell. On the 4th and 72nd pages he is nailed to the cross as 'atonement for the sins of mankind." The 75th shows him crucifled within a circle of 19 stars, while a serpent is emasculating him. This is positive absolution and forgiveness for all evidence of phallic worship. The 61st sins. It was in reality an "Inand the 9th in the collection at Bologna show him with his side pierced by a spear and water flowing from the

Commenting on these Kingsbor-ough says: "It is remarkable that in these Mexican paintings the faces of many of the figures are black; and that the visage of Quetzalcoatl is frequently painted in a very deformed manner." This is strong evidence of their Eastern origin. The Aztecs were not black, but Chrishna is frequently represented as a negro; black images of 'crucified men, admittedly of Eastern origin were found

When Bishop Las Casas took pos-ission of this bishopric in Yucatan of the eyes disproves the claim that figure was discolored by incense, K. R. H. Mackenzie, no mean observer, says: "From the woolly texture of the hair I am inclined to assign to the Buddha of India, the Fuhi of China; the Sommonacom of the Sia-mese, the Xaha of the Japanese, and the Quetzalcoatl of the Mexicans, the had created man; that the Son was same, and indeed an African, or born of a virgin, was scourged, rather Nubian origin." He might have added, "and the Jesus Christ of

the Christians. Various paintings, too numerous to mention here, show that the earth was rent and the sun darkened at the crucifixion. His resurrection and ascension are also to be found in the Borgian MS.

Both Humboldt and Prescott, as well as the Spanish writers, agree that the Aztecs were Second Adventists, and to this may be attributed the easy conhad long in my hands, when it was quest of their country, as they fully proved that there was a certain Ora-tory whereat the Mexicans did worship an idel which they said was one in from the East; he departed for the East; he was to return from the East. Jesuit Acosta says: "In the beginning of the year 1518, they (the Mexicans) discovered a fleet at sea in which was the Marquis Del Valla, Don Fernando Cortez, with his companions; a news that much troubled Montezuma; and conferring with his council they all said that without doubt this great and ancient Lord Quetzalcoatl was come, who had said that he would return from the East, matical piece of history which it is not Jesuit Acosta says that Quetzalcoatl probable will speedily be explained."
was born "in their first month, anPage 76 of the Borgian MS. repre-Page 76 of the Borgian MS. repreents the scene of the "Last day and the dead awakened by the sound of a trumpet." Diaz, one of the conquer-ors, tells us that when the Spaniards Humboldt thinks he opened the graves, searching for was born during their third cycle, as treasures, and scattered the bones, the Aztecs entreated them to desist, because "on the last day the bones

tion," prior to the total destruction of the world. Kingsborough is surprised to find such similarity in the titles of the Aztec and the Christian God. He are some incidents during his man-hood that may appear familiar to tion Mesi or Mestli, the name by which he was known among the Mexicans, it is remarkable that it is preough says: "The TEMPTATION of cisely the same as "anointed," which Quetzalcoatl, the FAST OF FORTY is applied by Christians to Christ." He was also called "Our Dearly Bepresented to drink, with many others loved Son," and the Inquisition boldly relating to him, WHICH ARE HERE changed another of his names from Teopiltzin (the Son of God) to Topiltzin (our Son). As it is claimed Torquemada, in his history, speaks that Jesus is depicted in the Bible as follows of one of his journeys: under many types, Kingsborough Coming to a place called Quanhthinks "it very strange" that the Aztec

would be re-united in the resurrec-

As the earth experiences, as far as erceiving himself older than he the Inquisition have allowed them to was before, he exclaimed, 'I have be reach us, of the Aztec God, are so come old,' and gathering up stones similar to those of the Judean Savior. from the ground, flung them at the it is reasonable to suppose that the From this place he passed on rites and ceremonies of their respect-

ments. He arrived at another place, and customs which resembled the ancient law of Moses, and some appel; as the baths, or opacuna, as they call them; they did wash themselves in water to cleanse them from their It was called "the water of sins." regeneration," and Martyr says: "The priests seem to baptize children with holy ceremonies, pouring water cross nd lame. | wise out of a cruet upon their heads, Now, Father Schagun—about 1560 saying: 'May this bath wash away and remove the stain of defilement which thou derivest from thy parents'." This ceremony was also called "to be born again," and during it, the child was named, several sponsors vouching for its good conduct. Priest Sahagun gives a detailed account of this ceremony, as an eyewitness to it.

They also had auricular confession. Jesuit Acosta remarks: "The father of lies would likewise counterfeit the sacrament of confession, and in his idolatries seek to be honored by ceremonies very like to the manner of Christians." The priest becomes exceedingly wroth when he discovers how "very like" this is to the sacrament of the "Holy church" and he calls their confessors, s. showing the crucifixion and penitents dupes; scouts their he is represented as being claim that "the confession was held a crucified between two persons who are not not not not not not reviling him, and who jesty managed to impress on "these hold as it would appear, halters in poor and deluded people" that the their hands, the symbols, perhaps, of most grievous sins were "to be forget-some crime for which they them- ful in reverence to their priests, and telves were going to suffer." On page not to obey them, and not to observ 13 of the same MSS. (Borgian) he is the fasts and feasts of their church. not to obey them, and not to observe rucified on a cross of the Greek form. He concludes by saying, as it astound-with impressions of nails in his hands ed at the information: "They (the penitents) received , penance; yea, sometimes very sharply, especially especially when the offender was a poor man and had nothing to give his

confessor. This confession carried with it an dulgence" and was received in place of the legal punishment for offenses and authorized an acquittal in case of arrest. But it was granted only once during a lifetime, which seems to be an improvement on "Holy Mother Church" who is always lavish in these favors, for a small consideration. Prescott informs us that "long after the conquest the simple natives they came under the arm of the law. sought to escape by producing a cer

tificate of their confession." . There was money to be made in in-In Italy; the Idol, representing Jesus, the plenitude of its mercy, flooded the would have on the laity by turning a scientific lines. By Prof. W. M. Lock. Ind. now in Rome, and reverenced as a country with them. But Philip II.

kicked in the traces and demanded share of the booty. So an arrange-ment was made whereby he bought them at wholesale, from the pope shipped them to America, where his agents peddled them out to the natives. During the reign of Elizabeth, Captain Thomas White, a Londoner, captured two Spanish ships having on board two millions of papal indulg-ences. They were involced as having cost Philip 300,000 floring and were marked to sell at various prices, showing a net profit of five millions (5,-000,000) of florins. The florin of that time was worth about fifty cents of our money, but as money then had tion for either pope or king.

The Aztecs also celebrated the "Lord's Supper." Jesuit Acosta almost had a fit when he discovered it. are accused? Acosta says: "That which is most admirable in the hatred and presumption of Satan is, that he has not only counterfeited in idolatry and sacrifice, but also in certain ceremonies, our sacraments, which Jesus Christ our Lord has instituted and the Holy church does use, having espe-cially pretended to imitate in some sort the sacrament of the communion which is the most high and divine of all others."

Let us see how far the Aztecs imi-tated the papists in this "most high and divine" cannibal feast.

In the Codex Vaticanus there is a copy of an ancient Mexican picture showing the celebration. "The virgins came out of their convent, bring-

ing pieces of paste (made of corn meal). Placing themselves in order about these morsels, they performed certain ceremonies with singing and dancing, by means whereof the were blessed and consecrated for the flesh and bones of this idol." people then gathered together, the priest blessed the morsels and taking thorn, for the pieces were too holy to be touched by human, he placed a small piece on the extended tongue of the communicant. The Aztecs in-sisted that in this communion "they did eat the flesh and bones of God."

So similar to the mass is this picture, that the commentator of it, after vainly attempting to explain away the similarity, adds: "I am disaway the similarity, adds: posed to believe that these poor peo-ple have had the knowledge of our node of communion or the annunciation of the gospel; or perhaps the devil, most envious of the honor of God, may have led them into this superstition, in order that by this ceremony he might be adored and served as Christ our Lord" The 4th and 74th pages of the Borgian MS. also represent the ceremony of "eating the

The similarity of the two systems is apparent, and as the Aztecs had been practising theirs for several thousands of years before the Christian era, it is not difficult to discover who is the infringer. Even up to to day, the "host" is manufactured by nuns in certain convents. In the earlier days, any old loaf of bread was utilized. This is testified to by Pope St. Gregory I—the Great-604) who speaks of the doubts of a woman of his congregation about a oaf that she had made having been turned into a god. For several centuries thereafter the "mass" was always celebrated by singing and danc-'Innovations crept' in; this pope and that pope added new ceremonies, but its sacro-sanct character was not fully established till the pontificate of Leo X. (1513-21), who, according to the testimony of his secretary, Cardinal Bembo, once remarked: "This fable of Jesus Christ has done

us good service."
In speaking to-day theologian, you will be assured that the "host" is a symbol; that the com-municant partakes of the substance of Jesus. This substance is the spiritual part, the life essence of their

But this explanation is a manifest lie.
Prior to the Council of Trent in the sixteenth century, the papal faith was a jumble. Popes, councils and theo-logians differed. The various/religious orders were in heated debate. each advocating some theory of their own. Every pope had his own ideas, and as he had formerly been a member of some order, he advocated the side of his order. Hence it is that one pope to which a counter decree or "bull" of some other pope may not

e quoted. This Council of Trent attempted to egulate these various differences, and when they reached the subject of the Eucharist, it was decided, by a small majority, that after the priest had pronounced the mystic words the was changed into the body of Jesus—the veritable human body. Their words were "Into the veritable body and blood of our Lord Jesus as he suffered on Mount Calvary for our sins."

When mankind became more en-lightened, the absurdity of this cannibalistic feast became apparent, and papists were called "Christ eaters." Then theologians discovered that the "host" was not the "veritable body of Christ" but simply his spiritual nature. But turn to the mass in any papal prayer-book and it will be found that in administering this sacrament, the priest, as he places the wafer on the outstretched tongue of the communicant, says: "Corpus Domini nosti Jesu Christi custodiat animam tuam in vitam eternam, "May the BODY of our Lord Jesus Christ preserve your soul in eternal life." "Corpus" means "a body," "a human body." Yes, the Aztecs ate the flesh of their God. Quetzalcoatl, and the papists eat the flesh of their God, Jesus Christ.

"The rites of marriage," says Prescott, of the Aztecs, "were celebrated with as much formality as in any Christian church, and the institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of this court, after a patient hearing of the parties." As in their political economy marriages were considered to interested parties, but for the ultimate benefit of the state, no fee was charged for the ceremony, and Jesuit Acosta ruminates: "Although it seems that many of their ceremonies agree with ours, yet differ they

Let us compare the papal system with the Aztec. When the papel church became consolidated as a po-litical and a spiritual power, the lead-

GRADUATING FROM CHILDHOOD.

And Rising to a Higher Plane of Thought and Action.

The time has come when Spiritualism will have to take higher ground. We have spent much time in criticising the old school. There has been good cause for all that has been said.

Part of the trouble has been in ourselves and part in the creeds. Hav-ing cut free from the bondage and restraints of a crude system, men and women have promptly set to work forgetting that they themselves were most to blame. Having now received the light, "let us walk as children of the light." We are not yet full grown men and women. Are we not still fretful and restless, like children troubled with the prickly heat? Have we got over the whooping cough and measles and the constant whining associated with cutting teeth? It is common for children who are improperly trained to foster strife, jealousy and envy, to pout and grin.

A man who was a power according to ancient history, has said, "When I became a man I put away childish things." We greatly prize the fact that we are on speaking terms with the great of the ages. Then, shall we not do honor to our co-workers from the higher vibration? How can the world accept our high philosophy, unless it is manifest in our every-day conduct toward each other and toward our enemies? "By their fruits ye shall know them," must still be the

Bo we desire to win souls to truth and righteousness wherever we go? Then let us be wise and patient, kind and gentle, strong and loving. Let everyday, life be filled with helpfulness. Let us not impress our friends in the churches with the great distance there is between them and us, but let us first find the common ground of agreement in a common hu-

The beautiful teaching of our common Master, the Man of Galilee, will furnish the material for bridge building. "He was led as a lamb to the slaughter, yet he opened not his mouth." "When he was reviled, he reviled not again." His love for his enemies has made the world adore him. The vibration of that love has been a power through ages. Let us build the bridge low and

easy of access, so that the people may find it easy to cross the gulf between the old and the new. Let us be students of human nature, offending none. This does not mean that we need to compromise principle. The strong can best minister to the weak without fouling their garments. Every time we pander to lust, self-ishness and low pleasure we lose

back in the great work.

Arise, shine! Let the Lamp Truth hurn brightly in us, that the storm-tossed soul, seeking the har-

strength for service and suffer a set

bor, may catch our light and "pull for the shore," Let us give a full share of credit to the lights of the ages, Joseph and Daniel Buddha and Jesus, Paul and John Wesley. At the same time, let us rise so that we may prove that all good is in the humanity of to-day, that life is progressive, and that the angels have come with the key to open the door to the great brother-hood of the race.

WILLIAM STRONG. Hamilton, Canada.

making it a sacrament that could be administered only by a priest. And to still further strengthen themselves they decided that the validity of all sacraments depended entirely on the "intention" of the officiating priest, who could secretly, and of his own vo lition render it null and void by sim-

ply not concentrating his mind on the

sacrament he was administering. There is absolutely no doubt of the

truth of this statement; consequently

no papist knows, for a positive cer-tainty, if he has been canonically married. The only authority-if it may be thus dignified—that they had for this change of sacrament, was the mar-riage feast at Cana, when Jesus is supposed to have gone into the dis-tilling business and made enough strong wine to intoxicate all guests. The declaration of the indissolubility of the tie is a manifest fraud. Jesus, if he ever lived, never

made such a statement. It is a monkish forgery of the eleventh, possibly even the thirteenth, century.

History teems with instances of papal decrees for divorces, given on the most frivolous pretexts, in which the woman always; suffered, and some times there was no pretext except the desire to change a bed-fellow. And these decrees always cost money. For political reasons and even in or der to keep property in a family, men have been allowed to marry their sisters. If any papist in authority chooses to deny this, I am prepared to

quote my authorities.
Rome has no regard for the sanctity of marriage. She looks on woman as simply a plaything for man. Motherhood, looked upon by all decent men as the culmination of a great mystery, is viewed by Rome as a crime. The mother has become an unclean thing, who needs purification pefore she may be admitted into the presence of even an adulterous priest And from this infamous charge the riests have not spared even the mother of their God.

Priests are debarred from marriage, but they may keep concubines provided they pay their bishop for the privilegent This monetary tax is called "Cullagium", all call as my witness to this St. Alfonso Maria de Liguori. This gentleman—I mean saint—
founded the Order of Redemptionia
out of which the Paulists spra.
He wrote a moral theology and several books advocating Mary to be superior to God, and then went on a protracted visit to that lady in 1787. Gregory XVI. Canonized him in 1839; Pius IX9 created him a doctor of the church in 1871. So he is a modern saint and is supposed to be "up" in papal theology : In reviewing his works, the Holy Penitentiary, the highest authority in the church, whose decisions are always reviewed and ap-proved by the pope, in order to make them valid and binding, decreed that "An optition being in St. Liguori's writing is amble warrant for its adoption, without any need to weigh the reasons." CHAS. McARTHUR,

New York, N. Y. (To be continued.)

"Continuity of Life a Cosmis

MYSTERIOUS WOMAN FACES THE CAMERA.

Strange and Perplexing Case of Possible Spiritism .- South Water St. People Agitated Over the Revelation of a Photograph-Prof. Hyslop To Be Consulted-Interesting

Where did the mysterious woman ome from? Is she of the earth or of he spirit land?

If anyone can solve the appearance of a third woman in a photograph made of two women they will find a hearty welcome at .311 South Water Professor Jesse Todd, the photog

rapher, lives in this house. He is the same man who innocently offended some parties in Riverside park last year by making a photograph of a mermaid for a magazine contest. This spring Mr. Todd was married to Mrs. Clara Butterfield. They have

a handsome home with a colonial

porch having large and beautiful

white columns. The home had never been photo graphed and it was natural enough that Mrs. Todd asked her husband to bring down his camera and make a picture of it. He did so yery wil-

lingly. Mrs. Todd has a neighbor-a wo man, Ladies are naturally not dis-inclined to have their pictures taken and so when Mrs. Todd called her neighbor out to be in the picture, she came very willingly and tried her When the negative was developed

Professor Todd opened his eyes until they showed as white as goose eggs. He wondered who the third woman was. She looked almost exactly like his wife, but there was Mrs. Todd as distinctly as any picture that was ever hade. He quietly called Hubert Child into conference with him, and Hubert's eyes opened wide and big, too, for he had seen the photograph taken and knew that only two women losed for it. Mrs. Child and other parties were witnesses also. All of them are wiling to go before a notary and swear that there were only two women in sight when James Todd took that picture. Mr. Child called in a reporter for the Eagle, and both of them took a magnifying glass to see whether they could explain the mystery of the camera. The third and mysterious woman is so near like Mrs. Todd that they thought at first that it was her reflection that was photographed. They then noticed other things that knocked their first theory out of joint. The figure of the third woman was really nearer to the camera than Mrs. Todd and she was leaning up against one of the white columns. Then it was figured out that it might have been that Mrs. Todd's figure was mirrored on the white column, but two proofs were developed against that theory of the ease. The first one was that the gauzy skirt of the magic woman was in front of the patent foundation of the porch and the square cement stones could be easily distinguished through it with a magnifying glass. Besides

side of the column. Mr. Child is sending one of the pho tographs to Professor Hyslop, a great authority on such subjects, and one of the best modern physicists in the United States.

that her elbow was seen on the other

Mr. Child has been converted to the theory that the third woman is the spirit picture of Mrs. Todd's sister. Bertha, who died several years ago She looked very much like Mrs. Todd. It is known that through mediumistic control Bertha has often called for her sister Clara, who is Mrs. Todd. That, at loost to the story told now known Spiritualists-people who are deal. intelligent and honest in that belief. Late last evening it was again dis-

black belt in the picture the mystic woman had no belt on and was dressed in pure white. The Eagle reporter who looked into the case with Mr. Child believes there is an explanation of all these things. but for the present everybody is stumped over it.—Wichita Eagle,

covered that while Mrs. Todd wore a

Cansas, June 27, 1908. SOMETIME. Dedicated to the Spiritualist Society, San Diego, Cal.

Sometime,—ah, mystic realm that holds so much, to run into Life's molds, The essence sweet, the toils we meet, And more, is hidden in its folds.

Sometime, we'll speak the kindly To stay the wrath that malice stirr'd:-

Sometime,—but when? We wait, and then We speak, but oh, it is not heard.

Sometime, we'll learn that each is That none is better than the rest; That Nature's grace, to each in place, Fulfills the Soul's desirous quest.

Sometime, we'll see the blinding "beam".

In self, that takes the mote, to seem A great mistake that "others" make

And we will look with Pity's gleam. Sometime,—perchance,—we'll understand.
That clouds are God's outstretched hand; We'll do our hest, and trust the rest,

For Law doth move, with firm command. Sometime, within the blinding tear We'll see the face we hold so dear; The mirrored smile, a little while, Will soothe our pent, rebellious fear.

Sometime,—ah, would that it were NOW,
When kept would be each goodly vow;
The heart's great need, well filled indeed
Would be, if just,—sometime, were NOW.

JOHN W. RING.

To the Spiritualists at Large. The ladies of the "Colby Luther

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 possible 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 donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, MRS. F. C. MOORE, Secretary.

PARAGRAPHETIC,

The greatest awakening the world ever knew is before us. Ignorant and creedbound spirits beyond the veil are clamoring for light, and, like a drowning man, will grasp at a straw; and mortals must, with their thoughts and examples, start them on the right

The changes, experiences and vicis situdes in life bring out its possibilities; if it were otherwise man would die of dry rot; their languages would be localisms, and aspiration would be non est.

Soul-prayers may raise men's souls above the groveling and plodding every-day existence, on to happier spheres, for the time being, and possibly leave its blessing; but like our solar orb, a central power of the universe keeps its distance.

Religion is the same throughout the

world, but creeds, beliefs, ceremonies and orgies differ.

The selfish man who overestimates

his own identity, will leave in to-day's boat, together with the anti-reincar-nationist who stoically denies the possibilities of things unknown to him, and abuses others for believing. The battle-ax and hell-sermons left on yesterday's boat. The "saying grace" and unwarranted notions about warring, jealous and loving gods will sail in tomorrow's boat, while none carry return tickets.

Great thoughts are at times greater than the mortal who utters them. Accept the thoughts and be benefited, and thank the instrument for its utterances.

The majority of spirits passed from our mortal sight during the last century, do not need to "come back" to communicate, as time and space is of non-existence in the land of souls.

Do not unfeelingly condemn a fellow-mortal, for there are young, inexperienced souls who cannot stand the temptations the older souls can withstand; for there are aged souls, mature, and also untutored souls clothed in physical forms in the same age, just like there are sturdy old oaks in the forest, and saplings growing at their sides.

The Sumatra uran-utang can build his own shelter, although but an animal; the Southern Bornean, though biped, cannot. Here we find an animal with Intel-

lect, and & man with but a feeble in-No avocation is lowly if it is honest; no elevated station honors its possess-or unless it is honestly conducted; for

as Pope has written, "Honor and shame from no condition rise; act well your part, therein all the honor Geology is the a b c of our education; its strata the foundation of our vast planet, and the birth-place of all that we are to-day. All of our oppor-tunities are derived therefrom, until

state of life beyond. A greedy, jealous and envious mortal can never be beautiful; but as beauty is considered only skin deep, he ought to be skinned to see if the saying holds good.

we have occasional glimpses of a new

Wireless telegraphy, with its vibration through space, may in time be utilized so that similar vibrations may e transmitted from the spirit spheres o mortals. Modern vanity of countless titles

loes not changeblood, while titled ancestry encourages conceit, about which Pope wrote: "And then you prate about your noble blood, which has run through scoundrels ever since the flood. In dealings between men, where one

is a great gainer, the other party is generally a great loser-hence, in such a case, it becomes a dishonest

Everyone's experience proves that among our fellow-mortals are many cruel and selfish beings, therefore let us try not to be cruel or selfish our selves, for even the courts do not punish in revenge, but for safety to others. The essayist writes; "Man's inhumanity to man makes countless thousands mourn." Let us not be one of him.

When the age arrives that ostentation and display, which causes jealousy and bitterness, is outgrown, and when man works for the uphuilding of self and his brother man, then the harmonial age, or millennium, is not C. J. JOHNSON. far off.

Pocatello, Idaho.

WHEN I GET INTO BED.

I'm never frightened in the dark, Though I am very small; never sit all scared, and bark For ogres in the hall; But when my prayers are said have one awful dread, That something waits to grab my toes

When I get into bed! try to think of pleasant things Each time I get undressed; and how each day no evil brings If children do their best; But the thought comes in my head, As I'm turning down the spread, That something's going to grab my

toes When I climb into bed!

And when there's nothing more to do With bed-clothes open wide, It makes me shiver through and through A-trying to decide Which foot shall go ahead, Cause I'm sure I'd tumble dead

If something ever grabbed my toes As I got into bed. -Burgess Johnson, In Harper's Magazine for July.

"The Soul of Things; or Psychomet ric Researches and Discoveries", by Wm. Denton. The three volumes of

this book contain much valuable matter, and though concise as a text book it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value to the investigator. Complete in three volumes. Price \$1.60 each.

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You know the danger of delay, so write us at once and let this remarkably certain cure make you well and happy—cured to stay cured. Dr. VanVieck Co., X028 Majestic Bidg., Jackson, Mich. Send no money— Write to-day.

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THE PSYCHOGRAPH

Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing

Do you wish to investigate Spirit-Do you wish to develop Mediumship? Do you desire to receive communica-

The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CUL-

TIVATION OF MEDIUMSHIP with every instrument. Many who were bot aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves and heaven converted. selves, and became converts to Spirit.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends. even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest com-

fort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction and Loss constructions and Loss constructions." ciple and construction, and I am sure must be far more sensitive to spiritual nower than the one now in use. I be lieve it will generally supersede the lat tor when its superior merits become

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tets, Also Six Poems. This is n song book adapted to the popular spiritualistic teste, and is eminodily fitted to de good service in the lecture hall or family circle Price, it cannot be serviced to the service of the servi

## Charles Bailey.

## Another Account of the Remarkable Manifestations Occurring in His Presence, Followed by a Lecture on "Atoms and Ether."

Medium, Charles Bailey (By Mrs. Charles Bright.)

mponderability of matter. For myself it has been a settled conviction for years that a new and scientific basis for the spiritual philosophy was necessary if it is to fulfil its mission to the world. After a while, as many Spiritualists affirm, the limit of socalled "message-giving" is reached, and the earnest inquirer wants some-thing more than the restricted ground to which he is chained thereby. So it is a source of satisfaction to everyone concerned to find that the supplements of "apports" brought to Mr. Stanford's circles are compelling world-wide attention. Letters by the latest mails from America and South Africa contain requests for photos of the "apports" to be reproduced in lantern slides for courses of lectures by distinguished speakers. Others say the supplements are cherished and framed for illustrating to unbellevers some of the potent forces at work behind the scenes.

have been the bringing of "apports," two of which are reproduced in the supplement, from Borneo. It was on the evening of March 20, after an interregnum of four weeks in the sitdress worn by the Dyaks of Borneo and neighboring islands—was brought. It was said to belong to a native chief, and made of finely woven grass, followed on the succeed ing evening by a dress worn by one of the native women of similar construction, Special conditions were asked for, such as the uniting of the hands of the sitters and much singing. But, as usual, the addresses, of which one by Professor W. K. Clif-ford on "Atoms and Ether," is given below, proved the most remarkable test of the medium's psychic's powers From far and near has come such keen appreciation of Professor Clifford's address in the April issue on Atoms" that the concluding one on this subject has been selected as of prime importance.

The following is a brief account of addresses and phenomena continued from April issue:

by Professor W. K. Clifford on "Atoms and Ether," as printed below, a sequel to "Atoms" in the April issue. Phenomena. Lump of clay with mosaics. Nest, which was said to be luminous in the dark from phosphorence in the mud and twigs composing it. Seed for tree grown six-teen inches high in less than half an hour; photographed in April issue. 81st Scance.—March 20. After an interval, of four weeks. Address, Signor Valetti, "The Shadow of the Unseen, Phenomena. Lump of clay with mosaics. Native chief's dress

from Rorneo. ornamented with the foot of a Cas sowary. It is one of the illustrations in the supplement of this issue. Manuscript from the Himalayas about Alexander the Great in Greek.

· ATOMS AND ETHER

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 21, 1908.

[Specially reported by Miss M. Wilson, shorthand writer and typist, premier buildings, Collins street, Melbourne.]

will continue my last address to you and will call it "Atoms and I presume that all present tonight were here on the last occasion. If so, you will remember that scientists tell us that matter is composed of molecules, atoms and electrons. The electrons, you will remember. I said were electrified points carried in the atoms. To-night I am going to let you into a secret not known to scientific men on the earth plane, but will assuredly be known sooner or later. It is believed by scientific men that atoms are the smallest particles of matter that exist. Latterly they suspected that there might be minut-er particles, to which they give the have not suspected, and that is that the polarized points, or electrified points, composing the atoms, are in reality the ether of which I have been speaking. It is thought that an atom of, say iron or oxygen, is the smallest particle of matter that can exist as such, but that particle of iron may be made up of smaller corpuscles. I give you that word because it is a better one than any I know in current This house represents the atoms, but it is made up of bricks. I told You that the atoms floated in the etheric waves, and that their numers are countless. Their motion is so luick that it eludes the eye of man end it is owing to this rapidity of moion that they do not disturb the rays of light which come from the sun and planets in an undulatory, wave-like motion. The Roentgen rays-the Xays—are due to the wondrous influence thrown off the electric poles, and which is composed of etheric atoms. For this reason the eye of man can-not see the light which penetrates. Will you make a note of that? The etheric atoms composing the X-rays are so rapid in the movements that you cannot see the ray which is thrown off from the apparatus.

About Auras.

For a short time I desire to say something to you about auras. Credit is due, I think, to the Spiritualists for having introduced that term, and for having a great deal of information a little beyond some of you while yet about it, which is, of course, derived from the spiritual world. The atoms that we have been speaking about your quiet hours, are constantly changing, but very slowly. Take, for instance, a grain. Spiritual Force musk; it will scent a room for my perceptible diminution of its then is the spirit of man if it is part The dog will follow a man's of the Divine. Let me say matter and

Mr. T. W. Stanford's Scances With the track for a long distance because fine particles have been given off from the matter of his feet through his (By Mrs. Charles Bright.) boots or fiesh. The perfume of the It is beginning to be seen by inves- cross is another instance. Small partitigators all over the world that there | cles of the atoms of a rose pass off is nothing that 80 effectually opens and combine with a chemical producthe mind of the unbeliever to paychic tion which gives the delicate odor of realities as the demonstration of the the flower. Every man, every animal,, everything possesses an aura. It is an emanation. Supposing that I could give you spiritual eyes to-night, you would see round the person sitting next to you a peculiar halo very much like the aura or halo usually painted round the heads of saints. Looking closer you would perceive that the color nearer to the body would be per-haps a pale pink or cream, and then further from the body it would shade off into another hue. What is this emanation or aura? It is simply an electrical combination which comes in the first place from the sun, and floats in the atmosphere. We have called it ether. Man absorbs this ether through his physical organism, and gives it off again. Sometimes the color of the aura changes, and this is due to a certain state or condition of the body. Now, this aura is simply animal magnetism, which may be used for giving health, and curing diseases. It will not cure all diseases, but it Since our last issue the chief events has cured a great many, and all of you possess it in a greater or lessor degree. Some are heavily charged with it. When you are told to renew your magnetism by going out into the woods and communing with nature, you are simply absorbing directly from its source the magnetic power that is all around you. Ether, the Wondrous Force of the

> Regarding this wondrous ether of which the more minute corpuscles are composed, it is a subtle force pervad-ing every part of the universe, existing in the rocks, in the water, in the air. It plays a most important part in the germination of plants, the ripening of fruits, and in the various functions of the organs of the body, including the reproduction of the

Universe.

species. By its subtle power the rays of light come from the sun to the earth and to other planets. You will have gathered from what I have said concerning its composition that it is charged with electricity, and in my last lecture I said reverentially that it might be called the Spirit of God. It permeates everything, and there is nothing that it cannot pass through. In my argument last week I endeavored to show that if anyone possessed a knowledge and power on the other side to reduce the atoms to there would be no difficulty whatever in passing matter through matternone whatever. I might go on for a considerable time telling you of its wondrous power but I wish to speak about the spiritual body and what

connection it hath with matter.

Ether and the Spiritual Body.

When I speak of the spiritual body,

mean the spiritual man. Man, the

true man, is a spirit, or perhaps to Sord Scance.—April 3. In memoriam, address by Signor Valetti. Phenomena. Lump of clay with mosaics.

Belt made from skin of Rock Python. sensed by the spiritual man, but can-not be seen by the physical eyes. Now, we find that the atoms, these minute particles of which I have been speaking, are made up of the etheric corpuscies, and not any man in the fiesh or in the spirit has been able to yet grasp what is the vital force innerent in these corpuscles. They are called by scientists primordial atoms which exist from the beginning, and if you can lay hold of my meaning you will see that I am striving to Impress upon you that the spirit of man is part of the Divine spirit which permeates everything right throughout the universe. I have said also that no one can give a definition of it. You may define matter, but not that vital power or influence which is active in primordial atoms. That is spirit. Have you ever heard theologians give you such a definition as I have given you to-night No, they cannot do so, be cause they are on the earth plane. They are not acquainted with certain facts with which we are acquainted and never will be until they have entered the realm of spirit. This wondrous power is manifested throughout all matter. Of what then does the spiritual body consist—because it is recognized that man hath a spiritual body in the spirit realm. Is it composed of the atoms of which we have been speaking? No, name of electrons; but one thing they, then it would be matter, but it is composed of something more subtle than that which composes the atoms, and we call it "spiritual substance speaking to you, for want of a better name. It may, however, be manifested through matter. The materialized form, of which we have instances recorded in the Bible and our own experience, is an actual fact. The spirit appeared and was handled. It drew from the medium, from the sitters, or the persons to whom it appeared, certain atoms which went to form a spiritual body materialized and made conderable so that the fleshly eye could see and discern it. The Eternal Spirit is present everywhere, and, in that sense, you will understand God to be omnipotent and omnipresent. The manifestations ! place throughout Nature are all perfected through this wonderful medium, the Spirit of God. It is omnipresent, and, in a sense which you cannot realize at present, it is omniscient also. Do you remember me telling you in my last lecture how each atom composing matter has its affinity? This atom finds its affinity.

Spiritual Forces Everywhere. As the Spirit of God is immortal, any months, and there will be hard- eternal, existing to all eternity, so

and they come together. Supposing

this to be removed, then it would find

the next best and cohere with that,

and if that were removed it would find

the Spirit of God. Perhaps I am go-ing rather too deep into spiritual

problems. You are intelligent people

I know, but these matters are perhaps

in the flesh. But I have given you

a few thoughts you can turn over in

the next. How is this? It is through

force are eternal. You will remember that I spoke of force in connection with the atoms. You must think also of the changes constantly going on. You know that it is possible to change certain chemical substances. Magnesium, for instance, is changed when you ignite it, being combustible. There are thousands of such substances that change their form if a certain chemical process is set up. And matter has always existed in some form or other. Have you not heard the expression, my friends, from theologians and others, "when time shall be no more." It is an utter im-You might just as well try to find the beginning of time as to find its end, and when you can find the beginning of time, then you will find the beginning of the universe. Oh, how wondrously vast, how all absorbing is this subject! To what far distance is the mind of man carried? Well might the Nazarene, the Great Teacher, who understood the mysteries, declare unto his immediate followers, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables.' And so it is to-day, my friends. To you, who with minds spiritually attuned, seek for light and knowledge on these important subjects, to you it is given to know the mysteries of the kingdom of God, and to those it is foolishness. The world has made a discovery, a very important one-how to send messages through the atmosphere without wires, by an electric shock or spark, powerful enough to cause a disturbance of the etheric waves, and a receiver able to receive that which is transmitted through the etheric waves. This is wireless telegraphy. There is something I would like to tell you to-night which might in the future be of great benefit to the world. Existing in the at-mosphere around you are various gases, composed of atoms in a gaseous state. It will be possible by and bye to take out of the atmosphere nitrate salts, atmospheric substances which will be healing, life-giving and sustaining. Do you know that Nature goes through an elaborate process to produce your food? And why should not a man he able to take out of the atmosphere that which will keep him alive, heal his diseases, and a hundred other things? Some years ago an attempt was made to get a fertilizer for the soil-nitrate-from the atmosphere, but it failed, and no progress has been made since. Some day it will be an accomplished fact. Knowledge is the source of happiness. When you get to the spirit side of life you will have the power to investigate, and as men in the flesh are able to receive this knowledge you perhaps will be commissioned to impart. How slow is man's progress! The first man who suggested the earth was spheroid was voted to be a fraud, a liar, and opposed to the truth, and was put in the prison house. To have told our forefathers coaches would one day run without horses would have been to bring the smile of incredulity to their lips. To send messages without wires, to throw off from an electric apparatus a ray of light so powerful and subtle as to pass through a man's skull and flesh to his bones would have been voted impossible. Were I to tell you what would be actual in the future you would say that I was but romancing. All things are possi-ble to him that believeth." Do not magine the wonders performed by the-Nazarene were miracles. His was a master mind, and he had a knowledge of the mysteries of the kingdom of Why should not a man walk upon the water if he knows how to do it? There was a time when man could not ascend into the upper atmosphere. Now he can do so because of the advancement of knowledge. Do not be deterred from seeking knowledge from spiritual sources. Man will never make great progress until he casts aside once and for ever old preconceived notions and ideas, received in the days of ignorance from their forefathers. Get rid first of the idea of an anthropomorphic God. Man cannot do any good for himself or his fellows while he continues to believe there is some giant in the form of man, all powerful and revengeful But when you can conceive of Deity as an all-pervading power, having the attributes of omnipotence and omni-

and aspirations for good, for the up lifting of himself and his fellows. In Conclusion.

presence, without passions, not way

a sublime and grand conception

There will not be any need then for

cathedrals, and rituals, and sprink-lings, because they will be useless. Man's prayers will be his thoughts

ward like a man—then you will have

Have I made it clear to you concerning the composition of matter? Change is constantly taking place. If so you will realize that death is but a dissolution of the atoms composing your body, liberating or setting free the spirit, which shall return to the Eternal, Universal Spirit, Man will then have no fear of death, and there will be no need of prayers over the de-caying body—the disintegrating corpse. Until men discard these old ideas received from teachers in the childhood of the world and in the days of ignorance, they must be practically at a standstill. greatest scientists of the age? They are either skeptics or men who have freed their minds from the teachings of the church and its theology. The world has denounced them, as it always will denounce those who leave the beaten track, but the heterodox and the unorthodox are those who are the pioneers of freedom and freethought Priests have invented crime which they call blasphemy but there is no blasphemy, as one great writer has said, save the crime of injustice. Realizing this, every man will be free to investigate the phenomena of Nature and of Spiritnalism, and no man shall say him nay When I hear of a person laughing and sneering at others for investigating these things, I say, What colossal what superb insolence, arrogance and impertinence. Man should be free to investigate the phenomena of Nature and not only should be free, but he should be applauded for so doing. Some are ashamed to own that they are investigating these wondrous facts, but what does it matter that some have not grasped them, that some have passed them by? Be you, yourselves, sincere, and an example unto those who are round about you. Teach men that they have nothing to fear, as the atoms composing the universe are constantly n the process of nature, man's mortal body must undergo a change with all the other elements surrounding him The disobedience of one man did not bring death. It is a childish story, and no one but a child could believe it. You are children if you believe it,

## The Great Agnostic.

DID INGERSOLL RECANT?

iome Orthodox Are Already Claiming That He Confessed He Was Wrong in His Attitude Toward Christianity.

In a recent epistolary controversy with an orthodox friend in Wichita, Kansas, on theological questions, my espected correspondent deliberately in black and white, informed me that Col. Ingersoll had confessed before his death that he was all wrong in his attitude toward the churches and Christianity. My first thought upon reading this assertion was one of very great surprise, but it was immediately succeeded by the reflection that it was but orthodox history merely repeating itself, being remind- of suicide? ed that I had heard many pulpit utterances describing in detail the confessions, regrets and horrible deaths of our noted "infidels," which were all proven to be without foundation in fact, unauthentic, mere pulpit stories related for effect in accordance with the seventh verse of the third chapter cl Romans.

I remembered, too, of Col. Ingersoll himself having spent no little time, dreds and millions a work and money in running down and suffer eternal pain? nailing a similar story about Thomas Paine, and I embrace the present opportunity of defending in my humble and evil. way the memory of the lamented Ingersoll. I do not know how extensively this story about Mr. Ingersoll has been circulated. I had never seen or heard any infimations of it before reading it in this letter.

Of course, it would be the most Question.—Was it optional with powerful and conclusive argument him whether he should make such the church could use against the teachings of Ingersoll, far more effective and successful than any orthodox argument hitherto advanced against those teachings while he lived, if this assertion of my correspondent could be authentically established. But Mr. Ingersoll's death for the better to leave them unconwas too sudden to give rise to even a remote suspicion that he had made any confession, statement or any change whatever in his theological views. He died of apoplexy, a dis-He died while actively engaged in his magnificent attacks upon theological ignorance and supersti- goodness and mercy of God. Being suddenly seized and ention. tering immediately into the condition of coma characteristic of that malady and which precedes the final dissolution a few hours or days, he could not have made any ante-mortem state-

I cannot better close this commuupon his replies to Six Sermons deliv-DeWitt Talmage.

Question.—So you think that, after the Jews should become civilized?

Answer.—We do not know.... We can only say that "God's ways are not our ways." It may be that God took It may be that God took them in his special charge, for the purpose of keeping them bad enough to make the necessary sacrifice. That may have been the "divine plan." In any event, it is safer to believe the explanation that is the most unreas-

Question.—Do you think that Christ new the Jews would crucify him? Answer.--Certainly.

Question.—Do you think that when e chose Judas he knew that he would betray him?

Answer.—Certainly. Question.-Did he know when Judas went to the chief priest and-made the bargain for the delivery of Christ?

Answer.—Certainly. Question.-Why did he allow him self to be betrayed if he knew the

Answer.-Infidelity is a very good doctrine to live by, but you should read the last words of Paine and Voltaire. (Now it seems are adding to the list the name of Ingersoll himself.)

Question.—If Christ knew that Judas would betray him, why did he choose him?

Answer.—Nothing can exceed the atrocities of the French Revolutionwhen they carried a woman through the streets and worshiped her as the

Goddess of Reason.

Question.—Would not the mission of Christ have been a failure had no one betrayed him?
Answer.—Thomas Paine was

drunkard and recanted on his deathbed, and died a blaspheming infidel besides.

Question.- Is it not clear that an atonement was necessary; and is it not equally clear that the atonement could not have been made unless obscured thus causing duliness somebody had betrayed Christ; and to overshadow the beauties of unless the Jews had been wicked and Nature, still behind the clouds orthodox enough to crucify him?

Answer.-Of course the atonement had to be made. It was a part of the 'divine plan" that Christ should be once more all hearts rejoice. So it betrayed, and that the Jews should is with Justice, only for a time is she be wicked enough to kill him. Oth- hidden as in a shroud, though long erwise, the world would have been

Question,-Suppose Judas had un derstood the "divine plan," " what ought he to have done?" Should he have betrayed Christ, or let somebody bad alike. The time must come when else do it; or should he have allowed Justice with her arm uplifted, guidthe world to perish, including his own soul?

Answer.—If you taken the Bible away from the world "how would it be possible to have witnesses sworn in courts?" How would it be possible to administer Justice? if ini

Question.-If Christ had note beer betrayed and crucified, is it true that

but when grown to man's estate you will discard it, you will laugh and sny it is a fable of childhood. Matter is changing everywhere, and my body of clay also had to undergo the same change; but my spirit, the true man which is part of the Divine, canno change. Therefore the proposition that I put forth at the opening of my first lecture stands good. Your reason attests the fact that spirit is superior to and dominates matter, be ause all matter is changing and spirit does not change. And for this reason tween Religion and Science, and the man lives forever—is immortal!—
Harbinger of Light, Melbourne, Austroward African Slavery. Fully line. tralia

his own mother would be in hell today?

Answer.-Most assuredly. There was but one way by which she could have been saved, and that was by the death of her son-through the blood of the atonement. She was totally depraved through the sin of Adam, and deserved eternal death. Even her love for the infant Christ was, in the sight of God-that is to say, of her babe—wickedness. It cannot be re-peated too often that there is only one way to be saved, and that is, to believe in the Lord Jesus Christ. Question .- Could Christ have pre-

vented the Jews from crucifying him? Answer .-- He could. Question.-If he could have saved his life and did not, was he not guilty

Answer.-No one can understand these questions who has not read the prophecies of Daniel, and has not a lear conception of what is meant by "the fullness of time."

Question.—When God created each

human being, did he know exactly what would be his eternal fate? Answer.—Most assuredly he did. Question.—Did he know that hundreds and millions and billions would

Answer.—Certainly. But he gave them freedom of choice between good

Question.-Did he know exactly how they would use that freedom?

Answer.—Yes.

Question.—Did he know that billions would use it wrong? Question .- Was it ontional with

people or not? Answer.—Certainly.
Question.—Had these people any

option as to whether they would be made or not? Answer.-No Question .- Would it not have been

scious dust? Answer.—These questions show how foolish it is to judge God accord-

ing to a human standpoint. What to us seems just and merciful ease peculiar to men of physical and God may regard in an exactly oppointellectual vigor. Paradoxical as it site light; and we may hereafter be may appear, it is a disease of robust developed to such a degree that we will regard the agonies of the damned as the highest possible evidence of the

But I have quoted sufficiently from this catechism, which covers 75 or 80 pages, to give the reader some idea of its character, which is certainly not very suggestive of any probability of its author's change of mind in relament of any character. I hope this tion thereto on his death-bed, even will be sufficient to prevent any fur-ther circulation of this story. had his illness been a lingering one and his mind normal to the last. and his mind normal to the last. There are in my opinion, no more innication than with a quotation from teresting and valuable volumes be-Ingersoll's "Shorter Catechism," based queathed to the world than those left by Col. Ingersoll, on the subject of red against him and his attacks on which they treat, and the time is rapold orthodox Christianity, by Rev. Dr. idly approaching when they will be much more appreciated than they now Question.—So you think that, after are. He had, however, while living, all, it was not God's intention that made a most profound impression upon the theological thought of the

world and has radically changed it.
The late lamented President Harper of the University of Chicago, a few years before his death, uttered ex-pressions of regret that for the last fifty years there had not been a single change made in the Catechism and general teachings of the various churches, nothing to imply that theology and religion had in the least kept abreast with the progress of science and education. Mark the contrast between President Harper and Pope Pius X. The latter has just issued an encyclical against scientific progress under the head of "Modernisms," while the former lamented deeply the tardiness of the orthodox church in accepting those "Modern-

isms. But theology is not nor has it ever been noted for the adoption of any scientific fact, however well estabished, which contradicts its own preconceived theories.

H. V. SWERINGEN.

JUSTICE.

As Set Forth in Poetry and Prose

A star of priceless value Gleams along our way, And the torch is held by Justice, Fair Goddess of the day.

Lo! she beckons with her finger To the Lords of earth who reign, And a tear is dropped in pity For the men in conflict slain.

But those who died on fields of battle Djed 'mid agony and strife, Were the champions of Justice

Striking chains from fettered Life. Yes. Justice slowly gains in power yet at times her face is veiled from mortal view but as the sun is

vaste of worlds if this is true! How little we know! she shines resplendent in all her glory; yet we know the day will come when the clouds shall disappear and may it seem to mortal vision. waiting she stands with her watchful eye centered upon the menacing evils that like the lion's snare, are cunningly woven to entrap the good and ed by a power higher than herself, will strike the blow and break the chains of ignorance and superstition that generations to come may never know the fetters that once encircled mankind. Never in the history of worlds has Justice allowed her arm to fall upon a people in haste, for when war and bloodshed have to pay the price of Liberty, Infinite Intelligence makes no mistakes, and wha is a seeming cruelty is in the ultimatum only spiritualizing the planet and its inhabitaits. Have patience, oh ye children of earth, and when

faint of heart know that Justice conquers in the end.
ALICE LUELLA HOLBROOKE. Everett, Mass.

"A Short History of the Inquisi-tion." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Be-tween Religion and Science, and the

e. Aus- Toward African Slavery. Fully Illus-Price \$1.00.

THE KNOW-ALL CHURCH.

A New Religion Throughout, Gotten Up on a Unique Plan.—Thus Adding One More Discordant Note to the Scale of Human Thought.

As if humanity did not have churches enough a new one has been launched, called the "Church of Hu-manity." And such a church! It has now about 250 members-oh, no, not in one compact congregation; but scattered, like lost sheep, over the United States. Its founder and a few of its members are to meet in convention this day, Sunday, June 7, at Great Bend, Kansas, to organize the "church." It is unique; it has no God, a godless church. Every person joining it must say: "Having learned that all gods are fabulous beings and death the end of conscious

The founder has set about the impossible task of having all the mem-bers agree in their views, especially in what he calls fundamentals. view is that God is a myth, like Santa

Each member of the "church" must declare.. "I know there is no God." To say that he believes there is no God will not do; or that he does not know whether there is or not. Thomas Paine and Col. Ingersoll would not be eligible to membership in the "Church of Humanity." No Spiritualist, however liberal, or however much he loved humanity, can be permitted to join this latest church. The "founder" must be conscious of the fact that such a church is a "narrow-gauge" affair, for he says: course seems narrow to some who cannot understand its necessity."

This is what all sectarians say: He adds: "I limit membership in the Church of Humanity to those who have learned the discoveries that all Gods, devils, and holy ghosts are fabulous beings, heaven and hell myths and death the end of conscious life

He proceeds: "Since Gods and spirits are creations of fiction and cannot

eveal themselves." "Our society must be limited to those who know the discoveries it is pased on."

Mr. Loper, of Oregon, wrote to the 'founder," saying, "The rationalists should have an organization of miliions, and very likely would if someone went about it right. I think there is something too narrow and limited when you cannot let one of the Paine or Ingersoll type into your church."
The "founder" replied: "All such people must be kept out of the socie-

ty for its own preservation until they learn the truths it teaches." they attempt it they would have to be promptly expelled. Any other course would bring internal strife, contention inharmony and final disruption and disorganization of the society."

Free speech and free press would

be the death of it.

He knows that there is no God. knows that there are no spirits, no future conscious life. It has been discovered, he says, that death is the 'termination of conscious life."

When, where, by whom was that discovery made? I have been seeking for evidence on that question for many rears. In my opinion no man 'knows' that "death ends all," or years. that there are no spirits; no man "knows" that there is "no future conscious life." Indeed, I have always said "I hope there is."

Is it not strange that, on the one hand, I am not eligible to membership in the "Church of Humanity." and, on the other hand, am not eligi ble to membership in the Spiritualist society

The members of the "Church of Humanity" saying, "We know that death is the end of conscious life forever." does not make it a fact.

Permit me to put the question to them: Because a million of people, or more, say that they KNOW spirits exist and communicate, does that

prove it? Their answer is, "No!" A loud No. C. Kallum, 7504 Normal avenue. Chicago, says: "Spirit return, by is demonstrated life after We all believe this, or rather death. we KNOW it!" "It is a science [Spiritualism] because it proves, without shade of doubt, that life does

exist after so-called death." This is the attitude of the Spiritualists. The "founder" says he knows; 250 others say they know. On what evidence I cannot say. It must, in the nature of things, be negative evidence. The evidences presented by the Spiritualists, whether acceptable to the world at large or not, is better,

clearer, more convincing than Christians offer of the immortality of the Among astronomers there is disussion on, "Are there inhabitants in other worlds than ours?" Some are almost confident that Mars is inhabited. Reasons are given why Venus, Mercury, Vulcan (if there is such a planet) cannot be; and the giant Jupiter, wonderful ring-girdled aturn, wide-sweeping Uranus, the lone Neptune-not an inhabitant upon their vast surfaces. What a

Then outside of this solar speck of the universe there are millions of suns, centers of other systems, which are probably surrounded by myriads of planets. Are they inhabited? knows? Perhaps, if we are not to be snuffed out, like candles, we may live and prosper on some of those planets.
Where shall we be when that mighty sun, Vega Lyra, 12,000 years from now, becomes our polar star? Shall we witness its inauguaration? What a resplendent spectacle! Some suns are dying, supposed to be, others are young. The red suns, like Antares Scorpio, may be in the last stages of consumption. Take a good opera glass some clear night, when the "Seven Sisters," the plelades, are favorable for observation, and behold the magnificent burst of starry gems, scores, and then say with me, "How little we know!"

True, we are learning. But what dull scholars in this school of life: and what mite of a man, a mote in a sunbeam, has successfully peered into every nook of all the galaxies, and wears by himself that he has discovered to a certainty, that there is no god and no spirit in the whole wide universe!

The surprising thing about church of to-day, June 7, is that nearly all who have joined it are lovers of truth and liberal-minded. But the "founder" is a soctarian.

W. F. JAMIESON. Pentwater, Mich.

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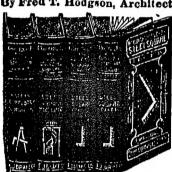


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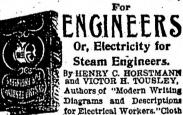
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SATURDAY, JULY 18, 1908.

#### WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper

#### hereafter will be \$1.50 per year. Remarkable Parallels.

A howling dervish is a Mohammedan monk and religious fanatic. whose name betrays his leading characteristics. There is another variety known as dancing dervishes. Singular how these lunatics are duplicated among Christians. The dancing dervishes find their parallel in the Holy Jumpers, and the Shakers have some features in common with them. They all leap and dance, and work themselves into a frenzy, when they believe themselves inspired of heaven. David, minus the fig leaf, "danced before the Lord with all his might," as related 2 Samuel 6:14, was possibly the pioneer in this sort of exhilaration; but the howling dervish finds his best duplication in modern times in the person of Rev. Billy Sunday. The New York Evening Post, in a late issue, told us of this religious mountebank thusly:

'Throughout Sunday's preaching, indeed, his praying, he uses every vulgarity of irreverence of language, addressing his hearers, and the Almighty, in the idiom of the saloon, the gutter, and the yellow newspa-per. One Western audience he recently carried by storm with the assertion, 'I'm going to stay in this city and preach till hell freezes over, then I'm going to get a pair of skates and keep socking it into Satan.'

The Presbyterian Banner, of Pittsburg, a church organ, thus compliments its hero, for Sunday was a mouth-piece of the Presbyterian church while ministering in the Smoky City:

"Sunday's audience is never surprised at anything he does or says. He is just as likely to sit on top of the pulpit as to stand behind it, and to take off his coat as button it up. It is nothing unusual for him to give directions to his assistants while he is praying, or stop in the middle of a petition to command some enthusiastic brother who has waxed too loud with his 'amens,' to 'shut up.' And if he doesn't 'shut up' and stay 'shut' can look for a worse thing to be fall him before the prayer is through. From the time Sunday announces his text until the sermon closes he storms and rages up and down the platform whacking the pulpit and twisting and working his body until we are as much amazed at the physical endurance of the man as at the resources of his tongue. He outrages every rule of church decorum we have been taught, and slaps in the face all our traditions of dignity and reverence in worship."

It is hoped no Spiritual platform speaker will ever borrow the mountebank's methods. It is regrettable there are persons who steal his title, Reverend, which neither adds dignity. grace or reputation to a name, But makes the wearer appear as cribbing priestly livery to imitate his false teaching.

Brothers, sisters, copy our oldest, ablest, best speakers in this regard, and let ecclesiastic pulpit pounders monopolize church titles, which had their origin when they who used them had little else to recommend them to popular favor. \*

## Worthy of Emulation.

That was a noble tribute an old Roman bestowed in an epitaph on his

"Never have I experienced a pain from thee save in thy death." If the wife had survived, and could truthfully have expressed herself in similar language, they set a glorious example for a whole world to imitate. Immortality should be theirs, and

He that wrestles with us strength ens our nerves, and sharpens our skill. The Septuagint. (No. 2.)

The student of history, in pursuit of Christian origins meets with the so-called Septuagint in his earliest researches, and, directed by his minister, opens to chapter 2, book 12, of "Josephus' Antiquities of the Jews," and wades through the long chapter, with many sections, laboring under the impression he is gaining the truth In regard to the rendering of the pretended Jewish Scriptures into Greek, about 280 years before our era. He finds it stated in notes to Josephus that the Jews used that Greek version in their synagogues; that Jesus, wherever he quoted the Jewish Scriptures, always used the language of the Septuagint; and that all of the quotations from the Old Testament used in the New Testament drafts were made on the Septuagint. Continuing his researches our student finds the Latin vulgate of fthe Old Testament is only a Latinized Septuagint. And then he finds that the Greek author of Josephus had a full knowledge of the Sentuagint, and it alone was used in all the renderings of the Old Testament into the modern languages of

"original Greek" into English. By this time our student sees the value of that translation by the six selected members of good character, elders in age, skillful in the laws, from each tribe, making a grand total of seventy-two Hebrew scholars, learned in Greek, who assembled at Alexandria, in Egypt, to translate the Jewish Scriptures into Greek, at the instance of Ptolemy Philadelphus, to fill a niche in the history of all nations which was being compiled for the great Alexandrian library, with its 700,000 tomes.

Europe, as it was the principal guide

of the King James translation of the

Our student learns from Josephus that it was one Aristeus who was the projector of this translation; that he influenced the reigning Egyptian king, and that the scholarly Josephus was guided in his story of the translation by a letter from that Aristeus.

Wishing corroborating evidence of such important work he opens the Encyclopedia Britannica, article 'Septuagint," Vol. XXI., page 667, first column, and reads. "There is no question that THIS LETTER [of Aristeus] IS SPURIOUS." And a little further on: "A genuine, honest witness could not have fallen into the absurd mistake of making delegates from Jerusalem the authors of the Alexandrian version. The FORGERY, however, is a very early one."

Now, good reader, open to the article Septuagint, in "Smith's Dictionary of the Bible," Houghton, Mifflin & Co.'s edition, Vol. IV., page 2912,

second column, and read: "SEPTUAGINT. The Greek ver-sion of the Old Testament known by this name, is like the Nile, fontium qui celat origines. [A fountain whose source is concealed.] The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain.'

that not until 1514-1517, did the Biblia Polyglotta Complutensis appear, and that this was not authorized until 1520. Passing to page 2919, second column, of Smith, and we read:

"The general belief of scholars now is, that it [the Septuagint] was the some Alexandrian Jew, whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. The age in which the letter of Aristeus makes its appearance was fertile in such fictitious

Then, quoting from another, Smith

When the Attali and the Ptolemies were in emulation about their libraries, THE KNAVERY OF FORGING BOOKS AND TITLES BE-

Now we want to say right here in

brief, what it will be our pleasure to elaborate further on; that Josephus, its very original, was a clumsy forgery, brought out during the fourteenth, or the beginning of the fifteenth century. It sole purpose was to corroborate Old Testament literature, which antil Josephus appeared. had nothing to sustain it. We intimated in article No. 1 of this series, headed "Still Searching for Truth," that what is now passing as the Jewish Scriptures, was unknown to that people until comparatively modern times; that the whole Christian world has been misled and deceived by the rascality of the Catholic priesthood; and that bribes of a seat in heaven, threats of purgatorial fires, and Inquisitorial tortures, with confiscation of estates, were all necessary to make Popery the great ruling power it became and was when Luther and his coadjutors came upon the stage a little more than three and a half hundred years ago.

It is claimed by some writers that the rendering of the Jewish Scriptures into Greek was for the accommodation of the 120,000 Jews who were held as slaves in Alexandria, and were engaged in building that city. That story is also one of the fabrications of this fictitious Josephus, though it has been thoughtlessly accepted as truthful by most historians. They who wish to know. the truth in regard to Christian origins and frauds should read with care, and preserve this series of articles, each complete in itself, for future use. With the series commenced Dec. 7, the conclusion of which is not yet written, it is believed new light will be thrown on the beginnings of the dominant religion which will

astonish its ablest advocates.

The Ruce Suicide Question

Domestic animals, with no knowledge that their young are cultured for the shambles, following natural instincts, may go on forever generating their species for human slaughter and consumption, but educated women, equal in ability with her brother, seeing the uses governments make of the bravest and best of her sons, should have a direct voice in administrative affairs, and should be allowed to determine whether war, otherwise wholesale butchery of humanity, shall go on.

If women in all civilized countries were allowed to declare war and establish peace, national discord would end, and fond mothers would be saved the grief of seeing their dear ones marching to the battle field to shoot down others, perchance to serve as targets for the bullets of those they hoped to slaughter.

Establish a congress of nations, make peace universal, culture the arts and the sciences, and 'Let the dogs that delight to bark

and bite" Do all the killing. The home should be a heaven, and "race suicide"

should not be thought of. Again, if nine-tenths of all births are to suffer the tortures of he'l forever, as revivalists teach, then race suicide should be universal. Think of a child nurtured by a fond mother, watched over, sleeping or waking, during all the years of infancy and youth, so organized he cannot believe the universal Father, the Creator of the mighty universe, with its countless suns and solar systems, forget ting his dignity as a God descended to rise as a son by mortal maiden; and that son, endowed with all the characteristics of humanity, and no more, dying on a cross as a common malefactor, and the unbeliever damned to all eternity for rejecting

such a damnable faith! Don't be astonished when you read your morning paper, to almost invariably find an account of a loving mother who killed a half dozen children, of whom "such is the kingdom of heaven," accepting hell for herself, to save the dear babes from endless

#### Let Him Live and Suffer.

The sentence of the multi-murderer, Harry Orchard, to hang July 8, for killing Gov. Steuninberg, was commuted by the governor of Idaho to imprisonment for life.

That was just. Death is too slight

punishment for such an infamous wretch, guilty of twenty-two murders. Let the assassin live, daily reflecting on his crimes. The longer his life the more severe the punishment. And in another state of being he will learn what should have been taught him in mortal life; that a Jesus never paid another's debt. His merit, had he been a real character, was not great enough to atone for the sins of a world. Each offender in the great economy of Nature must suffer for his own wrongs, and a God has no pardoning power.

The pagan hell, a mere transference of volcanic fires to another life, which Christians stole with the residue of their creed from their heathen ancestors, is merely the extension of the torture chamber of the Middle Ages nto eternity.

### An Inerrant Bible.

A case of precoclous fatherhood i related in 2 Chronicles 21:20, which we hope will please those who want us to select the good in that holy book, and pass by the evil things. We learn in the verse cited:

"Thirty and two years old was he [Jehoram] when he began to reign, and he reigned in Jerusalem eight ears and departed."

It follows Jehoram was aged 40 when he vacated the throne, probably | things. died. Now, verses 1, 2, chapter 22: "So Ahaziah, the son of Jehoram, king of Judah, reigned. Forty and two years old was Ahaziah when he

began to reign, and he reigned one

year in Jerusalem." As the father, Jehoram, was only 40 years of age when he "departed" and his son, Ahaziah, aged 42, began his reign, so Ahaziah was two years older than his father, an incredible story in common life, but, disbelieved, the skeptic becomes a heretic, and deserves a roast in purgatorial fires.

### The Difference.

Col. Ingersoll-declared; "The com mon school is the bread of life, and all should be commanded to eat of the fruit of the tree of knowledge."

The Lord God, after having completed the job of tailoring he undertook for Mr. Adam and wife, Gen 3:21, then, fearful Adam would put forth his hand and take of the tree of life, otherwise, of the tree of knowledge, drove the suspect out of the garden, and set up a flaming sword, which turned every way, like a modern kicking machine we see illustrated in the papers, to keep the disobedient cuss from returning. Churchmen seem to like Lord-God's

way best, and would only teach along certain favored lines, could they have their way.

Took Wind Out of Their Sails. Addressing one of his Southern audiences, Sam Jones once requested all the husbands present who had not spoken a harsh word to their wives for a month to stand up. He shook hands with those who arose and then introduced them to the rest of the audience as the "twenty-seven biggest liars in Tennessee.

# A Most Remarkable Visitation

Mother and Friends Who Declare Tucker's Spirit Has Visited Them Crying "I Am Innocent. Don't worry. I am happy now. Soon you will know who the real murderer of Mabel Page is."

I would be careful of them as he Had

don't want you to leave the old house

in Auburndale. I hope the people will

have heard in the spirit land that you

will find out who the murderer of Ma-

bring me to court. When I died all

thing. To me they mean my son was

wrote; don't destroy them.

good care of father, for his health

Others Get Messages.

"In almost every one of the mes-

ages he has sent me Louis has told

me that he was innocent. Several

other people have received similar

messages, including Mrs. Rosa Sum-

merfield, of New Hampshire, and a

whom were good friends to us during

our trouble. Mr. Ash received a mes

sage in which Louis said he'was inno-

Mrs. Adam Horle, of 3582 Wash-

ington street. Forest Hills, an aunt of

lucker's, when seen at her home, said

"Yes. I have received many mes

sages from Louis and I have also had

strange visions of him. Only a short

time ago as I opened the front room

door I saw an apparition of Louis in

the room. His form was clearly out-

lined in the air and he looked just as

natural as in life. I was shocked at

this occurrence. His form remained

though he was going to embrace me

as he always did when he called at the

house. It all looked so natural that it

the house I have distinctly heard Louis' voice call 'Aunt Sarah.' I don't

know what to think about these

"At night I have received messages

from the spirit world from Louis. In some of them he said to me that

he was innocent and did not kill Mabel

Page but that the man who did kill

her will be found out soon. In one of

these messages he told me to be good

to his mother and father and do all

could to keep them from worrying.

Father Tells of Visits.

Albert Tucker, father of Louis, said

that he often dreamed of Louis and

Mr. Tucker's health is much better

now than during the stirring times of

Nineteen-vear-old Miss Grace Web

ster, of 2 Preston street, Worcester,

who lovingly places flowers on Tuck-

er's grave in that city every Sunday,

said to a Sunday American reporter:

vision about one week after his death.

He told me in the vision to put his

pictures back on my piano. I had

taken them down after his death he-

cause I could not bear to look at

"After the vision I obeyed his re-

quest and put them back on the piano.

He said to me: 'I don't want you to

feel so badly over my death. My suf-

ering has ended and I am now happy.

want you to put my pictures back on

your plane even though they do make

sage to me Louis said: 'You have

father and I want you to continue to

visit them and cheer them up, for they are worrying over my death, and it is not good for them to worry.'

Just before Memorial Day I had an-

other message from Louis in which

he said he was not guilty of murder-

ing Mabel Page, and he also said that

Miss Ethel Webster, sister of Grace

has also had messages similar to her

sister's. Grace says that in one of

them Tucker told her he did not kill

Mabel Page.—Boston (Mass.) Sunday

LILY DALE .- ROUND TRIP.

Lily Dale can be bought every day

during the summer for \$17.50, and are good until October 81.

A special rate of \$14, good for only

thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to

both Lily Dale and the Chautaugua

Assemblies. Ask ticket agents of the Lake Shore & Michigan Southern

Line and also the Erie R. R. for Lily

Dale Tourist rates. The former will take you by way of Dunkirk, N. Y.,

and the latter by way of Jamestown,

Deducting a two-hours' wait at Dunkirk and the actual time spent

in travel between Chicago and Lily

Suppose I were to say that when

sat down to write this book, a hand

presented itself in the air, took up

the pen, and wrote every word that is

herein written; would anybody be-

lieve me? Certainly they would not.

Since, then, a real miracle, were it to

happen, would be subject to the same

fate as the falsehood, the inconsist-

ency becomes the greater of supposing

that the Almighty would make use of means that would not answer the

purposes for which they were intend-

ed, even if they were real,-Paine's

Age of Reason.

GEO. B. WARNE.

at the foot of Chautaugua Lake.

Dale is only sixteen hours.

Round trip tickets from Chicago to

the murderer would be found out."

en very kind to my mother and

'At one other time in a spirit mes-

"I first saw Louis Tucker

his son's trial and after.

"Several times while going about

"His arms were outstretched as

only a few seconds, then faded.

startled me.

mind off him.

you feel bad.'

things.

o a Sunday American reporter:

Mr. Ash, of Providence, both

world to console me.

"These messages have helped me

help you keep the house.'
"One other time Louis said:

He also said he hoped I would

AN INNOCENT MAN HANGED.

Tucker's Spirit, Mother Says, Cries enjoy the things he left. "I am Innocent."-Aunt and Friends of Boy Executed for Mabel Page Murder Tell of Strange Visits. -Hear Voiceof Dead Man.-"Don't Worry, I Am Happy!" Mrs. Tucker Declares She Heard Him Say.

bel Page is within a short time. I am now happy, mother. There is no offi-cer here to take me by the arm and Charles Louis Tucker, the Auburndale young man, whose trial and exeoution for the murder of Mabel Page my troubles and sufferings ended. aroused the deepest interest throughout the whole country, because of the doubt as to his guilt, has returned to greatly, for they must mean someearth in spirit messages and in apparinnocent and died a martyr, and they itions, according to the testimony of his parents, other relatives and are being sent to me from the spirit

In all of these messages, received from Louis which said: 'Mother, I in vision or in dream, Tucker has declared unwaveringly that he did not want you to keep all the letters I assassinate Mabel Page. From the spirit world his voice has traveled, asserting that in time the person who is is not good. We will all be together

again soon. guilty of the crime will be known. The most remarkable of these messages from the dead have come to Mrs. Lucy Tucker, the loving, faithful mother of the young man. At times, said Mrs. Tucker, it seemed to her that her son had hold of her hand, dragging her into the grave where his

body lies.
"Tell me," she said, "those messages and visions mean that my son was innocent and that he died a mar-

Among her treasures and mementoes of the dead, Mrs. Tucker prizes more than 3,000 letters which she has received from people throughout England. These letters were written to cheer the broken hearts and desolate home of the bereaved parents. They were written by peo-ple who have declared their belief that Tucker did not kill Mabel Page. Have Talked With the Dead.

To get the exact facts relative to the strange visitations from the young man who was killed in the electric chair in the Charlestown prison, a reporter of the Boston Sunday American-talked at length with the various persons who have been in communication with the dead.

Among those who do not hesitate to say that they have heard Tucker's voice and seen his form since his death, besides his parents, are Mrs. Adam Horle, his aunt, of Forest Hills, and Miss Grace and Miss Ethel Webster of No. 2 Preston street, Worcester. The Webster girls place flowers on Tucker's grave in Hope Cemetery. Workester, every Sunday.

Mrs. Tucker says that many times while working about the house she has been startled to hear her dead son's voice behind her calling "mamma." She would turn quickly,

believing her son was present. Mrs. Horle says that on many occasions she has distinctly heard Louis' voice call "Aunt Sarah." On one occasion, in stepping into the parlor in said, declared Mr. Tucker. "He the middle of the afternoon, Mrs. has said things to me similar to what Horle says she distinctly saw an ap- he has said to my wife. I think of parition of her dead nephew, his form | Louis all the time. I can't keep my clearly outlined in the air with his arms stretched out as though to embrace her as he was in the habit of doing when he visited her. She has also heard mysterious rappings at the door and gone there to find no one.

The Webster girls of Worcester have both received messages similar to those received by Tucker's parents and aunt.

Tucker's relatives and friends cannot account for these strange happen-

ings.

Hear Dead Son's Voice. "It is all very strange," said Mrs.

Tucker to a Sunday American reporter. "I have received many spirit messages from my son. Another strange thing is the fact that often while I am going about my work in the house am suddenly startled to hear my dead son's voice call 'mamma.' At these times I turn involuntarily, thinking my son behind me, to find nothing. I cannot account for these strange

'Most of the spirit messages which I have received from Louis have come to me at night during dreams. The week after Louis was killed. Louis was sitting before me in a chair and ooked the same as before he was put in jail. He said to me, "Don't worry, mamma. I am happy. Don't cry so much about my death. Try to cheer father up and keep him from brooding. over my death. I am innocent of the crime of killing Mabel Page and that

ought to comfort you, mother.'
"The next thing I knew my husband was shaking me, and I awoke. He said that I had been talking in my sleep to Louis and crying. When I became fully awake I began to cry again because of my thoughts for Louis. The next day, however, I re-called what Louis had said in his message, and this cheered me, up, for I have always believed my son was innocent of the crime he was charged with the same as thousands of other people believe. I receive hundreds of etters every month from people in all sections of the country. In nearly every one of these letters the writer says that he or she believes my son was innocent. This cheers me a great deal. I now have over 3,000 letters. which I have received from people expressing their belief in my son's in-

nocence. "I'Am Through With Suffering." "Shortly after Louis was killed in he electric chair at Charlestown I many messages of similar nature from him. In one of them he said: Mamma, I want you to come as soon as fpu can. He seemed to be Mamma, I want you to come pulling me by the arm down into the grave. In the morning my arms iched. That showed he wanted us with him and I guess it will not be we will join him. long before 'At another time he said: 'I am

all through my suffering. I am not uffering, now. They thought I was the murderer, mother, but I didn't do. it. They murdered me but before long they will find the person who

When two men of cequal intelli-"At another time he talked about gence and sincerity quarrel both are the few things he had left and hoped probably right.

FROM THE OLD WORLD.

More Extraordinary Manifestations Through the Medium, Bailey .- A Sensational Evening.

Melbourne Spiritualists, as well as

Spiritualists in other parts of the world, have been keenly interested by developments at seances conducted under the patronage of Mr. T. W. Stanford, at the corner of Bourke and Russell streets. The remarkable results are obtained through the mediumship of Mr. Charles Bailey. Reports have been published regarding "apports" said to have been brought to the meetings with the rapidity of thought from the Himalayas, Borneo, the ruins of Babylon, Central America and other distant places. These "apports" consist of unique articles of savage dress, inscribed tablets, nests containing eggs, live fish, plants, lump of damp mud containing mosaic s, and many things only to be obtained with difficulty outside the walls of museums. It is declared that the articles came through the walls in the form of ether, and are materialized in the darkness of the room through the psychic influence, "the vibrations," etc., attaching to Spir-itualistic "conditions." On Friday night there were from

fifteen to twenty "sitters," mostly ladies and gentlemen of some education and position. Bailey, the medium, was carefully searched prior to the sitting in order to prove that there was nothing concealed about his round the table. At the head of the table was Mr. Bailey. The doors and windows were shut and all lights turned out excepting a small lamp upon a table behind the medium. where a shorthand writer was in readiness to note the messages. When the company was silently seated the medium's face began to twitch his eyes blinked, and there was a se ries of heavy sighs and sounds like snoring. Within a few moments he was apparently in a deep sleep. rose suddenly, and pronounced an invocation. Then he resumed his seat 'Good evening," he said, in a changed

"Good evening, Mr. W-," the sitters responded; "good evening; pleased to have you with us."

The spirit of a gentleman who was dead, or had "passed over to spirit land." was believed to have taken possession of the medium, and he asked all present to join with him in singing "Oh Think of the Home Over There." Mr. W - departed, and after the medium had again relapsed into slumber the spirit of Dr. W- took 'control" and announced the program for the sitting. Professor D- would give a short address on Prayer, and later an "apport"-one of the largest yet received-would be brought in three parts from China. The medium would be seated in a chair placed upon the table, and the sitters must join hands and keep them joined for perhaps, ten or fifteen minutes. A ter must on no account let go of his neighbor's hand. If he did so the person whose hand was released must make the fact known at once, so that the lights could be turned up immediately.

Professor took "control" after the manner of the other spirits believed to be present, and delivered an address somewhat in accordance with the teachings of Emerson. In vigorous language he contended that prayers for temporal benefits are useless, but that every sincere desire, that he talked with him.
"I cannot recall much of what Louis followed by effort, for the good of humanity was strengthened by the spirit "He of good, and, receiving answer, be-

came a beneficent influence. The medium mounted his upon the table. The lamps were ex-The heavy coverings tinguished. upon the windows and the barring of the door prevented the entrance of the slightest ray of light from the The darkness was impenetra-The sitters joined hands and waited.

"Ha"Goo'-night, boss," said a voice broken English from the top of the table.

"Good night, Abdul." The medium was said to be under the control of Abdul, a Hindu spirit, who had brought all the "apports" received previously.

"To pass a time, you sing, you like," again said the voice from the "All right, Abdul."

One of the sitters struck up "Sun of My Soul, Thou Savior Dear, It is not Night if Thou be Near." and with from the hollow. the hands tightly clenched—some of the hands trembling—the "circle" joined in hearty and loud singing. er guardians said a terrible fate was Then there was a pause, and the ordained for those who should permit sound of futtering or scuffling upon the to be taken away. the table.

"Ha. I catch 'im, boss; oh, dis a beauty, you like a dis," announced the voice of "Abdul" from the dark-"hoo, two, I catch 'em. Tree, catch 'im.'

The fluttering ceased, hands clutched more tightly, and there was an occasional sigh. Then the lamps were lighted.

The sitters were amazed to see that the medium upon the table was clothed from head to heel in a gorgeous Chinese costume, hat included, and that there was a queue or "pigtail" reaching from his head to the back of his knees. The medium, it back of his knees. The medium, it thought and emotion from one indiwas subsequently explained by the vidual to others, the bugs and bees "spirit," believed to be that of Dr. W—, had come under the control of have no true voices or organs of the spirit of a Chinese mandarin, who speech, such as belong to articulate had been killed in China in an affray with the Tartars about twelve months before. The mandarin was shot in the head and mutilated, and his clothing-all except the boots or slippers, which were taken by the murderers—was left in a house near the scene until brought away by "Abdul."

moaning voice he said—"Lo-Hi! Lo-Hi-i-i!" pointed to his head as if appointed to his head as if appealing for sympathy, and seemed to a toss of the head, may betray in be searching for something. Now and again, amidst a muffled torrent of puzzling articulations, he made savage passes with his arms, from which it was concluded that he was round the table the medium seized a Vienna chair, and raising it above him by his teeth. by his teeth. He grasped the end of the heavy table with one hand and raised it.

Resuming his place at the head of the table, the medium took off the gorgeous Chinese costume, from above his ordinary garments. The Chinese clothing was closely examined, and found to be splashed with a few stains -said to be the marks of blood. The 'spirit" of the "mandarin" departed, and Dr. W took charge again to answer questions from the curious. He explained that the "mandarin"

had been looking for list sword, and being a man of reputed physical strength, had lifted the chair and the table to show his power. Those preent vowed that feats like these we far beyond the natural strength of the "mandarin's" name was "Lo-Hi," but, for certain reasons, no particulars could be given as to the name of the town in which he had lived while on the "earth plane."

After advising that the medium should be given "a little stimulant," because of the exhausting exertions through which he had passed, the spirit of Dr. W— said "Good night," and the regular proceedings closed The medium lay upon his chair, limp and apparently almost lifeless. "Sitand apparently almost lifeless. "Sit-ters" commanded him to "wake up," but his eyes remained closed, and he breathed heavily. Once he had jumped up convulsively, and, making a dash for the door, muttered something about catching the train. fell upon the floor. Restored to his chair, he spoke strangely in broken words, whereupon one of the "sitters" declared that "some of the bad Hindus" were trying to get control. They had seen their chance to take possession of the half inanimate meddium directly after the departure of 'the doctor.

"Clear out!" Clear out!" more controls to-night," commanded & leading "sitter," as he rubbed the medium's head, and passed his hands above him; "away with you!"

"Perhaps it is Abdul trying to come back," suggested another."

Finally the medium was awakened, and the company dispersed. It is expected that the trouble at the close will be explained by some of the visit-The Spiritualists present were satisfled that the results of the sitting were convincing proof of the truth of their faith .- The Age, Melbourne, Australia.

#### A Spirit Appears to a Priest.

The following account of a spirit's appearance was printed in "The Irish Messenger of the Sacred Heart," for November, 1889. It was written by an aged priest during his stay Compton House, --shire, 1870. The priest says:

"I was in bed and asleen soon after eleven o'clock, but was awakened by the sound of the clock striking twelve. Opening my eyes I was astonished to find the room lightsome. I raised myself in bed, drew back the curtain. and, with amazement and fear, beheld the figure of a lady standing a few feet from the bedstead. She seemed dressed in blue velvet, and her hands were joined in prayer.

ticulate, but at length I said: 'For the love of God, tell me who you are and what you want.' She answered, with a voice so melancholy and yet so resigned, such as I had never heard before. 'Priest of God,' she said. 'I deville, and owned this house and estate in the reign of Henry VIII. I lavished large sums upon it, and neglected the poor. I erected a chauntry in the parish church hard by, where my tomb may still be seen, and left money for masses for the repose of my soul. But, alas, soon after my death came the dissolution of the monasteries and the change in religion, and those masses, which should have helped me, who neglected to do penance for my sins, have been lose to me forever. Oh! for the love of Him who died upon the Rood, have pity on me.

The writer says that all his fear passed away in the pity he felt for the poor sufferer, and he promised that he would "say mass for her that morning, and would not fail to make a gradually faded and he distinctly heard voices as of angels chanting the last lines of the "Dies Irae."-Light, London.

Magical Influence.

There was a great gathering of Americans one afternoon lately in response to an invitation from Mrs. L. H. McCormick to see her new Egyptian treasures in London, Eng.

These treasures include a collection of old earthenware goblets and Among them is one of great size, which is of neculiar interest hecauuse it has the reputation of possessiong magic powers, having on belonged to a wizard of the court of an early Pharaoh. It is asserted that when misfortune threatens a small column of red smoke issues

Mrs. McCormick had to pay a fancy price for this goblet because its form-

This weird object has a great fascination for Mrs. McCormick's guests Mrs. Whitelaw Reid examined it with great care and even went so far as to thrust her hand into the goblet, honing to take unawares the denizens lurking inside.

All Nature Has Its Language.

The dumb brute creation is no longer existent. It is extinct. the insects areak. Dr. Henry McCook, the scientific parson of Philadelphia, allows that if we think of language as a vocal medium for conveying may be said to be dumb. For insects speaking men. They also lack the means of uttering cries characteris-tic of birds and beasts. But if we take language as simply an understandable medium for expressing emotions, insects are thus endowned. They express emotions by bodily gestures. And mimetic language, though The medium; clad in his grotesque costume, climbed down from the table may be argued that a glance of the may be argued that a glance of the eye, a movement of the hand, of the shoulder, a stamp of the feet man true thought or feeling even when spoken language is used to con-JOHN A. HOWLAND.

> In the might, the heart Feels the breath of things,-Gathers sweet or smart Where the eyes are blind. Where no echo clings. In the day, the mind-In the night, the heart!

-Brian Hooker. Speak what you account great ruths frankly, strongly, boldly. The first business of the philosoto part with self-conceit.

Epictetus. Wherever the search after truth b gins, there life begins. Wheresoey

the search ceases, there life ceas John Ruskin

## Shadows on the Wall.

Portrayed by the Pen of Henry Morrison Tefft, of Norwich, N. Y.

Every soul needs a confessor. Words sometimes are a greater blessing than gifts. We gather strength or weakness from those around us. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Some of the greatest works in literature and art have been accomplished under the inspiration of an individual ideal or presence—a presence either actual or imaginary. Love baffled, passions ungratified, affection unresponded to, are as powerful incentives to action as their full fruition and enjoyment. It is said of Beethoven that "He wrote passionate love music for others, but won no woman's love for

We are ignorant of the power that controls the movement of our thoughts. We are impelled to act but cannot say by what force. The organs of the body are well defined, but the mind of man has never

There are more starved souls in the world than bodies. Heart hunger is harder to endure than bodily hunger. Physical suffering is not to be compared with mental suffering.

Very little is known of the inner life of our most intimate friends. Our criticism and estimate of men's motives, actions, and actual history is generally wrong. The real person is seldom on exhibition. The machinery that moves the individual along and controls his thought is all out of sight. Our judgments of contemporaneous men, events and things are weak. In the words, "Earth to earth, ashes to ashes and and dust to dust," the history and biography of the great majority of mankind are written up, there is no more to be said, the record is closed. Nothing that they have ever said or done or thought of, will ever again be noted. Wealth does not bring reverence nor immortality. I would rather be the author of "Home, Sweet Home," and die penniless, than die leaving nothing but the millions taken from the hands of honest toil. "Home, Sweet Home," has reached, touched, softened, and comforted more hearts than ever will all the libraries that Carnegie has enriched or the colleges that Rockefeller has endowed.

A small lever lifts a mighty weight. We cannot tell which is the most useful to the world, the professional man, the business man, the man who devotes his life to literature, or the mechanic. Who can say that the worm we crush beneath our feet is not just as important in God's view as the lordly man? Nothing in nature is trivial, useless or

Whether a thing is good or bad, beneficial or hurtful depends upon circumstances. The electric current that rends the oak is the same power as the one that carries the message.

Nature adjusts itself to its surroundings; so does life. Men fit their religion to their business, not their business to their religion. Not one man in a thousand will sacrifice money for principle. The moment you touch the pocket of the most loud mouth reformer he suddenly becomes quiet and ceases to be an "offensive partisan."

There is just as much violation of the statute law and the moral in a community as it will tolerate, and no more. There are enough nominally professed Christians in every city, village and hamlet to oblitarate every saloon, gambling den and brothel within its borders. There is no power in a law unless public opinion sustains it. There is no power in an opinion unless there is conviction behind it.

The speaker's words must carry with them the weight of conviction, of belief, of an abiding faith in the truths he proclaims, else he will find no audience. If the orator could put his deepest thoughts into words, if the painter could paint his impressions upon canvas, if the sculptor could carve out of marble the ideal statue he sees in his mind; if all this could be done, how satisfying it would be; but it cannot. There is always to be this reaching forward to the unattainable, the unrealized, the unknown, the absolute.
"We must remember," says Renan," that every idea loses some-

thing of its purity when it attempts to realize itself in act. Success is never attained without some chafing of the soul's delicacy. Such is the feebleness of the human mind, that the best cause rarely wins except by bad arguments."

The forces of the world are equally balanced. There is a tear for every joy, a sigh for every smile, a death for every life. For every need there is a supply. If a martyr is required there is always one ready for the sacrifice. No great movement ever failed for want of a leader. Somewhere is a man just ready to fill the place.

Oliver Wendell Holmes says, "I believe, if a man were to be burned in any of our great cities to-morrow for heresy, there would be found a master of ceremonies that knew just how many fagots were necessarv and the best way of arranging the whole matter."

All things are related. Nothing stands isolated and alone either in nature or life. Everything is dependent. The superiority of one man over another is relative, limited. Here we see in part and prophesy in part: the shole circle is never visible. The deepest truths cannot be demonstrated. We can feel and recognize truth when we cannot define it. We see mentally what it is impossible for us to describe in

Poetry is not always expressed in words. There is poetry in motion, in sound, in form. A beautiful girl is a poem in flesh and blood. Tennyson once wrote in a lady's album, "From a poet to a poem." A beautiful picture is a poem on canvas. Oratory in its highest form is poetic-it must touch the imagination. The imagination makes up by far the better part of our lives; facts are "cold and cruel."

A grain of truth is all we get out of the most positive statement. We agree on certain things and call it history. Knowledge is tentative. Because the ablest men embrace a doctrine, it is not indisputable evidence that it is true. The most absurd beliefs have been held by the greatest minds. Ignorance is often bliss; it accepts whatever is handed down without argument. Belief is rest: it is happiness. The devotee of religion who accepts its teachings without thought or question is never disturbed by doubt.

> "Great God I had rather be A Pagan suckled in some creed outworn, So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn."

More people believe or fear that death ends all than dare express it. Knowledge does not bring happiness, nor wealth contentment. There is just as much enjoyment in a crude age as in a more civilized and cultivated one. Every blessing carries with it a curse; every virtue has its alloy of vice. Nothing is contradictory as a human being. How God-like man is at his best; how devilish he is at his worst. How grand and noble in his moments of exaltation; how low and grovelling in his moments of degradation. In the harmonies of life each note must be sounded. The orchestra is not complete unless all the parts are played. Nature and art are best displayed by contrasts: the same is true with humanity.

A certain French caricaturist is quoted as saying that he "emphasized his sense of beauty by displaying forms of ugliness that call up in contrast a mental vision of classic charm; that he emphasized his love of righteousness by holding vice up to ridicule; his love of integrity by setting forth the vulgarity of deception and vice.'

In whatever line you view nature she is inexhaustible. No two individuals ever have been or ever will be just alike in looks or mental make-up. There are resemblances, but no copies. There is a diversity of gifts, moods, sentiments and opinions wrapped up in the same individual mind. The greatest men do not always see with the same vision. The man that is tender and considerate at one time, is hard and cruel at another; he may be free and generous on some lines, and close and parsimonious on others. The smallest people are the most consistent. To be great a man must believe in himself; he must have absolute faith in his own divinity; that he is in touch with the divine mind. The best thought of the world to-day believes that Christ was human; that he came into this world and went out according to the ordinary laws of nature. Christ says, "I and my Father are one."

Everything moves according to fixed laws; there are no special providences, no miracles. It rains on the Holy Sabbath as regular as upon any other day. Lightning just as soon strikes a church as a

saloon. In a railroad disaster the saints have got to take their chances with the sinners.

What one person sees by instinct, by intuition, another has to reason out or not comprehend at all. Sensitive and appreciative natures can see grace, beauty and loveliness where others behold only the ordinary and commonplace; they can see meaning in painting or other work of art utterly unseen and unnoticed by dull and goarse minds. Not one man in a thousand, looking at a painting by the great masters, comprehends its meaning or the thought that dominated the mind of the artist who produced it. Correctness as to details is not always evidence of genius. A portrait painter may paint his subject perfect as to form and figure, but give it no soul or expression. An instrument may be played absolutely correct and yet carry with it no inspiration The most tender song may be sung in a manner that would defy criticism as far as the technical rendition of the same, but it may be lacking in power to touch the heart, feeling, or sentiment of a single

The soul of the musician must go into the instrument he plays or the song he sings. It was said of Liszt: "His music played by another seems like dead ashes, after the fire of his own touch, and interpretation."

There is a personality about some persons that amounts to genius. At the very appearance of the clown in a circus, before he has uttered a word, the audience laughs, cheers and applauds; it is the same with comic actors upon the stage. Some men exalt and give dignity and interest to whatever they touch. They give force and character to the cause they espouse, whether it is good or bad. That power which one person has over another, or over an assemblage of people we call magnetism; but that explains nothing; it furnishes us no idea of the strange, subtle force. Nature is continually beckoning us on, throwing out here and there hints of mysteries in her keeping still unfathomed. It is claimed that every cell of which the human system is composed, possesses intelligence; that the tiniest portion of our body, even to a hair of the head or a finger nail, carries with it the characteristics of the person to whom it belongs. "Many of our advanced thinkers," says a writer, "are fond of advancing the theory that the medium of communication in the future will not be spoken words but the more subtle and genuine, if mute, language of the face, the eyes, the whole body. Sarah Bernhardt forcibly illustrates the effectiveness of this method, for even those who do not understand a word of French derive nearly as much pleasure from the great actress' performance as those who are thoroughly familiar with the language."

We seem to be entering only on the border land of knowledge. The world is a great art gallery; it is universal history; it contains a picture of all the past, a record of all events. "Light preserves all scenes; air preserves all sound." The past is a sure prophecy of the future. If we could translate what has already transpired we should know what is to come. The clairvoyant looks backward as well as forward. If the facts did not exist, either actual or potential, they could not be seen or told.

If man is a part of divinity; if he draws his knowledge from one universal fountain, when is his advancement and progression to stop? Is there anything impossible for him to accomplish? Yet history, science, tradition, fable and legend, all tend to show that when a certain point in the civilization of a people is reached, the hand on the dial begins to turn backward, and the more brilliant the light has been the more dense the succeeding darkness. There is nothing permanent either in nature or life. Even progression must cease somewhere and retrogression set in. No form of government; can remain forever. No religious creed can endure the test of time. Side by side with creation goes on disintegration-gathering together and scattering abroad. Put a wall around a country and its civilization will die. Let down the bars and allow all who will to enter and the same will be submerged, drowned out. America will soon be dominated, socially, politically, and religiously by the foreign element; the native force is already being supplanted.

The family is the unit of a nation. First the family, then the clan, then the city, then the state, then the nation. Whatever weakens the home helps to destroy the nation. The government, in time, must stand or fall on the stability and purity of the home life. The effort of mankind is now and must be in the future directed toward converting the whole world into one common brotherhood. "At, first," says Frank Norris, "the seed of the future nation was the regard for the family; but the family grows, develops by lateral branches, becomes the clan. Then comes the time when the clans, tired of roving life settle down in a chosen spot, evolves the dwelling house, and the encampment of the clansmen-becomes at last a city; • • men speak of themselves as Athenians, not as Greeks; as Romans, not as Italians. It is the age of cities. The city extends they include other cities, and finally the state comes into being. States become federated, pronounced boundaries fade, they include other cities, and finally the state comes into being. Will it not go on, the epic of civilization, the destiny of races, until at last
we may know that the whole world is our nation and simple humanity our countrymen?"

The ideals of a people as well as an individual, should always be higher than present attainments or present realization; and though the goal may not be finally reached, the course will be steadily up-

"The dreams that nations dream come true:"

HENRY MORRISON TEFFT.

MODERN SPIRITUALISM.

Norwich, N. Y.

Twas night—the world in darkness lay, In a shroud of fear and gloom, In chains and shackles held and

bound. As in a living tomb: Erroneous creeds and false beliefs Had hidden Truth away;

Men's souls were steeped with fears and doubts, And Night had swallowed Day. They lived and prayed by faith alone:

Blind faith—'twas all they knew They groped in darkness, blackest night; With no star shining through.

They only hoped, they did not know Of life beyond this shore; To them their loved ones passed away

But lo! one day on the eastern hills A new dawn brought night's close, And the radiant Orient sun In all its glory rose.

To return to earth no more.

To the sisters in their humble home, Came demonstrated light,
The knock—the rap—the whispered

Then visions, clear and bright. The veil had lifted; night had gone Truth's lamp would brightly burn There was no death, all was life,

Just sixty years ago the light Was newly given to the world. To-day an army names its cause: With banner white unfurled.

And loved ones did return.

And now all men, all creeds, all sects The truth begin to see: The light diffusing through all life Reveals Eternity.

All doubt is gone, all ignorant fear, All gloom, all skepticism; For now the light of knowledge shines In true, pure Spiritualism.

Tis but the beginning we have seen. For greater things still shall be, When man is more highly unfolded. And his soul, like a bird is free.

Hark! now a voice of angel hosts Cries: "Lift the banner high!" Your watchword is "Progression!" Your goal the sphere-decked sky. All time, all life, all space is yours; Lead on the army brave; And Truth the world shall conquer. And Love, the world shall save.

Teach mankind of a God of Love; And a law of universal good: Of Life eternal, endless growth,. And Universal Brotherhood.

M. M. MEYERS. Tacoma, Wash.

THE MUTUAL HELPERS.

The Good Work They Are Doing.

The Mutual Helpers, which is an independent Ladies' Aid, chartered with the California State Spiritualists' Association, held its semi-annual election of officers, July 2, at the home of Mrs. Ringlep. The old officers were all re-instated for another term: Mrs. H. S. Bock, president; Mrs. K. V. Hambly, vice-president; Mrs. Trevett second vice-president: Mrs. Cora D. Ringlen, secretary, and Mrs. Martha Stinerson, treasurer. Delegates to the C. S. S. A. were elected as follows: Mrs. Bock, Mrs. Hambly and Mrs. Kottenger. The Helpers then voted to have a

two months' vacation, of the president to call the next meeting.

This society not only helps the local First Spiritual Union, but does work all over the stated It has helped the

Children's Fraternal Home at La Crescenta, Cal., and responded to many calls through your paper; also has aided many poor familles of San Jose, no matter what denomination, working ever for the good of human-

MRS. H. S. BOCK, Pres MRS. CORA D. RINGLEP, Sec. San Jose, Cal.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that peo-ple are not familiar with. Price, 25

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Dis-cussed pro and con by Dr. J. M. Peemies versus Dr. Helen Densmore and W. J. Colville. Price 30 conts.

## My Pretty Blue-Eyed Riece.

I have tasted disappointments, and have wasted many tears In the coming and the going of my few allotted years; I have worried and have hurried to make others happy be,

And have felt the cold discomfort that they handed back to me, But there is one I find responsive, and I find such perfect peace When I look into the visage of my pretty blue-eyed niece. When I'm tired of the struggle and would lay me down to rest.

When my soul is sad and weary with this human life at best, And I vainly hunt the silence o'er and o'er

for something sweet; When I feel but cold suspicion and faint love from those I meet,

I soon lose all sense of sadness and my spirit Katharine Meyers finds release. When I look into the visage of my pretty blue-eyed niece.

I can see the sun grow brighter and the stars take brighter hue; I can feel my soul grow lighter, and my brain finds something new There's a something softly whispers, of a future full of weal; Of a soul of purest sweetness and of love, and then I feel As if lifted to the highest of earth-pleasure and of peace, When I look into the visage of my pretty blue-eyed niece,

And that all the world may see her and her pretty winsome smile, Which is not put on for winning, but is worn near all the while, Here is reproduced a photo, and please give expression true; Don't you think down in your spirit you could deeply love her too? Do you wonder all my troubles are subdued by perfect peace When I look into the visage of my pretty blue-eyed niece.

And as life is calmly flowing, and my soul is floating on, There come visions of the changes, from the darkness unto dawn-Back to darkness-alternating-something bitter, something sweet, But I know this life is better, and that mine is more complete, And I lose all sense of sadness in the light of perfect peace When I look into the visage of my pretty blue-eyed niece.

Passing Emotion on Astral and

by Clairvoyance. For the first time in Rochester, pictures in color of the human soul in Plymouth Church. The appearance of the astral and mental bodies of different types of men and women in most entirely absent, and those of jealvarious stages of enfoldment were seen. Dr. B. F. Austin, who delivered a lecture on "Auras and Colors of the Human Soul," introduced the of irritation. The general aspect of audience to the Human world—a world in which character is read in the eye and human nature is easily the scarlet picture denoting a recurdetermined, as one reads facial expression in every-day life.

To give the audience an opportunity to recognize the characteristics coming fixed. If a man allows himof various auras of the person whose self to worry if the train is late or pectures were given, a key explain- the coffee is cold; if a woman frets being the colors was first shown. This cause the baby upsets the ink bottle key included twenty-five shades, rang- or the cat disturbs the cream jug, the ing from the faintest yellow to a specks in the aura increase in number, shade that was almost black. It was said the speaker, and the ultimate difficult to recognize all the variations effect is to spoil one's temper.

color photography. The lecture given plained. last evening was based upon a work outlined "Man, Visible and Invisible," by C. W. Leadbeater. The Material May Croughton. The organ, which contained in the book was obtained by was built more than forty years ago, the aid of clairvoyants, the slides be- is said to be one of the best in the city.

ing taken from a variety of subjects. With the exception of the pictures ter, N. Y. of the highly developed being, the slides were representations of ovoids, bearing a resemblance to the contour of the human body. It must be remembered, said the speaker, that only ebrated Theosophist, can be obtained one view of the ever-changing appear- at the office of The Progressive Thinkance of the soul's auras is shown; thus only a faint conception of the actual aspect as seen by the favored PASTOR WOULD TAX one is obtained. Passing rapidly from the consideration of the primitive state of the savage, which to-day is rare, the speaker described a view of the auras of a person in a violent state of happiness, approaching a par-

oxysm of joy.

Over the whole ovoid was a thin mist of rose color: Back of this and een through it were several wisps of cloud of a brighter color having centers resembling blood corpuscles. Across the oval picture were bright waving lines denoting rapidly vibrating sensations of pleasure. The view was typical of such joy as a mother knows at the birth of a child. It was explained that the paroxysms do possesses not last for any length of time, but if often repeated have an effect on the aura of the mind and body.

Similar to this picture was one show-Ing a paroxysm of devotion, with the exception of the color, which in the latter case was blue. The picture showing the effect of extreme devotion was taken of a nun in contemplation. tion of a statue of the Virgin. The thin mist or cloud surrounding the astral body was of a bluish shade, and in this condition the speaker mentioned a common occurrence of the shapeless cloud over a congregation of fault to find with it is that it is not worshipers. Dr. Austin called atten-tion to the absence of the vellow coltion to the absence of the yellow color in the aspect of religious devotion, denoting the absence of intelligence. there is more often a spirit of religious fervor without an intelligent conception of the reason or object of the

in appearance streaks of lightning may have no interest whatever in the denoted the person who indulged in church, and who may not care to con-uncontrolled rage. The effect of this uncontrolled rage. The effect of this passion on the human being is lasting said the speaker, and is to be avoided not only for its effect on the individual himself but also on the object of the anger. Even though no word is church and state, and the church that will have the courage to do that will

devotion.

COLORED VIEWS OF HUMAN AURA has a similar effect on others. Are Shown for the First Time in Plygreat fear was gray, without lines. mouth Church-Only Trained Actu- and when viewed in the living aura ally See Them—Effect of Every presenting a constantly trembling ovoid.

Dr. Austin indulged in a few pleas-Mental Bodies Are Explained in antries on the subject of love, the Illustrated Lecture Made Possible aura of which was presented in a view of crimson color. Pure love as shown in the picture is an example of a more highly developed state, said were thrown on a screen last eyening the speaker. Though the colors of sensuality were much in evidence, the shades denoting selfishness were althis slide was scarlet.

Angry spots or specks were seen in rence of the periods of irritation. These specks increase with each indulgence in fits of irritation, finally be-

difficult to recognize all the variations in shading as the views were successively displayed, from the primitive effect and appearance of good and state of the savage to the highest development of man.

In the course of his lecture Dr. Austin explained how the pictures are obtained. He said the astral and mental tact. This influence is attributed to a successive effect and appearance of good and poor health on the astral and mental auras. Attention was called to the influence of a person in robust health on others with whom he comes in contained. He said the astral and mental tact. This influence is attributed to tained. He said the astral and mental tact. This influence is attributed to auras can be seen only by those who the outgoing rays as seen in the aura have clairvoyant vision. By these of a healthy person. In the case of persons the picture is reproduced on persons in poor health the operation canvas much as a painter reproduces is reversed, the effect on others being a landscape or portrait. The paint-depressing. Cases of despondency ings are then reproduced by the aid of have a similar effect, it was ex-

For a half hour before the lecture an organ recital was given by Miss -Democrat and Chronicle, Roches-

The book on which the above lecture is based, "Man Visible and Invisible," by C. W. Leadbeater, the celer. Price \$2.25.

CHURCH PROPERTY. Declares Legal Exemption Puts Unrighteous Burden on People.-Un-

fair to Nonbelievers.—Radical Stand Taken by the Rev. A. H. Harnly, Baptist Minister. Taxation of church property was

advocated strongly by the Rev. A. H. Harnly in a sermon in the Austin, Ill., Baptist church recently. "The church of Jesus Christ," the pastor said, "will never have rendered

unto Caesar the things that are Caesar's until she has paid her full quota of taxes on all the property she "We claim in this country to have

absolutely separated church and state, and that the church is in no way subsidized by the state. We boast of our We tax no one for religious purposes Church Makes Taxes Heavier.

"That is the way we talk, and that kind of talk sounds good. The only property. The rate of tax denenda upon the amount of property assessed. The more property in a taxing district the lower the rate. To exempt

"Now there are millions of dollars devotion.

There was a vivid picture of the effect of strong anger on the human nature. Many dark spaces from which bright flashes of red resembling the difference. And thus citizens who

spoken the passing of such a parox-ysm of rage is injurious to the per-son who has excited it he said. Fear

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seen World.

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cling Spirit World; The Ring of Am-etnyst; Paradisa Gloria.

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this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning

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By William G. Jordan. Price 30c.
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"Practical Carpentry or the Builder's standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 eacn, "Common Sense Hand-Railing and Stair-Building." Price \$1.00.
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# General Survey.

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

THIS GENERAL SURVEY DE-THIS GENERAL SURVEY DE. The Progressive Thinker Is in no CHRONICLE THE ENGAGEMENTS WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

Dr. and Mrs. Warne arrived home from Portland, Oregon, a few days ago, delighted with their trip. They are both now at Lily Dale, N. Y.

Mrs. W. McCaslin, who is well known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

C. A. Thompson writes: "During the month of June and July 6th, I visited the following societies in the city. The Church of Progressive Spiritualists (colored), Society of Psychic Forces and The Starlight Spiritual Soclety, and while the weather was exceedingly warm, the enthusiasm of those present was still warmer and everyone seemed to be filled with the spirit of helping along our cause Please permit me to say without mentioning any medium's name, that the tests and messages given at each meeting I attended were marvelous in each case, especially so were those given to the writer, as none of the mediums knew my questions which I wrote. May God and spirit friends continue to biess all those who are working for the upliftment of our

A. F. Hill writes from Boston, Mass.: "Mass-meetings do much good book. A few years ago I had the to call attention to the subject of misfortune to fall from a building Spiritualism. A few writers under where I was working, and broke my my leadership caused a great change leg. After coming out from the hosin the statement of mediums and Spir- pital, and walking with crutches down itualism in America. Spiritualism is town, I happened to notice a simple a science and a religion. It is the sign of a medium for independent foundation of nearly all religions. slate-writing. My curiosity and skep-Mediums are in demand in Massachu-

Sunday closing of theatres has been given up in this city and will probably be abandoned on the West Side. Pub-

Lowber has been at the camp for a large number of Chautauqua engagements this summer. She lectures at Des Moines, Iowa.' twice on Friday end Saturday; three times in Council Bluffs, Iowa, on Sunday. Monday she speaks at the Beatrice, Nebraska, Chautauqua, and Monday evening at Lincoln, leaving at midnight for the East, beginning at the Miami Valley, Ohio, gathering. Mrs. Fixen is the a most delightful picnic at Lincoln only out and out Spiritualist who is Park on Thursday, the 9th. The day invited to the orthodox pulpits and platforms everywhere, and she brings her hearers the broad gospel and she which we believe in and teach.

On hoard the Clyde steamer, just as she reached the dock in New York, June 14, James D. White passed to spirit life. He was 84 years old, and a true Spiritualist. He spent the last twelve winters at Lake Helen Camp. For a number of years he was almost helpless from a shock, and was waitpatiently to go. Services were held at the Stephen Merritt undertaking rooms, New York. He leaves a wife, son and daughter. The remains were cremated. G. H. Brooks writes: "I left for

Lily Dale, N. Y., Friday, July 10. I am to speak there the first and last Sundays of the camp. I shall spend most of my time at the Dale. wife will not accompany me. Her health will not permit, much to our disappointment. I go to Lake Brady. Ohio, and lecture there July 26 and August 4. I shall return from there to Lily Dale. I will respond to calls Dale, I returned home July 1st from a short trip in the interest of the State Association work. I was very successful. Send all mail and telegrams to Lily Dale, N. Y."

Margaret J. Miller writes:

First Spiritualist Church of Santa Cruz, Cal., has started in its second year as an organization. Its prospects are fine for another year of good work. It was organized in May, 1907, by a grand medium. Mrs. Kate Heussman-Harveston of San Francisco. She is affiliated with the State. We have had many good speakers on our platform, including Mrs K. H. Harveston, Dr. Adah Patterson of Los Angeles, Mrs. Longley of Washington. C.; W. J. Colville, and Rev. Swami Mazzinanada. We also have some good local talent. We hope to gain many supporters of this glorious truth, to learn to live the true life of love, peace and harmony for ourselves and for all others we can reach."

The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M. Spencer, Corresponding Secretary, Lake Helen, Fla.

Mrs. M. E Humphreys writes from Los Angeles, Cal.: "I am receiving the The Progressive Thinker, and like it very much. The books are grand and beautiful. The Wanderer in Spirit Lands, and Fate Mastered, both are so helpful. I am a medium and will selves, recommend your paper and books. ful to the end, I have only been in the work a little

BEAR IN MIND that the Editor of wise responsible for the views expressed by contributors. He may or may not, agree with their respective

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

Prof. Crocker, a healer of great power, passed through this city last week on his way to Lily Dale Camp. He has been located for some time at Spokane, Wash., where he had a large practice. Mrs. Crocker will accompany him to the camp.

Mrs. Maggie Henry writes: "At the Universal Occult Society, 77 East 31st st., we had a very harmonious meeting, and it gave me great pleasure to introduce as our speaker Dr. E. H. Manning, a new worker in the cause. As the doctor is a stranger in the city, we hope other societies will extend a welcome to him, as he will be a valuable worker in the cause. His lecture was followed by spirit messages by Dr. C. A. Burgess, Mrs. Harper. Mrs. Stein and your correspondent."

W. J. Elmo informs us that he is now holding meetings in Little Rock, Ark. Mrs. Elmo is an excellent me-dium, well known in Chicago, and they will do good work in the South. dress them in care of General Delivery.

P. A. Norman writes from Tacoma. Wash.: "In regard to your premium book, Interwoven, Spirit Messages, etc., it is indeed a very remarkable sign of a medium for independent ticism induced me to walk up a flight of stairs, to investigate what this The Spokane, Wash., News contains the following: "C. G. Pence, I had my skepticism reduced to noth-president of the Law Enforcement ing, being as thoroughly convinced of League, says that the fight for the 'spirit return' as any mortal being ever was."

Mrs. C. Bergere writes: "The Fraternal Daughters' semi-monthly solic sentiment does not demand the cial held at the home of Mrs. Goldclosing of Sunday theaters to such an stein, on Wednesday, July 8, was a extent as it does the Sunday closing of success in every way. The Donkey saloons, says Pence, and the fight will be dropped. The campaign is too rad- when the tails were pinned on Mr. ical, so we shall stop, rather than be Adams or Knapp. Three prizes were considered fanatics. This may re-won: First, by Mrs. Moyer; Second by sult in theatrical... men abandoning Mr. Adams, and Booby by Mrs. Adtaking the test case to the United ams, who pinned hers on Mrs. Kep-States supreme court, as was planned ner. Notice will be given in next after the supreme court of Washington sustained the constitutionality of will be; also about the picnic. Cards the Sunday closing law as applied to will also be sent to all."

We deeply regret to learn that the Laura G. Fixen has sold her dainty lecturer and author, Mr. J. C. F. cottage at Lake Helen, to Mrs Kate Grumbine must cancel all camp-meet-B. Lowber of Washington, D. C. Mrs. ing engagements, owing to the sudden and unexpected transition of his couple of seasons, and is one of the beloved wife. She passed away July social lights there. Mrs. Fixen has a 4, at 10:30 p. m., in her home in Brookline, N. Y. Miss Lucy C. Mc-Gee of the Church of the Higher Life, officiated. Her body was cremated.

After the 17th of July all mail matter for Prof. Wm. Lockwood, should be directed to him at Lily Dale, N. Y. Mrs. Hattie F. R. Peet, correspond-

ing secretary, writes "Members and friends of the Band of Harmony had was perfect, and a goodly number were in attendance. Our next 'Summer social' will be held at the home of Mrs. George Newkirk, No. 498 Fullerton ave, on Thursday afternoon and evening, July 16. Mrs. Newkirk is a new and enthusiastic member of the Band of Harmony. All are cordially invited, and a grand time is certain Ladies will please bring lunch for themselves and friends. Coffee served at 6 p. m.; coffee checks, 10 cents. Take Northwestern elevated, and get off at Fullerton station, go one block east, or surface car on Halsted to Fullerton ave, and go one block west.

A business meeting of the Illinois Sunflower Club will be held on Tuesday afternoon, July 14, at 70 E. 

The following, written by Archdeacon Farrar, is well worth recalling and considering at the present time: "Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fieshly will soon seem revolting. 'Hang this upon the wall of your room,' said a wise picture-dealer to an Oxford undergraduate, as he handed to him the engraving of a Madonna of Raphael, and then all the pictures of jockeys and ballet girls will disapappear.' Try the same experiment with your own souls. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds, hoble passages of poetic thought, scenes of mountain and sunset and ocean. Oh. for the thoughts of carnal ugliness. which deprave corrupted souls.

My Grand Old Men. They are grand old men whose faces hang on my study wall. I have done with the old Grecian

manly beauty-the flawless marble face, unscarred by thought or struggle or experience. I want the new tragic beauty of countenance that tells of the conflicts and triumphs of life; ... The palimpsest on which we may

decipher all that is best in human history;
The beautiful lines and curves laboriously wrought by persevering

love: The face on which great souls have been trying for years to stamp themand which grow more beauti-

Such are the faces of my grand old men. WALT WHHITMAN.

VERY ENCOURAGING WORDS.

From Fresident R. F. Little, of the State of Washington.

In the early portion of the year penned a communication to The Progressive Thinker, setting forth the condition of our Cause in the state of Washington. As I read it, later, and in print, it occurred to me that it bore the stamp of pessimism, and as I read it now, I am still haunted by this creature, to which, or to whom, I seldom grant a hearing. I remember that we had been rudely jostled by the chief of police, together with the machinations of the Ministerial Alliance of this city, and that a scattering of our forces had occurred. We cannot fight well and be peaceable without harmony of mind, psychic law cannot operate to good purpose and effect. When the elements are chaotic, unity is destroyed, and it appeared at that time these adverse conditions prevailed.

Be that as It may, I am pleased to state at this time, that, during the year our prospects have materially brightened. There seems to exist a unity and concentration of mind and effort that are truly encouraging. My invitation through The Progressive Thinker for correspondence by those contemplating a visit to, or residence in this state, met with a response not only voluminous, but sympathetic and inspiring. The very desirable result has followed, viz., a strong current of vibratory energy from other portions of the country has been turned in the direction of our state. Psychic law annihilates time and space; once called into action, it operates with the certainty of inflexible law. Truly, a wonderful agency has been placed in the keeping of the twentieth century; its use conditioned largely on the knowledge and ability to apply. Alas! few know so little of its power; and so many allow its vitalizing strength to go unemployed; or, what is infi-nitely worse, misapply it, in wasted effort, or shallow and selfish purposes. By and by, we shall know it better and apply to higher aims and pur

But to the matter in hand. We found, when fairly in harness that the elements of strength were still in existence, and that what was most needed was an earnest effort to swing them into line. This was cheer fully undertaken; and now that we are entering upon the closing labora of the year, terminating with the encampment from July 12 to Aug. 2 and convention work Aug. 3 and 4, brief review is doubtless in order.

As stated above, the first official action was to address a communication to The Progressive Thinker Strange but true we can reach more people in this state and do it quicke by communicating with The Progress ive Thinker than by any other method The response to this appeal was both generous and general.

The call for speakers and psychics was pronounced; and the surprising fact was in evidence that the call for speakers was in excess. Are we outgrowing the desire for phenomena? This is not desirable, but a more equal division is a hopeful indication. There is a strong tendency at times to overbalance. We do not need to place our phenomena in the hands of the scientists (so-called) nor philsophy in the keeping of the "intellec-tuals." The "open route" that na-ture provides for all is best; and after evidence in this case is almost wholly a matter of personal experi

We have succeeded in covering considerable new territory during the past year. Several new workers have the endeavor has been made to keep both philosophy and phenomena be-fore the people. I believe there has been less divergence during the year than formerly. That is to say, we have heard less of "New Thought," less of Theosophy in the form of the dogma of re-incarnation, and more of the vibrating power of Spiritualism.
Not that these lines, in so far as they are well grounded, are useful, but they cannot and will not supersede the parent of them all.

Space will not permit personal mention to any great extent; but it is simple justice to say that the old workers, together with the new, have given the State Association a sympathetic co-operation that cannot be excelled. Will ing hands and earnest hearts are the leading characteristics. We must not fail, however, to call attention to our society in the north that has done so well and the movement in the south, headed by Brother H. B. Allen. the first instance our friends at Bellingham have moved out of the old rut under the leadership of our stalwart worker, Brother Taylor, ably aided by all the earnest workers of that city, whose names I would delight to mention if space permitted; and now own and occupy a temple of their own, have purchased a fine piano, and not satisfied with these attainments, are publishing a bright monthly magazine, and making a success of it, financially as well; all this grand work received the co-operation, directly, of the friends "across the line" (if there be such a line) and bears the regal stamp of absolut loyalty and total absence of the thought of self.

Brother H. B. Allen, at Etna has been brave enough and generous enough to build, at his own expense, a temple, and the accompaniments of a successful center for Spiritualistic effort. This is great and honorable work. We hope it may soon become the rule, and not the exception. Spiritualists will be on the "rock" and our speakers and psychics will be poorly paid as long as our cult pays tribute to the "rent lords." Better occupy a 'shack" or tent, and own it, than pay royalty to "unearned increment."

Not the least of the successes of the past year, should be placed, a larger acquaintance with our friends in Victoria and other Canadian points. There has always existed a pleasing relationship, and our speakers have heretofore enjoyed working with our northern friends. I think, however, this year, the "pleasing bonds" have been made stronger, as some of our workers from Seattle have been closely in touch with them. Mrs. Lillian N. Foster and Mrs. Lucy Hamilton have both done effective work. The writer also spent two days in Victoria as the guest of Captain Geo. Caven, and attended the society meet-

ing on Sunday evening.
Captain Caven and his good wife know how to entertain and make one feel at home." If you don't feel at "feel at nome. If you don't jeel at home, it is the visitor's own fault. This kindly spirit, and a visit to the "Gorge" and the "Hill," etc., made the trip a delightful one. We are golug to visit Victoria again sometime and remain until we are driven away. By the way, we failed absolutely to find any "boundary line," sither be-

WANTS DR. T. WILKINS' POEMS. Eighty-one Years Old, Plants and Hoes Large Garden and Reads The

Progressive Thinker. To the Editor:—Among the many splendid letters written me in reply to the advertisement of my forthcoming book of poems, is this remarka-ble statement; which I have the au-

dacity to ask you to publish: Milton, Rock Co., Wis., June 11, 1908 Dr. T. Wilkins, Sir: I read in The Progressive Thinker that your book of poems wil soon be published, and if so, I want a copy; I love poetry and I have wished many times I had them in book form so I could preserve them for my beloved children. I am the widow of Dr. E. W. Stevens, who wrote "Watseka Wonder." I am 81 years old, well and happy, though somewhat shaky from hard work, as I plant and hoe my own vegetable garden, three-fourths of an acre, and raise an abundance of fruit on another acre the other side of my house. Wish I had plenty of money to pay some lecturer to come here and talk to the people. I am out in the country 5 miles from the city of Janesville. in a little cottage of my own; and it is lovely here. I read The Progressive Thinker and enjoy it so much. want my neighbors to read it, but some will not because they are Methodists or Catholics, and are prejudiced. But thet are good to me, and

treat me kindly. Fraternally,
MRS. OLIVE A. STEVENS. Eighty-one years of age, well and happy! Read that again and again, you who think you are weighed down with a mighty woel Cast a glance in the direction of that little cottage of comfort and contentment, of old age and energy, of motherhood and peace; of spirituality and the blaze of life that should fill the world with joy and hope and reconciliation. Think of this aged woman planting, hoeing of a hot summer day, just to be independent, at harmony with the world and hugging to her soul The Progressive Thinker and a book of poems, as her comforter.

Will there be any stars in her crown? Will there be any weal over there? Will the angels of soul-land ever

frown When she climbs up the golden stair?

DR. T. WILKINS.

tween the two countries or the inhabitants thereof, though according to the "books we should have discovered both. Geographically, there may be a "line of division," but, if so it will take a "submarine" to find it. And as to the people, we noticed a cosmopolitanism that was large and commendable. Down East Yankees, English Canadians, straight Canadians, Scotch-Irish, "plain" Irish, Scotch without alloy, jogether with Hindu, Chinese and Japanese, all mixed in the same "hilarious confusion" as in Seattle. If there is any line of demarkation, it is purely "psychological." In time it will disappear. The sooner the better.

The people there write of the visit of that other American foreigner, Mrs. Stein, of Detroit, Mich. According to the tenor of the reports, she pleased them mightily. This tallies well with the record wherever she has labored on the Pacific coast. We sometimes marvel at her success. She seems to huild rather slowly, but joins com-pletely in the end. There is evident-ly a strong "line up," with an agency invisible and invincible, stirring the

soul as well as intellect. We are becoming exacting, to some degree, as to the external accomplishments of our public workers. The best acquirement that I know anything thing about is a close alliance with the spirit world. We inspire as we ourselves receive. We touch the souls of others by the level of our own. And the larger soul-life draws to its larger level. The lack of soul experience leaves but the skeleton of a life. The dominant Methodist church has

perfect system of ecclesiasticism but the spiritual power of its founders has well nigh disappeared. A pertion of the membership is famishing from lack of spiritual substance. It between them and the spirit realm are moved away.

Spiritualists may well profit by the history of that movement. Give us soul-life, soul-realization, and we be come qualified for the high office of ministers of Light. I believe in the end we will discover this secret of true success. We have an able corps of spiritually

minded workers in our ranks, and an army of invisible helpers. A combination of the two will render our move ment invincible. Ecclesiastical persecution can only retard, it cannot prevent its growth. We hope to add some strength to

this spiritual union at our coming camp at Edgewood. At its conclusion we shall be pleased to state whether or not our ideal has been ealized. Fraternally,

R. F. LITTLE, Pres. Washington State Asso'n. Seattle, Wash.

They That Live in the Atom.

Atoms as solar systems are familiar. The attractive center or "sun" of the vaguely call positive electricity, for for gravitational attraction is substituted electric attraction and for plan ets we have electrons, or particles of negative electricity which revolve around the center, and relatively to their size are quite as far apart as Jupiter and Mars from the earth. Prof. E. E. Fournier: gauggests that possibly the electronsalor planets of these little systems intre inhabited. Nothing is small or great, but think-ing makes it so, Mr. Fournier's conception of the suprasworld makes us realize that our ordinary notions have no more real validity than would the notions of one of our blood corpus-cles as to the nature of the stream in which it finds itself. To such corpus cle itself is its own end, and it would highly astonished on being told that it really was only one of countless billions which are regarded merely as subordinate parts of an organism, no less alive than itself, th dimensions of which relatively to the corpuscle, are perhaps as great as the dimensions of the solar system, or indeed the stellar system to ourselves. If the size and anatomy of man were revealed to one of his tiny constituent cells, would they not appear as mere mechanical, insentient and monstrous as the stellar heavens do to us, looking upon them from with. Br Raigh Waldo Trine. Price 31.25. Peobles. Price 75 cents; postage 12c. Price, 20 cents.

"YE OLDEN TIMES."

The Whole Truth Told in Regard to the Same

To the Editor:- I find in the issue of The Progressive Thinker of July 4, an article signed by J. W. Chambers, in which he gives some prices as they were 60 and 70 years ago, but by giving only a part of what is true so for as it goes, there will certainly be a wrong impression made upon the minds of those who are not old enough to remember how things were in the so long ago.

Yes, 50 cents was the price per day, of ordinary labor. Carpenters re-ceived \$1, but other things were in proportion. One could get board and bed for \$1 per week. Seventy years ago my father hired a house and lot on the edge of a small village for a year for the use of which he paid \$12. one dollar per month. The house was not finished in modern style, but it was comfortable and large enough for a family of seven. We never felt crowded, but with this house there was a plot of ground on which we raised vegetables enough for summer use and some to lay by for winter.

A little sister came to me that summer, making eight of us. A woman was employed two weeks at 75 cents per week, and then our mother took the helm again. The doctor's bill was \$3.00. To-day it is expected to employ a nurse at \$10 or more per week, and a girl in the kitchen at present wages besides, and the doctor wants from \$15 to \$25; a house and lot like the one spoken of would now cost nearly or quite as much per month as father paid for the Does not this part of the truth give a different look to the 50 cents a day wages as compared with present

wages? Yes, calico was 25 cents per yard, but it wore much longer, was of better make than we have now, and a good calico dress was nice enough to wear and pulling weeds in the burning sun anywhere, while most of the home wear was spun and woven at homenot quite as polished, but very dura-Sheets, pillow-cases, towels and table cloth were also made at home and much of the finer linen thus made is not outdone now by machine-made material.

As to the price of wheat, corn, pork, your correspondent has taken the lowest figure. Sometimes conditions came about which made these staples much higher. Seventy-two years ago the past winter flour was \$10 per barrel. I do not remember the prices of other farm products; but do know that the farmer's pork in years when acorns were plenty and the hogs ran oose, cost him nothing but to catch, kill and make ready for market.

The same will be true to-day if the farmer has a forest of oaks fenced in, but his stock of any kind is no longer permitted to run at large. As to the price of corn, since the trusts were established, railroads built, etc., that staple has been burned for fuel on our Western prairies. Wouldn't pay for marketing. I do not know what wheat was sold for, but very low. There have been instances when sent to commission merchants to be sold, the commission, the freight, etc., has taken all or about all. But these, bad years, surplus of crops, etc., should not be taken as a standard when summing up the trend of events, as to their significance.

One thing is certain, we had no tramps in those days, no idle men for lack of employment, and the farmer's latch-string was always out to the stranger, and his hospitality unstinted, week, and often would furnish better board than can be had now for \$5. 'A to what N. F. Ravlin writes. feel quite sure his large experience warrants his conclusions. Commencing public life a popular Baptist minister, he was of the growing kind, and getting new light, he left the church for the ranks of progress, and for years he has been an earnest worker only waiting now to join his loved ones gone befoe.

But changing the subject, I am stopping a few weeks in Battle Creek, Mich., the place from which I issued my first paper 34 years ago. had the pleasure of meeting that earnest worker, Will J. Erwood, who has just closed a year's engagement with the society here, and is now booked for six camp-meetings, two in Michigan, one in Wisconsin, and three in Kansas. What next I know not, but he will be true to himself, hence true to the truth he sees, wherever he is. Would we had thousands of such. LOIS WAISBROOKER.

in? Our solar system with its planets and their planets or moons may quite fairly be likened to a constituent atom of a mighty molecule or or ganism which we call the stellar uni-The number of such atoms or solar systems constituting our particular stellar systems constituting our one hundred millions, is by no means incomparable with the number which nust be contained in the smallest living organism known as such to us. To regard the secular movements of the stars as absolutely long is as unwarrantable as to regard one year of an electron, its period of rotation within the atom, as absolutely short.

JOHN A. HOWLAND. The moral maxims of the New restament have become in many instances obsolete, and the development of society is evolving new rules of conduct. Another table of commandments is in preparation, and will be given by men to God as truly as were the first. They will very likely find utterance in the "resolutions" of a convention composed of the wisest and best men of the world. Perhaps the new table will embrace such laws as these: 1. Thou shalt give women equal rights with men. 2. Thou shalt give a fair day's pay for a fair day's work, and the laborer shall share vith the capitalist in the profits of their enterprises. 3. Thou shalt not protect one industry at the expense of another, and thou shalt not refuse free trade with other nations. 4. Thou shalt tax all property alike, religlous or secular. 5. Thou shalt not give religious instruction in public schools, nor force any one to pay for the support of religious practices which they do not approve. 6. Thou shalt not advance the price of merchandise by "corners." 7. Thou shalt lay up treasure upon earth; but 7. Thou thou shalt use it for the benefit of man.—Robert C. Adams.

"What All the World's A-Seeking."

## DR. T. WILKINS' POEMS.

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

### N. S. A. Convention at Indianapolis,

Ind. It is somewhat pramature 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 arranging 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 de-

sire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES, Secretary. 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 Indian apolis, 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 camp program. The State Board deand if you wanted to board with him sires a full attendance, that they may for awhile he would ask you \$1 per present their state work to the people of Indiana. Remember the date, July 19.

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

OBITUARIES.

Rosezell Rose passed from the mor tal life at Grand Rapids, Mich., June 23. Mr. Rose had been a Spiritualist for many years, and as health failed he longed for the great change. He had many friends, and was respected and loved by all who knew him. Services conducted by the writer.

MRS. D. A. MORRILL. Fred B. Terry passed to the higher life June 28 at Grand Rapids, Mich. For several years he had been a Spiritualist and a reader of The Progressive Thinker. An aged father mother, one daughter, two sisters, a brother and a host of friends mourn his loss. In accordance with the re quest of Mr. Terry the services were conducted by the writer.

MRS. D. A. MORRILL. THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one order-ing the paper or books should put in an extra dime for this valuable little book. Price\_10 cents.

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The Passing of An Old-Time Spiritualist-A Prominent Factor in Connection With the Banner of Light.

To the Editor:- I have looked in tain in the columns of your valuable paper for a notice of the mortal deise of one of the earliest, most deoted and prominent Spiritualists of he country, especially of New Engand, that section in which Spiritualsm took an early and most effective told on thousands of intelligent peoile, mainly through the influence and abors of The Banner of Light, rhich the subject of this sketch was pusiness manager for over thirty lears. He passed to the higher life May 10, of the present year, at the tipe age of eighty-one. He was born n Bucksport, Maine, and in all the legion round that town he is beloved and now his memory is honored, for te never forgot the place of his nalivity, and he made it a point to pend a portion of each summer there amid the scenes of his boyhood, prelerring to rest in that hallowed spot lo accompanying members of his famly to fashionable resorts, or on exended trips for pleasure.

Mr. Rich was essentially a man of nodest tastes, and a son of the people; e had no desire for display, and faunting fashion had no allurements or him. He was a worker all his life, rose to business eminence and wealth by his own energies and aclive labors. As a practical printer, in press work, or as an attache in theatrical houses, from "call boy" to lestee and manager, he gained ripe experience and strength of mind which nade him a power in every undertaking and calling that he entered.

But it is with his Spiritualism that I am most concerned, for it was in the line if his business management of was brought mostly into notice as an advocate for our cause, and as a quiet but energetic worker for spread of its teachings and truths. For over thirty years he filled this position, sparing neither of his means nor of his counsel in the defense and dissemination of Spiritualism. With his business partner, Editor Luther Colby, he did what he believed was right for the protection of mediumship and for the spread of both the phenomenal demonstrations and the philosophical tenets of our movement and undismayed by frowns, threats or persecutions from those who did not accept our teachings or approve the course of Spiritualism, he fearlessly forward till mediumship became a matter of household discuss ion and Spiritualism ceased to be a tabooed subject among all but its followers.

For a period of fourteen years, was associated with the proprietors of the Banner of Light. As its message bearer for its free circles, and as psychic for the weekly private seancof Messrs. Colby & Rich, I may be presumed to know much of the true spiritual status and worth of these good men; and I can truthfully say that I ever found them both honest, sincere, humane and devoted Spiritualists, conservative to prudence on some questions, but sufficiently radical on all to keep in the forward march of the age; both staunch friends of mediums and noble defenders of immortal truth.

When the wisest and widest history of our movement, as one of the grandest and noblest factors of the ages in the progress of humanity, is written, the name of Isaac B. Rich will hold an important and just place herein, because he was a quiet man, retiring from contact with the world except as far as his business required. He was sometimes unjustly accused by thoughtless or loud-mouthed Spiritualists as being only a money-get ter, or as "No Spiritualist;" and for more than twenty years I have at one time and another, denied these false assumptions, and given instances of his nobility of character, his generosity and of his true Spiritualism, though for a number of years now I have seen and heard but little of him and his work.

During my fourteen years of administration in the free circle room of the Bannerof Light (and I do not mean that I served gratuitously, for had a good salary, the Banner of or of some ex-carnate spirit. Light proprietors always paid good salaries to all in their employ, this being one expression of their sense of equity) we held weekly private seance es for Messrs. Colby & Rich, at which many matters were discussed by them their counsellors and mine Spirit John Pierpont. At all of these seances, Mr. Rich always looked eagerly for written messages from hi son George, his friend Dr. Kittredge, and after her transition, from his beloved wife, Mary. His watch for, and reception of, these communications, were sufficient refutation of the charge that he was no Spiritualist not to speak of the thousands of dollars that he paid from his private purse for the support of meetings in Farewell to envy, worry, strife; purse for the support of meetings in Farewell to envy, worry, strife; Find happiness in wooing it. New England, and for needy mediums and aged Spiritualists.

After the business part of the weekly meetings with their spirit advisers was concluded, Mr. Rich invariably spent an hour or more in quiet ly conversing with "Father" Pierpon on spiritual matters, asking him of the spirit world, its laws and conditions its realities and mode of living, in cluding a whole range of subjects on these and philosophical questions.

Two years before I retired from the

service of the Banner, my Guides notifled these men and myself when that event would come. One day in sitting, about six months before I left the establishment and went west, Mr. Rich said to the spirit, "Father Pierpont, I wish you would make me The reply was. "I will do what I can, my son."

"Promise to stay with me as long as I am in the body."

The spirit said "I have a high regard for you and am interested in your welfare. I will promise to be

with you all that I possibly can while you remain on earth, but I cannot promise to remain in charge of this work, for I am called in various directions elsewhere. I am not only with this medium, but have duties and works in many places. The time of this medium, and my own in connection with this establishment, nearly out, but I will always bewith

you as a friend and helper.' I believe the spirit has been with him, and many others also, and that he was met by Father Pierpont, who was given this paternal title by the proprietor of the Banner, because they loved him as a father when he entered the spirit world.

Mr. Rich, like his partners, was very generous. Many times it was my duty to collect funds for various poor mediums or other needy people. never applied to them in vain, they always gave lavishly and for practical purposes. The last letter I received from Mr. Rich was less than two years ago. I wrote to him asking that he give me a donation to swell the fund I was collecting at Onset for the N. S. A. pension work. He responded with his check for One Hundred Dollars, and a cordial letter which was full of friendly words. He was a true Spiritualist—not faultless, but human, kind and sincere.

MARY T. LONGLEY.

### STARS OR PLANETS.

An Interesting and Instructive Lesson in Astronomy.

The gental and able W. F. Jamie son, in taking up his pen to puncture a critic exposes himself to a somewhat similar operation. While it is true that scientific men in deference to popular speech, or as a sort of poetic license, speak of certain planets as "morning and evening stars," they will tell you what, strictly speaking, the good old Banner of Light that he the term star is only applied to those distant orbs which shine with their own light.

No astronomer would have said "the nearest star is about 38 millions of miles away," for two reasons: First, because the term star, so used, would be misleading; and second, even if applied to a planet, it would not be

Brother Jamieson says: "Correct; not Mars a star?'

Not scientifically speaking, Brother J., and it is not the nearest either. Venus is very much nearer. Mars, when in opposition, varies from 40 to 60 millions of miles in distance; Venus is only about 25 millions of miles away, and one of the minor planets. Eros., sometimes approaches within 4 millions of miles of the earth.

When I read the sentence criticised by Dr. Hutcheson I passed it by as a typographical error or a slip of the No well-informed person tongue. would deliberately make such a state-

It must be admitted, however, that many equally indefensible things are said, particularly by those who claim to speak in trance, or under control. A noted and really eloquent trance speaker made Columbus discover America in the Mayflower. Another, under the "control" of Copernicus, discoursed very confidently upon the inhabitants of Juniter. As astronomers regard this planet as incapable of sustaining life, I desired to test the spirit before accepting its dictum upon so important a matter. I therefore asked him how to explain the differencse between the Copernican and the Ptolemaic systems, the "control" at once began to get weak and abruptly left-perhaps to refresh his memory by a perusal of his own writings.

form, never turned his back to a foe. yet while speaking as a spirit through a medium, fled incontinently when I asked a question or two regarding his famous discussion with Prof. Owen upon the comparative size and structure of the brain of man and the higher apes.

I do not insist that our speakers should be absolutely up to the mark on all scientific questions. The moral social and spiritual uplift of mankind may be preached without such accomplishments, but I do think that our public teachers should know enough to be certain of their ground, whether the utterances are their own W. F. PECK.

St. Louis, Mo.

## SEEK HAPPINESS.

When trouble throws a dark'ning veil Around you, in your keeping Is strength to make its shadows pale: Such strength is not in weeping.

When heavy clouds obscure the way No cheering sun is shining, That strength to make all bright as

Will seek the silver lining.

Look always to the right in life; The gain is yours by doing it. JULIA GOODRICH BISHOP.

## -ANGELS.

Angels are near us day by day, Although we fail to recognize The beauty strewn along life's way, The bliss that in their presence lies.

They share with us the thorny path, Bend o'er us in the night of pain, And lay their hands upon our brows Till hope illumes life's sky again.

And but a narrow stream divides Their lovely, balmy sphere from Where music blends with rippling

tides That waitz through fields of fadeless flow'rs.

We walk with angels close to God. And germs of truth and purest love They sow within our yearning souls, CHARLES P. CROCKER.

## "HOW SHALL I BECOME A MEDIUM?"

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PROTECT GENUINE MEDIUMS.

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To the Editor:-It is with a sad feeling I undertake to address you this morning in regard to what called "dishonest mediums." an epithet to apply to our soul-inspired earth-angels. I have been a Spiritualist for over fifty years, and for eleven consecutive years of that time was president of the Clackamas County Society of Spiritualists, consequently had ample opportunity to observe the motive of all those who visited our yearly camps at New Era, calling themselves mediums. within the last half century I have had the pleasure to attend hundreds of private seances, and I can conscientiously say that during all those

whom I had reason to believe was in any way dishonest in his or her practice of mediumship. Sometimes the medium may be imposed upon by conflicting opinions of his guides, or by a lack of knowledge, on the part of the one officiating, and the medium himself not in the least

to blame.

years I have not met one medium

But I am compelled to admit that I do have reason to believe there are persons calling themselves mediums who practice fraud in the name of mediumship on every occasion; but these are not mediums for the demonstration of life beyond the tomb, nor should such he allowed to bear the sacred name of medium. There are laws now on our statute books to punish all who obtain money under false pretense; which laws should be en orced to the letter on every occaion of this kind. Let pretenders prove their claims or go to jail.

But why such zeal to protect the sacred calling of mediumship against impositions of any kind, and not the sacred calling of other religious teachers.

Christian people are imposed upon and the Christian ministry suffers disgrace when a pretender calling himself a preacher agrees for a consideration, to preach from a Christian pulpit doctrine he does not himself Here is another clear case of ob-

taining money under false pretense and should meet the condemnation it deserves But both Christian and Spiritual-

ist should be careful what they promise to give for a consideration. The Spiritualist medium should not romise any evidence or demonstration of life beyond the grave, but 'wait to see," and let the investiga-

tor judge for himself. Should a Christian preacher engage for a consideration to preach the word of God, is it possible he could fill his engagement or his teaching harmonize with truth? But he would be liable to a fine for false pretense. Men may preach for a consideration what they believe to be truth or

believe to be God's word, if we prefer that name without being entangled in the law for false pretense Protect all religious teachers alike, and serve all pretenders with a just

All teachings of whatever name or nature for the good we can do should be in the suggestive mood. The 'Believe-or-be-damned' mode of teaching its irksome to every refined soul on earth, and as far as my observation goes, Spiritualists generally have adopted the suggestive mode of teaching, and I earnestly recommend the same mode of teaching to our Christian friends.

"The laborer is worthy of his hire." Religious teachers cannot live on the wind alone. A little bread with the wind gives more strength of body. Yet we should strive to avoid any near approach to commercialism in our labors for religion and the good we can do. WM. PHILLIPS.

Clackamas, Ore.

A Prominent Spiritualist Passed to Spirit Life.

June 18, 1908, my dear wife, Lovina B. (Korst) Hutchins, aged 33 years, passed to spirit life. In early childhood it was noticed that she com muned with those called departed or deed She was encouraged to de vote much of her time giving helpfu messages from spirit friends to those here in distress and to inquiring minds. It simply astonished the skep tical when she peered back in their lives and described an early home or where a mother rocked him when baby, or nursed her under the shade of a certain tree by some stream of water, perhaps long forgotten; or a cabin and its detail furnishings, the pictures and the different rooms, the different crops and woods, if any, on the farm: the direction and distance to town, the neighbors also, or where one lived in a town or city.

Looking up an absent member of family for the anxious ones, she described some lumber camps; in one instance, a curious cash-box he was making, and when the son would return home to Toledo, would pass back and forth past his mother's house and not come in. She described the color of the garments he wore, including the buttons, etc.

In a few months he returned, but so late at night he passed back and forth by his home, then to a hotel until morning. How did she foresee the coming home, etc.? She generously gave her services to local Spir itualist societies; when so young they stood her on a chair to give her clear and pointed tests. In one instance pointing to a strange young man in the audience, she described his spirit mother, who wanted to know histness he had coming there. (Both

We have been married nine years. In papa's care she leaves baby Laurel, of nineteen months, and Lincoln, aged No doubt she has now our young spirit daugh ter, now three years and a half in spirit life (twelve days in this), though she had often seen the spirit child with our family when she was

Through her mother love, no doubt she will still continue to watch over our home and help guide the little footsteps, and continue to help me from a higher position. The funeral services were conducted at our residence, 457 Seward avenue, by Sarah A.
Lewis (inspirational, of this city.
A. E. HUTCHINS.
Detroit, Mich.

ACTION OF THE MIND.

Her Teeth Was Under the Bed, Yet She Went Into Spanins. Justly Indignant When She Found She Had Not Swallowed Them.

To the Editor: This incident from the New York Daily Warld scores ONE for Christian Science, 21. Ag, set forth a loud peal at the dgor bell of Dr. Daniel McGuire, of Tompkinsville, brought him to a front window in his night dress one morning.

Harry Wagner, of New Brighton, was developed in the officer with the second seco

was dancing in the moonlight on the "In humanity's name, doctor, be quick. Mrs. Wagner has swallowed her teeth and is fast choking to death.

go up or down."
Dr. McGuire sprang into his trousers, then into his automobile he and Wagner raced to Mrs. Wagner's bedside. When they got there two physicians from the S. R. Smith Infirmary were working over her, and, although she was black in the face from choking she was telling them she wanted her own doctor.

Dr. McGuire, after a hasty examination, failed to find anything in her throat, so had her taken in an ambulance to St. Vincent's Hospital, where she was laid on an operating table

and given chloroform.

Three doctors got together and used first a probe and then the X-rays. Nothing showed. Mrs. Wagner even in her unconscious state still exhibited convulsions of the throat, although after all the probing and prospecting there was no sign of the swallowed teeth.

Finally it was decided that an operation must be performed; but, as a precautionary measure, a hospital orderly was sent to the Wagner home to see if there were any false teeth lying around there.

Within half an hour, during which Mrs. Wagner went into hysterics twice, the man came back. He laid a set of teeth on the ta-

ble.
"They were under the lady's bed;
she doubtless dropped them out while sleeping."
Mrs. Wagner literally rose from the perating table in wrath.

"Gimme those teeth!" But alas, against Mrs. Wagner's firmest conviction they fitted to a nicety and she had to acknowledge that they were hers. But she had the last word on her husband. "Why didn't you look under the

bed before stirring up all this fuse?" Really, what next in this curious world of ours, when the action of the mind is thus exhibited?

SCIENTIST.

SOLILOOUY OF THE TABORER. It is the morning of the Sunday. The

long week's work is done; In the struggle for existence week's battle has been won; And the quiet rest of Sunday "knits up the raveled sleeve of care." And the burdens of another week will

be lighter now to hear.
'Tis the dream out here for a single day, there, the joy of life one never feels

In the roaring of the blazing forge and the grinding of the wheels; The song of birds he does not hear, and never sees the bending sky, In the blinding dust and plazing steel and strain'd nerves and tired eye, These tell the story of the week, and Sunday's brief relief from pain, From weariness and over-work then back to the blinding forge again.

I may earn a little bread For the patient wife and baby ones-'twere better they were dead-What hope for them when I am done?

There is no beckoning hand, No willing arms to help them up, no strength to make them stand; But everyone to pull them down, and

step on them that he may climb, For what are human souls but ore to coin the dollar and the dime? And human hands are only cogs in the great machine of gain, And they must fit their appointed

place, writhe as they may with pain; Nor can they rest: they're connecting links between the rude ore and the Though eyes grow dim as they some

time will, and prematurely old.

The man who owns this vast concern reared vonder blazing domes By mortgaging our children's lives and robbing them of homes, By taking health from their mother's cheeks, and knotting up her nerves

Into bands to bind-their father's life, for the gain of him he serves. We're told this adds to the Nation's wealth, and boasting statesmen tell Of the thousand millions of added wealth that make the columns

swell: But what is all this set against the million hearts that ache; book, which is bound in doth, contains
Of the patient mothers and dying 320 pages treating exhaustively of the

men, that the untimely grave must Is human life of no account in the mediums as Mrs. Cora L. V. Richmond reckoning of the greed?

Must the long lines be so wide apart Price, \$1.25. as the basis of our creed? The one to earn by selling soul, and self-respect and life, a book of 226 pages, handsome And to make the balance bar stand binding, and treats of how to

Is it a vain hope that by and by when men shall wiser be; men shall wiser be it.
The balance shall be adjusted in a mutual sympathy? a i jos .

Then money shall cease to measure men, but justicenandsthonor and right And mutual trust and self-respect: then men will be grandin might. And great deeds shall beo'done, and

of a day, Of which poets have dreamed and singers have sungyand the kingdom of Right come to stay. 10 SAMUEL PHELPS LELAND Seabreeze, Fla. " PhoD., L.L. D.

the planet shall shine in the glory

ETERNITY OF THE EARTH. Electricity the Universal Force. By aniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents. "In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

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Beautifully printed and bound in cloth. Helpful in every way. Price Esperance and Rev. B. F. Austin. The C. S. L. is and succeeding in

A QUESTION ASKED.

In Reference to the Protection of Mediums.

Thinker for June 6 I saw an article under the heading, "To Spiritualists and Mediums," and being one of each I was much interested in what it said. In part it says that all Spiritualists and mediums, who have the good of the Cause at heart should take out a certificate from the Chicago Sniritualists' League because it is recognized authority, and holders of same are endorsed by a religious society, which is also recognized by city as a power, which is working in the only way to uplift our Cause. The Progressive Thinker of March 21, 1908, we have this question asked, The teeth are in her throat and won't Why may not any other organized soclety as well as the League endorse our mediumship, and protect us be-fore the law? The article goes on to state the police officials desired the assistance of the Spiritualists, the religious Spiritualists, if you please, who are formed into a religious body representative of the doctrines and truths of Spiritualism, since they had een told that Spiritualism was a religion and entitled to the same protection under the law as other reli-gious bodies. I wrote to the mayor n regard to the Chicago Spiritual sts' League being indorsed by the city authorities as being the only recognized body of Spiritualists, and he referred my letter to Corporation Counsel Brundage. I stated in my let-ter that I was treasurer of the F. O. O. S., a society of religious Spiritual-ists, chartered and organized under

the laws of the state of Illinois, proyided for churches (religious) organizations, imposing obligations, and requiring legal accounting of responsibilities, having power to ordain speakers and mediums, empowering them to officiate at weddings and funerals, and giving them all privileges given to any minister of a religious denomina-tion. In reply to my letter, he said that all the power which had been given by the city authorities as stated in the new city ordinance, was given to all Spiritualists and mediums who could prove they were honest and re-liable, and that no one needed protection who lived up to that part of the city ordinance pertaining to me-diums and spiritual clairvoyants.

I hope that all true Spiritualists will realize that the F. O. O. S. was organized to help to build up our noble Cause, and not to tear down, as some people seem to have that idea.

The writer was exceedingly glad to see these words. "The upbuilding and power of the religion of Spiritualism," embraced in the teachings of the Chicago Spiritualists' League. I trust and pray that in the coming fall all the Spiritualists', societies throughout the city and state, who are not running for their own pecuniary gain, will bind together in one noble body of workers, and let the world see, through the columns of The Progressive Thinker that Chicago is the head of the greatest Spiritualistic movement of the age.

Hoping we all remember the words of the lowly Nazarene, where he said, that are whole need not a physician, but they that are sick." the writer's opinion that read thus: They that are honest in their Spiritual work need no protection, and the law will not frauds of any kind, whether they are in or out of the Chicago Spiritualists' League. C. A. THOMPSON, Treas. F. O. O. S.

Buried Books Resurrected and Republished.

It has been said and reiterated that their libraries contain more novels than works on science, archaeology and Spiritualism. This may be true in certain localities, but speaking in general terms, it is not true. Spiritualists, considered as a body, are thinkers and readers, requiring no priest to think or decide for them. It questionable if they have manifested as much zeal in the missionary work, distributing pamphlets, leaflets and recommending books to others as do Theosophists, Christian Scientists and orthodox Christians.

But to the point. For thirty years and more, Colby & Rich had published, advertised and sold my books, and never so much as a ripple of dis cord entered into our business relations; but in late years, through the perils and final death of the Banner of Light, new editions of my books were not brought out, though there were more or less calls for them. The plates were in the hands of the Banner of Light. They are now in my hands, and two new editions have just been published, one "Death Defeated and the Secret of Keeping Young," published by the Ellis Publishing Co., Battle Creek, Mich., the other, "Immortality, Our Homes and Employments Hereafter," published by Dr. B. F. Austin, Rochester, N. Y. This is the tenth edition of the latter homes and employments of spirits as described by themselves through such and some thirty other mediums

The book, "Death Defeated and the Psychic Secret of Keeping Young" is a book of 226 pages, handsome cloth even cast in the children and the immortal on earth," of the lives of Herodotus, Pythagoras, Plato, Seneca Plutarch, Voltaire, Shelley, Graham etc.-what these people and hundreds of others ate and drank to live so long and accomplish so much. It al so treats of hygiene, sun-baths, right conception, heredity, etc. Price \$1..15 All of my books are for sale by The Progressive Thinker Office, 40 Loomis street, Chicago. J. M. Battle Creek, Mich. J. M. PEEBLES.

> Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who nev-er reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents. The Religion of Cheerfulnems.

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DOING AN EXCELLENT WORK.

The Value of Being a Member of the Chicago Spiritualists' League. The Benefit of Holding a Medium's To the Editor: In The Progressive Certificate of this Society.

> First, let me say personally I have the best feeling for each and every in-dividual professing to be a Spiritualist and who is more devoted to the Cause than to Self. . The C. S. L. is endeavoring to uplift the Cause, and its members individually and collectively; it is not working to create charter societies, nor to create new ones, nor to organize an independent State or National society of its own. The C. S. L. is chartered by the state of Illinois, and this charter gives the League authority to ordain, to issue certificates to mediums, to buy and sell property, and gives it all the powers possessed by any religious society in the state of Illinois. In its charter it is plainly stated that the League must work in conjunction with the State and National Associations. The C. S. L. is a Meeting of meet

ings; and nearly every Spiritualist meeting in Chicago has representation in the League. Furthermore, the League has reincorporated under the name, The Society of Spiritualists; is a religious society; is registered as such in Cook county, Illinois, and is recognized legally, the same as any other church in Chicago, through its trustees and official board. The benefit to a medium in getting a certificate is that identification with the League and its protection is thus The League being a legally organized religious body, its members are recognized by the State Spiritual ists' Association, because that Association and the League work in harmonious conjunction; and a medium holding a certificate of membership in the League-which is recognized by the State Association, also becomes recognized by the N. S. A.

The C. S. L. in conjunction with the Illinois State Spiritualists' As-sociation produced the ordinance which is now a law in the city of Chicago; and after it left our hands there were but two words changed in the ordinance before it passed the city council, and those two words were 'Crafty Science."

To become a lay-member one must be recommended by a member in good standing. A medium's certificate issued by any society chartered from Springfield, and which is not an auxiliary of the I. S. S. A., may be recognized by the city authorities, but would not be recognized by the State or

would not be recognized by the State or National Associations, neither would it be O. K. with any regular organization. The only recognition such a certificate could claim is from the society which issued it.

The I. S. S. A. issues no certificates to mediums but will indorse Chicago mediums holding certificates issued by the League. The police department also recognizes mediums who have certificates from the C. S. L. There is no other society heside the N. S. A., the I. S. S. A. and the C. S. L., that has a religious charter registered in the city hall of Chicago.

It is not the purpose or intention of the League to interfere with any small societies or their working, but all such are recommended to become auxiliaries of the State and National Associations. We are simply trying to have all mediums become identified with a recognization.

THE LYCEUM GUIDE.

For the use of Societies, Lyceums and of physical, intellectual and spirit, unal of physical, intellectual and spirit, unal of physical, intellectual and spirit, unal or physical collection of Music and Songs, Golden Chain Recitations, Hueson, and Songs, Golden Chain Recitations, Intellectual and spirit, unal or physical collection of Music and Songs, Golden Chain Recitations, Intellectual and spirit, unal or physical, intellectual and spirit, unal or physical Culture, Containing a collection of Music and Songs, Golden Chain Recitations, Intellectual and spirit, unal or physical Culture, Containing accollection of physical Culture, Containing accollection of physical Culture, Containing accollection of physical Culture, Containing accollection on the class and Songs, Golden Chain Recitations, Intellectual and spirit, unal or physical Culture, Containing accollect

Associations. We are simply trying to have all mediums become identified with a recognized organization; and we believe that all Spiritualists who have the Cause at heart more strongly than self-interest, will look at it in the same light. As president of the C. S. L., I certainly am in a position to understand and appreciate where we stand regarding the city's protectection of our society.

Portrait of author. Price \$1.00, postable and the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of an author. Price \$1.00, postable and control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of an author. Price \$1.00, postable and control of the volume is unitarity of these substitutions and longings reach into the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels. The volume is undicated: "To those whose thoughts and longings reach into the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels. The volume is undicated: "To those whose thoughts and longings reach into the price of a specific price of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels. The volume is undicated: "To those whose thoughts and longings reach into the price of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels. The volume is undicated: "To those whose thoughts and longings reach into the control of asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels."

Asphodels, mixed with common flowers is offered, hoping to give rest and the control of asphodels.

I wish to say further, speaking for the League, that as to any persons holding ordination papers from the State Association, and who may be working for "societies" which are known to be antagonistic to the State and National Associations, such persons must naturally be regarded as traitors to the Cause of Spiritualism, and before continuing such questiontionable work should give up their ordination papers, for they will surely prove boomerangs in their own hands, Also, members of the State Association for the prism of the say for the suthor and Clair Tuttle; beautifully bound in blue, with silver embosaing. Price, \$1.00, prepaid.

To Advance Humane Education—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or inciteis, L I wish to say further speaking for cities in any secession movement against the State and National organizations-by way of presuming to cre ate opposition state and national socleties,-such members of our general fraternity need watching, for their works are in darkness, and breed discontent, political trickery

and disruption. On the other hand, the workings of the League are fair, open and legiti-mate. We are in the bright light, the League are fair, open and legitimate. We are in the bright light, and aiming for the right. In this way, and in THIS WAY ONLY can we hope for safety, harmony and progress. I make no protest against any man or woman thinking or acting according to their own ideas of right, but when they come under the glorious banner of Spiritualism, the searchlight of the League is upon them, and this is what every true spiritualist ought to be proud of. The League is a sign of progress and a demonstration of intelligence in the solution of the section of the matter assumptions. Its glaring descents.

The Infidelity of Ecclesiasticism—A mentical to American Civilisation—The entire hierarchy of Ecclesiasticism arraigned as infidelity of Ecclesiasticism—A mentical to price in the basis of its phenomena. Price 2/
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The Infidelity of Ecclesiasticism—A mentical to price in the second arraigned as infidelity of Ecclesiasticism—A mentical to price in the second arraigned as infidelity of Ecclesiasticism arraigned as infidelity of Ecclesiasticism arraigned as infidelity of Ecclesiasticism—a mentical to price in the in Spiritualist ought to be proud of.

The League is a sign of progress and a demonstration of intelligence in our order. It is a successful achievement in the line of right and security of our interests. Great heavens! we have enough enemies in the world without breeding anarchy within our own ranks; and any person among us who may be trying to tear down work that has taken years of labor and personal sacrifice to accomplish, such the sacrifice to accomplish, such persons are the ENEMIES of Spiritualism of Nature.—Modern Spiritualism has its basic truths in nature, and is proven not by the bible or any sacred cosmogony, but by an analysis of nature's self-existent principles. Price 15 cents.

Continuit of life a Cosmic Trath.—The greated book of 212 pages with several telling scientific illustrations. Continuity if life and the association of spirit realms demonstrated to be in scientific accord with principles of the Co-relation of Force, and the Conservation of Energy. The greatest book ever written in the defence and support of Spiritualism. Price \$1.00.

protect the holder against prosecution at the hands of the police department of Chicago, even though such papers may have been utilized to cause the city government to believe the holders were working with a recognized or-ganization. In this connection I will state that the police department has requested the presidents of the State and League Associations to aid them in their work of ridding the city of all "fakers," whether fortune-tellers, dishonest mediums or other workers who are regarded as detrimental to the city's welfare. This request has been and is being acted upon, and hence our organization is working in har mony with the representatives of the law.

Thus a grand work is being accomplished by the regularly organized Associations, and no one can question our motives. As spokesman for the League I can say that our policy is EQUALITY AND JUSTICE before the

are receiving encouraging letters from all over the United States, Other cities are taking up the same ordinance that we have had passed in Chicago, and are starting similar Leagues to strengthen the Cause, and for the protection of all honest mediums and members; and many inquiries are received as to our mode

of procedure.

To all "independent" meetings which are opposing recognized organizations, I wish success. I have only the best of feelings for all, individually, but conscientiously,—when advancement of the Cause of Spiritualism is at stake, I could not give them any encouragement or contribute one cent toward their progress. In conclusion, let me say that Spir-

itualism has triumphed over all obstacles in the past, and MUST AND WILL SURVIVE. Let us put aside all differences, and pull together against the turbid stream of materialism and ecclesiasticism that would deluge all before if it were not for ant Arkof Light and Hope. The church confronts us-a military despotism ever prone to tyrannize and destroy everything in its path. Against all the this let Spiritualists proclaim their the message of Joy, Hope and Love. Let the prophecies of old be fulfilled. Let the beautiful philosophy of Spiritual belief be the Saylor of the world. Let whosoever is without sin cast the first stone. Let intelligence and truth prevail, and then God and His Kingdom cannot go against us, or would not if it were possible. Let our watchwords be, ORGANIZATION! MONY! PROGRESS AND MUTUAL AlD! Let the GOOD OF THE CAUSE actuate every member of our grand Fraternity who would represent the ETERNAL VERITIES OF SPIR-ITUALISM.

Yours for the Cause, DR. C. A. BURGESS,

## **PUBLIGATIONS** HUDSON TUTTLE.

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

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

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Or a night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a relicksome visit to the Pope of Rome by Father Tom, an Irlsh priest, armed with a superabundance of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper. 25 cents: cloth 50 cents.

EQUALITY AND JUSTICE before the law and our own consciences—FA-VOR NONE AND FEAR NONE, and in this I am protected and guided by my Inner Light.

The C. S. L. is progressing rapidly
and succeeding in its grand work, We

# List of Camp-Meetings.

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

Parkland Heights Camp, Pa.

ployed. Address Dr. James B. Candy,

Opens Aug. 9, closing Aug. 28. I. N.

Delphos, Kansas, Camp.

Richardson, secretary, Delphos, Kan-

Ashley, Ohio, Camp.

Ashley Spiritualist camp meeting opens August 9, closes August 30. Write for circulars. W. H. Randolph,

Pine Grove, Niantic, Ct.

Conn., commencing June 13, contin-

ues until September 19. Hepsy C.

Boden, Secretary, Willimantic, Conn.

Central New York Camp.

Central New York Camp Meeting,

at Freeville, N. Y., commencing July

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

(Advertisement.)

The thirtieth annual camp meeting of this notable camp begins Aug. 7, closing on the 23rd.

For thirty consecutive years this

this camp, without a single omission, traversing onward through adversity,

obstacles of almost unsurmountable magnitude frequently besetting its

pathway, yet, never faltering, it has

Our program while not advertised

in detail, consists of the highest and

most pleasing arrangement for the

entertainment of camp visitors. Our

constant aim has been to secure the

very best talent obtainable. Very few

camps throughout the country have had the honor and pleasure of the

most notable men and women speak-

ers appearing upon its rostrum, as has

this camp.
Our list of speakers and mediums

engaged for this camp are: Will J. Erwood, Battle Creek, Mich.; W. D.

Noyes and wife, Los Angeles, Cal.;

Mrs. Bessie Bellman, Winfield, Kans., president of Kansas State Association

of Spiritualists; Mrs. Nora E. Hill, Chicago, Ill.; Mrs. Inez Wagner,

Kansas City, Mo., with negotiations in

progress for further talent.

To all lovers of a free and hos-

pitable people, where you are made to

feel that you are one with the many,

Delphos camp is incomparable. It of-

fers to the languid, pent-up, tired

soul, hedged in by worry and city

strife, a panacea that will refresh and

For further information in detail, write to the secretary,
I. N. RICHARDSON.

LAKE PLEASANT, MASS.

Many New Cottages being Built.-

Grounds .- Many Arrivals.

Town Water Installed on the

Unusual activity in every direction

marks the opening of the summer a

this popular, old-time camp ground

the second oldest in the world, and

everything bids fair for a prosperous

Seven new cottages were finished

last month, varying in cost from \$800 to \$2,500. On Denton street,

on the Highlands, commodious struc

On the old grounds the cottages re

cently finished for Mrs. Mary A

of New York, and Leon E. Henry are

ford, of Boston, Mr. S. E. Townsend

of Providence, R. I., and F. S. Wilbor,

process of construction that will be

completed before the convocation commences, Aug. 2. Lake Pleasant is now a fire district with its own com-

missioners, and pipes are being laid

for the installation of town water

For the past ten days the grounds.

have reminded us of the streets of

Boston, during the construction of the

subway; our none too wide thorough-fares being piled high with dirt on

either side, with ditches five feet deep

in the middle. The laying of the pipes will be completed by July 15,

with hydrants located and in opera-

tion for fire protection, but no con-nections will be made with cottages

until fall, the association plant fur-

hishing water as usual for this sea-

The Lake Pleasant Lydeum has

being taken and a thriving Lyceum

House and The Roosevelt have quite

ning the dining room at the depot, and Charles F. Slate's cafe is located

at the electric car station.

Vice-presidents W. W. Lee and Mrs.

A. S. Waterhouse are hard at work

coming on every train. The dances in

will soon be in progress.

upon the grounds.

and out of the earthly forms.

Delphos, Kansas.

conditions.

touch

to an eminence seldom reached, under like circumstances and

DELPHOS (KANSAS) CAMP.

Island Lake Camp, Island Lake

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

25. closes August 23. B. L. Robin-

son, Secretary, Dryden, N. Y.

Pine Grove Camp Meeting, Niantic,

secretary, Ashley, Ohio.

secretary, Langhorne, Bucks, Pa.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented at once to this office, so that proper announcement as to dates and officers

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., and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full partic-ulars address Rev. A. P. Blinn, sec-retary, Norwich, Conn.

Wonewoc, 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, Wonewoo, Wis.

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

Winfield, Kansas, Camp. The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bell-Winfield, president; 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. will open August 28 and close Sept.
6. 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 Morson Maine. retary, 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 thirtysecond 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 particular ulars address T. J. McFeron, 528 Fir, San Diego, Cal.

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

Chesterfield Camp. Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her

Forest Home Camp, Mich. Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona,

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

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

Swampscott, Mass., Camp. Grove, Swampscott, Mass., opens June son, of Troy, N. Y., Prof George W. 7. For programs address B. H. Bla-The camp at Mowerland Park Edawrds, of Brooklyn, and Dr. Wm. Critchley, of Portsmouth, N. H. ney, 150 Elm street, Marblehead,

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Wales, of Amherst, Mrs. Carrie Dodge, of Boston; Mrs. Kate Nowach, The twenty-ninth annual camp meeting of the Madison Spiritual Asmeeting of the madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs pt. 4 and all handsome edifices. Mrs. Elizabeth beautiful Hall, of Albany, N. Y., Mr. F. A. Bidsand information sent to all who write to the secretary, Mrs. Lona E. Strick- of Lake Pleasant, have cottages in land. Madison, Maine, R. F. D. No. 2. Edgewood Camp, Washington.

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

Temple Heights Camp, Me. Temple Heights Spiritualist Campmeeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary,

Rockport, Me. Vicksburg, Mich., Camp. 'Vicksburg Camp, Mich., opens July

26 and closes August 16. For full

particulars address Miss Jeanette Fraser, Vicksburg, Mich. Ocean Grove Grove Camp, Mass. Ocean Grove Camp, Harwich Port, Mass., opens July 12 and close July 26, 1908. President Samu

1908. President, Samuel Small. South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich About one hundred cottages are now open. The Home Comfort Port. Mass. Unity Camp, Saugus, Mass. Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. a few guests already. Harry S. Savage has leased the boat privilege, and will also handle the baggage as usual;

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Grand Ledge Camp. Mich.

The Grand Ledge Spiritualist Campas usual; directors Crafts, Critchley, meeting opens July 26 and closes Edwards and Childs are located at August 23, with Mr. Oscar Edgerly as their cottages; Mrs. Abraham H. presiding chalrman. For full partic-Dalley has opened her new residence dalars address J. W. Ewing, Grand for the senson, and new arrivals are coming on every train. The dances in

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Mr. and Mrs. Richmond L. Bishop, of Swampscott, Mass., successfully conducted the opening service, with an earnest sincere audience, eagerly reaching out to receive the truth and welcome messages from 'the higher

The first meeting was very encouraging, and the camp will no doubt be very successful in the future when it becomes better known. Service will be held every Sunday during the summer months, with good speakers. MRS. W. H. BROCKETT,

Pres. of Pawtucket Society.

Fraternal Order, of Springfield, Mass The Fraternal Order of this city is not only alive, but working earnestly to build up a spiritual order that shall be a credit to the cause of Spir-Meetings are held every Sunday and Friday evenings, open to the public, at the homes of the members, which have developed a strong interest in spiritual matters; and sev eral members are showing mediumistic gifts that have been waiting such an opportunity for development.

We held meetings the month of May in the American Mechanics hall, which were well attended. Mrs. S. C. Cunningham of Cambridge. Mass. was the medium, and she gave some interesting demonstrations of her wonderful powers. One evening she suddenly paused, and looking up in a surprised manner remarked: "An angel form just passed through here; some one is about to pass out, and you will tell me who it is when I come next Sunday." The following Tuesday morning our dearly loved sister Eliza B. Wood passed to spirit life by a sudden attack of heart failure; and the next Sunday evening Mrs. Cunningham assisted at the memorial service of the dear sister, we using the service of the Fraternal Order. Mrs. Wood had been a Spiritualist for over forty years, having come into the light of spirit truth when such a course meant' persecution, but she had the courage of her convictions, and always ived a life consistent with its highest spiritual ideals. She realized that held two sessions with thirty pupils present, Mr. George Cleaveland act-ing as conductor. Much interest is her loved ones were ever with her, and while she is now with them, her life has left an example of devotion and love that is revered by all her

friends. Much interest is shown in preparing plans for the future in the way of building up the Association, demontrating its principles, and developing lines of work that may prove productive of good to thehe cause of Spirit-

The Fraternal Daughters have given several suppers which have been very enjoyable occasions. We meet on every Wednesday afternoon for wireless experimenters. sewing, and discussion of ways and

sociation, F. O. O. S.

#### A FREAK OF THE WIRELESS. Hostrating How Messages May Come

from the Spirit Realmi-Messages from Remote Points Caught in a Missouri School .- The Experimental Instrument Made by Prof. Elliott of Richmond and Stored in a Base-Conversations.

Richmond, Mo .- D. C. Elliott, pro fessor of science in the Richmond high school, went into the basement of the school yesterday and heard a strange clicking. Investigating, he traced the noise to a wireless telegraph instrument which he had made to instruct his pupils in wireless telegraphy. The machine was stored in the basement while not in use.

The mysterious clicks continued to come from the machine. Prof. Elliott is not a telegraph operator, and the noises puzzled him. Finally he sent for R. G. Peters, the telegraph operator at the depot. Powers went to the basement and heard this message: Santa Cruz, Cal. W. M. Bowers, Colorado Springs, Col

Your wireless this morning about securing Toledo instrument, have to say we cannot get hold of any here. Will advise you later if I can secure the same from San Jose.

Carson Experiment Station. Talked With Oklahoma City.

The different stations on the wireless circuit discovered there was a new station catching messages, and an investigation was begun. This message was then sent out from Oklahoma City, Okla.: There is a connection on the cir-

cuit. Caught some station marked Richmond, Mo., high school. OKLAHOMA CITY The Oklahoma station then sent

this query to Richmond:
"What kind of station have you?" Powers, the operator, answered: "It is home made." Following this the Oklahoma City station sent this message to Colo

rado Springs: "Richmond, Mo., has experimental station on this circuit. Says same is home made instrument. This circuit caught on account of damp weather. Says he has no pole.

Richmond Caught Them All. All these messages were plainly

read by Powers in the basement of the high school. Theil came this message from Colorado Springs to a ship in the Gulf of Mexico;
"John R. Markes, Mallory Line, Texas, via Oklahoma City or Galveston: May your journey be without exception the best of the season. Answer me from New York."

Prof. Elliott regards the incident as one of the most remarkable things he has ever theard of in connection with wireless telegraphy. That a home made instrument, made without regard to anylsystem and stuck away in a basement without wires or the lofty pole most stations have, should be able to catch messages from such a distant point probably will furnish much matter for comment among

The above as reported conveys an means to aid the Association, of which important lesson illustrating the important lesson illustration illustrati we are auxiliary.

MRS. M. E. GLOVER. pressive fact that messages from the spirit side of life reach certain minds that are attuned in unison.

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brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism. For fifteen cents this valuable pam-

phlet can be procured of Prof. W. M. Lockwood, Lily Dale, N. Y. The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M.

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