# The Francestive Thinker.

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

VOL, 38

CHICAGO, ILL., JULY 25, 1908

NO. 974

IS THOUGHT A LIVING POWER? A Plunge Into the Deep Ocean of Metaphysics.

To the Editor:-In No. 971 of The Progressive Thinker there is an article entitled "Thought a Living by Samuel Phelps Leland, Ph.D.: L.L. D. For thousands of years men have been speculating on the mysteries of human life; but the mysteries still remain unsolved, . The writer claims to have solved the problem of "the power of thought," by attributing to it "a living force," which he has discovered to be "the dynamo

that converts one force into another He quotes Worcester, who define thought as "an action of the mind, capable of existence independent of the mind that creates it." But this does not imply force; it is the effect of a cause which cannot be a cause; therefore, not a force. It is a creation of the mind. The mind, then, the force—the cause, and thought is the effect. Effects are not cause and can produce nothing. Thought s the conception of what one has been thinking, impressed upon the memory, and expressed in words. What one has been thinking, or what one perceives, may arouse certain feelings in others; as, one in danger or thinks he is, instantly rushes out of it, Why? Prof. Leland would say, Because he thinks he is in danger; therefore the thought is the force that moves him to act." But he was not in danger; he only thought he was. The force is just as strong, yet there was no reality in the case, and could

The feelings aroused by the sense of danger awaken the consciousness of danger, and he instantly flees from This instinct is universal in all sentient, conscious beings. We could not think unless there was something think about that was prior to the thinking. Thought certainly does not create that something; and without that there could be no thinking.

Upon the authority of Worcester's definition the writer continues as fol-"Thought is a living force. controls all the other forces. pinds them in bands of iron and steel. it makes the engine; the revolving lynamo converts one force into another and rides over the sea of forces, ind makes the obedient waves obey he will," etc. This is but a gratuious figure of speech, not admissible n scientific expression. It implies waves are conscious, and hought'a personality, or it could not exercise will power.

An analysis of thought will enable as to get a clear conception of the nanner of its promotion. We think: why do we think what we do hink? The answer is plain when ightly conceived. Life itself is esentially Feeling; for without life here could be neither sensation nor acciousness, therefore life is sention in consciousness; that is, it is iclous sensation. It is that and hing cise. There is no mental opration without .these; neither can bere be without them

Force? Certainly; but what is that orce? All that one knows or seeks to tnow; all that does or seeks to do; all that he obtains or seeks to obtain; upd all2that he avoids or seeks to evoid, are effects either to satisfy some desire, gratify some feeling, or o avoid some evil. Desire, feeling and fear are states of conscious sensttion. These are persistent and irepressible. In a general statement: The supreme desire to live, to enjoy,

. This supreme desire gives issue to concern for our well-being, and that of those we love. Well-being is wellleeling, and well-feeling is enjoyment-happiness. This concern is the only incentive to our voluntary

Therefore, the fundamental law of human conduct is: Man employs the most available means at his command and he pursues those interests which he thinks will best promote his wel fare, present and future, and he avolds as best he can the evils which he fears will bring him pain or misary This law is as fixed and determinate as that of gravity itself. The impulse to act is the supreme desire shove noted Thought is the concention of that desire and the universal mistake of mankind is in taking the conception of the thing for the thing

The law of thinking is: Feeling gives rise to the seeming of reality in what is felt. The seeming is taken for the thing which appears to be reality, but it is no proof of it. This -action-that it is taken for force.

This analysis is not gratuitous; it is the process that everyone experiences, though he is not aware of it But the indisputable fact that conscious sensation is the basis of all voluntary activities is the authority upon which this analysis is based.

Thought may be the willing light that brings to him the secrets of all space; but he has the advantage of most people. Perhaps he sees in the 'secrets of all space" the verity in his closing paragraph:

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

Thought is only the conception of things spoken or written. They are recorded in millions of volumes many of which are now sunk into oblivious desuetude.

The author, Prof. Leland, is a striking example of one who feels as he thinks, and to him Thought is a living force; an exception to all the rest of mankinod who think what they

E. J. SCHELLHOUS. The recipe for perpetual ignorance is—Be satisfied with your opinions and content with your knowledge.

Haste not, rest not,-Goethe A man that is young in years may

be old in hours if he has lost no time A man would not be alone, even in Paradise.—Italian.

A HYGIENIG RELIGION.

It is Badly Needed at the Present Time, as Demonstrated by Dr. Hager. Straws Which Show Which Way the Wind Blows .-A Mute Appeal.

As straws show which way the wind blows, so mute appeals for ractical things become the ideals for future generations. Instead of expressing the ideals of art in pyramids, sphinxes and massive-columned religious edifices, the ideals in art to-day are expressed in practical ways, as hospitals, sanitary built public buildings, practical homes for the insane, comfortable public conveyances, irrigating dams and

The ideals in education to-day are not some theories to be taught how to appease the wrath of an anthropomorphic God; and how to secure tithes for the maintenance of a lazy set of fat priests, but instead the tendencies in education are eminently practical, and by these methods specialists are not only qualified but encouraged to work out still more practical problems, and humanity is thereby benefited. Things that are not practical are thus relegated to the rear. Thus astrology and unreliable prophecy are taking a back seat, perhaps to be brought to the front again at some future time; but you may rest assured that until some genius will work out the practical things in these subjects they will not have ideals created that will demand further attention at present.

The Jews originally started with a Spiritualistic-hygienic religion. and if all the signs fail not, we are about to travel over the same grounds again; but as this is an age of science, an age of practical things, we will not be content in taking everything for granted and by blind, superstitious faith rest content with all obstacles that beset our path; but boldly, yet slowly, by scientific methods try to overcome

Surely we have made wondrous progress in this way in the line of public sanitation. The discovery of the cause and prevention of malaria, yellow fever, cholera, bubonic plague, diphtheria as well as asepsis in surgery, together with many other benefits that humanity now enjoys, were not evolved at one hold stroke, but slowly, guardedly, one point after another was worked out until the whole became clear. Thus the whole mass of discoveries were made out of small, unreliable, unknown items that ultimately made up the whole mass of

Perhaps no city in the world can show a better record in health matters than Chicago. Her death rate is the lowest per thousand inhabitants of any city in the world. Although the central meeting point for many surrounding states where smallpox exists, and while almost every week many new cases are brought in from the country, vet by an efficient system of isolation, fumigation and vaccination we have less smallpox in this great city than some small villages nearby.

But while the death rate is decreased in infectious diseases, we still have to contend with such an enormous high death rate in children and infants, that truly shows such an enormous amount of ignorance in mothers that could and should be prevented; that shows a demand that exists along educational lines that can not be met with all the civilizing agencies at our present command. Education along practical lines is needed here, and can be met only by those who come in close contact and repeatedly impressing it upon the mother or prospective mother. Here there is an ideal existing that is not met with any social factor that exists to-day, and I am sure it will have to be met by educational methods. Here I am convinced is a field for a practical HYGIENIC RELIGION that could meet ideals that would bring blessings on the system.

Take a look with me at the Bulletin of the Chicago health department for July 4, 1908, and see if you cannot discover a mute appeal for a practical HYGIENIC RELIGION:

"A study of the mortality of Chicago for the first six months shows a mortality 1.567 less than the same period last year. The largest factors of improvement have been in pneumonia and pulmonary tuberculosis.

"But while these bad-air diseases have decreased diarrhoeal diseases in infants have not-62 children under one year of age having died from all causes in excess of the number dying last year. The deaths from diarrhoeal diseases at all ages have increased 165. The deaths from diarrhoeal diseases in children under 2 years of age have increased 183.

During this same period this same group of citizens—the children have suffered 483 fewer deaths from diphtheria, scarlet fever, measles and whooping cough combined. The conclusion is inevitable that something is operating in these babies to produce fatal diarrhoea. Why is it that hygiene going forward in every other field since 1904 has been going backward in baby food and baby care?

"The present indications are for the worst diarrhoea death-rate year since 1897. If the present rate holds for the remainder of the year it will give a total for 1908 of 3,414 diarrhoea deaths, or 15.76

In 1907, 1,,004 babies died from diarrhoea (19.74 per 10,000) in the 5th sanitary district, or west of the north fork to Robey street and west and north of the south fork for a distance of about two miles from the river. In the 15th sanitary district, south of 75th street and east of Stony Island avenue, 175 died, or 27.38 per 10.000.

"Contrast this with 17 deaths of babies from diarrhoea (3.25 per 10,000 in the 7th sanitary district, bounded on the north by Fullerton. on the south by Ohio, on the east by the lake and on the west by Clark street at the south end, by Sedgwick street in the middle, and by Halsted street at the north end.

"This means that the children of the well to do are living-the children of the less well to do are dying.

"Is there not enough of public and private conscience to do something to save these 2,500 lives? There is yet time. Our hope lies in this: Nine hundred and twenty-four deaths have occurred in the first six months; 2,490 are feared in the next six months. In 1907 759 occurred in the last six months; 2,046 in the last six. In 1907 there were 114 deaths in June, 269 in July, 805 in August, 523 in September, 234 in October and 113 in November.

"The Milk Commission, the Visiting Nurse Association, the small parks, the Daily News and La Rabida sanitariums, the settlements and the family physicians are going good. But the demand is for more

"This Bulletin goes to all the priests and preachers in town. Will they not assemble their congregations and tell the mothers how to care for their babies until October? Will not the Labor Unions get such word to the families of their members that these may be spared the long weeks of heart-breaking toil that come to the mother who has a sick baby? Will not the mothers themselves give the well habies more water and less milk-and no beer, no cabbage, no coffee-no dirt in anything?

"The public agencies are excellent, but the meat of the situation is the home and the mothers and fathers who control the homes."

Do you think the priest or preachers have qualified themselves in these practical things, and that they are competent to teach these matter to mothers, even if they cared to. I think not, and moreover I think that there are not a great number of them who care for the children of the poor as most of them do not eater to, nor care for, the children of the poor, nor meet the poor mothers.

The ideals that are created to-day are for practical things, and these must be and are worked out by cold, hard-hearted scientific methods. Theoretical, dogmatic, man-made poligions are on the wane, and the idea for a practical religion is now beginning to show the symmetry and beauty of her glorious radiance.

Will the Spiritualists help to supply the wants of these ideals and thus take the place in the ranks of benefactors to humanity, or will they, too, pass on with all their unreliable mental phenomena and artificial toggery?

I appeal for a SPIRITUALISTIC-HYGIENIC RELIGION based on modern scientific educational methods to supply the practical ideals that are now so rapidly manifesting themselves.

DANIEL S. HAGER, M.D. Chicago, Ill.

Meriumistic Experiences.

New Years' Day, 1900, I had the following mediumistic experiences: First, I sensed a restlessness and was informed by an angel that this restlessness was in great part, in the mortal mind-realm, and as the inducted ideas flowed into mertal brains on all the vibratory lines for effects, this restlessness is felt by the people and is externalized in their rush and efforts to do things. At this juncture, immortals pressed around one and opened up panoramas of the status of humanity. humanity. This was stlange, for it was such an intermingled throng—first a group of mortals, then a group of immortals. This impressed me as the cause of the great unrest and rush manifested by Earth's people. They are pressed onward by invisible pressure to observe and search for things thus far have broken connection hetween cause and effect in the universal wielding, and especially cosmic evolution, of all things; man included, Here came a change and; a great company of bright, intelligent mortals passed before in this panorama. These are believed in the Supreme Spirit of the Universe from whom all life, intelligence, and blessings go forth and are manifested through all forms of externalized sout germs, and carried upward in progression in the carried upward, in progression in the regular order of supremely governed evolution. A' short, space behind these came a caravan of not only people, but throngs of all kinds which they brought with them. They were marked "Traders," "Showmen," and "show-women." They were a shallow, shadowy lot. They believed not in God nor a Supreme Spirit, etc., and appeared apathetic to even the term 'religion." They floated bills printed in large letters, on the breezes, some of which read thus: "We believe that the God-idea is, and has been an evolution of mortal mind; that it had its origin, at the side of open graves when the desperation of separation from their loved ones inspired a hope in a future life and that sometime in the future, after a longer or shorter period, a reunior might be

Then came a group whose playbills announced what wonders they were able to perform. These were gaudy, very pretentious, but very shallow. I was overwhelmed with a sensation of infinite pity as they passed. Quickly another large company of pompous-looking mortals appeared, and passed. Their motto was: "Students of Nature;" but strange to say, they were all enveloped in a misty, cloud-like vapor, through which were traced in letters of seeming fire: "Erroneous are the ideas held by these students." Their bellef is that creation is automatic, operated by Nature's powerful principles in keeping with her laws, etc." As these passed very slowly by, I beheld, in the entire content of the co tire scenic panorama opened before me, all the misconceptions and errors indulged in by these, different classes of people, but to mark them was not possible, for the scene passed too rapidly for that, and as I wondered over this and many similar experiences I have had, I yearned to know, if other mediums have ever had such experiences, viz.: While retaining full consciousness, seeing crowds of immortals thronging around them and bringing before and between them groups of mortals, or rather, mortal projections or shades, as most of them seem to me to be, when they thus apnear in connection with immortals.

Readers, if you have had such experlences; then can you appreciate my position and feelings when I pen this. I know all presentations as described above, are intended for object lessons and to teach us that life is real, and truth alone is mighty as a power to help us up progression's spiral stairway. Another thing I have earned by being so closely associated with the immortals, and it is this: That no matter how observant we are at such times, we can grasp and retain only parts of what is placed be-We learn many grand lessons and parts of the great problems of life and its immortal career, and of cosmic operations, but not the whole. am glad it is so, it keeps us humble and gives all students and workers a chance to be of service and to do their share of showing up some of the putting in errors of the ages and their places eternal truths, as they, by intuition and inspiration receive them. MRS. M. KLEIN.

Van Wert. Ohio.

DO THEY KNOW?

Do they know the earnest striving Of our spirit's tortuous way In the clay-bound vestures writhing With our life held back at bay?

Do they know our motives golden As they glitter for a space, Then go down in failurels cauldron, Leaving on the earth no trace?.

Do they know we grieve so surely? Do they know we still are true? Do they know and learning whisp Of their fealty yet our due?

Do they know the trend and measure And the lives that hent us in? Of the vibrant chords that quiver Throbbing heart and brain within

Can it be it does not dount us. The endeavor and the pain? These environments are earthly-They cannot the spirit stain. sing. Could we know they did each failur

Would be less in its despair; Taken and reset-might glisten Jewels priceless, rich and rare.

South Wallingford Vt.

It is the gentle-mind that makes the gentleman.—French.
The world is continually growing better to all who are honestly trying to make it better.—Everet McNeil.
Shun passion; fold the hands of
thrift; sit still—and truth is near.—

Emerson. Much of the religion to day is only espect for the religion of the past-

Investigator.

Great minds have wills, others, only wishes.—German.

THE MOST DELIGHTFUL SPOT. Los Angeles and the People's Psychic Society.

To the Editor:-Here is a hearty greeting from Los Angeles, the most delightful spot on earth. Come, and ook the place over for yourself, and if you don't fully agree with my aweeping statement, you will be the first to head a list of disapprovals. I want you and the readers of The Progressive Thinker to know what the Peo-ple's Psychic Society is doing in its own line of work. We are now an organized society. The membership has increased since taking this step. You know there are so great a num ber of people who, will not interest themselves in any particular branch of work, unless they can "Join it" When they have written their name in behalf of an order, why, there is a responsibility on their part hitherto not

Our Sunday morning audiences are most encouraging in every way. I have been in a way identified with the spiritualistic movement for over 20 years, and must say, with all due and respected courtesy towards other socleties East, that I have been interested in, our society here in Los Angeles extends a greater freedom of speech, a tolerance, a genuine spirit of good-will in behalf of all talent demonstrating from our rostrum, which makes possible many things, that we do not find in all movements of a psychic nature. guarded as to our selection. most fortunate in having with us a Prof. W. W. Raymond, who contributes largely in the line of Metaphysics, Comparative Religion, Music, Oratory, Physical Culture and Character

All of the above named branches of enfoldment. I endorse and recommend this quiet, earnest, thoughtful teacher and student, as a most worthy instru-ment in behalf of individualization. I often hope our psychics in the A. B. C. class will see and appreciate the great need of intellectually fitting template taking. I know, that only through this order of preparation will we attract the superior minds seen or

It is through the law of attraction that these various avenues are found in the first place, and it is through the abuse of a perfectly natural law, that results in a complete failure, and not the intelligent use of that law.

Our object in life should be to contribute to every moment of each passing day, a something that is true and pure. . A reality that will stand the test of investigation. Do you know of any way this condition can be realized without deep study, carefully investigating every avenue that may throw a greater light your way, and hourly, daily searching for every item that may add to an idea you are holding for a fuller realization. earnest man, never poses; he is too busy with a more valuable proposi-

We never get anything for nothing that is worth one cent more than we

pay for it. Real life lies in love, and good hard work. Who wants to rest, dream and rust? Not I! And so I again state. I am so thankful we have in our midst thorough and consistent workers who are not willing to sit down with folded hands, waiting for the spirit to do the work they should, The facts are, an entity in spirit expression cannot do our life's problems We can co-operate with them. When we meet a medium who is nearly always under an influence, controlled, so to speak, you will find upon close in vestigation that the medium is but little better off for the time and strength given; also, much that is given will be inferior in quality and clearness, which could be entirely overcome through a course of training that will interest the unseen section inviting a full recognition of their power in sympathetic unity, believ ing that good can be obtained from all, provided all interested do their respective parts. We do know that only through the exercise and cultivating of certain finer and inherent forces, individuals of the unseen world will aid instruct and guide us in a highly commendable way, if we make this possible, and greater good can be accomplished.

I believe that what is worth doing at all is worth putting forth our very best efforts in all corresponding direct

We send our children to school that they may become respected people of influence in this one phase of life, material, but the moment we contemplate opening the occult side of life we taboo the idea of a preparatory course and as a rule take anything that is given us, without really giv ing it any thought at all-simply swallow it whole and call it fine; let ting it go at that. This resigned state makes it very difficult for our advanced workers, but they will be sustained in their efforts. The true manifestation has come to stay and s fast becoming universal

ADELAIDE K. BROOKS. Los Angelos, Cal.

WHY CANNOT ALL THE

XEAR BE SPRING Why cannot all the year be Spring, When birds and frees and flowers all

When every blade of grass is green, And naught but beauty can be seen? Why cannot all the year be Spring,

When all the stars with gladness ring When-every soul feels God is near. And every mind is free from fear?

Why cannot all the year be Spring, When all the days new joy do bring, When modest, blue-eyed violets peep And Nature wakes from Winter's sleep?

Why cannot all the year be Spring, When each man feels himself a King When every day the Sun shines bright And happy dreams fill all the night? MILTON BAKER.

Muskogee, Okla.

THE FOLLY OF SUICIDE.

The Suffering therefrom Is Something Terrible.

Dr. Franz Hartman, writing in "Broad Views" with regard to the prevalence of suicide, says:

"Many seek to escape the ills of this terrestrial life by destroying their physical bodies. Some expect annihiation, others imagine that they will improve their condition by entering into a 'better world,' and there are some who are kept from killing themselves only by fear of dying, which they believe to be a painful affair. There is a long array of what are claimed to be communications from the souls of departed suicides, many of them seeming to be quite genuine messages, which say that a person death does not escape suffering, and if anybody kils himself for the purpose of escaping pain, he may by his act be, so to say, jumping from the frying pan into the fire. It is stated that such a 'spirit or soul,' remains still earth-bound until the time when the natural term of his life would have expired.

"There are in my possession several messages which I have received from what appear to be the spirits of deceased suicides, and whose genuine ble. They describe their sufferings after death, and claim to have suffered even from injuries inflicted upon their physical bodies, with which they were still connected, while the astral ligament was not broken. One of these unfortunates was a young lady who poisoned herself on account of some love affair, and a suspicion having arisen about the manner of her death. her body was exhumed three days afterwards and dissected. She claims to have felt every cut of the dissecting knife as if it were cutting her living body. Another suicide who shot himself describes the tortures he felt by the separation of his 'nervous' body from the physical; another suffered the pains of being burned alive while his body was cremated before the astral separation took place."

We do not consider that the progress of a spirit in the after-life is necessarily determined by the length of the normal earth-life; a person committing suicide is likely to be in an undeveloped state spiritually, and has to find his way upward by a process that may be slow and entail much mental suffering. When a spirit is thoroughly ripe for leaving the body we believe that this process is quite painless, like going to sleep, and that nothing done to the physical form afterwards can affect the enfranchised spirit. But we are here for a purpose, and have no right to abandon the post of duty.—Light, London.

### A-MESSAGE OF LOVE

Oh, what is the message I leave you, As the end of my journey I view?

Dear heart, that I know, good and Yes, all are my own and my dear ones,

known, But I've reached out glad bands through the distance And know you, and bless you, my

Oh, grand is the army of workers-All workers so noble and true-Who are giving their lives for a pur-

The angels have long had in view They walk by your side and inspire

you To wipe out old errors and wrong. And bring to all lives highest bless-Of wisdom and love, with sweet

song. For long with these workers I've tar-

Unknown and innoticed, so still, Yet ever with extrest endeavor My work and my duty to fill.

bare all my heart to the angels Who once on our earth-path have trod.

and trust with all loving assurance In the justice and power of sweet

hold not one remnant of hating. Though many my life have dis

For I know all must learn by their doing. Ere their spirits can find perfect

rest. So earnest the work that I followed So sheltered the path that I trod, Few knew of my earnest endeavor.

Perchance but my own soul and So glad is my soul, and so joyful,

For all my sweet dreams will come will join glad hands with the angels. And work as I once worked with

you. Not resting supinely on our laurels, And think that our work is all

done; But ever with new added vigor. We will work as though just begun

Oh, glad is the welcome that waits me, I know in that home of the soul, And we'll dwell in the home of the

blessed While ages on ages shall roll. know them so well, and I love them. Sweet friends whom the years bore

know I shall meet and shall greet In that home on that beautiful day.

Farewell! May all blessinge attend I ask it in faith and in love, For I know your unselfish endeavor Is one with the angels above.

SARAH STONE-ROCKHILL. Be ashamed to die till you have von some victory for humanity .--

SPIRIT OF THE WEST. Official Visit and Result at Portland.

Oregon.

To the Editor:-- I come again with a little message, as one who wishes to give out through your paper a few thoughts on the delightful visit we Spiritualists of Portland, Ore., enloyed with our new acquaintances, but already beloved President of the N. S. A., Dr. G. B. Warne and wife, of Chicago. They arrived here on the 23rd

ult., evening train, and were met and escorted to their hotel, The Portiand, by the president of the First Society, Mrs. Emily L. Driscoll, Mr. Harrison D. Barrett and Rev and Mrs. G. C. Love, where they were left to rest and prepare mind and body for the long list of pleasures and official duties awaiting them.

Portland is a beautiful city, set as a gem in the green hills, with grand old snow-capped mountains in the near distance, lending their serene dignity to views that, once seen can never be forgotten, especially when beheld in company that adds the human joy that makes complete the glory and grandeur of Nature's lavish hand. Our peerless, clean-cut cameo. Mt. Hood, can never be forgotten by anyone who once has seen its grace of line and lofty summit, associated as it is with all that has made history in this land of the receding white man and his nobler, diligent successor. All this for our friends to begin their week of pleasure and work, a week that only seemed to end, it really never will as we see the lengthening line

reach out eternally. The private reception and public reception were alike our pleasures, and we trust were others'. The public reception was a season long to be remembered.

The banquet given on Saturday evening was the culmination of the "Spirit of the West," roses and all. It was a feast indeed, and a never-tobe-forgotten one, where wit and wis-dom found expression in human eloquence through words of loving kindness, hope and cheer, mingling like leaves and blossoms in the trees,

fanned by the summer's balmy breeze. Inspired indeed were those who took part in the evening's program, and the fullness of the stream flowed on into the great river of delight, our Sunday evening meeting, when President Warne gave us one of the grandest lectures ever listened to. subject was The Good That Spiritualism Has Done the World." He dwelt upon its call to the scientific world greatest scientists, also of the part it played in the great civil strife of our nation, reviewing many of the incidents in Lincoln's career, presenting that which, though familiar to most Spiritualists, is not to those outside our ranks, many of whom heard the lecture and were, like ourselves, entranced into that utter stillness that marks the efforts of one of Nature's interpreters, the true orator.

The culmination of the week of social enlargement, official investigation and adjustment as well as the great abilities of our honored President of the N. S. A., was the addition to the society at the close of the Sunday evening meeting of twenty-two new members, a number equalling the entire membership in good standing when the society fell into the hands of a woman with her heart in the right place, and her head clear to labor for the welfare of humanity, with "love for all and malice toward none," our president, Mrs. E. Driscoll,

whom we love, honor and trust. And in closing I will say May Heaven bless the workers all, National, editorial, in the field, on the platform, and the private factors too. May the light shine brighter for the great work done in Portland by our noble President, George B. Warne. Very Truly Yours,

MRS. NORA ARMSTRONG. Corresponding Secretary First Society, Portland, Ore.

IN THE WOOD.

"Keep sweet;" the robin in the tree Chirps forth his cheering song to me So many times, as though he knew That I was sorrowful and blue; Still from his perch, high overhead 'Keep sweet! Keep sweet! Keep

Sweet!" he said. And if you listen you may hear His message musical with cheer. 'Cheer up" I heard it all along

The way, from trees came forth the So many times, as though the words Were messages from cheery birds. Through all the wood the music rang,

Cheer up! Cheer up! Cheer up!" they And if you listen you may hear The message hopeful with good cheer.

"Don't fret!" I heard the branches With many a hopeful messenger Who in his wisdom seemed to know That I was worn and grieving so.

So from the branches overhead 'Don't fret! Don't fret! Don't fret!" he said Until in listening I forgot My troubles all and fretted not.

NUGGETS.

· Ecohomy. "A penny saved is a penny earned," A maxim is, that should be learned; A nath to sorrow we have paved

-J. W. Foley.

With dollars spent, if none are saved.

Sheep and Goats. Twas not for difference of their conts That Christ divided sheep from goats, 'Twas that their coats were kept, or given.

That he assigned them hell, or heaven. The Snob.

The snob is either a knave or a fool, Or both combined in common pool With self-conceit immense in size. Who knows him best, will most de-DEAN CLARKE.

# Religion of the Aztecs, Its Parallels in Roman Catholicism

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

the people. To every large city, and

there were more than a hundred of them, a priest of superior rank was delegated. He was obeyed by all the others within a given jurisdiction, but

was answerable for his own conduct

only to their pope. All the clergy dressed in black cotton mantles.

On taking Holy Orders, the priests were anointed, but Jesuit Acosta

piously assures us that the oil used

sweet composition, which God defend should be employed in any other thing

Their rosaries or beads appear on

several MS., but more especially in

on the string cannot be counted, but

hey are evidently separated in sec-

Gomara says they had "a cross like

that of St. Andrew, and used it like us Catholics, to defend themselves

against mighty specters, and also placed it over new-born children."

Martyr repeats this statement and

also that crosses of copper or wood

were placed over their graves. Pray-

ers were read at these ceremonies, in

priests, thus proving the antiquities of

If St. John confined himself strictly

to the Isle of Patmos he must have

had telepathic communication with

Mexico. This article has grown much longer than I intended, so I will only

quote two or three more paintings,

all, seemingly, treating on the same

In the Mendoza collection there is

curious symbol called Yxcoymec. It is a beast with an eye in the middle of its body, and on the tenth page of

the Vatican MS. there is another with

five eyes on its back. A peculiar fig-

ure also appears, throwing off rays of light; and a stone in the Vienna col-

lection has painted on it seven eyes.

Speaking of these and others, Kings-borough says: "It cannot be denied

appeared a great wonder in heaven, a woman clothed with the Sun, receives

considerable elucidation from some of

the figures contained in the Mexican

It is unnecessary and would be too

tedious to attempt a description of the civilization, arts and sciences of

the Aztecs. They were a gentle and

highly cultivated race and immeasurably superior to their conquerors.

Cortez wrote five letters to Charles V.

translated and from them various

decribing their country and the cus-

toms. These letters never have been

them. I shall only treat of the an-

of the Holy Church to assimilate their

ly new cult, now called Christianity.

ments and traditions remind him "of

others of high and venerable an-tiquity; that it is impossible to read

the descriptions which Herodotus and

Diodorus Siculus have left us of the

ing struck with the resemblance of

that Babylonian monument to the

Teocolis of Anahuac." (Herodotus died about 420 B. C. The Temple he

Humboldt continues: That their

calendar is "one of the most ingen-

ious to be found in the history of as-

nominations and hieroglyphics of

their months indicates that they have

taken birth in a more northerly

lime," and "It cannot be doubted

that the greater part of the nations of America belong to a race

of men who, isolated ever since the

infancy of the world from the rest of

incontestable proof of an early and

cene times, if not in the Pliocene age

itself, at least four hundred thousand

years ago, the American continent was

The celebrated Count Galindo

"fired with the contemplation of the

Mexican ruins, pronounces that coun-

try the true cradle of civilization

to Europe." And Prof. Draper scouts

thence it passed over to China, thence

t the monkish stories and says that

the student "will find himself con-

strained to cast aside such idle asser-

tions as altogether unworthy of con-

by spirit aid we can trace the Mexi-

can myth to the East, where it was

known as IES or Jes, and afterwards

was latinized and crops up in Europe

Every effort was made by the In-

quisition to destroy their paintings and all evidences of their religion.

Bishop Zumarraga, the first papal bishop in Mexico burned immense quantities of them. It may be worthy

ing a collection. The Inquisition

seized and burned them, and with dif-

ficulty the collector escaped the same

fate.

But quite a few escaped the

And the state of t

Possibly the day may come, when

futation or even of attention."

inhabited by human beings."

Prof. John Fiske says: "We now

complete separation."

ronomy;" that nothing in the

Humboldt says that their monu-

a language unknown even to

these rites.

Mexico.

Codex Vaticanus. The number

was "unsavory" and unlike

than in his divine service."

tions of about equal length.

quote from his Moral Theology, Vol. VIII., page 444, edition of 1828; "Mulcias pecunarias Episcopus sibi addicese non potest, quantum vis pauper sit sine licentia Sedis Apostolicae (ur expluribus argumentis S. Congregat, evincitur in Tract De Syn. Dioc. L. 10. C. 10. N. 2). Sed debent in usus pios expendi. Multo magis non possunt nisi in usus pios applicari illae mulctae, quas Tridentinnum inflexit clericis non residentibus, aut

Translation.—A bishop, however poor, cannot appropriate pecuniary fines to his own use, without the per-mission of the Apostolic Sea (as is evident from the numerous arguments of the Holy Congregation to be found in the Treatise concerning Diocesan Bynods, book 10, chapter 10, Number But he should apply them to plous uses. Much less may he apply to other than plous uses, those fines which the Council of Trent, (six-teentify century) has imposed on non-resident pricats, or those priests who keep concubines." And priests who did not keep concubines were abliged

to pay double.
When the late pope, Leo XIII., died in 1903 the Camerlengo, an official who has sole charge of the papal apartments until a new pope is se-lected by the Holy Ghost, found, hidden away in a deep recess in the wall of the pope's private office, and con-cealed by heavy drapery, the immense sum of \$1,750,000 in gold. It was carefully packed in sacks. Possibly it was the Holy Father's share of the

'Cullagium." Requiescat in pace. The Aztecs had many feast days. One in May was called a "Jubilee," at which they were granted "full indulgence and remission of sins." Aug. 23 was the "Festival of all the dead" to secure their souls "a safe passage through an intermediate state." Sept. 12 was the "Purification of their Virgin Mother"—Chimal-Sept. 13, for "the woman who sinned by eating the fruit of the tree. Nov. 11, for "the gods who fell from

Jesuit Acosta says they fasted be fore their feasts, and "these facts were that a pasage in the twelfth chapter the same unto them as our four ember of Revelation, which has perplexed all weeks." Bonwick says: "The Saniards were surprised to see the Mexicans keep the vernal forty days' fast." This was in memory of Quetz-alcoatl, who "was tempted forty days on a mountain." Bishop Las Casas says that they fasted one day in the week "like unto our Friday, in com-memoration of the crucifixion." They and commerce between man and wife was prohibited for twenty-four hours before that ceremony. Do papists recognize any similarity with these

ir purgatory was for childre who had died at an early age and for torians have made only short extracts. adults guilty of minor offenses. Of But it has just been announced this, Kingsborough says: "In the (Mar. 12) that F. A. McNutt has same way as our holy doctors teach translated the entire series and that the existence of Limbo for children they will shortly be published by who died without baptism." Women the Putnams in two octavo volumes. dying in child-birth, went straight to The curious reader is referred to

Their hell was a place of darkness tiquity of the Aztecs, their practical and situated in the center of the annihilation and the puerile attempts Their hell was a place of darkness earth; and says Prescott, "the absence of all physical torture forms a ancient religion with the comparativestriking contrast to the schemes of suffering so ingeniously devised by the fancies of the most enlightened na-

They had as many saints as the papists. Every day was devoted to one or more of them, and "little images were to be found in the hum-blest dwelling." There were many blest dwelling." local saints; each had a specialty. One cured one disease, another cured for them, "before which lights were refers to was at that time a very anburning, flowers were offered cient pile.) and the image itself was dressed and decorated according to the whim or pecuniary ability of the priest." 'A laughable matter it is that in each province the Indians have their gods, and the gods of one province or town are of no profit to the people of another. Thus they have an infinity of idols, to each of which they sacrifice."

They also had the Sacrament of extreme unction. Says Jesuit Acosta: The priests did sing the funeral of- mankind, exhibit in the nature and fices like to our answers. At these diversity of language, in their features mortuaries, they ate and drank." and the conformation of their skulls, This would seem to be the origin of

The most amusing, yet instructive part of Jesuit Acosta's history, is know that in the earliest post-plio-where he explains their Sacrament of cene times, if not in the Plocene age Holy Orders, and their holy men and still holier women. It was evidently a tender point with him. You may swear at Jesus Christ, seduce a woman, rob a till, commit murder, but don't infringe on the prerogatives of the priesthood. He says: "The devil has even in Mexico some kind of religious women." They were sup-posed to be virgins, at least when they entered the convents; they were close ly immured; dressed in a peculiar midnight to perform the same offes as the priests. The elder ones were called "mothers," and they were ruled by one of their number who employed them in making cloth for the adornment of the images and the temples.

Before describing their priests, esuit Acosta says: "What made me priests, as Jesus. Jesuit Acosta says: wonder was that the devil would usurp to himself the service of God, yea, and use the same names; for they have their acolytes (altar boys) and Levites and call their high priest 'pope'." He then describes a mon-He then describes a monpope." He then describes a mon-astery having cells for the monks; bishop came to me through a private that their daily duty was to swing a medium and after identification, concenser full of incense before the fessed his crime.

Boturini spent many years in maked in these ceremonies by handing them the incense, garments, lights, etc., with many bowings and genuflexions. Humboldt describes a painting that he examined, which portrayed Inquisition, and though very incom-

But as long as educated Aztecs remained, the papal church was in danger, and order were issued to exterminate them. There was only one cleric who expressed pity for the unfortunates. He crossed the ocean several times, vainly imploring mercy for them. But the flat of the church had been Issued for their destruction. Christian Europe would have been shaken from center to circumferencee had the truth been allowed expression. The deadly Inquisition drove them in multitudes into the water; then being baptized, they were submerged till drowned. Countless thousands perished in the mines, or from unaccus-tomed labor, or were deliberately tortured and murdered in a vain attempt to have them disclose bidden treas-

others to give us a faint idea of the

When the liberal Mexican government disestablished the papal church, the monasteries, etc., were sold. Then underground dungeons, filled with human bones, were discovered. Fearing a popular revolt, the government put The monks rose at midnight, said prayers, sang and did penance. They were divided into two classes; the immured and those who mixed with on the screws and the press was prohibited announcing any more of the On June 25, this year, the news

crept out that while excavating in a cloister yard of an ancient Dominiclan church at Vera Cruz, workmen unearthed an underground chamber filled with human bones. This church was where the Inquisition for that city held its court.

The one honorable exception to this

murderous gang of hell-hounds, to whom I have referred, was Bishop Las Casas. In his work: "The History of the Destruction of the Indies," he "I positively and truly assert that within the space of forty years, there have unjustly and tyrannically perished by the oppression and in-fernal conduct of the Christians, nore than twelve millions of persons men, women and children; and I believe that I am not mistaken in asserting that they were more than fifteen millions.'

News of these massacres had reached Europe. An excuse had to be found. The Dominicans, that noble order of Christian priests who sought to merit heaven by making earth a hell, excused their conduct by saying that the Aztecs were the lowest order of humanity and that their daily food was human flesh. Bishop Zumarraga wrote that "20,000 victims were yearly slaughtered in the capital." l'orquemada improved on this and made it "20,000 infants," and Herrera insists that 20,000 were slaughtered on a specified day in the year."

Another stated that he had discovered hat at the dedication of a temple in 1486, 70,000 were slaughtered. quemada gives the number at exactly 2,344; another says 80,400, and still another rounds it off with an even However much they may differ as to the number, they are a unit in declaring that the Aztecs feasted on the dead bodies. But Bishop Las Casas says: "This is the testi-mony of brigands who wish to find an apology for their own atrocities."

These cannibalistic habits are not in strict conformity with the character of the king who is recorded by these same historians as a man "of a mild and moderate disposition," and of whom Diaz says: "On our way home (after their first interview with Montezuma), we could discourse of nothing but the gentle breeding and cour esy of the Mexican monarch." Nor do they agree with the accounts of the siege of the city of Mexico, where all admit that no suffering from famine could induce the Azteca to eat the corpses; but we do know that at the lege of Rousillon, a city in Aragon, in 1475, the Spaniards "did eat their

Before these massacres had been wrote in regard to the teachings of the Aztec God. Torquemada says: "In truth, the dominion of Quetzalcoatl was sweet and he exacted no service from them, but easy and light things, instructing them in such were virtuous and prohibiting such as were wicked, evil or injurious, teaching them likewise to abhor them."
And priest Sahagun says they were "a good people, attached to virtue; urbane and simple in social intercourse. toward their God."

These charges against the Aztecs did not satisfy inquiring minds. Enough of their theology remained, known to many, and it was found nececessary to explain it.

At that time, in Spain, they had peculiar organization of clerics, known as the "Council of Seventy." It was named after the number of disciples Jesus was supposed to have This council was unique-sui generis. They always considered themselves at least one step in advance of the theologians and by their authoritative decrees, frequently came in conflict with that Infallible gentleman on the banks of the Tiber. At one time, when Holy Church was nearly rent in twain, vainly attempting to determine whether Jesus had only one "will' or two-a human and a divine-these gentlemen boldly declared that he had "three;" as God, a divine one; as Man, a human one; as a Savior, a third one, which they

prudently declined to classify. So this Council of Seventy turned to the lunatic of Patmos and declared that the Aztecs fulfilled the prophecy in Revelation. Owing to the peculiar formation of the lakes at the city of Mexico, which, with their outlets and supply streams might convince some diot that they resembled the seven component parts of an animal. It was determined that this was the beast spoken of in the prophecies. But this theory did not last long. The Spanlards had conquered the country and the Holy Father had confirmed their

Then one of the holy men discovered that the Aztecs called their devil "The rational owl." At first blush, that was strong evidence; for "how can the devil be rational?" was the This seemed the solution, when a still holier member suddenly re-membered that the Christian devil, their "Prince of Darkness" was called "Lucifer" (light). So this theory was shelved for future consideration.

CHAS. McARTHUR. Brooklyn, N. Y.
(To be continued.)

"The Soul of Things; or Psychometric 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.

# The Two Kings.

Comprehensively Illustrated in an Allegory.

Millions, of years ago, when this old world was new, there came to reign upon it a mighty King, who dedared that he should rule over all the nations of the garth—that even emperors, queens, okings and princes should yield the scepter and the crown whenever he saw it to send forth the

The beggar and the child were not ful King; he was no respecter of persons. The royal purple and the erexempt from the notice of this mastermine were no more to him than the tattered garments of the poor. His tattered garments of the poor. His touch upon the cheek of the child fled, when the lips were cold and could would change its rosy bloom to a deadly pallor. He declared that even Nature should respond to his might cyling, "Mother! Mother! come back power; for at certain seasons of the to me! I am all alone! Oh! come year, he would touch her with his back! rosty finger, her cheek would turn to crimson for, a moment, then she would. cast her beautiful garments to the earth to be blown hither and you by the autumn's blast, and she would become withered and brown and dead. And so this King of Terrors has stalked about over the earth eyer since

the world began. There is no place that has not felt his blighting presence; there is no home that has not been invaded by this unwelcome intruder; locks and bars, prayers and tears are useless. The sweetest bud in the family bouquet he has breathed upon and it has withered. The father, the mother, the wife, the friendsomeone of them is gone away: And his name is Death. Some day he will come for you, too, when you do not dream of his presence; for it is said ne often steals in like a thief in the night. You may be drinking deeply at the fount of pleasure—that will not matter to him; you may be sur-rounded and protected by home and friends and wealth-he will not care for that; you may be on the brink of some great joy—and he will touch your eyelids and they will be sealed; he will kiss your cheek, and it will become pale and cold; he will put his fingers upon your heart-strings and the life, the music in you will be

Tenderly amid flowers and tears your friends will lay your form in the arms of Mother Nature, and the man of God will say; "Dust to dust, ashes to ashes," and King Death will laugh.

Your friends may plant a shaft of marble at your head, in memory of you, and after a time the storms of winter, the heats of summer and the dust and grime of earth, will blacken and blur those letters upon the stone. and your name will be obliterated and you will be forgotten—and Death will laugh again.

But there is another great power in the universe, greater than Death, and his name, is LIFE, and he has many beautiful, angels. Some of them are called Love; others Light and Truth, force which animates every atom in the universe—the rocks, the earth, the trees. - Headreathes in the fralaws of adhesion and ophesion he fashioned our earth and all the mighty

worlds in space. When as sparks of living light, you and I existed in the great ocean of and the sparks trembled—went out into space to seek their affinity with matter and become living into space to seek their affinity with a joy unspeakable. The King of LIFE has come and Death himself is dead. matter and become living, breathing

entities. When Death blew his frosty breath upon the brow of Nature and said it must die, the leaves fell from the trees; the flowers, with drooping petals, closed their eyes in dreamless slumber; the great oak that but a Let Peace her mantle fling short time before had spread its green O'er all thy earthly way foliage to the smiling sunbeams, now lifts its bare arms as though in supplication to the overarching skies: but we know the oak is not dead-we say, it is resting.

The spirit, the life principle, lies hidden deep within the bosom of Mother Nature.

Soon that great King whose name is LIFE will kiss the sky-the sun shine and the Spring will wed, and the flowers with quickened life will again come forth.

The positive and negative forces in Nature will unite and the electrical current send its life-giving power out into every tree and flower and tiny blade of grass, until the whole world

is in one blaze of glory. speak of is a reality. some law of perpetual motion-but mighty' monarch Death had reality, for he takes our loved ones away and never brings them back: forth anew and smile upon us, but We have called, but in vain; the sweet voices we loved are lost to us forever. We have prayed, but our prayers have fallen back upon us like echoes in the lonely forest, aild soon we, too, must yield ourselves up to this cruel Death. Oh! if there is an undiscovered coun try to which our loved ones have gone tell us tell us of it, that our hearts may be at rest, be stilled of this pain. Now that kind and beneficent king

called Line heard the cries of the bereaved and lonely ones; he saw the tears and felt the throb of lonely hearts, and he bade his angels Love, Truth and Wisdom to descend to earth's inhabitants (for he loves them much) and impart to them the knowledge they had so long sought.

The angels obeyed, and when they had come into the mortal sphere they were attracted to a home where King Death had set his seal upon the brow of the mother of it was an humble abode, but the golden rule had been the law of life, and to such the angels

love to come. The mother, a widow, had tolled from morn to eve to maintain her little flock, until at last, overcome with fatigue and care, her life was slowly and silently ebbing away. Her features were drawn and colorless; the faltering voice was scarcely audible to the darlings who were clustered about her in all the abandonment of plete, still enabled Kingsborough and By Ralph Waldo Trine. Price \$1.35. grief that cannot be stayed

The apartment was chilly, dark storm-clouds were spreading a mantle over the sky, bringing an added gloom to that little abode. All life and beauty and hope were shut out from that home, or so it seemed to that sorrow-

ing group.
The eldest, a delicate girl of thirteen years, upon whom would devolve the cares so soon to fall from the dying mother's shoulders, watched and waited, thinking of the mother going away-she knew not whither, and she would never see her again. when, at last the fluttering breath had

The unseen angels who, during all these hours had never left this home of sorrow gazed with mingled feelings of pity and joy upon the scene, shadows that divide the mortal from the immortal, that this child of earth may see that her mother is not dead."

They waited until her grief had spent its force and she became more calm; then they flung the shadows back and her spiritual vision was opened, nad she saw and heard that which filled her soul and all her future life with joy. She beheld her darling mother no longer encased in the form she had known, but one finer, loyelier, more transcendently beautiful than any form she had ever seen-but still her mother smiling upon her with the same smile, gazing upon her with eyes as full of love as ever they did in the past, and with her were the angels the King of Love had sent, and near by the dear father, smiling as of old, and the little brother the King of Death had robbed them

The little room that until now had seemed so dark and gloomy, was illumined with a glory not of earth; sweet music, before unheard of, seemed to fill the place with melody, whose vibrations rose and fell like the ripple of waves on some enchanted shore. Roses and sweet mignonette mingled their fragrance with the lily and the violet-all was beauty and light and loveliness. The mother's joy seemed perfect

but for the grief of her child, for she had been a good woman. Placing her arms about the child, she said: "My darling, I am not dead; the body lying there is but the worn-out garment have cast away for a better one. am alive and the angels Love and Truth and Wisdom tell me that I am an immortal spirit. And, darling, remember we will never leave you; though you may not see us, we will guard and guide your footsteps all your earthly way, and when King Death casts his shadow over your morand Wisdom, and they do his bidding tal existence, we will come with the always. He fills space. He is the angels of LIFE and bear your spirit away to the realms where King Death

cannot enter." And so the veil was lifted and the grance of the flowers; he smiles in the angels of LIFE still come and go to sunshine; his subtle influence may be all the children of earth. King Death felt in the air you breathe. By the no longer laughs; his power is broken and his sceptre is gone. The veil over the doorway of the Temple of Life has been penetrated by the eye of the spirit.

Millions of earth's children are glad

Yes. Death is dead, and in his place Stands Life, Eternal Life! Oh! mortal, turn thy gaze above-be-

Such glories as can ne'er be known In all this outward strife.

O'er all thy earthly ways,

And when thy soul casts off the heavy chains of earth, Thou'lt wing thy flight to fairer climes and brighter days.

Eternal LIFE and endless progress Is the way of every human soul, And thou shalt climb to heights undreamed.

And grander truths perceive As age on age in endless cycles roll. ALICE C. BARRY. Clinton, Iowa.

Camp Etna, Maine.

The fall meeting of the F. M. S. C. A. will open Friday, August 28, closing Sunday, September 6. The best Ah but you say, this does not prove to us that the King Immortal you 10 days. Dr. J. M. Peebles, Rev. Har-We know that rison D. Barrett, Rev. May S. Pepper-Nature has a way of winding itself up | Vanderbilt, and others will serve us somehow, and goes on and on by with a feast of good continually. The musical part will be of great value, as tell me of my darling, the child I resigned to the arms of Nature, after Boston, have kindly consented to serve us the entire season. We anbreathed upon it. We know he is a ticipate the most valuable, the most successful, the best meeting ever held at Camp Etna, Maine. Rates will be the fruits and flowers and grain come given on all roads. Sunday excursions from all points. Come every where are those who were dear to us? body and partake of a feast of good For programs and information, address the secretary, MRS. MARY DRAKE JENNEE.

Monson, Maine. Or ARTHUR C. SMITH, President, Bangor, Me., R. F. D. 2.

WORTH WHILE.

You say, my child, it's not worth while To study your lessons at school:

But when you're a lad You'll be ever so glad That you mastered each study and rule.

and when you're a man, it is "still worth while" To study the lessons of Life; For we learn much through sor

That will aid on the morrow. Thus growing through hardship

ill small things do dwell, in the end it will tell, Every kind word and act is "worth You will never repent

Of a life kindly spent. Forward, then! bravely facing each ALICE LUELLA HOLBROOKE.

Everett. Mass.

SPIRIT TOLD CHUM WHERE

Old Virginian, One of Original Three Cronies, Relates a Strange Story.

Visiting acquaintances in San Frandsco, Cal., is Col. John L. Grubs, of Richmond Va., a former assistant postmaster of that city and gentleman of the old school, whose stories of plantation days never fail to interest all who are fortunate enough to be within earshot,

Col. Grups is not a believer in ghosts or psychic phenomena of any description, and has no theory of his own to account for the following incident which he related one night when the conversation had drifted into the supernatural. I had two bachelor friends," he

"with whom I used to hunt a great deal in the bird season. Out of season we would get together whenever we could and talk over our favorite books and other topics of kindred interest. Everybody at home who knows me knows to whom I refer. and as one of the parties met a tragic death, the figures of this story will be pretty well recognized at once.
"My bachelor friends got closer to

gether when I got married, to speak to one was also to say something of the other. They took it in turns spending evenings with each other, Charlie going to Dick's apartments every night for a week and vice versa. Fireside Cronies.

Each had a special chair for the other on either side of the open fire in winter and side by side on the balconv in summer. They were at particular as a couple of old maids in this respect, and some others, one of which was not to exceed a certain number of drinks an evening, except on very special occasions.

They were one time considering work in three volumes, two treating of Southern songsters, and one of Virginia birds exclusively. They started in on the latter and read with de-light of their old acquaintances of the forests and Jeems river marshes. Dick valued this volume

highly, so highly, in fact, that he didn't quite like the idea of Charlie taking it out with him one afternoon to read in a favorite haunt, near the old reservoir. Dick had a business engagement and could not go along. That night, the first in years, Charlie was absent from his accus-

tomed seat near Dick. The latter was so disurbed that the next morning he went around to his friend's home only to find that they supposed Char-lie to have spent the evening with him as he often did.

"During the day there was no news of him. The next day it was decided to drag the reservoir, and the body of his life-long friend was found. Turned Down Dead One's Glass.

It was a said blow to Dick, who found himself completely at a loss without Charlie. Everything reminded him of the dead man-his pipes, his books, the empty chair, the empty glasses that he had to turn down every night as he poured his own drink and drank it down in sorrow. "It was long before he thought of the missing book on Virginia birds,

the book which Charlie had taken with him on that fateful walk. What could have become of it? It was robably lying at the bottom of the old reservoir, where his friend had perished.
"The fire was bright, and opposite

him was Charlie's empty chair. On a little table at his side were the de canter and two empty glasses. He filled his own and tried to forget, but

The following night he again sat by the fire staring at the vacant chair on the other side of the hearth and thinking how empty his life was without his old chum. Again the thought of the missing book returned to his mind and would not be dis-

missed. "The fire died down and he got up to put on a fresh log. When he sat down it was in Charlie's chair. As he did so Charlie strode into the room

in his old fashion.' Ghost Did Not Look Uncanny.

At this moment the Colonel interrupted his narrative long enough to "And this is the story just as Dick told it to me. He did not feel surprised, at least not any more so than at the sudden appearance of a friend who had been long absent. There was nothing uncanny about the appearance of Charlie. He looked just as he did the afternoon he came to borrow the volume on Virginia birds. "'Why, Charlie, damn it, said Dick, 'I thought you were dead,' " 'So I am,' replied Charlie; 'I was

drowned. "'Preposterous, man! Here are as natural as ever. Come, take a drink. You don't know how I have

missed you.' 'I am dead, old man,' said Charlie, but I could not rest until I got that book off my mind. I knew how much you thought of it and how much you would worry over it. None of the things I have done or left undone have worried me. It was the book, the book, the book all the time. I carried it along the road, but lottered on the way, and it was almost dark when I came to Ridle's blacksmith shop. It was too late to read, and I left the book there, intending to re-

'Old boy, I did not get a chance to' start back, but the book is at Ridle's." 'Charlie was mone.

"Dick found himself staring from the chair and saying, 'But for God's sake, Charlie, don't you pull out like that-

"But there was no sign of his friend. "And," added the Colonel, "the book was found at Ridle's."

To the Spiritualists at Large.

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

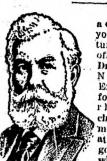
"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines, By Prof. W. M. Lock-

Becretary.

### TO FIND THE BOOK. RHEUM ATS.

new \$1.00 External Treatment, yhich is Curing Thousands.

SEND YOUR NAME TO-DAY.



Send us your address and you'l get by return mail a pair ofMagic Foot Drafts, the great New Michigan External remedy for all kinds of rheumatism, chronic, acute, muscular sciatic, lumbago or gout, no matter where located or

how severe. Magic Foot Drafts are curing many of the toughest cases on record-chronics of 30 and 40 years' suffering-after doctors. medicines had utterly

falled.

Let Magic
Foot Drafts

MAGIC send your ad-

Return mail will bring the dress. Try them. Then if you are fully satisfied with the benefit re-ceived, you can send us One Dollar. If not, keep your money. We take your word.

We wouldn't make such an offer if the Drafts were not a real cure, for no one pays until satisfied. Let us send you a pair. Magic Foot Draft Co., X030 Oliver Bldg., Jackson, Mich. Send no money. Write to-day.

974

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



Dial Planchette

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 correc 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 sistant. A pamphlet with full

directions for the FORMATION OF CIRCLES AND CUL TIVATION OF MEDIUMSHIP with every instrument. Many who were not 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 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 grave-atones 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 comfort 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 a follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I be lieve it will generally supersede the latter when its superior merits become

Securely packed, and sent postage paid from the manufacturer, for \$1.00 Address HUDSON TUTTLE,

Berlin Heights, Ohio. FORGS and Matter By Ludwig Busch book. A profound work upon a profound sub-ject. Price. cloth. \$1.00.

Maxham's Melodies.

Arranged for Solos, Duets, Quan tets, Also Six Poems. This is a song book adapted to the popular spiritualistic teste, and is eminedily fitted to de good service in the lecture hall or family circle. Price, i5 cents.

A MASTERLY WORK. Continuity of Life a Cosmic Truth By Prof. W. M. Lockwood.

#### TELL ME: AS I CLASP HANDS WITH THEE, SWEET WIFE.

But one rare being in the Universe holds alleglance from me; None other responds to life's dreams, my heart throbs, none other but

While high over us sweet Nature's banner unfurled wide to life's

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

Who says we're not married in highest heaven, dreams in cloistered

Of true, pure, noble and trusting wo manhood doomed to endless hell; But the God above and truth around us, bear to us radiant ife, As across life's chasm, I clasp hands with thee, my beautiful wife.

I am told, to me one dearer than life,

is with you "over there;"
You spoke often of her wisdom and beauty, while you still were here; You told me she was mate of my soul

a counterpart of my life And I have felt her strange, sweet influence as part of thee, sweet wife.

I have believed her wisdom the true inspiration of thy wit; Her Soul, the fountain of thy love that warmed friendships through life's

In very truth, I've dreamed her great Soul,, the subconscious in your life; Oh, Sweetheart! Is this truth? Tell me! as I clasp hands with thee, sweet wife.

The life that was and life to be, are one: Destiny marked them ours; Ours for life's battles, our Souls' joys and wisdom gleaned from sage, or

Here, thou wert my life and love; Hope thrilled our hearts through all noble strife:

Is love unending there? Tell me; as I clasp hands with thee, sweet wife. DAVID.

### WHAT SHALL WE FIND?

What shall we find when we leave be-

hind Our forms of earthly clay? Shall we take our flight to the world of light

And behold eternal day? Will our spirits soar to the glistening shore

Of a glorious river of life, Then joyously bathe in its silvery And be cleansed of all hatred and strife?

Will their faces shine with a love di-When we enter that heavenly land?

Will they bid us come to a beautiful Hold out a welcome hand?

Will angels bright in that world of Which they have prepared for us

there? Shall we find sweet rest on a loving

Aud no more harrowing care? Will there be no tears, no doubts and

No sickness or heartache again? Will loving smiles our hearts beguile

And banish all sorrow and pain? Shall we find rare flowers in fragrant bowers,

And meadows of unfading green Enchanting hills, and lakes and rills All glowing with golden sheen?

Shall we hear glad songs from count-Of spirits made happy and free? Will our hearts be filled with joyful

As we join their grand jubilee?

Shall we find all this transcendent bliss When we leave the earthly shore: Will peace and joy without alloy

Dwell with us forevermore? Then why should we fear when the angel draws near, In garments of dazzling white.

To bear us away where endless day Forever excludes the night? So gently we'll glide on the flowing

Across to the other shore. Where visions bright will greet our

And troubles are known no more? MRS. M. E. MARGERUM. Bridgewater, Mass.

### A MAGNETIC HEALING SCHOOL

I have been thinking of commenc ing a school for the purpose of giving instructions in healing by Magnetism. Magnetism is the most effective, the most painless and the speedlest method of healing of any system in the good, healing, but I would advise only those who note some success in treat ing slight pains to learn. They can not have complete success unless they learn to apply their magnetism prop This is taught in the "Manua of Magnetic Healing," so that a healer may do fairly well, and with practic make a much better success than reg ular doctors, whose success in chronicases is about, or even below zero, or than even osteopaths, who seem to stand higher than any other system of healing, but if they would be perfect, they should thoroughly study the human system, particularly the nervous system. I should if I could find those willing to be treated in the presence of the class, provided the freatment is costless to them, give illustrations of

The time required for the schoo would be short, not to exceed three months, and the price would be about \$25.00. Free to those unable to pay Room rent would be about \$8.00 to \$15.00 per month, and of course liv ing is as cheap one place as another If the school is in any way encouraging, I-shall continue it every year, or have someone who will. Address me at Oympia, Wash.

DANIEL W. HULL, M. H.

### MANUAL OF MAGNETIC HEALING.

By Daniel W. Hull. Dr. Hull has been a healer for more than forly years, and has been unformly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price

"The Arcana of Spiritualism." By Hudson Tuttle. Price \$1.25.

# Extraordinary Spirit Visitations

The Many Manifestations, Presentiments, Dreams That Happened Before, at and After the Death of Perl J. Cupp.

After reading and re-reading the testimony of many others, pardon me to write what happened under my own observation, and in my own family. Ere this I have heard of many things happening, but never paid the least attention to them, and doubted until my dear boy was called home, Nov. 27, 1905, aged 21 years, 5 months and 10 days. To write the many apparitions, manifestations, dreams, presentiments and premonitions that happened before, at, and after the death of my dear boy, Perl J. Cupp, causes sorrow and tears; but if I can help my fellow man, or men of science, to draw some conclusions, I will do so. We may call it telepathy, sensation, Spiritualism, imagination, hallucinations, or whatever name you may suggest, but we know in our case these things did come within our notice.

I have always been a great believer in God, Christ and the immortality of the soul, and that death does not end all, but the coincidence referred to in this article convinces me more firmly that what we call death is only the shuffling off this mortal coil, and we put on an immortal body, a spiritual body, the very moment death comes. With all my reading and thinking of this all'important subject, that death is only a separation, I find that my knowledge of the future is a grain of sand surrounded by a limitless ocean, and if ever a family should be thankful to an all-wise Providence, it should be my family. We had many visions, presentiments and manifestations shown us after our dear boy had gone to that city beyond this earth. These presentiments will ever be remembered. They will always be a solace to us, that our dear boy passed through the pearly gates safely, and now dwells in that city where there is no sickness, no death, no sorrow.

I will give a synopsis of characters: Geo. W. Cupp, father of Perl J. Cupp. Nettie I. Cupp, mother of Perl J. Cupp. Lola Cupp, only sister of Perl J. Cup. Fred A. Cupp, brother of Perl J. Cupp. Ella Barr, sister of my wife.

Lydia Cupp, wife of Corydon C. Cupp, a brother of Geo. W. Cupp. Parkie, a brother of Perl J. Cupp, who died 18 years before. Thomas J. Cupp, a brother of G. W. Cupp.

Don Cupp, a brother of Perl J. Cupp.

First, I have heard of dreams, manifestations and presentiments, but I was somewhat a doubter until they came under my own observation. If I did not know they were true, I would not believe them, but I know they are, and the only explanation I can give is that they are divine.

Perl J. Cupp died, or was cut to pieces by a train of cars, Nov. 27, 1905; age, 21 years, 5 months, and 10 days. He was a great traveler. He had been in nearly every state in the Union, over most of Canada, and in every country in South America. He had just been home 10 days after a two years' trip to South America. He knew no fear. He was on the ocean when, for four days, they pumped water day and night ere they reached land. On Sunday evening, before his death, he pulled up his sleeve and said, "If ever I am killed, and you can't identify me, look at this tattoo on my left arm." For six hours he lay at the morgue, not identified, and within only a few feet of his mother and sister. He had been away two years, and scarcely any one knew him.

But when he came home from South America he stopped at a restaurant and got a lunch. Allen Schwah was at the counter, and he was well acquainted with Perl. When Perl was killed, he was all cut to pieces, only his head and left arm remained whole, and no one recognized him. But Schwab thought all the time it looked like Perl's hat. He said to himself: "As soon as my dinner is over, I will go up and get Thomas J. Cupp and take him over to the morgue, and see if it is not Perl." It was. I was on the road, and away from home. When the news reached my wife she became frantic. My wife sent my boy to the grocery, and Dr. Davis was there. He said to Go home and tell your mother it is not Perl, and to dry her tears." Dr. J. Leonard was there, and my wife said, "Go over and look at his left arm, and see if such a tattoo is on his arm." He reported there was. Now, why was it Perl showed it, the tattoo, the night before? Why was it only his left arm that was saved, of his whole body? All the rest ground to pieces. Can mortal man explain this? Another peculiarity of his was that he always carried a bundle of letters from Miss Rose Belle Isle, of Menominee, Mich., to whom he was to be wedded in the coming April, and he always carried identification cards. When we asked the coroner, he said nothing was found. We wondered, after his burial, where these were. I looked around, and found them in the book case. He had always carried these, and had carried them all over South America. He was leaving then for a trip to Marion, Ohio, and Cincinnati, Ohio.

On Saturday evening, Mrs. Ella Barr, living at Toledo, Ohio, dreamed she saw my wife all dressed in black, and sitting in a corner weening bitterly. The dream came true to the letter. Toledo is 65 miles from Mansfield.

On Monday morning, the day of his death, at 3 a. m., Belle Cupp, at Parma, Mich, dreamed she saw Perl all cut to pieces. She was so positive of its truth, my brother could not console her, and she would not go to sleep. Parma is 150 miles away. They knew nothing of his demise until the Saturday following his death.

On Sunday night previous to his death, Fred A. Cupp was 1,000 miles away, on the ocean, he being in the United States navy. Five times he got up in his sleep, and the crew inquired what was wrong. He said: "There is something wrong at home. I know my brother is dead." They talked to him, and he fell asiecp. At 5 p. m., when he was called, the first thing he thought of was: "We shall miss him, but not forget him; there's a vacant chair at home."

The whole piece he said over and over all day; and he would sing this piece, and could not get it out of his mind. He never received word of his brother's death until Tuesday, 11 a. m. He had written us of his dream. On Tuesday at 2 a. m., Lydia Cupp, 85 miles away, at Portage, Ohio, sprang up in bed and began to cry, and my brother said, "Lydia, what is wrong?" She said that she just saw Perl, and that he was all cut to pieces. It was so plain; everything was so real. She would not be comforted. She would not sleep, and all day Tuesday her husband and she talked about it. We called them up by long distance phone, Tuesday, at 8:30 p. m., to notify them that Perl would be buried Wednesday at 11 a. m., at Fostoria, Ohio. They related the above incident to us then.

But now comes what I deem the greatest test of all. From the

moment my wife heard that Perl was killed, her weeping was great -she could not be consoled. Perl was left at the undertaker's until Tuesday. I could not get home until late Monday evening, and my wife would not do a thing until I arrived. Her cries would be, "Oh An endless eternity." She believes in a hell of fire and brimstone. And Perl away so long! She did not know how he had lived. No one could console her. He was brought home on Tuesday. The family, accompanied by the Rev. R. H. Edmonds only, went in to view all that remained of our loved boy. His face and neck was all that was saved, except his left arm. The Rev. R. H. Edmonds said he would offer up a word of prayer ere we left the room. I saw that I had to burst into tears, and turned to one side, so that my wife would not see me cry. I held her with my right arm. While the Rev. Edmonds was praying, my wife and Lola Cupp said the most beautiful light they ever saw came and shone in his coffin, and around his face, more beautiful than the rays of the sun, more bright than the brightest of arc lights. They thought that Perl was going to speak, to laugh. My wife bent over to hear him speak, but he spoke not, Can mortal man explain this? It was the glare of the light of heaven. My wife left the room; her tears and sobbing ceased. She said: "I know now my boy is safe in that heaven of rest." We are poor; but all the wealth of the world would not purchase this one omen, if it could be sold. Oh! I imagine my dear boy begging of God to send an omen that he was safe. The surety came. Two hours before he clasped his arms around her neck, and kissed her good-by and smiled. How well she remembers that. But it will never be remembered as this last smile, because it was from above—a heavenly smile, an immortal, a spiritual smile. It was no sun's rays, because it was raining, and the heavens were blanketed with clouds, and not one ray of the sun could be seen. She has told me more than 100 times that, if it were not for this token, she would be beneath the sod. She never could endure it. Oh! how we ought to thank God for that light. Can anything be more sublime? Can mortal man explain only what is divine? Let us now go over my experience. I, being away, came home

HOME JOTTINGS

From the Pen of Mattie E. Hull.

Among the excellent articles that have appeared in The Progressive Thinker from week to week, there has been none that has more deeply stirred my soul within me than the communication from H. D. Barrett. which heralded the good work which has recently been achieved in Portland, Oregon. For two reasons I was especially interested in the report that the Ordinance had been passed, over which there had been bitter contention: First, because it is just, therefore right; and Second, many names included in the report of those who stood valiantly in defense of the Or-Pilgrims" have worked at stated times for many years. In fact, in all the work in which Mr. Hull and myself have been engaged in the city of Portland, it was done under the auspices of "The First Spiritualist Society," except the independent meetings we held in the Mallory parlors. -- Having been so closely associated with the society from time to time, we understand the obstacles with which it had to contend, and the outside pressure which, like counter-currents, at times made the work difficult and disheartening. Dear friends of Portland, I would

like to reach my hands over the distance, and grasp yours, and verbally assure you of my continuous interest in your welfare. Moses, who loved you, and whom you loved, would express from his home of larger opportunities, his interest also, in every step of progress you make.

There are two classes arrayed in opposition against the Ordinance, which has proven so successful in Chicago—the Ordinance for which "The Chicago Spiritualists' League" so nobly stands. One class is made up of those who have had nothing to do with Spiritualism, but to make use of its name, in their schemes of graft and exploitation. Persons who have announced themselves as "The Great-est Living Psychics"; "Most Wonderful Clairvoyants in the World;" diums who never make a mistake, and so on ad infinitum.

The other class, as far as my observation and knowledge are con-cerned, is made up of honest and wellmeaning people, who are ignorant of the general phases of the movement. and having had no experience except with bonafide and in every way, trustworthy mediums, and they cannot imwhy legislative enactment should prohibit anyone who claims mediumistic powers. Possibly, a third class might be named: Those who know of the deceit and trickery labelled "Mediumship," and would let go on, as one of my correspondents has written. "These people will sooner or later hang themselves." who take the position do not realize that while the secular bress publishes the sensational advertisements of the grafters who claim to be the Wonder of Wonders." that our bestomediums are under ban, and bear to a certain extent the stigma that has peen placed upon the most unworthy. 'Spiritualism and its true evangels will be placed before the world in their true light as the good work goes on.

'Where are you going to Camp?" This question has reached me in a score or more of letters. Strange as it may seem, this is the first season since 1872, that I have been free from camp meeting engagements. I will state the matter as it is; when replies to some of my applications for dates, were received I was not a little surprised to learn from those to whom I had written, that they had "no idea" I cared to make engagements this season; had it been known, I would \$1.00.

have been on the program," etc. It seems a little strange, as I had announced in the papers at various times my desire for camp meeting dates. I will now state that I would like engagements during the month of September and occasionally during the

Fall and Winter months. If I conclude to continue my work in the Morris Pratt School, I can arrange my periods so it would be possible for me to fill Saturday night and Sunday engagements within a few hundred miles of my home and would

be glad to do so. I conclude, from several letters re ceived this summer, that some of my friends think I am in "very poo health" this summer. Such is not the case; I am leading a busy life, dividing dinance are names of some of the good friends, with whom "The Hull least among the varied things that are my time between household duties in the every-day program, are the sittings, or in other words, the seasons of communion with my invisible teachers and loved ones. I am busy from early morning until nightfall, and am grateful for the strength giv en me to accomplish all that I have since the closing of the School in May.

Of course, since Mr, Hull left us, the business connected with our pub lications, devolves upon me. I have an extensive correspondence. this, with matters pertaining to the home, and my psychic work fill up the long days.

I have not failed to hold a sitting for Mr. Hull, one day since the trans-ition service one year ago the 14th of last January. He who, for so many years was my teacher in many things, does not fail me now. In many instances his messages to me are beautiful spirit revelations, and it is when lifted in soul into those vibrations where it is possible "to receive the blessings," as he used to say, that I feel it still sweet to live and labor in this mundane sphere.

One of the most positive proofs that has come to me, assuring me of Mr. Hull's interest in my work was contained in a letter written to me by a Denver friend, when I was in Los Angeles. It contained this: have received an unmistakable message from Mr. Hull." He gave points in the message that made him positive it was his "old friend Moses" gave the communication; this was for "Write Mattie, and tell her not to give up her daily sittings; I am anxious that she should continue them regularly; they are as helpful to me as The writer added: to her.' Hull seemed so earnest in the matter, I felt it was imperative that I write you and I cannot urge the matter/ to strongly." This was but a short me after Mr. Hull's transition. No one knew of my sittings, except the people

in the home where I was entertained. The Biography.

It may not be out of place to state here, that a large supply of Mr. Hull's Biography has reached me, and of course I would like to sell them as rapidly as possible. The cloth-bound are one dollar per copy; paper, 50 cents. A discount will be made when taken by the half-dozen. I say this, cause sometime during the winter, persons connected with societies asked for this information.

Spiritualists in Ohio, I may pass through Cleveland in August, if so, shall spend some time within 30 miles of that city. If you have not made previous engagements, let me hear MATTIE. E. HULL. Whitewater, Wis.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty,

at 2 a. m., Tuesday. Perl being away two years, I wished certainly to have a long talk. We talked Thursday. Thursday night I dreamed five times that I should take a paper dollar I had in my pocket and go up and get \$100 insurance. Something would say, "If anything should happen, you are poor, and that will help you to bury him. All day Friday the same thought came to me. I did not. I should have done so. Perl had one fault. I never said a word to him before until the Friday before the incident. What prompted me then I know not, but I could not get it off my mind. At last I said, "Perl, do you know the one fault you practice is worse condemned in the Bible than even murder?"

He arose and said: "I know it, papa, and henceforth I will be a man."

As I said, when he was killed, I was away. My brother called up the chief of police and said he should go to the hotels and find me and inform me of his death. I was at Marion, Ohio, that Monday. When he informed me. I thought I could not endure it. I went to my room to weep. Men came to talk, and speak words of comfort. At last I started to go across the street. I will never forget it. His voice, as plain as ever it was, came and said: "Papa, dry up your tears. I am happier and better off than you." So plain, so positive was it that I thought it his voice. I called up by long distance phone and asked if it were true. They said it was. I worried about his future, I admit. One night, he came to my bed and said: "Papa, to convince you I am safe, I have brought you little Parkie, and you know little children always go to heaven." What comforting words! I have not the ability or the power of language to utter such words. Hence they must be divine, and come from the distant shore. He and Parkie looked natural-only Parkie had grown. I then worried because he was all cut to pieces. One night he came and said: "Papa, do not worry; what we think brought us sorrow and pain, only brought joy and happiness." From that time I never worried.

Jan. 1, 1906, I was sitting at the hotel, Marion, Ohio, when all at once a voice came and said: "Take good care of mother." It was so shricking that even to this day I can feel it in my left ear. I went to my room, and penned is poem entitled, "Take Good Care of

Mrs. Ella Barr died Saturday evening, Feb. 3, 1906, at Toledo, Ohio. Sunday night, at 2:45 a. m., she came to my bed and said: "I am now with Perl; she and Parkie are having such a good time." did not know she was dead. I told my dream to my family so that they would not say I made it up. She looked as natural as ever.

Once Perl came to me and said: "We recognize friends over here. but how I do not know. A have not been here long enough to study it out. The first I met was grandpa (referring to my father), and then others came." We had a long conversation on Friday before his death. He said

he did not blame me for my failure financially. He said he was perfectly satisfied about Fred and Lola-never mentioned Don. One night after death, he came and said, "The last conversation we had said I was perfectly satisfied about Fred and Lola, but never said a word about Don. But have Don preach Christ and him crucified, as not one-half of his love and kindness has been told." He has never come to me since. I don't think he will.

Now, these are dreams and visions of things I never thought of Explain them to me. If there is anything I can do, I will help you. One thing I forgot about Ella Barr. (I believe the reason she came to me was this: I once did her a favor, when all her friends seemed to leave her. I always believed she came to me to repay that kindness. As one poet has said, "If you have had a kindness shown, pass it on, pass it on; till in heaven the deed appears, pass it on, pass it G. W. CUPP.

Mansfield, Ohia 1

A CURIOUS VEIN OF THOUGHT, Thomas C. Buddington, a Prominent Medium, Starts a New Sanatari-

um at Hawk's Park, Fla.

To the Editor:-"Way down upon the Indian River" in Florida, your paper occasionally comes to the "New Thought" pioneers in this section of the world, and it brings to us a question as to whether Spiritualism after all is what we hoped it would be in the early stages of the movement. What with the loss of spiritual power to the mediums for demonstration and the substitution of "fake phenomena," as evidence, it begins to look as if the "Cause" is getting in a bad way The Searchlight reveals almost as had a condition of corruption in medium ship as President Roosevelt's searchlight made plain to the people when he turnedit on the Standard Oil mag-Well, down in this country we are

not disturbed by any of the ideas which agitate the Northern people The Florida Cracker is not familiar with ghosts except as "haunts" and "harnts," as he terms them, and "Fake Phenomena" is something he knows nothing of, though he says he 'has hearn tell of ghosts appearing up North, and he would give a dollar to see one." When a "Cracker" will give a dollar to see anything short of a circus, his interest is certainly aroused, and there might be a chance for a ghost-producing medium to win the dollar if he could give a good

We have no disturbing spirits in this state outside of Lake Helen camp. There occasionally they apnear when the camp is in session, but out they come with the Northern contingent who bring them with them and keep them active as long as the camp is in session. The rest of the year all is peaceful and serene as far as ghost affairs are concerned, and only a few spirit "wags" enliven the monotony of the long Florida Summer. Chief among these is "Artemas Ward" of the 60's who says he is "still dead." not having had any reincarnation yet, nor does he propose to re-embody until there are fewer fools among mortals who swallow ev everything done by spiritual mediums as true. He prophesies that it will take at least a hundred years to elimto get rid of the "Fakes," even if The

lished in A. D. 2100.
. He also says that "New Thought" is a hard subject to get a foot hold in the average mortal's mind, owing mostly to lack of gray matter in the brain. "In order, therefore," he says, "to facilitate the growth of brain structure, the advanced spirits of the higher spheres have given up working among mortals to make Spiritualists, and are now concentrating their efforts to stop those who are so afflicted from becoming demented with fads and notions.

Progressive Thinker should be pub-

When a psychic or inspirational peaker starts out to "Reform the speaker starts out to world," the best remedy is to put such psychics or reformers to work with the axe and grub-hoe in this country until they are satisfied the world was formed all right at first, and does not need their assistance to change it. If, however, with the use of the axe, grub-hoe and brush-hook, supplement ed with the plow and cultivator, they can raise a crop of sweet potatoes and watermelons, they are on the high road to mental health and physical wealth. When they have got along far enough to own an orange grove, their chance for escaping the lunatic asylum is assured.

No Floridain ever believes a man who can make sound in mind or purse, or ever will be. In order, therefore, to assist this class of spirit workers, we are at work opening a "New Thought" ground on the East Coast R. R., about 25 miles from the Lake Helen Camp, where the afflicted in mind and body can come and be cured. We have about 130 acres of good wild land awaiting the transforming work of afflicted reformer. We have a good supply of "magic" axes, "magnetic" grub-hoes, "electric" brush-hooks, and rakes for male reformers; and for nervous females nothing as yet has been found so effective as the 'insulated" washboard, made of glass and placed in a tub of galvanized iron, filled with soap-suds and soiled The moment the patient puts her hand on the board the nervous excess of the brain comes to the fingers' tips, and although at first the arms may ache, soon that passes away and the exhilaration of clean clothes as they come out of the tub exalts the spirits and puts the patient on the

high road to health. So far everyone who has entered this natural sanitarium has recovered and even the writer, who when a young man had had visions of "Reforming this world," is entirely cured. You will see by the accompanying

photographs what a magnificent ground has been chosen by these advanced spirits to cure the mentally unsound and the physically incapacitated. The best thing about the spirit instructions given, is not to exclude any, however badly afflicted they may be but like the grave-yard take them in until they experience the resurrection. This of course includes mediums who have been "faking" as well as their dupes, and we have great hopes that such mediums may cured of their weaknesses and restored to honesty and sobriety.

But we assure them the moment they show signs of a relapse, the axe and grub-hoe treatment will be appiled until such time as the "guides say it is safe to turn them loose again. On these grounds there is no room for faking or dishonest phenomena nor will there be any "winking" on the part of the management at doubtful manipulation of the mediumistic

conditions. It is not intended that this "New Thought" center will be a spiritual Bazaar where money will be the ruling power or its acquisition the chief spiritual motive. Hence, those "on the make" will do well to give it a wide berth. Those, however, who wish to come to a place where clean demonstrations of a spiritual order are given and who wish to study them, can come and he sure of a welcome but none others are wanted. scrapping, snarling, growling, scandalmongering crowd may heed the Irishman's statement. "Your absence is very good company." have at least one center, where itual truth can be sought and studied without unfavorable conditions to in-

terfere with it.
THOMAS C. BUDDINGTON. Hawk's Park, Florida



It will write in full sightyes, in full sight and it will write more, write better, write easier and keep on doing so longer than any other typewriter.

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

### Practical, Mechanical SERILS

The Carpenter's and Builder's Standard Library.

By Fred T. Hodgson, Architect.

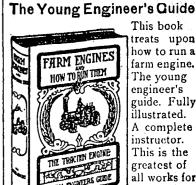
This series of new works on Modern Carpen tery and Joinery are to-day the approved and most helpful set of practical builders' "educa-tors," published, consisting of the Steel Square in two volumes. Modern Carpentry and Join-ery, and Common Sense Handrallings. Price per set of 4 vols., cloth. \$4.00; or \$1.00 each; half leather, \$6.00.



By Fred T. Hodgson M. O., A. A.

### FARM ENGINES

HOW TO RUN THE



how to run a farm engine. The young engineer's guide, Fullv illustrated. A complete . instructor. This is the greatest of all wor**ks for** the farmer. Price, cloth, \$1.00.

This book

treats upon

By James H. Stevenson, and Other Expert Engineers.

The New Air-Brake Book Invaluable to Trainmen. Engineers, Firemen, Conductors, Electric Motormen end Mechanics. The Latest and Best 1904 Edition. Modern Air Brake Practice,

Its Use and Abuse. With Questions and Answers omotive Engine ers and Electric Motor men. By FRANK H. DUKESMITH, Price, cloth,

DYNAMO TENDING.



Or, Electricity for Steam Engineers. 05 By HENRY C. HORSTMANN and VICTOR H. TOUSLEY. Authors of "Modern Writing" Diagrams and Descriptions for Electrical Workers. 'Cloth 100 Blustrations. Price, \$1.50.

The Handy Vest-Pocket ELECTRICAL DICTIONARY. **NEW EDITION** 

A book every Engineer and Electrician should have in his pocket. A Complete Electrical Reference Library in itself. Cloth, red edges, indexed, 55 cents; full leather, gold edges, indexed, 50 cents.

Tune with the Infinite By Ralph Waldo Trine.

By Kalph Waldo Trine.

Within yourself lies the cause of whatever cuters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what, you would have it, —From Title-Page.

CONTENTS—I. Prinde: 11. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullences of Life-Bodily Health and Vigor; V. The Secret; Power, and Effect of Lore: VI. Wildom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Fleaty of All Things—The Law of Property; E. Essa Men. Have Become Prophets, Secret, Sapea, and Saviors; XI. The Basic Principle of All Realignos—The Universal Religion; XII. Entering Kow Into-

### THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street J. R. FRANCIS, Editor and Proprietor

"Entered us Second-Class Matter, De-cember 11, 1889, at the Post Office at Chesgo, Ill., under Act of March 3, 1879." TERMS OF SUBSCRIPTION:

The Progressive Thinker will be furnished until further notice at the following terms, invariably in advance. One Year Bix Months 50cts
Thirteen Weeks 5cts
Single Copy 5cts

REMITTANCES; REMITTANCES;
Remit by Post Office Money Order,
Registered Letter or Draft on Chicago
or New York. It costs from 19 to 15
cents to get checks cashed on local
banks, so do not send them unless
you wish that amount deducted from
the amount sent. Address all letters
to J. R. FRANCIS, 40 Loomis Street,
Chicago, Ill.

TAKE NOTICE.

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

extra numbers.

If you do not receive your paper promptly, write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

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

SATURDAY, JULY 25, 1908.

#### WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance he lost or stolen. Secure a por 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 posses sions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere trifie. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

THE VENERABLE OCTOGENARIAN The illustrious Col. R. T. Van Horn passed through the city last week on the way to that Shrine of Instruction, the Lily Dale camp. Although in his eighty-fourth year of age, his brain power is equally as great as when he sat in Congress term after term, assisting in making the laws of the Nation, or when he led his brave regiment in behalf of the Union cause, or when he illuminated the Kansas City Daily Journal with his advanced thought. He still is a wonder in intellectual vigor, and may be regarded as the Mascot of this wonderfully popular place of resort, Lily Dale. We think he is "booked" by the Fates to visit this camp ten more consecutive sessions before he starts for the Celestial City where he will have a specially high seat.

### A Revival of the Past.

A news dispatch from New York of July 10 tells of a mother in that city who branded her 6-year-old boy on the forehead, giving as a reason she wanted to make of him a holy child. The poor deluded woman disfigured her loved son for life, obeying the instructions of the Lord, Ezekiel 9:4, "Go through the city and mark thou upon the forehead of the men." etc. We quote in substance from the Douay Bible, the Catholic rendering. It adds in a note that the Thau, or Tau, was the last letter of the Hebrew alphabet, which was in the form of a cross.

The Brahmans practiced the same rite many centuries before there was a Christian as they still do.

Scott, in his Commentaries on this quotation from Ezekiel, says: The practice of stamping the cross on the forehead of Christians "was at its height a short time before the Reformation; and it began to decline in many countries, when the doctrines of the Gosnel became more generally understood and believed."

The same author, in his Comment aries on 2 Kings 18:4, says:

"The superstitious veneration paid church, and especially to the adora tion paid to the form of the cross, and even in express words to the wood and nails of it, with all the impostures which have arisen from that almost idolatry, have exact parallel in the worship of the brazen serpent."

It will be remembered it was the Lord who directed Moses to make a flery serpent, set it on a pole [cross] and every one bitten by the serpents he had sent to bite the people shall live. So Jesus was set on a cross that every one who believes in him shall be saved from everlasting burning.

### The Trail of the Viper,

The trail of the successful revivalist can be traced in any country a month or so after his departure, by the number of religiously insane he leaves behind him. His subjects are highly psychologized, and are left in that condition, with visions of an angry God, a flaming hell, with, perchance, some unbelieving dear one undergoing the tortures of the damned, ever before him. The hypnotic influence was not removed. What remains to a sensitive but to dwell continually with those minddisturbing pictures of despair ever bethat profession have conjured in an our era. over excited brain, and made real to receptive victims.

Grief borders on the extreme of

A Tangled Thread of History. (No. 3.)

It is now almost universally coneded by the learned, that Josephus' long story of the rendition of the Jewish Scriptures into Greek is a fiction. That he made heavy drafts on outside events, gathered from other authors, is everywhere apparent. He of limited reading is of course ignorant of

Alexander the Great, crossed the Hellespont in his grand march east to crush Darius, the Persian monarch, some time in February or March, B. C. 333. Reaching Sidon [Fishtown], the parent city of Phenicia-a little more than 100 miles due north from Jerusalem—says Rawlinson, in his "Story of Phenicia," page 216:

"While Alexander was at a distance the Sidonlans sent envoys to meet town. The Macedonian monarch readily complied with their request, and Sidon passed quietly into his

Alexander advanced southward, besieged Tyre, spent seven months before its walls ere it fell, when he crucified 2,000 of her principal citizens, sold 30,000 of her inhabitants into slavery, then marched on Gaza, a seaport of southern Phenicia, about 120 miles south of Sidon. Two months were spent in subduing that city. It was late in autumn. The rainy season had set in, and supplies for his large army were nearly exhausted. Alexander was hastening on Egypt, where he had determined to spend the winter.

Open Josephus' "Antiquities of the Jews," Book XI., chapter 8, midway section 4, and read:

"Now Alexander, when he had taken Gaza, made haste to go to Jeru-

Then, after his manner, he enters into a protracted detail of his cordial reception; his entrance into the city; his sacrifice to God in the temple: his moving on neighboring cities, even advancing as far as Samaria, full 40 miles due north of Jerusalem, making a circuitous route to the northeast, over an almost impassable mountainous region, before he could again reach Gaza, to resume his march on Egypt. And all this to re-enact just what Rawlinson tells us occurred at Sidon more than ten months before.

Such is a specimen of Josephus, everywhere prolix and untruthful. Instead of confirming the Old Testament by his account of its translation into Greek, what Smith's Bible Dictonary, quoted last week, is truthful, "It is a fountain whose source is concealed," and this fact is everywhere apparent.

Instead of corroborating Bible story does it not demonstrate that there is something concealed in regard to that collection of ancient literature, which priestcraft has labeled "Holy?" Honest, truthful history does not require frauds and forgery to strengthen its

Additional to the 120,000 Jewish slaves added to the population of Alexandria, historians report another 100,000 of that people located in that great metropolis; but neither of these statements is probably true. It was Phenicia which was on the great highway between Babylonia, Assyria, Persia, and Parthia to Egypt. Each time either of those nowers, whether led by Cambyses, Nebuchadnezzar, Ashurbanipal or other great warrior, it was Phenicia that was overran and her people were led into slavery; but such facts are rarely mentioned by Christian authors, Jews alone were the victims of such inroads, they telling the story.

Singular, is it not, that a people so highly favored by Alexander, as related by Josephus and generally believed, should be compelled to contribute such a vast population of slaves to the building of Alexandria?

Ptolemy Philadelphus sent his heralds to all known nations to collect their history for the Alexandrian library. Is it probable Phenicia, the country nearest to Egypt, and possessing such wonderful resources, was overlooked? On the contrary is it not probable it was the first drawn upon for its history? We are assured such a history was in existence, and, marvelous is it not? we are told IT DISAPPEARED IN THE FORE PART OF THE FIRST CENTURY OF THE CHRISTIAN ERA. What became of it? Now we have to ransack the history of other nations, and make immense drafts on the Old Testament to collect only a fragmentary history of the people who gave the world its letters; who founded colonies that rivaled Rome in power and population; who were the parents of commerce, and the first to engage in min-

It has been shown several times in these columns the magnificence of these people who had colonies. all along the southern coast of the Mediterranean; who circumnavigated Africa; who founded a mining colony in south central Africa; whose ships were on every sea, and whose sailors were in every port. What be-

came of them ? Josephus had the entire Jewish nation either killed in the battles of Titus, sold into slavery, or carried away in triumph, to grace the gladiatorial sports of Rome. Now the Jews are everywhere, generally most numerous in those regions where we found the fore him, such as the Billy Sundays of Phenicians at the commencement of

> As we shall show further on, the Phenicians used the same language credited to the Jews; they employed the same characters in writing; wor-

shiped the same gods: and were very earnest temple builders. Besides a ost history the whole race, is lost! Shall we say they are metamorphosed into Jews? And have we not only metamorphosed the people into Jews, but HAVE WE NOT ALSO STOLEN THEIR HISTORY AND METAMOR-PHOSED IT INTO THE OLD TESTA-

MENT, AND MADE IT THE BASE FOR THE NEW TESTAMENT? More: Have we not constructed our Messiah, the Holy One, the Anointed, belief in whom is to save our souls from a yawning hell, out of passages found in that transmuted history, and located him in the almost inaccessible mountains of Judea, at a time when

it was almost barren of inhabitants? It would require a large volume and much labor to unravel the tangled thread which priestcraft, aided by scholarly monks in the monasteries, have thrown around this subject. Copylsts of ancient literature, they interpolated every page with their forgeries, and the villainies have gone on uninterrupted for centuries and still continue. The Dark Ages, a period of a thousand years, if it ever existed, is lost to the world by their

We cannot place a finger on a single date between A. D. 350, and 1350, and say with certainty, we are within a hundred years of its actual occurrence, or can asseverate positively it occurred at all. During the entire forming stage of Christianity until the Reformation, at the commencement of the sixteenth century, civil and ecclesiastical matters were wholly under priestly control. And, notwithstanding the long list of Popes who date back to "St. Peter," there, probably, was not one until the Crusades.

It is purposed in our next to outline short account of the Phenicians, which will aid us in correctly answering the many questions propounded during this article.

#### Holy Tricksters.

A learned writer, John-I. Riegel, in a late issue of The Truth Seeker, says the statement that the parents of Jesus were residents of Nazareth is a falsehood:

"The name Nazareth is not men tioned by the writers of the Old Testament, by Josephus, or by any istorian of the Messianic period. It does not apply to a locality, but is an invention to account for the term 'Nazarine' (nazora, despicable—the offscour of those separated from the community). It was used throughout the Roman empire to designate the rabble of the Jews, hence the inquiry of Nathaniel, 'can any good come out of Nazareth'?"

The writer could have added with truth that Paul, in all his Epistles, failed to use the term "Jesus of Nazareth.".

The Bible translators had the happy faculty of making cities and proper names at will, and the former they could locate wherever would best accommodate their convenience. To make a proper name it was only necessary to capitalize a verb; illustratdored it would be John the dipper; Mary Magdalene, should have been rendered Mary the harlot. Now they have invented a city, and named it Magdala, and located it among the mountain crags, off the west coast of the Sea of Galilee. Jesus christos, Anglicized correctly, would have been rendered Jesus, the anointed; but instead they capitalized the Greek christos, and made it appear as a sur or family name.

The above are only a few of hundreds of like frauds of which the translators of the Bible were guilty to bolster up a gigantic impostor.

Sectarian Colleges on the Wane. Shurtleff College, located at Alton, Ill., founded in 1831, endowed with \$100,000 productive and \$50,-000 unproductive resources, where Baptist ministers were manufactured. feels the pressure of modern thought, and is proposing to remove to some other locality, hoping thereby to reestablish its past fame. But it is too late. Sectarian schools must give place to scientific. Either theology, with its creation of the universe in six days, the flat earth supported by pillars, a sun that was stopped in its course for a whole day that a slaughter could go on, and a thousand other false stories, must be taught. and students made to believe the ignorance of 2,000 years ago; else the knowledge science has revealed must be substituted. If the latter there will be inharmony and church creeds, and ordained ministers must soon be suspended for heresy.

Saved from Hell. A news item in our morning paper

of July 3 said: "A woman has been arrested at Pherson, O., charged with having chopped off the heads of her five chil-

The papers are overflowing during the last month or two with similar cases. The mothers have been attendants on grevival meetings, and have been cursed with visions of the damned. Made insane with the prospect of eternal woe for their children. she accepts hell for herself to save her loved ones from priestly doom. As we read accounts of such cases we feel like redoubling efforts to extinguish such damnable teaching.

When a man loses "FAITH" he begins to think, and it's eperally those who THINK that move

# Some Unpleasant Truths

When Publicly Expressed They Often Prove Highly Beneficial to a Cause, Resulting in Great Good-A Portrayal That Should Be Carefully Considered by Every Spiritualist.

theory, that confronts us." that saying can be echoed by all all honesty of thought, and find a of escape from actual duty. remedy therefor. Perhaps the old-fashioned disease, "the sleeping lethit useless to hope for their recovery through any awakening treatment that can be given them. Safe, snug, serene and selfish in the posses of what they call Spiritualism, they are absolutely indifferent to the weal of the Cause as a whole, or to the welfare of those who represent that

Cause before the public.

The salaries paid the average speaker by nine-tenths of the Spiritualist societies now in existence are not sufficient to provide decent support to any one who has a family, or who is responsible for the care and keeping of others not able to provide for themselves. In one certain section of the nation, with the possible exception of three societies, twelve dollars per Sunday. Such a than four Sundays in succession by any one organization. He is lucky if he gets more than one Sunday! He is generally forced to be content with five dollars for two lectures each Sunday, plus expense of travel.

with one Sunday here andanother one there until he has filled possibly thirty-six or forty Sundays. If he is paid five dollars per Sunday above exenses, he has two hundred dollars to show for his year's work. cial lectures and funerals MAY give him one hundred dollars additional for this period, but the writer has yet extra income during any one year was on trial in his personality. The from the sources named. Supposing for his services at camp meetings. This also is a large estimate for the average speaker, He will then have a grand total of four hundred dol-lars to show for the year's work as an occupant of the Spiritualist plat-

What a princely (?) income this is for a man who has to pay house rent, gas and water bills, fuel and other family expenses! Let him pay doctor's bills, surgical operations, clothing and unexpected items peculiar to domestic, life, and his four hundred dollars are gone before his year is up. He and those dependent upon up. He and those dependent upon him live from hand to mouth, and he suit in which to appear on the platform! Many of our speakers have to resort to manual labor or to business various kinds to enable them to cards at restaurants so as to determine NOT WHAT I LIKE TO EAT, When purchasing supplies ORDER! for my table at home, I am obliged This man has been a promirule!" nent lecturer on the Spiritualist platform for more than thirty years Conditions throughout the nation

are but little, if any, better than they are in the section above considered. Such speakers as Rev. F. A. Wiggin, Rev. A. P. Blinn, Prof. W. M. Lockwood, and a few others MAY POSSIBLY be paid more than twenty-five dollars per Sunday. They are permanently located, hence do not have to worry about extra expenses associated with travel. A well-to-do Spiritualist once asked Rev. F. A. Wiggin what his business was when at home and not engaged at conventions and camp meetings! The man was simply astounded when Mr. Wiggin told him that he was the regular speaker for a church society under the banner of Spiritualism! Perhaps this was the man who admitted that he was worth fifty thousand dollars, yet did not KNOW that any Spiritualist meetings were held in the United States outside of a few camp meetings! At this point, the writer ventures to throw in this thought: There will soon be no local Spiritualist societies worthy of the name in the United States if the camp meetings are kept up much longer! camps have done a great deal of good in the past, but-THE HISTORY OF SPIRITUALISM CLEARLY PROVES THAT CAMP MEETINGS HAVE HELPED TO KILL LOCAL 80-

CIETIES! In any city of forty thousand or The speaker who earns five dollars per Sunday cannot meet his rent, let alone other bills. What is he to do? Seek some other method of earning a living, or else go into the church! Since 1865, between one hundred and fifty and two hundred speakers and mediums have abandoned Spiritualism, either for church pulpits or for positions in the business world! Even the eminent orator, scholar, rationalist, and philosopher, Selden Finney, was obliged to leave us from lack of proper support! In politics he found a more remunerative field of gress, perhaps to the governorship of assassinated. There are people in the world who appreciate REAL merit, even if the Spiritualists do not!

The writer perhaps is as well paid him, or form worker to-day, yet he must confess that he could not meet actual living expenses were it not for an out SAWING WOOD! The physical labor did not lower his dignity one lota. On the contrary, he was rather proud of the fact that he COULD SAW

A noted man, once mistaken for a WOOD! Honest manual labor is not statesman, declared, in days not so to be despised. The money earned by very remote, "It is a condition, not a it is always clean. This case is cited There is as a proof of the interest the Spirita mighty truth involved in those uslists sometimes feel in their plat-words, and, just at the present time, form speakers!

.It does not excuse them to say thinking Spiritualists, who owe it to that the rank and file of the Spirit-themselves and to the world to meet unlists are poor in purse. This statethe condition that confronts them in ment is a far cry, starting as a means

The claim that the Spiritualists of fashioned disease, "the sleeping leth-America, taken as a class, are poor, argy," has such a firm hold upon the IS ABSOLUTELY FALSE! Those majority of Spiritualists as to render who make that assertion know that it is false! After twenty years of travel in all of the states of the Union, the writer dares to state boldly that, taken man for man, measured with the followers of other forms of EQUAL, if not GREATER wealth in this world's goods than will the members of any and all of the churches in our land! This is not an idle boast, is a direct statements of ABSO-

LUTE TRUTH! Take the following illustrations, readers of these lines, and make your own deductions therefrom: One of the shrewdest scoundrels this land ever produced masqueraded as a medium for twenty-two years. He received large sums from hundreds of the highest salary paid any speaker is people, and finally succeeded in securing sixty thousand dollars from two speaker is seldom employed more of his credulous dupes at one haul He then retired from business, wrote a book in which he confessed his knavery and boldly declared that all of his work as a so-called medium for the entire period named was ABSOLUTE-The speaker must make up his itinerary for a season of 9 or 10 months wealthy by means of his counterfelt work, and the Spiritualists were the who supplied him with that

wealth! A degenerate, who had once been a medium possessing real power, after losing his mediumship, got into practicing fraud. He claimed that he was being persecuted, and appealed to the Spiritualists of America for finanto find the speaker who can show that | cial aid, declaring that Spiritualism American Spiritualists, following the he is paid one hundred dollars more advice of The Banner of Light, in a very few days raised fifteen thousand dollars in cash for the man's defense. Costly legal talent was secured, and the trickster was freed! The writer says "trickster," and he means it\* In 1902, this very counterfeiter offered to sell seventy-five thousand bogus "tests" to the one who pens these lines!

One of the cruelist, most conscienceless, wickedest and outrageously vindictive of all of the scoundrels masquerading as mediums, received the most welcome present of a house and lot worth, it is said, between five and ten thousand dollars, as "a token of love" from his "pooris lucky indeed if he has one decent as-church-mice" friends! The man confessed to a young boy, whom he deliberately led into wrong-doing, that he did not believe in a future life, much less in that which the world eke out an existence! One of our knows as mediumship. After his most highly cultured speakers says seances, he and his special cronies in a recent letter to the writer, "I generally indulged in a drinking receive so little for my lectures that bout, in the course of which they I am forced to study well the menu were moved to paroxysms of wildest cards at restaurants so as to deterlaughter over the fakir's "clever" imitations of the grief manifested by but rather what I can AFFORD TQ his heart-broken victims! Surely the people who gave this man a val house and lot MUST HAVE uable to adhere strictly to the same rigid BEEN VERY POOR indeed to enable them to find so much cash!

Another clever trickster and allaround pretender was arrested at a certain point for obtaining money fraudulently in the name of mediumship. He asked to be released on bond to annear for trial at a future date Permission was granted, and the bond he furnished, signed exlusively by Spiritualists, was reported by the Asociated Press dispatches to represent between one and two millions of dollars! Surely, the Spiritualists (?) who signed a bond like that MUST HAVE BEEN POVERTY STRICKEN, with MILLIONS back of them! RICH they were in SPIRITUALITY deponent sayeth not! trial in one of the great states of the Union, two pretended mediums turned state's evidence and confessed that they and their confederates had received fully five hundred thousand dol lars from one poor Spiritualist mil-lionaire whom they had succeeded in inveigling into two or three marriages with women posing as mediums! These two thieves escaped from the clutches of the law by confessing their villainy! They are living at ease, surrounded by every comfort, by reason of the "poverty" of the Spir-

Now take the other side, and see how some of our noblest leaders are treated. A man whose reputation us an orator and scholar is world wide a man-whom it is an honor to know with a wife in every respect his equal in scholarship and integrity, more people, heated sultes range from nishes an illustration of the interest twenty to fifty dollars per month. the poor millionare Spiritualists feit in his welfare. His wife fell ill with a violent fever. He had to abandon all of his lecture work to care for her During her long illness he and she both were often without proper food for their bodies, and fuel to warm their apartment! This man did not receive a five or ten thousand dollar home from HIS "POOR(?)" friendat He was left to starve, or appeal to the

Again, another prominent worker, through prolonged illness on his own part, and that of members of his family circle, had to give up all of his action. He would have gone to Con- engagements. He had no income whatever from any source. The California; had he not been so foully poor (?) millionaire Spiritualists who bonded the trickster, and the poverty stricken ones who made the fakir wealthy, did not have a dollar for for those depending upon as a speaker as is the average plat- him. His condition was well known and the only ones who sought to relieve his necessities were those had little of their own. side income from daily labor per-formed in other fields. There have but these two cases must suffice. The been times (and not one hundred contrast is painful! Princely gifts to years ago either) when this self-self-confessed scoundrels, but nothsame writer had to earn his board by ing for those who were true and

worthy! The writer must not be misunderstood. There are many generous Spiritualists in this land of ours!

They are the "salt of the earth," for they NEVER fail to respond to any worthy charity, nor do they ever be-gradge what they give. The records of the past quarter of a century re-veal the sad fact that it is the few noble souls who have given over and over again to the support of the Cause they loved, while the many have complacently, SELFISHLY enjoyed the fruits of this noble sacrifice. With the exception of a few like the arisen Theodore J. Mayer, men and women of means have accepted the benefits of Spiritualism, and refused to contribute one cent to its support. No one holds the TRUE SPIRITUALIST in higher esteem than does the writer. All honor to those who have sacrificed for the good of others! They have carried as heavy a cross up their Calvary as ever was carried by Jesus of Nazareth in days of old. It is often easier to endure the pain of nails through feet and hands than it is to be pierced by the rusty spikes of cold and hunger. The generous ones of our faith have carried their own burdens uncomplainingly, and have given of their little stores to relieve those of their brethren who were in need! The angels have kept a faithful record of the good deeds by those who PRACTICE as well as PREACH their Spiritualism; hence it is safe to say that the law of compensation will give them equal and exact justice, either here or here-Is it too much to say that there

is a plain duty devolving upon every true Spiritualist in this land to-day Is not that duty clear to every reader Should not steps be taken in the direction of affording proper compensation to every worthy speaker and me dlum in our ranks? Should not the honest mediums be protected and cared for? The writer declares Yes," most emphatically! Then give those mediums employment at LIV-ING WAGES, so that they can save few dollars for a possible rainy day, or for support in old age! Pay them generously for their work! Remove every possible temptation to defraud or to deceive their patrons, far, FAR from them! Make them self-respecting by giving them a chance to earn their own livings. These words should also be applied to our true and worthy speakers. Do not humiliate pauperizing them! Do not degrade them by trying:to beat down their terms! In the name of all that ls just and right, GIVE THEM A CHANCE TO LIVE AS HUMAN BE-

INGS SHOULD LIVE! As the first step, let all worthy speakers and mediums be employed by local societies, and paid decent salaries. The next step is-let each Spiritualist, who really loves Spiritualism for its own sake, give according to his actual means, to the support of the movement by aiding the local society of which he is a member. The third step (and perhaps THE ONE step of ALL steps) is-ENDOW THE N. S A.! Fill its treasury to overflowing, American Unitarian Association is doing by its speakers—what other Na-tional societies are doing by theirs add enough to the stipends paid as salaries by weak local bodies to afford the speakers and mediums a LIVING INCOME!

Spiritualists, it seems to the writer as if the paramount issue of the hour is VERY CLEAR. It is the endow ment of the N. S. A.!! If one thousand Spiritualists would give two hundred and fifty dollars each (as they can well afford to do); another thousand, one hundred dollars each thousand, fifty dollars each; and others as much as they could afford would have an en dowment of \$1,500,000, from which it could provide employment for the worthy, care for the needy, and do such other work as of right belongs to the Spiritualists to do! Comrades sisters, brothers! Our duty is plain and clear! LET US DO IT BRAVE-LY, MANFULLY, WOMANLY! Let us make the Theodore J. Mayer Enlowment Fund aggregate one and a half million of dollars, instead of wenty-five hundred, on or before Oc tober 1, 1908. Now is the time to act! Who will be the first to respond?

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

PROTECTING MEDIUMS.

This song explains my mission here, And how I help my wife so dear; She is the gate I keep alar. For angels from the realms afar.

Chorns-

The angels come and talk with me, And sweet communion here have we They gently lead me with the hand, For this is heaven's horder land.

My gate ajar, my golden gate, That swings from morn till very late, watch and guard from evil might, For spirits come both day and night

I work to keep my gate ajar, And help the soul in realm afar; banish habits that are bad, welcome tho'ts that make me glad

So let us live like angels here To protect the psychics dear, Protecting them from every hate With loving words till night so late. H. E. MARTIN.

Grand Rapids, Mich.

LILY DALE .- ROUND TRIP. Round trip tickets from Chicago to Lily Dale can be bought every day during the summer for \$17.50, and are good until October 31.

A special rate of \$14, good for only thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to ooth Lily Dale and the Chautauqua Assemblies. Ask ticket agents of the ake 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, at the foot of Chautauqua Lake.

Deducting a two-hours' wait at Dunkirk and the actual time spent in travel between Chicago and Lily Dale is only sixteen hours.

GEO. B. WARNE.

Men are often capable of greater

things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. -Horace Walpole. Who plays for more than he can lose

with pleasure stakes his heart.—Her-I would rather be a poor man in a carret with plenty of books than a

caulay.

"INCOMPETENT" DECIDES THE SUPREME COURT OF MICHIGAN.

State Tribunal Sustains Verdict of the Jury Which Calls John F. Goff Mentally Incompetent for Disinheriting His Son,-Believers in Mediumship Lose Estate Worth \$75,-000,-National Association Employs Lawyers to Fight Contest, but is Decided Against in Returns from the High and Low Benches.

Cassopolis, Mich., July 14.—That a Spiritualist is mentally incompetent, the holding of the supreme court in a decision rendered upholding the verdict of a Cass county jury, which decided that John F. Goff was unbalanced mentally on the subject of Spiritualism and, therefore, incompetent when he made his will disinheriting his only son, Leslie, in favor

of Spiritualists' associations Goff's estate is valued at \$75,000. He was a farmer, and, though always regarded as eccentric, was known as shrewd business man. Mrs. Goff died when the son, Leslie, was born. The son is now more than 60 years old. He has been a resident of Oklahoma for a number of years and is a well-to-do business man in that state.

Takes Interest in Cult.

Late in life Mr. Goff began to take an interest in the Spiritualistic faith and allied himself with the cuit to such an extent that he became a leader in a small way. He became, says the supreme court in its decision, a "Spiritualistic monomaniac" and thus was not accountable for what he did. It was alleged that the old man was influenced by the members of the Spiritualistic cult to such an extent that he was made to believe that his son was not in fact his legitimate heir. and it is upon this supposition that the old man is believed to have acted when he made a will in favor of the association of Spiritualists and disinherited his son.

The estate was to have been used in the advancement of Spiritualism throughout the world. When the son announced that he would make a fight for the money left by his father, the National Association of Spiritualists employed lawyers and defended

Case Comes Before Jury.

The case was fought out before a jury in Cass county and evidence was introduced to show that the old man was so engrossed with the subject of Spiritualism that he had no place in his mind for matters concerning his own family. The attorneys for the claimed that his Spiritualism made the old man mentally incompetent and this theory has been accepted by the supreme court, according to the opinion rendered to-day.

The supreme court says in addition to the fact that Goff was a "Spiritualistic monomaniac" he was made so by the constant agitation of members of the cult, and that his frame of mind had reached the stage where he could no longer realize his duty

toward his own flesh and blood. Neighbors testified that Goff was so aggressive in his belief in his new religion that he often spoke of doing something substantial for the faith when he died.

Son Now Gets Property.

The son, Leslie, by the terms of the supreme court's holding, now becomes possessed of the entire estate and the National Spiritualists' Asociation is left out in the cold with the (and they would not miss it); ten additional discomfort of having to pay

a large attorney's fees. The officers of the Association could without injuring themselves and fam- | not be reached to-day to make a stateis not believed that any further effort will be made in the way of trying to gain possession of the property Chicago Inter-Ocean, July 15, 1908

NASH LYCEUM

EXPOWMENT FUND Impressive Words from Secretary

A good lady, Mrs. Elizabeth Nash, of Dillsboro, Ind., has sent to the N. S. A. a promissory note, nearly due, drawing seven per cent interest the face value being \$120, to start a Lyceum Endowment Fund in the name of her spirit son. Of course this is gladly received.

Kates.

I feel free to say that the Nash Lyceum Endowment Fund is a splendid movement. I hear many say: "Well, what next?" What with the Theodore J. Mayer Endowment Fund and the Temple Fund, in order to by these accumulate permanent funds for distinctive purposes, and the several active funds of the N. S. A., the Spiritualists will think there is to be no let up in dunnings for assistance. Well, why should there be? You do not respond very excessively unto either one of these funds; and yet they comprise the greatest vital needs of the cause of Spiritualism.

You should not permit the N. S. A. to go into the next convention with the meagre showing of funds, in especially the Endowment Fund. should be glad to make liberal con-tributions to the Cause by filling the General Fund with needed sinews of activity is so many needed directions. You do not respond readily to exhortations. Perhaps if you meditate silently and earnestly upon the public need for money to be placed in the N. S. A. for active effort, you would not need exhortation. This office is sending forth a coin card for remittances of coin securely, and on its face are these words: something for the Cause of Spiritualism, for the Love of your Arisen Friends?'

If that will not entice a coin from you, what will? Send for one or more of these coin cards, and make a collection for one of the N. S. A. funds. Mrs. Eleanor Eager some time ago asked you to make a saving of 'mites' and join "The Ways and Means Club." making a remittance of these on the late July 4th. Mrs. Eager and a lady in Alaska are the only contributors so far. Are you satisfied with that re-

port? A young lady lately handed me a dollar for the N. S. A., and when I said: "I fear you cannot spare it," she replied, "Why, any one can occasionally give a dollar." Can you? GEORGE W. KATES,

Secretary. 600 Pennsylvania avenue S .- E., Washington, D. C.

Bome impose upon the world that they believe that which they do not; thers more in number, make them selves believe that they believe, not ling who did not love reading.-Mabeing able to penetrate into what it is

to believe. -- Montaigne.

# The Importance of Faith in Individual Immortality.

A Lecture by W. J. Colville, Delivered in Hamilton Hall, Oakland, Cal,

One of the burning questions of the present day is: Can we scientifically demonstrate human immortality, or has it been already scien-

Two very opposite answers are constantly being given to this great query, both probably correct considering the view-point of the different answerers.

Psychical research is now receiving more and more attention over the entire civilized world, and naturally the interest taken in this mighty investigation challenges determined opposition from many well-meaning people who express fear lest so much interest being taken in the future life should tend to injuriously divert attention from the present. On Sunday, April 19, a most extraordinary lecture was delivered in San Francisco, which served as a decided counter-blast to the numerous sermons and addresses given on that Easter day in favor of learning all possible concerning the future life. The following excerpt from the San Francisco Chroniele of the following day, serves to show what peculiar notions are entertained by some speakers who are supposed to represent advanced liberal religious thought at present.

In an address delivered before the Fellowship Circle at Corinthian hall last night, Reynold E. Blight, associate minister of the Los Angeles Fellowship, raised the question: Would the scientific proof of immortality tend to improve morality? and his lecture went to prove that it would not. He said in part:

'A celebrated thinker once said that the belief in immortality has been the clog on the wheels of progress. Yet the question of what comes after death has always agitated the human mind, and there has never been so much investigation as at the present time. But up to date no scientific proof of personal immortality has been produced. The discussion is not on immortality in general, but immortality with respect to its effect upon morality.

'The affirmative might urge that if we knew that life was continuous; that death was not a break, but that the same laws of birth and growth, of development, of progress, were existent beyond the grave, it would inspire hope and stimulate endeavor, because we would know that we could go on growing forever and ever. If we knew that in the life beyond the same laws of cause and effect reigned, that as we sowed so should we reap, we would be careful of our sowing, knowing that if we set in motion certain causes we would gather effects, as surely as that day follows night. If we knew for a certainty that this life was but a schoolroom where we were being educated for a larger life we would apply ourselves more assiduously to learn our lessons and master our problems. If we knew that loved ones were waiting for us beyond the mysterious river, that when we have crossed the dark torrent, we would clasp them to our hearts again, it would give a hope and a radiance to life and we would stride forward with a more buoyant step. If we knew that we could continue in that other life the work we have here begun it would give a sense of permanency to our efforts.

"'To judge this world by a hypothetical future, however, is to admit the present life a failure. The lack of definite knowledge concerning the future develops the truest trust in God. We are content to leave our loved ones who have passed beyond in the care of the great All-Father. The wish for personal immortality is pure selfishness. The belief of immortality belittles the present. The teaching of immortality has placed the emphasis on the future life and discredited the present world. This is the reason why the race has not progressed farther and faster. But the most destructive objection to a belief in immortality is the belief in rewards and punishments that has always been wrapped up in it. Possibility of eternal development, heaven and hell, meeting of our loved ones, are all more or less of

""Life is worth living for itself, to develop character, to serve one's fellows, by a life of love and trust leave a rich legacy to pos-

It seems singular that any intelligent person should be able seriously to utter some of the foregoing sentiments, but it is now actually the case that quite a considerable number of professedly advanced thinkers share and express very similar ideas; "it is therefore with no intention of answering one man in particular that we offer our decided protest against the specious arguments so strangely formulated in the report just quoted.

Certain of the statements made by Mr. Blight seem so self-evidently reasonable and entirely in accord with the moral welfare of any community which may endorse them that it appears to us almost incredible that any sane individual could seriously believe them to be other than beneficial quite apart from any positively scientific proof of their veracity, and it is indeed true that a very large number of liberal-minded religious and ethical teachers express a fervent hope that such views are sound and accurate if only because of the excellent moral effect they feel that these opinions are capable of producing. It surely needs very little argument to convince the unprejudiced of any denomination, or of none, that some of the views attributed to Mr. Blight by the Chronicle reporter are to a considerable extent without the slightest logical coherence seeing that he attributes to selfishness all affection for our friends provided that affection continues beyond this present physical existence, while he at the same time counsels us fervently to do all in our power to promote the welfare of our neighbors, and to live in loving fellowing with them so long as this present life continues.

The fundamental error in the philosophy of Mr. Blight, and all of his school, consists primarily in their foolish insistence upon a "future" life instead of upon a CONTINUED life, and it is greatly to the credit of very many psychical investigators of the present day, that they constantly employ the excellent word "survival" which is an obviously clear term, conveying exactly the shade of meaning we wish to enforce. A famous user of excellent English was the noted Prof. F. W. H. Myers, who entitled his two great volumes embodying the results of fully a quarter of a century's deep research into psychic problems "Human Personality; Its Survival of Bodily Death." Though some ultra-skeptical minds may even yet deny that scientific proof of the continuity of individual human existence has ever been given, it certainly looks as though prejudice, or strange mental myopia, must have a good deal to do with the very belated attitude of those who go on repeating, in the old parrot-like manner, the antique negation, "We know positively nothing of the life beyond Death, for no one has communicated from beyond the grave."

But now that the evidence is well-nigh overwhelming on behalf of demonstrated spirit-communion, and acceptable to a great many of the most highly scientific minds of the period, quite a new line of attack has been opened up by people of the school to which Mr. Blight evidently belongs, for it is now becoming fashionable to declare that the moral interests of humanity would be jeopardized, instead of benefited, should convincing proof be afforded of the continuity of personal existence beyond physical dissolution. The assertion that morality could suffer from the revelation of any important fact in nature is certainly very shallow, and it clearly betrays extreme superficiality of general thought on the part of those who make it.

Let us look at the case quite imparitally and consider what this present existence actually is to a very large number of our contemporaries, all of whom are told wisely enough, in one sense, to enjoy this life as far as possible and get the utmost good out of it.

The ancient Epicurean philosophy has many modern advocates and, taken as a whole, it is by no means a bad philosophy when rightly comprehended, for it only teaches us to get the utmost enjoyment out of our present existence, no matter what may be in store for us "Let us eat, drink and be merry, though we may die to-morrow," is a fair summing up of the teachings of the Epicurean school which has always been composed of Agnostics or skeptics who were willing to let the morrow take care of itself while they enjoyed the blessings of to-day. Were all people at present so situated that they had plenty of opportunity for immediate eating, drinking and general merry-making, the admonition might receive well-nigh uni-

the newly bereaved, or for any among the many whose present let is hard and almost entirely cheerless.

It is well enough to advise people to make the best of a hard lot and not give way to repining, but no reasonable individual can possi-bly expect that any good work can be aided by robbing the depressed and disconsolate of what little hope may even now cheer their pathway in consequence of their semi-aftachment to some encouraging view of individual immortality. Then it can be no more a sign of selfishness to wish and expect to meet one's friends beyond death and enjoy communion with them in some state of existence other than the present, than to look forward to meeting friends again in this world who are now traveling in distant countries, or who from some cause cannot now communicate with us in ordinary external ways. It must ever be the quality of life that determines its selfish, unselfish, or superselfish character quite regardless of the time and place where such life is manifested. If in this world at the present moment we care not really for our friends, but only for what we can get out of them for our personal enjoyment, we are most surely betraying excessive selfishness when we desire to keep them with us, but if on the other hand we think far more of their welfare than of our own enjoyment though their presence may contribute largely to our comfort and happiness, our relations are philanthropic and super-selfish. All amiable fellowship and all mutually profitable inter-dependence between individuals, families, communities and races must ever conduce to the well being of all concerned, and as happiness is an important element in welfare, we are always rendered happier ourselves by working with others for general good.

Mr. Blight is an associate minister of an organization called "The Fellowship," found by Benjamin Fay Mills, the motto of which is "What is the loving thing to do?" We can thoroughly appreciate the aspiration of the members of such a Fellowship to rise above selfishness, but how in the name of reason one of their public representatives can confound the natural desire for conscious re-union with our loved ones in any conceivable state of existence here or elsewhere, now or hereafter, with selfishness is beyond our capacity to conceive, unless he utterly fails to comprehend the nature of true friendship.

We advise a careful study of a very excellent book by Rev. Theodore Munger, D.D., of New Haven, Conn., entitled "An Appeal to Life' to all who entertain the ridiculous notion that there is any necessary element of selfishness in a natural desire for reunion with friends in another world or a future life. In that volume, which is made up of singularly fine sermons, preached before a number of Yale students, as well as large congregations of the general public, the author meets frankly and disposes decisively of the very statements we are now endeavoring to refute.

We have all heard a great deal about heaven and hell, and surely no one entertaining reasonable views on any subject will deny that many theories concerning heaven and hell have proved detrimental to the morals of communities in which they have been entertained, but surely it is not necessary to class all views together instead of fairly discriminating between those of widely different varieties.

Omar Khayyam, the astronomer-poet of Persia, in his famous Rubaiyat, voiced, many centuries ago, the quintessence of the wisdom of the East in the single line, "I myself am heaven; I myself am hell." This is indeed the teaching of the greatest seers and sages of all climes and periods, and it has just as much reference to our state of mind and feeling in this immediate present as in any future condition of existence, and it must also refer equally to the future as to the pres-

Let us now intelligently consider some few of the evident moral bearings of a reasonable spiritual philosophy of life, should such be confidently entertained by a majority of citizens in any community. entertained and expressed by multitudes to-day if they do pot know Public teachers must be strangely ignorant of the actual sentiments that a great deal of moral laxity can be fairly attributed, not to any reasonable belief in a future life, but rather to a total abstinence from all anticipation of a hereafter of any sort. Those who oppress the laborer and accumulate colossal fortunes by rascality, as a rule either entertain no belief in a future state of life, or else they base their hopes of salvation upon belief in some religious dogma apart from the development of noble character. It makes probably very little difference which of the two positions is assumed, for there is nothing in either of the aforesaid views of a morally elevating character. We fully admit that Charles Bradlaugh, and many another avowed materialist, has lived a noble life and served his fellow beings faithfully without any confidence in a future existence, but nothing can be more absurd than to say that reasonable views of a future life could in any manner conduce to a lowering of the tone of general morality wherever they might be entertained.

Mr. Blight's position is utterly indefensible either from an intellectual or an experimental standpoint, for it is self-evidently illogical when regarded rationally, and entirely out of keeping with general human experience when practically tested. We should not forget that certain varieties of old theology have long been struggling against materialism to maintain their ancient footing, and between two errors public morals may have greatly suffered. We may also allow that certain Spiritualistic views have been altogether too sentimental, for there has often been far too much gushing sentiment expressed both in prose and verse by avowed exponents of Spiritual philosophy concerning the "sweet by-and-bye" and "the bright summer-land," but in common justice to the general trend of Spiritualistic teaching during the past sixty years, we must account this too gushing utterance as unwarranted by any declaration of principles put forward at any time by any representative body of Spiritualists. A very fair summing up of the views entertained by Spiritualists in general is found in the Declaration of Principles issued by the National Association of Spiritualists of American, which contains no statement which can be fairly said to have the slightest demoralizing tendency by even the most rigid sticklers for the most heroic type of morality known to the ancient or to the modern world.

Let us now consider exactly what we mean by morality, which is a term covering an enormous territory. Morality certainly signifies, in a broad sense, all that conduces to public and private welfare.

The world is now beginning to realize that a satisfactory philosophy of life must unite all the elements necessary to appeal to humanity on all planes of development, therefore it is always unsatisfactory, in the long run, to submit for general acceptance any restricted form of scientific or religious thought which though in itself largely admirable when applied within a limited area is found decidedly lacking in many needed elements when an endeavor is made to circulate it among the general masses.

James Freeman Clarke in his still famous treatise, "Ten Great Religions," has drawn a clear line of demarcation between ethnic systems. which rarely flourish in other climes than those to which they are indigenous, and eclectic systems which seem equally well adapted to many different races of mankind. This wise discrimination is highly necessary when we are dealing with any question which appeals to sentiment as well as to intellect, and we cannot deny that even more people at the present time are swayed by their feelings than by cold logic, though it is quite true that an increasing number of intellectualists seem disposed to dispense with hearly all sentiment and treat ever subject from a purely rationalistic view-point.

Temperament has certainly much to with need, or lack of need, for certain moral incentives to present righteousness, therefore it often follows that what appears to one set of people as an all-sufficient motive for noble conduct, completely fails to meet the demands of another considerable section of the same community, and it is certainly not going too far to say that while ethical agnosticism may be all-sufficient for some highly trained intellects in the world of today, such a barren philosophy will never suffice to supply the needs of the rank and file of any average population.

With the breaking down of old incentives to virtue, there has been in many places a temporary exhibition of once suppressed vicious tendencies, and we are not justified if we fail to do the utmost we personally can to supply truthful motives for righteous conduct in all directions even though the charge be brought against us in some quarters that we are pandering to emotions lower than the highest. A more correct statement would be that we are taking people exactly where we find them and ministering, as far as we are able, to their immediate necessities, with the object steadily in view of leading them. continually higher, instead of foolishly refusing to acknowledge their present estate on the plea that ethical teaching should be invariably addressed to the highest conceivable plane of human consciousness.

A great deal of demonstration regarding the nature of our state they had plenty of opportunity for immediate eating, drinking and general merry-making, the admonition might receive well-nigh universal acceptance, but it contains not a solitary crumb of comfort for embrace of these who have gone on the contains not a solitary crumb of comfort for embrace of these who have gone on the safeting the following the pleasure to say that they had plenty of opportunity for immediate eating, drinking and of existence immediately after death is intended only to reveal a relative degree of truth, suited to the requirements of tyros in spiritual attainment. We cannot reasonably expect those who have gone on the safeting two the old Paine Homestead and Paine Monestead and Paine Homestead and P

little children in understanding, to comprehend the advanced teachings adapted to maturer minds any more than we can expect children in primary schools to profit by university text-books, and it is surely not unduly pandering to adapt our instruction as far as we possibly can to the varied necessities of different groups of scholars.

A large view of Truth can never contradict a smaller view seeing that the lesser is invariably contained in the greater, but it is a matter of universal experience that multitudes of immature minds can get much benefit from the smaller statement before they have grown to grasp the significance of the larger. Applying this to the question of personal immortality, we may readily see that certain states which follow immediately upon our present mortal condition are by no means everlasting, but though transient, they are perfectly real and full of meaning for those who are prepared for them, but not yet for what lies beyond them.

A very large number of people pass out of earthly existence every day with no comprehension of any higher life than a continuation of their present interior existence, but as most people are conscious of some ideals and indulge in some day-dreams of a higher state than their present external, they can easily be brought to comprehend that as soon as they have dropped their material bodies they will realize what belongs to their aspirations, not what pertains only to their physical surroundings. Though it must be a source of much hope and glad expectancy to the majority who are struggling with more or less adverse earthly conditions while desiring to rise above them, to feel that that effort will be rewarded in the next state of existence. A needed warning can also be given to those whose inner life falls far below the standard of their accepted outward appearance. The moral aspect of this teaching is, therefore, two-fold, bringing both encouragement and serious admonition in such proportion as the one or the other is needed. Nothing can possibly aid moral development which is essentially false nor can any doctrine hinder ethical progress which is fundamentally true. The only question, therefore, left for us to solve is the trueness or the falseness of any theory which may be promulgated. As we have no right to tell falsehoods with the hope of advancing rightequeness, we have equally no right to withhold any aspect of truth on the mean pretext that it may possibly in some cases lower a moral standard, for in reality a moral standard is never lowered when it has once been established. We meet many people who have not yet grasped a very high moral standard, but we never meet those who have really fallen from a genuine ethical height which they have once attained by their own mental and moral efforts; and as it must be the province of all sound ethical teaching to use every righteous means to raise the general standard of thought, feeling and conduct in every community, we shall never hesitate to affirm that while a higher motive cannot yet be appealed to, the lower, but perfectly natural, motive of self-interest must be regarded and ministered to in all lawful ways.

But far be it from us to infer that the root of the desire for conscious reunion with one's beloved friends in the spirit-world is mere interest, for in myriads of instances the prime motive is super-selfish, being in reality a desire to add to the joy of others rather than to merely increase one's own happiness, though complete unconcern for self is only felt at a spiritual altitude so far above the present earthly average that we may compare it with a lofty mountain peak in contrast with table-lands many thousand feet below such lofty eminences. However much we may admire the saintly life of the greatest philanthropists, and however such we may seek to emulate them,, we cannot found a practical system of philosophy upon the isolated doctrine of unselfishness, especially if we seek to eliminate a large amount of such natural affection as must be encouraged in this world for the promotion of general human welfare. Not intellectual ice and vague moral platitudes, but a warm, spiritual philosophy of being and existence will prove the real panacea for the unmorality which at present abounds to an immense extent in all civilized society. Let us all then resolve to gather all the evidence we can which is in any degree calculated to throw true light upon the pressing problem of our life here and hereafter, resolved at all times to make the highest appeal possible to the moral instincts of all with whom we come in contact, ever beholding in prospect a far higher and fuller interpretation of the law of life than we can at present fully demonstrate.

### LETTER TO A FRIEND.

An Explanation of Certain Conditions

in Spirit Life. My Dear Friend:-Being desirous to enlighten you as to the true knowledge of what the spirit-life is, having received my information from those they say to be true, that it is a continuance of this world, and that it has its beautiful rivers, birds, flowers, and taught they were to play on a harp imals, etc. There are many spheres and sing to a jealous God that noin the spirit-world, and the life there body who has passed from this life is one of progression. There are has ever seen. schools, libraries, a large Capital ical stories which no doubt you have where the great minds meet, to dis- read of the world being made in six cass what is the best to do for this planet. There is nothing done we are told, at Washington, but what has Garden been first talked over by those in the spirit-world who are interested in theatres, places of amusements and

jamin Franklin and Bishop Haven (a and one by Horace Greeley, and rewho was connected with the Springfield Republican when on the earthplane. They publish what we call tracts, and they are distributed to those in the first and second spheres (so-called dark spheres) inhabited by those who passed from this life ignorant of what the spirit life was, having been taught the false teachings which are dispensed from the pulpits of the churches of to-day; therefore many of them do not fully realize they tions still holding their meetings as when in the earth life. There is no personal God sitting on a throne, nor taught to believe, for everybody will go to the place they prepare for themselves, and will there enjoy a heavenly state of mind or suffer mentally for the deeds of a misspent life.

I have had offered to me as I have what is termed a tract, being distributed by those who ought to be in better and more profitable business, the wording of which was, "Prepare to meet thy God," and knowing there will be no such a being for one to\_encounter, and that the only god there is is Nature's God. a spirit who is everywhere, therefore cannot be sitting on a throne, and knowing that the wording of the same was false teachings, from ignorant minds, as regards the spirit-life, it made me feel somewhat vexed to think that your mind was being filled with such reading which was sending you into the Spirit-world blindfolded. If the pulpits of the land would give you, dear reader, the truth as to spirit-life. "A Discussion on Reincarnation or the fear of death would be lifted from your mind, and you would then Human Spirit." Reincarnation, or look upon it as a pleasure to pass from the doctrine of the Soul's successive this life to the spirit-life. It gives me embodiments. Examined and Displeasure to say that when you do cussed pro and con by Dr. J. M. Pee-

before you. Millions have gone into eternity believing and expecting to see Him who they were taught to believe was sitting at the right hand of a God that does not exist, and millions more will pass on as ignorant, and look back with sorrow to think they allowed themselves to listen to and believe such an erroneous doctrine. Millions of spirits are held earthaving passed from this life ignorant (as I have said above) of what the spirit world was, This is like the mythdays, Jonah and the whale, Daniel in the lion's den, Joshua and the sun, Garden of Eden and many other of

Fredricka Ehrenborg writes from the welfare of this land. There are spirit-world that he has visited three planets, each one had a distinct race everything to make life cheerful and (of people) and different one from happy, and not one with whom I have the other, and had mostly white skin, conversed say they would like to very much like the inhabitants of the earth planet; their features are more There are printing offices in the spirit-world, one conducted by Ben-size. On the first planet that were size. On the first planet they were small in stature, about four feet high. Methodist Minister when in this life) On the second sphere about five feet high and of uniform size and shape. ported for by Spirit Samuel Bowles, On the third they were quite different from ours, but were highly educated They eat no animal food and subsist entirely on cereals, nuts, fruit and vegetables. The day and night are of equal length! and as this last named planet was most interesting to me will speak first of it. They have a better system of astronomy than we

have and understand it more perfect-This planet has large water courses and a great deal of commerce. They have no religion, such as the are out of the body, many denomina- Christians call religion, but are of very high morals. They know little of the immortality of the soul. They located place called heaven with a have no wars, no courts nor prisonhouses, and murder is unheard of. will there be a judgment day as They have no kings, no politics, no retaught in Revelations in the book ligion, consequently no wars. They live in perfect harmony; women suffer little inconvenience in bearing be saved and be their own judge, and children; the families are large with eight or ten children; they are contented and happy. They have better painters in coloring in both land-scapes and portraits. Their architechture is grand, their buildings are passed along the street a leaflet, or the most beautiful I ever beheld. The climate is genial the year round, never too hot, and never necessary to have a fire to keep warm; but little variety in temperature. This was probably the planet Mars.

What you have read is the truth, the whole truth, and nothing but the W. H. BEEKMAN. Boston, Mass.

"Spiritualism and the Law." 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 pec-

pul-ple are not familiar with. Price, 25

#### A FREE TRIAL of ACTINA, the Greatest 1 EYE REMEDY

No Cutting—No Drugging

If you have any eye disease or your eyesight is weak, you should lose not time in investigating "Actina." We can supply you with all the eyidence the most skeptical persons could exact that the "Actina" instrument, invented and patented by Prof. W. C. Wilson, has cured many stubborn forms of eye disease of ten to fifteen years? Standing even after prominent specialists had pronounced them as being incurable. Not only has it done sight so that spectacles in many cases have been entirely abandoned.

"Actina" is so simple in construction and so, logical in application that it at once appeals to the common-sense once appeals to the common-sense once in application that it at once appeals to the most scientific.

"Actina" is an up-to-date method of can only prove beneficial.
So confident are we that the "Actina" is capable of relieving or curing the different forms of eye disease or strengthenly is capable of relieving or curing the different forms of eye disease or strengthenly be abandoned, we will gladly send which you can interest with full directions weeks. If at the end of that time you and no charge will be made. Here is treatment, sold by a reliable concern ment does not appeal to you.

Fermil us to send you a copy of our scribes the cause and relief of diseases of the eye, ear, nose, throat and head, it will interest you and is fully worth dress Actina Appliance Co., Dept. 342F, 811 Walnut St., Kansns City, Mo.

### Some Good Books.

BOOKS BY LILIAN WHITING.

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

Come.
"The World Beautiful." Second Series. Comprising The World Beautiful. Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.
"The World Beautiful." Third Series Comprising The World Beautiful.

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

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

"The Spiritual Significance." Con-"The Spiritual Significance." Contains the following interesting chapters:

The Spiritual Significance. Tontains the following interesting chapters:

The Spiritual Significance; Vision of Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life."

munkation; The Gates of New Life.

"From Dream to Vision of Life."
As the title implies, itcarries one from the mortal to the immortal life; Full of spiritual thought.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

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

Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verset of the Life to Come.' This is Miss Whiting's only book of poems; each one is filled with poetic thought.

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

#### books. Price \$1.00, each DAINTY GIFT BOOKS.

"The Religion of Cheerfulness."
By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Majest, of Caimness." By william G. Jordan. Price 30 cents.

"The Kingship of Self-Control."
By William G. Jordan, Price 30c.
"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.

"Fate Mastered. Destiny Fulfilled."
By W. J. Colville. Price 30 cents. "The Religion of Cheerfulness."

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50.
"Dynamo Tending, for Engineers or Electricians." By Henry C. Horst-

or Electricians. By Henry C. Horst-mann and Victor H. Tousley. Price \*1.50.

"Modern Carpentry and Joinery."

By Fred. T. Hodgson. Price \$1.90,

"Tractical Dungarows and Cottages." One Hundred and Twenty

Fine Designs. By Fred. T. Hodgson. Price \$1.00 "Practical Carpentry or the Build-

er's Standard Lhorary." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each.
"Common Sense Hand-Railing and Stair-Building." Price \$1.00. air-ituilding. Price \$1.00.
"Modern Carpentry." Price \$1.
These valuable books are by Fred. Hodgson. Price \$1.00 each, or

tour for \$3.50. These and many other good books ean be found in our Catalogue.

THE PROOFS OF LIFE AFTER DEATH.

A Twentieth Century Symposium An assembly and collation of lette An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert I. Thompson. Late Special Envoy of the United States to the President of the French Republic. Price \$2.09.

### ANGIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

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

By the Editor of the National, with Profess and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Pain

# General Survey.

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

AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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, act as agent for The Progressive Thinker.

Prof. Crocker, a healer of great power, passed through this city last week on his way to Lily Dale Camp. large practice. Mrs. Crocker will ac- ism,' company him to the camp.

Jennie E. B. Dillon writes: "The tion will hold a "State Day" at Pine Grove, Niantic, Conn., Wednesday, low, of Columbus, Ohio, one of the restaurant on grounds, also lodging and spirit." If desired."

Mrs. N. H. Fogg writes from Niantic, Ct.: "Once more in camp, and Daughters will be held at the home there are lots of people and very hot of Mrs. Surine, 226 Monticello ave. weather; no rain for several weeks on Wednesday afternoon and evening, until a few drops this morning gives July 22. Take car going West to us a breeze from the ocean way. We Monticello Ave. Don't fail to come are having this month with us, Mrs. and bring friends." Sadie L. Hand of Bridgeport, Ct.,a George Bogie writes from Milford, lovely lady, with fine control and a Mich.: "Lurenne Hovey, trumpet and good test medium. When she leaves test medium, has been holding seus she will make preparations to go ances in our town about 4 months, to Lancaster, Pa., where, after three and has converted a good many peocalls she has finally decided to go as ple here with his wonderful pastor of their Spiritual church.'

Mrs. Jennie French writes from

Seattle, Wash .: "Seattle is still working for the gospel of Spiritualism. Truly it is a glorious gospel (good tidings). It has brought light and immortality to light. Besides our two regular societies, Mrs. Eleanor Ferguson has organized a Spiritual mission that meets every Wednesday afternoon at her beautiful residence, overlooking the hay, 305 7th avenue. She is doing a wonderful work. Many come to these private mission meet-Here the glorious truths and beautiful phenomena of Spiritualism is given to each, and this, too, free am located here permanently.' of charge, and even a collection being what of phenomena they receive. whole soul is in the cause: without price. Many, too, here for the first time receive a test they know comes from the other side. Also many are developed and learn to receive, each in his own way, from our hold a social at her home, 220 S. Our hopes at first are now realities, We hope many more faithful workers Spiritualism seem like a 10cent or Best wishes for The Progressive Thinker in its efforts to purify the cause of Spiritualism."

O. Miller writes from Los Angeles. Cal.: "About four years ago I had a remarkable vision of the Savior. 1 was working at that time in a railroad camp in Northern California. One night about midnight, lying in a trance I saw myself arise from my bed. I saw my natural body lying flat on the bed .. I then had a wonderful vision. First, three crosses appeared, one was about six feet in size. The other two about three feet. All of them appeared surrounded by a mild light, and in the center appeared the Savior.'

F. H. Morrill writes from Philadelphia. Pa.: "We are holding our meetings only on Sunday evenings this month, and during August, will be closed altogether. We expect to resume the meeting in September, and have engaged Rev. Mr. Thompson for another year, and hope the next year may be prosperous as the present has

Julia L. Judd writes from Council Bluffs, Iowa: "Having been an interested reader of your excellent paper. he Progressive Thinker, almost from is birth, I feel acquainted with most of the efficient workers in our field. nd wish to tell you that I had the leasure last Sunday of listening to our much beloved and faithful workr, Mrs. Laura J. Fixen of Chicago buring the day she spoke in the First captist, the 5th avenue Methodist and ing a good time, and a large attendlirst Presbyterian churches, in this city. She is indeed an impressive lecturer, seemingly having outgrown all boundary lines in good works. She is liberal and broad in her views, making her welcome alike in the Spiritual, Christian, Social or labor assemblies. We are all builders, all architects of fate working in these walls of lime. \$1.25.

I think we ought to emulate the examSUCCESS AND HAPPINESS, and I think we ought to emulate the example of our good sister, and lay the stone at every possible opportunity.'

Wm. Fetzer writes from Pittsburg Pa.: "I have the pleasure to announce that Brother Oscar A. Edgerley, having concluded a very successful en gagement at Camp Lake Brady, Ohio, is with his Pittsburg friends for a few days' rest before starting to Lily Dale. N. Y., where his engagement starts July 23."

PARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF THE PROPERTY OF THE PROPERT 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.

Mrs. Mattle McCaslin, former official reporter for Lake Brady and Ashley Camps, has been appointed for this season as such at Lily Dale. She writes: "The philosophy and phenomena of Spiritualism have been demonstrated so far at this camp in a manner that ought to convince an Ingersoll. Dr. Krebs, who is on the regular program, gave a most enjoyable illustrated lecture on the Psychology of Homer. He represents the He has been located for some time Psychical Research Society, therefore at Spokane, Wash., where he had a did not commit himself to Spiritual-

Mary Drake Jennee, Secretary, writes from Monson, Me.: "One of the Connecticut State Spiritualist Associa- most successful and delightful June meetings ever held in the history of our Association has just closed July 29, 1908. Miss Elizabeth Har- Camp Etna, Maine. Dr. Edgar W. Emerson was with us the entire sesmost forceful and talented workers on sion, and with his spirit helpers did the spiritual rostrum, will lecture most excellent work. Beautiful Morning session, 10:45; afternoon weather, good attendance, a rare spirsession, 2:30. Special program of itual feast. Everybody went home music, etc. Meals can be procured at happy, enriched very much in mind

Mrs. C. Bergere writes: "The next semi-monthly social of the Fraternal

manifestations. He is willing to sit under test conditions, and will be open for engagements after August 1. His address is Grand Ledge, Mich."

Freeman W. Smith writes from Verona Park, Me.: "The date of the Camp meeting at Verona Park will be from August to August 30. The speakers engaged for this season are John Darling, Lottie J. Darling, and Albina L. Warren. The cottages here are rapidly filling up. Many improvements have been made, and more are in progress. The hotel is ings who would not go to a public under excellent management. A large stable is being erected, and the future seems to promise much success. I

Mrs. Alex Caird, secretary, writes taken. Everybody is allowed the "The Illinois Sunflower Club held its privilege of speaking or giving out monthly business meeting Tuesday, "The Illinois Sunflower Club held its July 14, with its usual good attend-The Rummage Sale conducted and that, too, without money and by Mrs. Curtis proved an absolute success. It was voted to give the committee a rising vote of thanks. The club also decided to accept Mrs. Squire's kind invitation, that they our loved who have gone before. We Western ave., Saturday evening, Auexpect many things from our mission. gust 8. Friends are all invited. Ice cream will be served. The comand the light and truth are being given to many. We sincerely hope this Each member of the Club should commission will widen and widen until sider herself a committee of one, and there will be a mission in every city. thus help to make the social a success. Full particulars will be given like Mrs. F. will rise up among us, in next week's Progressive Thinker fight the good fight without making The next Tea Party will be held Tuesday afternoon, July 28, at Lincoln even a 25 cent show by having a price Hall, 70 East Adams. Mrs. Campbell set on it, when it should be a glorious will serve tea. Let us all assist this gospel not purchased with money. Good mediums as usual, will be in at tendance to read the cups."

Committee of arrangements writes from Sutton, N. H.: ists of Sutton, N. H., held their annual meeting at Memorial hall, on July 5 both services being well attended Our speaker for the day was Emma B. Smith, of Lawrence, Mass., who gave two beautiful and instructive lectures, followed by a seance, many hearts be ing comforted and blessed by messages from their arisen loved ones. The subject of the morning discourse 'Spiritualism, Old and New, Simple and True," and the afternoon subject, "Realization, were inspiring and uplifting, and presented in that earnestness and sincerity of spirit that ap peals to all who listen to this worthy speaker. May she be spared many years to minister to earth's children, is the wish of the writer."

Scribe writes from Buffalo, N. Y .: We are still on the map Spiritually, and stand for progressive thought. Prof. Lockwood closed his engagement with the Temple the last of June, but we expect to have him with us again this fall. He goes to Lily Dale this week to fill his engagement there. Harmony Circle has also closed for a vacation, and the speaker, Chas. Hulbert, will go to the Dale for rest and recreation. Mrs. Dr. M. E. Lane has returned from her trip East, and will move Aug. 1 to 124 Whitney place, where she will be pleased to see her many friends. She returned from Lily Dale Monday night, and brings a good report, everybody havance.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake Price \$1.50. "Evolution of the God and Christ By Hudson Tuttle. Price Ideas.

How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price

50 cents. "This Mystical Life of Ours." Se "This Mystical Life of Ours." Se-lections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price \$1.16. "Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma

CAST ADRIFT.

When I was young and plump and

fair, I claimed the love of one Who seemed to think the fragrant air And scintillating sun Conspired to weld us-twining there When wooing was begun.

And oh, the touch of that soft hand, Those words he spoke to me-A new-found haven-heaven planned

To be, yet not to be, Except while building, rising grand And high, and proud and free.

complete While they were mine; how strange That anything so good were fleef, And soon should pass from range Of loving mortals and retreat, As if 'twere only change.

Those days were sweet and seemed

We had a home where oftentime Love reigned and hast'ning days And nights of pleasure, then sublime, Illumined all life's ways, And drove all dreams of grief and

From our great book of plays. Twas sweet and beauteous, and 'tis

now, When lived in silence o'er-Those sacred days—but o'er my brow There seems to hang some more Of darkness, tho' I know, somehow, My heart is never sore.

He saw another form, and face That smiled, more sweetly, too, Which came and took my sacred place Tho, mine were ever true. do not weep, but bow with grace: I only want my due.

Could be come back and take his own Within my wounded heart? No, not until his soul has grown Beyond the mortal part, And to his conscience made atone For every polsoned dart.

love him as I used to when He feigned to love me so, When he beseeched me-yes, he then Seemed filled to overflow With all the nobleness of men Who live and love and grow.

But to my love there must respond Attuned a love as high And true as mine, not only donned For gaining pleasure by, But held on earth and out beyond And for the soul's own cry.

love him, though adrift alone, Cast off to breathe no more The sacred air of home-my own-I will rise up before And beats my bosom sore.

love him, and my lips a prayer Shall ever utter true: That all his pictures of a fair And pleasant journey through May be fulfilled, and everywhere His spirit gain its due.

love him for the honor still He shows and does for me. love him with a kindly will, Tho' set affoat and free;

and when I'm done with earth I'll kill With pardon wrongs that be.
DR. T. WILKINS.

THE CHURCH DO MOVE! But in Some Respects the New Methods Are Hardly to be Com-

" mended. Here is a newspaper clipping which shows how the orthodox church has changed within the past thirty years: "Atlantic City.—When the Rev. Sydney Goodman rose Sunday evening to deliver a sermon he faced a congregation of men who lolled back in their chairs smoking stogles and pipes and in a receptive mood to hear him. A few minutes before they had

enjoyed a moving picture show.
"It is a new idea, this smoking church, and the Rev. Mr. Goodman, who is associate rector at Ascension Episcopal church, is making the idea popular. When the weather gets a oft warmer the congregation can take off coats and, if necessary collars

"What especially appealed to many of the men attending the services tonight was the rare ability shown by the ushers. As each person entered he received a long, black stogie, and later in the evening, when his smoke got down to the 'butt.' the watchful usher was ready to supply a fresh stogie. Of course, there were those who preferred to smoke their own cigars, but that is not making any ugly

remark against the stogie.
"Then there is another unusual thing about this men's church. No collection is taken. There is an urn that stands in a conspicuous place, and those who are so inclined drop coins into it. The money is devoted to buying a fresh supply of stogles

for the following week's service. "The Rev. Mr. Goodman opens his services with instrumental music. There are views of the Holy Land, and some of the hymns are illustrated with lantern slides. The sermon comes last, and it is not a long or a dry sermon, but a hot weather ser-

which pleases." Other churches in different parts of the country have installed billiards and other games in their parlors to draw people to them, and in some places the deacons provide pretty girls who allow themselves to be kissed and hugged at ten cents an embrace, to the end that the proceeds may be put in the church treasury and the membership increased.

At the late quadrennial meeting of the Methodists at Baltimore the College of Bishops recommended that the church hereafter allow the members to dance, attend theatres and horse races, play games of chance, etc. They also amended their laws so that the rule which has heretofore fixed probation at six months has been re-

duced to two weeks.
Surely the "church do move. Within a few years the attendance at church services has fallen away tremendously; but few students are entering theological colleges, and our brethren are worried at the outlook. hence the wide departure from old rules and old methods, and old style preaching. When I was in Denver last winter the Rev. Christian Reisner, D.D., pastor of the Grace Methodist church, frequently drew good audiences, but only when he used strenuous methods of advertising of band-music, trombone solos, and "concerts of sixty voices," and "a sermon not to exceed eight minutes in length." When no vaudeville exercises were advertised the attendance was very slim. Some old fogles severely criticised Dr. Reisner because of these Sunday vaudeville shows,

but he went right ahead and drew the

crowds, Spiritualists all rejoice that the old hell-fire and brimstone preaching has been largely abandoned, church neonle are enjoying life better than they flid a generation ago. In many church there is a "talk" of eight or ten minutes, and good music for an hour. That is about as it

ought to be. Spiritualists, however, regret that our dear brethren of the cloth have to resort the "stogies" and old strong tobacco pipes, and kissing and hugging girls, in order to get out a crowd to hear the Gospel. But even the smell of the smoke of bad tobacco is less injurious, perhaps, than the odor arising from fire and brimstone and the thought that our departed loved ones who were not baptized are ing eternally roasted in the bottomless pit:
Yes the "world do move" and the

church is moving with it!
R. A. DAGUE. Tacoma, Wash.

WARNED BY SPECTRES.

One Person's Three Experiences With Ghosts-The Spirit of His Sister-How An Apparition From the Unseen World Aided the Brother in Deciding An Important Legal Question-The Phantom on the Grave--As Set Forth in That Great Daily the New York Herald.

Three times in my life, each instance separated by an interval years, have the experiences here told been mine:

I come of a family to different members of which have become visible at times those appearances which for want of a better name are known "ghosts." It is at least possible that the superstition regarding the second sight of one born with a veil may have some foundation in scientific fact, for my uncle was thus veiled at birth, and all his life from infancy vacant space was peopled to him with forms, which he would describe so accurately in dress, appearance and manner that listeners would instantly recognize departed friends, gone over years before my uncle's birth in many instances.

It was not till he was a large boy that he realized that the forms seen by him were not visible to others Pages could be written of his experiences, but I am not here to give hearsay evidence, but my own personal experiences, the sights seen with my own bodily vision.

The first instance was so early in

my life that I do not recall it, but my mother relates the circumstances. Our home was in Brooklyn, and we had gone for the summer in Green field Hill, Conn. I was so young that I still wore dresses and was in charge of a nursemaid who was in the habi of receiving visits from Annie, a gir of her own class, so that I was well acquainted with Annie.

She died suddenly and was buried in the country churchyard, but I was not told of her death, being considered too young to understand.

As I walked with my nurse past the cemetery one evening in the edge of dusk her superstitious horror can be imagined when liveried, pointing directly to Annie's grave: "Oh, Maggie, there is Annie! She is waving her hand for us to come over to her." I broke! away from my nurse and ran to the cemetery fence. She caught me up and ran in a panic to the house, nor would she ever again pass the cemetery after dark.

of a familiar friend whom I had not seen for some time.

most unromantic age possible to a boy popening of the fall season, and with -about thirteen. I was attending the aid of those on the State Board, boarding-school in Dedham, Mass.

age, had left the school some days with your assistance, let us place our before for his home in the West, leaving in perfect health. At about 9 in the evening I sat on

on the edge of the bed removing my shoes when the wall of the room seemed to part and open, showing the night outside, with the dim forms of the trees gently waving in the wind. As I sat spell-bound at this strange sight in the rift of the wall against the background of the night stood my friend as I had last seen him, just as in life. He waved his hand to me in token of farewell, stood looking at me a moment, and gently

the vision faded. I said to my room-mate, who had seen nothing: "Charlie is dead. I have just seen him." The next morning a telegram to the school said that he had died the night preceding.

In the third instance I had grown to manhood—a normal, healthy man, over six feet tail and weighing nearly 200 pounds. I am a civil engineer, the hardy outdoor life being far removed from dreams and morbid imagining.

It was on the occasion necessary for me to consult a lawyer, and one evening I met the lawyer in his Boston office to talk over a matter of business. In the course of the conversation he asked me a question which was undecided about answering. I stopped a moment before replying, for consideration, lowering my eyes, and, when I raised them, there stood behind the attorney a favorite sister

dead many years.

Her eyes were fixed on mine, her fingers on Her lips. I instantly absorbed the idea conveyed by her suggetive pose and did not give the lawyer the information he asked. As it

visitant stood behind his chair and said there was a draft through the

He never knew that the sensation of cold conveyed to his nervous system was a breath from an unseen world. Science has proved that light, sound and color are all results of vibration of greater of less rapidity. Some of these vibrations affect our senses and we see, hear or feel their effects. But what of the tast ispace filled with those vibrations which affect none of. our senses, yet are unknown to science? Could our senses respond to them what secrets of the unseen might not be revealed, and who can say but the secret of these strange sights which sometimes greet the eye of mortals is hidden in this unknown range of vibrations, hiding a world that is all about us, mingling with and overlapping, surrounding and telscoping our common humdrum daily life and only in rare moments of atunement drawing the veil aside for a rlimpse into the unknown.—New York Herald.

SIXTEENTH ANNUAL

CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily. Lectures and messages each even-

Noted speakers and mediums in attendance will conduct evening ser-

Speakers: -- Miss Elizabeth Harlow. Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin. Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums;-Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. Laura B. Jones, Mrs. Eva McCov. Rev. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.
Others are invited and will also take part. Special vocal and instru-mental music will be a feature each

Special hotel rates have been secured at the Hotel English. Hotel Rates for Rooms:-One dolar per day, two in a room. With bath, \$1.50 per day. American plan, \$1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given Grand Reception in the Hotel English. Monday evening, Oct. 19.

Indiana State Association Sunday Oct. 25. All Spiritualists will find much interest at this convention and its meet-

Mass meetings in unison with the

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Associa-You cannot afford to miss it. DR. GEORGE B. WARNE,

President. GEORGE W. KATES,

The Cause at Columbus.

To the Editor: The West Side church, Columbus, Ohio, this season is continuing services throughout the summer. Our Sunday evening service we hold on our lawn. We have been blessed with large and attentive audiences.

We find we are reaching people that would not come into the church, but who come and stand on the sidewalk and listen, but the following Sunday they can be found in the lawn occupying a chair, and so the good work goes on.

Have patience, brothers and sisters; ut our teaching firmly and honestly before the world, and the truth will

Our Ohio convention that convened here has done great good; it created an interest that is bearing fruit; new faces are seen at our services, showing that mind activities are at work among strangers to this Cause.

The writer has been the lecturer, with Mrs. Susanna Harris as the message bearer. We have with us at present young Hindu student, who has lec-

tured for us twice, great interest being manifested by the audience.
Our new Lyceum is doing nicely. On Friday evening, July 24, will give a Grand Lawn Fete, musical, and fire works, for the benefit of our

new church fund. Our Ladies' Auxiliary is growing nicely, with new members constantly

Having been elected president of the Ohio Association, I expect to take The second instance was at the hold of the work in earnest in the do a good work. Each individual A school friend, a boy about my Spiritualist in this state, arouse and glorious cause in the elevated and elevating position that it should be, for it is truly the greatest truth that

ever came to mortals.
H. E. BOERSTLER, President of the Ohio State Spir itualist Association, also President of the West Side church, Columbus Ohio.

THIRTY-ONE YEARS.

Beloved, "Sleep on! No hand shall touch thy dust This side of God and Dawn!"

The beautiful portrayal of Death by Mrs. Mary T. Longley of Washington, D. C., in the issue of June 27, calls to mind a message received from my great-grandfather, William Tenant, giving his experience whille passing away at Paterson, N. J. Thirtyone years ago since the message was received by my aunt, Mrs. Clintock, a resident of Rawsonvell, Ohio. The message given through the mediumship of an uneducated blacksmith, was surprising to all concerned.

The Message. "Death, thou grand, most glorious

wonder, thy expression is life! My time

had come. I was composed and calm I realized that a separation was taking place between my body and soul. felt no fear. My worn body was at rest. I felt the kiss of a loved one as she pressed it upon my brow. I heard her low sob of grief. I could not tell her that I still lived and loved her. I tried to arouse my energles, but could not move to embrace her. Soon a livid gleam, as though a star from its fixed center shot, trailing a flery shaft athwart the sky, and afterward proved, it was greatly to then faded softly into silent night, so my interest not to do so.

The lawyer shivered slightly as the be death? When lo! there went gleaming through the gathering mist a beam of light more radiant than heaven's sunshine on the morning of life. could still hear the attendants around my bed, and could distinctly recognize each voice as they whi pered softly. A gleam of light again enshrouded me, and I beheld a landscape. A voice, sweeter than the song of the evening dews, said, "Courage," though I felt no fear. I then sank into a peace that nothing can give the tired wanderer, but death, Arms clad in the garb of living light lifted my soul to the realms of life eternal. Charming was the scene that met my gaze. I called aloud, "Is this death?" Ah! how glorious! The face of my mother bent over me her arms entwined me, and I was led away to the soft spicy breezes of welcome, and welcome home! Remember dear ones, the human spirit once individualized and started on its journey will be taken care of through life, and the vast eternity. If it fail of obtaining its necessary and proper measure of earthly experience it will

### 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. So state if you want one.

### OBITUARIES.

In the transition of Pliny S. Olds. July 1st, late of Florida, Spiritualism has lost an ardent advocate. leaves an aged wife, one daughter Mrs. George H. Sheets of Grand Ledge, Mich., and four sons. He was at one time manager of Haslett Park camp, and assisted in establishing the Spiritualist Temple at San Diego, Cal. He was for years an active member of the association of Spiritualists in the above-named city. Funeral services were conducted at the home of his son, E. W. Olds of Lansing, by Mrs. A. E. Sheets. According to his request his remains were cremated at Detroit, Mich., Mr. Olds had, with his companion, been Spiritualists since an early day."

Passed to higher life, July 6, 1908. Elizabeth Parker, of Grand Rapids, Mich. She had many relatives to greet her on the other shore, and a niece residing in New York City, who will sadly miss her in this life ARZELIA C. CLAY.

Transition of Mrs. O. H. Soule at he home of her daughter, Mrs. W. Getz, in Ionia, Mich., Tuesday evening, May 12, 1908, aged 72 years. She was a firm believer in the truth of Spiritualism, a true friend, a good medium, a pioneer of Haslett Park camp, and a solicitor of The Progressive Thinker, also a correspondent. She was in poor health for several years and a great sufferer, deserving to be freed from the physical and to enjoy the beauties of the spiritual. By her request Mrs. A. E. Sheets officiated at the home. Her remarks were soul-elevating, giving comfort to the children and interested those not acquainted with the grand truths of Spiritualism. The beautiful flowers that covered the casket told that Death was the Angel of Life.

Belding, Mich. Mrs. C. B. Foster, late of Winchester, Va., passed to spirit life July 3, 1908. She has been a devoted Spiritualist for many years, as has been her husband, who survives her, al-though so feeble he was carried in a were held in the Methodist church of Winchester, and conducted by Mrs. Zaida Brown Kates, of Washington, D. C., assisted by the pastor of said church as a testimonial of the worth

of the deceased. The true gospel of life cheers the husband in his enfeebled days of waiting, as it did the beloved companion the portal of the life beautiful. Ere long this devoted couple will be reunited in the soul land; which fact has made this occasion so resplendent with promise to all who heard the glad tidings from the lips of an inspired woman. G. W. K.

Melvin Mann passed to the higher life from his late residence, Rochester Mich., July 6, 1908. He leaves wife and three children who realize their physical loss is his Spiritual The order of Odd Fellows and the G. A. R., of which he was an honored member, were in attendance. Services conducted by

REV. NELLIE S. BAADE. Detroit, Mich.

Sunapee Lake Camp. The Thirty-first Annual Sunapee Lake Spiritualist Camp-Meeting, will be held at Blodgett's Landing, commencing August 9, continuing each

day to August 30th, inclusive. The business committee have made all arrangements for a good time generally "spiritually and socially" and desire to call the attention of those looking forward to a vacation, to the henefits derived from an outing at

Blodgett's Landing. The cool breeze sweeping across the odors of pine, hemlock, spruce and bestirring the health-giving balsam; the glorious mountains in the distance; the sunset's glint of splendor as "Old Sol" departs from view; the Mineral spring, its waters ever cool and refreshing, all go to make an ideal spot to rest and recuperate

the tired body. The speakers engaged for the sea son's Camp-Meeting are of the best, we therefore welcome you one and all, giving the assurance of gain in all things that go to make life better and more beautiful: Excursion or Camp-Meeting tickets can be obtained from all points on the Boston-Maine R. R. at reduced rates.

Business Committee. be provided for through Nature's am-

ple resources and love, reincarnation. Nature is gentle and impartial; and through time and eternity will give her children hopiness in the beyond. She provides for every soul and its measure will be full at last. Give not up your search for truth, O, my belov-

Leaves have their time to fall, And flowers to wither at the Northwind's breath. And stars to set, but alk-

Thou hast all seasons for thine own, O, Death." great-grandfather, William Tenant, lay in a trance four days and was rescued from the grave through the persistency of a dear friend.

Rose L. Bushnell-DonnElly.

DR. J. M PEEBLES' PUBLICATIONS

What is Spiritualism, and Who Ar These Spiritualists? A book of 13 pages, elegantly bound in paper. Pric 35 cents; postage 6 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 60 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vacination or compulsory. Price \$1; postage 12 cents.

age 12 cents.

Demonism of the Ages and Spirit ObBessions.—A volume of almost 400
Dages. Treats of the angels, demonish
obsessions, and evil spirits through all
the historic ages. Price \$1; postage

the historic ages. Price \$1; postage. 15 cents.
Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price. 75 cents; postage 12 cents.
A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.
A Plea for Justice to Mediums.—Price 10 cents.

10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism
Price 5 cents.

Price 5 cents.

Fiftieth Anniversary of Modern Spir-itualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times.

Price 10 cents.

The Pro and Con of Spiritualism.—By
H. A. Hartt, M. D., versus J. M. Peebles,
M. D. Price 15 cents.

The Eightieth Birthday Anniversary
of Dr. J. M. Peebles. Price 25 cents.

The First Epistic of Dr. J. M. Peebles
to His Seventh Day Adventist Critics.

Price 5 cents.

The Pentecont, or the New Heaven
and the New Earth.—Price 10 cents.

The Jublice Lectures.—Celebration of
Pifficth Anniversary of Modern Spiritualism. Price 35 cents.

### LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50.

### SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop, By Prof. James H. Hyslop,
This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price \$1.50; postage 10 cents.

#### LIFE BEYOND DEATH

By Minot J. Savage, D. D. This is a view of the world's peliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8va. cloth, 342 pages. \$1.50; postage 10 cents.

### W. J. COLVILLE'S PUBLICATIONS.

Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations; not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of Human Immortality. 352 pages; price \$1.00.

\$1.00.
Old and New Psychology.—Comprising the substance and spirit of 24 lectures. 365 pages; price \$1.00.
Fate Mastered and Destiny Fulfilled. A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior Force. Its Praceteal Evolution. Thought as a Shield. The Human Aura. Price 30 cents.

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

The Principles of Light and Color. Superbly Issued, royal 8vo, with over 200 engravings and colored plates. Price, 85.00; in massive binding, imitating half Russia, 50c, extra. "An imposing volume of nearly 600 pages. Shows a great amount of research on the nart of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

### Human Culture and Cure.

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

PARTS III and IV in one volume; #1.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity. "This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman.

PART'V.—The Bodly Organs, their Diseases and the Great Natural Methods for Their Cure," alms to be the most practical wor-, on healing thus far given to the public. Price, \$i.

Health and Power. Brief Nature Treatment for 110 Diseases. Price 3; cents "Worth its weight in diamonds."

monds.

SOCIAL UPBUILDING, Paper, 15 cents.

RELIGION.—A most thoughtful and excellent work. Price, cloth, \$1.10; paper, 60 cents. Selections from the contents of that ancient book, its commentaries, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang. 859 pp. Price, cloth, \$1

### MOLLIE FANCHER, The Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testi-mony of many witnesses. By Abram H. Daliey. With illustrations. Price cloth, 81.50.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers. Missionaries and Church Members. Price, 20 cents.

"A Short History of the Inquisi-tion." What It Was and What tion." What It Was and What It. count of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illus-

trated. Price, \$2.00.
"The Warfare of Science With The-clogy." By Andrew D. White, LLD. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price \$5.00.

ETERNITY OF THE EARTH. Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents. "In the World Celestial," by Dr. T.

A Rland. Interesting, instructive and belpful; Spiritually uplifting. Cloth

# A Flash-light Exposed His Fake Methods

onces With A. A. Finney, at . Walla Walla, Wash.

Since writing you' this "trumpeter's" methods have been exposed. We ing lust" to any appreciable threw a flash-light on him and de-but remaining close to center. tected him helping the "spirits" out in their manifestations.

There are a good many Spiritualists baker's dozen attend Sunday meetentertaining even a curiosity relative to psychic phenomena. For the first own way, realizing some money from turning away was unnatural. s exhibitions, and convincing many were in search of.

felt was of mundane origin, and not the light.
from the spirit world. However, At least volunteered to inform me of what they had heard and felt at his mouth or just falling from his mouth dark seances. I found that he named all conditions and selected the nerson to hold his hands. In questioning sitters was so seated as to not be able the latter I found that he invariably to detect the cheat. released, or attempted to release, his right hand as soon as the lights were extinguished and the singing began. When he succeeded in this coup, he would press both hands of the sitter down on his or her knees, holding them down firmly with one of histhe left one. This gave him his right

Then the spirits joined in singing through the trumpet and whispering, or subdued voices followed through the same channel. The voice or whisper would call out the name of some sitter present, and pretend to give a short message. Whenever the identity of the spirit was asked for the spirit suddenly developed a weakness and inability to proceed.

Of course the voice could answer "father," "mother," or some deceased relative easily ascertained by Finney; but whenever names and tests of identity were requested, weakness of spirit ensued. 'I am too weak; some other time,' etc, etc.

If the "medium" succeeded in free ing one hand, both trumpet and guitar manifestations followed. If he did not get his hand released, only trumpet practice ensued, and limited demonstrations at that.

When no hands were released it was observable that the trumpet did not travel far from the center, or from the locality of Finney; but if the unsophisticated or bashful sitter allowed Finney to free one hand, wonders followed; the trumpet passed around, tapping people lightly on the head and shoulders; the guitar or violin floated through the air, thrumming in time to singing.

The conditions invariably imposed ly around medium as possible, without contact with him; total darkness, ments in easy reach of medium's hand own selection; everyone in circle to forward and sideways. keep hold of neighbor's hands so as "to preserve the conditions;" "best

Monday night, at my consent and that of my wife, he exhibited at my residence. The room and table were quite large, and the company num-This made a large circle, too large to reach from center conven-

The table was 4 feet by 8 feet-a sewing table. The medium did not like so large a table. He arranged chairs in close circle and dictated places of various persons present. Results were limited by my removing trumpet and gultar to near a cor-

On extinction of the light the medium requested all to join in singing 'Nearer, My God, to Thee." I found out at the close of the seance, after the medium had gone home, that he released his right hand immediately Mrs. James Ramsay, and a number of on commencement of singing, in his others present at the seance in quesusual way, pressing both hands of his tion and at other seances that have vis-a-vis firmly under his left. He been held here. held her (his vis-a-vis being a young woman) hands thus for a few seconds, fense or explanation. He simply alor long enough to sweep the table leged he did not know what had hapwith his right, and ascertain the state of affairs. Then he grasped her hands again in both of his, and shortly afterwards announced "some one has been monkeying with things."

The only demonstrations following were violent raising of his side of the table by the medium's right knee, the side piece, or riser of the table coming down to just the right distance to facilitate such operation. He permitted the table to dron vio-

lently, thus jarring guitar and trum- the medium's side, and to do this sevpet, and betraying their location. Of course no usual demonstrations

followed, and after three-fourths of an trumpet and guitar. hour the circle broke up. He said, conditions were unfavorable—magnetism too weak.

We then made arrangements for circle in same power large table and lowing. We removed large table and put in smaller one. All conditions same, including position of instruments. A Mr. Smith, a Spiritualist, held Finney's hand with a grip that could not be broken. Immediately efter light was extinguished and sing-object of the culture of health and spirituality. None can read it withcircle in same place for evening foling began a voice joined in through trumpet, exhibiting none of the weakness peculiar to all communications. After the seance, Mr. Smith informed burg. Its authenticity, credibility, and morality. A large book for lease his right hand at the start. Falllease his right hand at the start. Fail-

interesting and Suggestive Experi- the accompanying movement of arms. Only trumpet manifestations were vouchsafed us by the "angel world" that evening, owing to the fettered right hand, and these were meager the trumpet not having the "wander ing lust" to any appreciable extent

When trumpet whispering was in progress I flashed an electric light on the medium. I saw the trumpet in In this city, although little more than his mouth for an instand ere he could drop it. His face was turned so I got Mr. Finney's coming drew out his profile, but at the flash of light he many who were not even suspected of released trumpet instantly and as quickly turned his face away from the to psychic phenomena. For the first light. Everyone else turned to look few days Finney had everything his at the light—a natural act. His

He had his right elbow and upper that he was the genuine article they arm raised as high as he could; and still kept hold of Mr. Smith's hand. Personally I did not examine into Mr. Smith afterward declared Finney the merits of Finney's seances until raised his hand as high as possible Monday of this week, having no curi- The body of the trumpet rested across osity or desire to investigate what I Finney's right elbow when I flashed

At least seven testified to seeing the end of horn either in the medium's These seven sat on the same side of circle as myself. The great bulk of

Spirits never require pocket darkness. A subdued light enables all manifestations that conditions afford or make possible.

In advising readers against similar exhibitions. I say: 1. Make the circle large, so that

by no possibility can the alleged medium reach all parts with a long horn or guitar, and free arm.

2. Insist on having the instruments placed far enough from operator to preclude his reaching them with hand or mouth. 3. Instruct the person who is cho-

sen to hold hands to not let go under any circumstances. Do this just before beginning of each seance and see that no confederate is chosen for this important office. 4. See that any strangers or per-

sons who might by any possibility be in collusion with operator, are seated between trusty peopre who are to be cautioned to not let go their hand for an instant. 5. Bar all entrances against con

federates. Do not hold seance in a house to which suspicion could possibly attach. 6. Demand common sense, inteligent answers when alleged communi-

cations are being given. If a spirit can say, "I am your father," he has strength enough to give his full name and some identification statement. Examine horn or trumpet and

you will generally find the small end pretty well chewed up. The larger end will also show tooth marks. To prove his genuineness Finney had Mr. Skinner sit alone with him

immediately following one seance, and while Mr. S. was holding both Finwere compact circle, drawn as closearound the former's head and shoulders and a whisper or two came thereblack as inside a pocket; table to one side of center of circle on which reside of center of circle on which respond trumpet and musical instrugiations. Of course the horn was grasped in the operator's teeth. He posed trumpet and musical instrugiations of two came therefore. always places this instrument in a position where he can easily reach it or mouth; his vis-a-vis always of his with his mouth by bending slightly

A young lady here who had witnessed Finney's performances at the captivated with them, so interested a number of our local Spiritualists that they communicated with Finney in the East. The result was, he agreed to 'come on" if his fare was paid from the East to Walla Walla. The money was sent and he came, with results as described.

He will not submit to being enveloped in a mosquito netting, nor in having horn and guitar removed bevond his reach; says a screen prevents spirits extracting physical magnetism from him and that the instruments must be in close proximity to him in order to get his magnetism.

The truth of the statement herein will be verified under oath if necessary by Wm. Van Waters, Otis Skinner, Geo. Van Waters, Mrs. Otis Skinner,

Mr. Finney made virtually no depened; assumed ignorance of the flash-light episode, and decamped quietly with his three true, believing disciples. In fact, seemed to take the exposure as a common occurrence. Please note, at first sennce "condi-tions were not right," "too weak." 'inharmonious circle," etc., were his

explanations for failure. But the spirits were strong enough to raise an extra heavy eight-foot by four table several inches from the floor on eral times. Strange they could not manipulate such light articles as a

WM. VAN WATERS. Walla Walla, Wash.

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who nev-

lease his right hand at the start. Failing in this he, F., leaned over the table, a performance Smith detected by Excellent. Price 10 cents.

### "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

# Visits the Spirit Realm

Doctors and Relatives Declare Mrs. McNulty Slate-Writing Experience at a Seance with Was Dead - Scout Suspended Animation Theory—She Saw Her Friends on the Spirit Side of Life, and Reluctantly Came Back, to Earth, as Set Forth in the Chicago Inter Ocean as Set Forth in the Chicago Inter Ocean and the civil war, who desired to large the civil war, who desired to large them to be and the civil war, who desired to large them to be and the civil war, who desired to large them to ward them to be and the civil war, who desired to large them to ward them to be and the civil war, who desired to large them to ward them to be and the civil war, who desired to large them to ward them to ward them to ward them to be a civil war.

this evening, shutting the door on any die, said Mrs. McNuity next. "There discussion as to the possibility of Mrs. is nothing to fear. LEverylody is William McNulty, 127 Kelsey street; happy there, so happy. I would not having been only unconscious, and have come back but for father and not a wanderer on the other side of Maggie. And mother did not want the Styx, for an hour on Saturday . Just a shade less positive that Dr.

Mulligan are Mrs. McNulty's husband and her daughter, Maggie.
"What Dr. Mulligan says about mother is true, every word of it," declared Maggie McNulty to-day. did not breathe and her heart did not move for an hour.

an hour on Saturday last?" "How am I to know? I believed she was dead, yes, until the doctor restored her to consciousness. It was t trying hour, that's all I can say, You go and see Dr. Mulligan and he can tell you all that happened. It was

too exciting a time for me to remember things clearly." An attempt was made to explain suspended animation to Miss McNulty and to draw from her a comparion of her mother's condition with that of a person in whom life was apparently momentarily at an end. It

hearing anything about it. "I was in the room with my wife all the time with Dr. Mulligan." said "I helped him hold her head while he put on the electric battery. I believed she was dead. I don't know what to make of it. wife did not move or breathe all that time. You ask Dr. Mulligan what she said when she opened her eyes."

Story of "Quick and the Dead." This is the story of the quick and the dead, as Dr. Mulligan told it: "It was only a few minutes before I was called to go at once to the Mc-Nulty home. My man saw me hurrying toward the stable and hitched up my horse, so that all I had to do was to step into the rig and drive off. I covered the distance to Kelsey street in less than three minutes, so you can understand how fast I drove. I was there only a minute or two after 2

"I found Mrs. McNulty sitting in her chair in her room. Death was plainly there. There was no pulse, no heart action. I lifted up the eyelids and found the eyes set and dead. The lungs were still,

### Death Was Expected.

"It was no surprise to me to find Mrs. McNulty dead. I had told her family three weeks ago that her condition was such that they could expect her to go at any time. The glance I took at her as I entered her room satisfied me that my prediction had last moments. I know death when I It was not like any light I had ever es—the "Father, Mother, John, and a step-mother from early childhood. see it."

you apply an electric hattery?" Doctor Took Last Chance.

"I have been attending the Mcbattery. I felt it was hopeless. jaws had relaxed and the fetid odor of death came out of the mouth

'The battery I used is an ordinary dry cell one, such as are in common use by physicians and in households. put the current first to the extremities and after that worked it over the face and neck and touched the spinal cord with it. Three-quarters to be in any place in particular—that of the wood-covered of an hour went on this way, the is, they were not confined by any of water and sponge. signs of death becoming more and more defined. Then there came a slight gasp.

### Sees Signs of Life Returning.

"I took this for the escape of some air which had remained in the lungs or the expulsion of gas from the stom-About five minute later I observed the first sign of life, a twitching of the muscles in the neck. I was astounded. I said nothing to Miss Mc-Nulty or her father. I did not want to raise false hopes.
"After that a gradual animation be-

then there was a flicker of the eyelids. We moved Mrs. McNulty to her bed and then a faint and regular breathing commenced. Perhaps five minutes ater she opened her eyes and then closed them. "As soon as I observed the first sign

of breathing I spoke to her sharply "'Now take a deep breath,' I said 'Breathe quickly, do you hear me?'
"I kept speaking to her this way until her respiration became normal and she opened her eyes.

Woman Weeps When Awakened. "As the Normal was reached Mrs. McNulty opened her eyes in a tired

way and tears ran down her cheeks:
"Oh, she said, I have been on a long journey, so long'." You are positive, doctor, that Mrs. McNulty was the first to speak; this suggestion as to a journey or a long journey did not come from you or

come-body else in the room?"
"Mrs. McNulty was the first to speak," answered Dr. Mulligan, testily, and then continued: "Nobody suggested anything to her. I wiped the tears from Mrs. McNulty's eyes and asked her if it had been a pleas-

Saw Parents and Brother-inLaw. "'Very pleasant,' she whispered,

And did you meet anybody you knew?' I asked her.
"'Oh, yes,' she said. I met my mother and Tom there.'
"Mrs., McNulty's mother died

twelve or fifteen years ago. I did not know who Tom was and I had to ask Mrs. McNulty later. She told me that road. she meant Tom Hobson, her sister's

me to stay, She did not ask me.
"It was pathetig the way Mrs. Mc-Nulty referred to her mother. fact that she had not been asked to stay seemed to worry her. She could not understand apparently why her mother had not asked her to

stay with her. everybody being so happy 'there' I asked her what 'there' was like. She to have her describe it, was her one word for it." 'Beautiful,'

DEAD WOMAN WAKES.

Tells. of Hereafter-Declares Sh Talked With Deceased Relatives During Seeming Lifelessness

New Britain, Ct., July 14:- During period of suspended animation lasting several hours. Saturday afternoon while she lay pulseless and without breathing-to all appearances deadwas of no use; Miss McNulty had Mrs. Wm. McNulty says she talked never heard of suspended animation, with her dead mother and another reland seemed not at all interested in ative who died thirty years ago.

Mrs. : McNulty is convinced that she visited the hereafter, and Dr. Thomas her, says that so far as his medical I should accompany him." skill could determine, she was dead. Saturday afternoon she was in great pain and gradually lapsed into unconsciousness. As she ceased to breathe her family called in Dr. Mul-He repeatedly applied a strong electric current and other resuscitating measures. At last the opened her

"O, I've been such a long way off," was her only remark before she fell into a natural sleep.

Tells of What She Saw. what she said about it .

"Everything was black at first. did not seem to have, any consciousness. Then gradually I began to coal famine the room, though warmer move, or rather glide, through space. Faster and faster I went over interminable distance. I was not conscous of seeing objects pass by, as one does on a train, but moving on and on. It was the most pleasant the lounge, wrapped it about him motion I have ever experienced.

There was no sensation of time emed to continue. 'After a while a region of bright-

ness and light appeared in front of me It was dim at first, then brighter and brighter as I seemed to come nearer to it. It grew dazzling, a hundred him no opportunity to deceive times more so than the sunlight, but seen, just a flaming brilliance that beryaded everything, but did not Meanwhile, I seated myself in a "Then why, in the face of this certainty," interrupted the reporter; "did come from any one place in particu-

### In Midst of Happy Crowd.

well that I felt it would be a satisfaction to Maggie and the father to all moying, too, and oh, how happy try to do something. So I applied the they seemed! I would have been per-The fectly happy to stay there forever would prefer some of your prepared myself. Suddnly I saw my mother, ones. and beside her a distant relative who "W died thirty years ago. I was talking pile near me, "there they are, take as though he always wrote it as between to them when the light seemed to go many as you please, but first wash the slate. out again and everything was in dark-ness, and I lost consciousness. When slate pencil between each pair."

I opened my eyes I saw Dr. Mulligan.
"The crowds of people didn't seem walls or buildings, and there was nothing that might be called land.

Mrs. McNulty is a church member, but in no sense a religious fanatic, went to the desk at the farther corner and has never been given to illusions or visions.

Dr. Mulligan states that her mind is perfectly clear and that she will in slates were ready he returned with a time recover her health. "When I was called in," he said

to-day, "Mrs. McNulty was apparent-ly lifeless. It was not a trance she one of the pieces, he folded it in half, was in, but a condition of absolutely suspended animation. To my mind the table, telling me to write the name she was as dead as she ever will be. Chicage Examiner.

#### SHE DID NOT VISIT THE ORTHODOX HEAVEN

In regard to Mrs. McNulty's expe Aside from its bearing on the mis-

professional training. b lar.
The two thousand years hylsions of

be believed. Why?
She did not climb alladde nor golden stairs. She did not enter heaven by the prescribed methods. She mentions no golden streets or

jects seen and beautiful experiences

the orthodox hell. Here we have a living witness telling of what she saw, all of which we should accept as true, if she were speaking of some remote section of earth.

Where shall we draw the line be twen the credible and the incredible? Mrs. McNulty will be backed in her statement by thousands now living and in the words of the old campmeet ing song—"Millions more are on the road. FRANCIS L. KING.

Worcester, Mass

# Experimental Evidence.

Pierre L. O. A. Keeler.

New Britain, Conn.—"She was as first husband, who died thirty years dead as she ever will be."

Thus Dr. Thomas Mulligan spoke "Don't any of you be afraid to municate with the people of earth-life, I had sat down, and told me to lay he asked to be taken to consult the the papers on the table before me, and slate-writing medium, Pierre L. O. A. pick up one at a time. "Take the Keeler, then living at H. 918 N. W. one to Mr. Scott's father first and Washington, D. C. ( keep it in your hand."

There were four in the reception ay with her.

I obtain from my friends in spirit life, four times, each time proving to be the name addressed. longer personally interested in affairs "Do you actually believe," she was asked her what "there' was like. She of earth life excepting as in our interasked, "that your mother was dead said it was beautiful and then, I tried est, and are liable to be mistaken. of earth life excepting as in our inter-

I cannot distinguish your friends placed his thumb on the upper one apart." (To which I replied: "They and forefinger beneath the lower one who are tends to one are friends to Instantly there was the sound of rap-"Then it will be all right I think,

We followed Mr. Keeler through to the end of the hall to what appeared to be a combination of dining and sitting room about eighteen by twenty-six feet in size. A desk was in the corner opposite the door, a plain extension table covered with a red damask cloth stood at the farther end of the room about six feet from the wall. There were several common chairs, one upholtered arm chair and a lounge at the right as we entered the room. As it was during the coal famine the room, though warmer than the one we had been sitting in, was barely comfortable. Mr. Keeler seeing my companion was evidently chilled, seated him in the large warm chair, and taking a woolen cover from the lounge, wrapped it about him after he was seated, saying, "That is sales. The first was a characteristic at the room the first was a characteristic with the large warm of the room the first was a characteristic method at the farther end damask cloth stood at the farther lad deposit. To Advance Humane Education.—For clettes, Lyceums, Bands of Mercy, or individuals aiming to establish right over gover ignorance, and justice over ignorance, and justice o niain extension table covered with a Mrs. McNulty has a perfectly clear red damask cloth stood at the farther recollection of all that transpired end of the room about six feet from while she "ceased to live." This is I and a lounge at the right as we en-tered the room. As it was during the either, so I can't say how long this ator Foraker had only three bushels of coal this morning, so I don't know

what the rest of us can expect.' Being very incredulous about mediumship, I carefully noted Mr. Keeler's movements, determined to give The best I expected would be such and have been with them in their it was not like the light of the sun. generalities as would apply to all cas-

Mary" type of communications.

Meanwhile, I seated myself in a chair at the farther side of the table, botween which and the wall was ranged a pile of fifty or more small slates. They appeared to have just been unpacked, as they were dusty with slate grit and fine bits of the packing. Mr. Keeler asked me if I had brought slates with me, to which the form one whose name we did the packing. Who I thought I thought I This from one whose name we did the following were scientific demonstration of universities and colleges, by substituting the fund of the past. There are many objections of the dosaic Hypothesis, the late of the dosaic Hypothesis, the packing the fund of the past. There are many objections of the Dogmas of Reincarnation and masterly review of the historical particular demonstration of universities and colleges, by substituting the fund of the past. There are many objections of the dosaic Hypothesis, the scientific demonstration of universities and colleges, by substituting the fund of the past. There are many objections of the dosaic Hypothesis, the scientific demonstration of universities and colleges, by substituting the fund of the past. The colleges by substituting the fund of the past. The colleges by substituting the fund of the past. There are many objections of the dosaic Hypothesis, the scientific demonstrati

On the table was a small dish containing pieces of broken slate pencil and was very characteristic. to be in any place in particular—that of the wood-covered size, also a pan

They just seemed to move to and fro from my possession after I had prefrom me, and apparently sorted some letters and made preparation for answering them. When I told him the tablet of note paper in one hand. Opening it he tore out a leaf and foldtore it apart and laid the pieces on of a spirit friend and the questions that size.

desk and began writing with pen and rience, as related on the 7th page, a link on paper larger than that I was guage that would be no clue if heard omit. We referred to them as "Dave." and "Miller," the latter a veteran the bible are accepted as eternal who had been wounded in the right have falled to accomplish her truth, but this living, witness can not wrist, so he was obliged to write with I want to be myself. A. P. J. his left hand a very distinct "backhand."

I wrote the names and questions, folded each as directed and held them in my left hand on the slates in my great white throne. if b lap. Just as I was about to the desk and and anxious to depart, as he knew as orthodox heaven, and she also escaped the other place, for the beautiful obtained to write." There is a tall old there. Will you tell me if you can?" and sensations do not harmonize with and blue eyes. He looks like Mr. Scott, and says his name is William

and his Father. Is he "
"Yes;" I replied, for the description was undeniably correct. There are two ladies, one a tall, elderly woman, with a sad but kind face, and a smaller dark-haired one with her, who says she is your sister.' I assented.

There is a heavy set, bald-headed old preacher and a lot more of them. Where are your questions" I held them up in my left hand.

"Let me touch them," he said.

visit the Pension Department regard- as I held them toward him he held

keep it in your hand."
I said, I did not know which i room when we arrived, and during the was, as I had not numbered them, and of them very guardedly, lest we give will tell you." And I picked up one some clue as to our affairs. The only woman among them, said to me' "I do not place implicit confidence in what the one to Wm. Scott. This was done

"Get your slates," said he. I had carefully guarded them in my lap while I wrote the names and questions

take them out of my hands;" and grasped them very firmly, but he only placed his thumb on the upper one and forefinger beneath the lower one Instantly there was the sound of rapid scribbling across the slates, and in less than three minutes Mr. Keeler said "turn them over, that side is full." He removed his fingers until I again held the slates toward him, when he touched them as before with thumb and forefinger. I watched carefully for muscular action of both hands and wrists, but discovered none. Very soon he told me to get another pair, which I did, after I had deposit-

after he was seated, saying, "That is slates. The first was a characteristic the best we can do—they say that Sen-message from "Your Father, Wm. Scott," in a perfect fac simile of his quaint handwriting, done with a quill pen-and the peculiar flourish al-

"When the light was at its bright- been unpacked, as they were dusty of the old boys here now, and they est I found myself in the midst of an with slate grit and fine bits of the are coming fast. I wish you were all

not write, and whom we would have addressed as "Miller Haller," the fa-"Well," said he, pointing to the miliar one in the neighborhood, al-

The message from "Rosella" referred to matters unknown to Mr. Keeler, and unthought of at the time,

An amusing "test" was an odd caricature of a rose, such as she had I carefully selected and examined drawn on the margin of a letter to me ten slates, and did not let them pass many years before to show me how she could (not) draw, and the writing pared them as directed. While I is the same hand as her letters. Apwas busy with the slates, Mr. Keeler parently written in red keel such as parently written in red keel such as he had used in hardware husiness were the words, "I salute you, David Garver."

Another full name where only the

given name had been whispered and

The most strikingly convincing to

not written on the slip of paper

us was the following, but it is necsary to return to the incident to which it is a sequel. The "heavy-set bald-headed old preacher" Mr. Keeler had said was present, represented to wanted answered on one piece of us our neighbor, a minister (Congregational) a good man of refinemen "As many as you please, but all us some five years previous to this occasion and three years before tell me," he said, and returned to his his death, the subject of future life. was considered when he remarked in closing: "I do not doubt it. I can Spiritualist writes from Worcester, using. I consulted with my compan-mass., as follows: ton in whispers, carefully using lan-our identity when we leave this lifethat we become one with the whole takes of M. D.s, it has a spiritual side; by Mr. Keeler. There were two of the merged into the spirit, a sort of even the M. D. had a premonition list with whom we had wished to dreamy existence. I do not like the dreamy existence. I do not like the which proved a better guide than his communicate, that we decided to thought, for I have been active and where I left off, and those things I have falled to accomplish here; and he stood a moment in the door at parting, he said, sadly: "Well, anyway, t will be rest and peace." When informed of his last illness I visited him from another town to

> "I will if I can," were his last words to me. How gratified I was to read on the slate, "It is not as I expected it—much more real. I have found my rest and peace. I am not "Rev., A. P. Jbut simply

The name was given in full, but in consideration of others. I do not give it, but I yet have the slate and much of his writing previous to his passing, to which it can be compared. The writing and signature is a perfect fac simile. In conclusion, not one message was

misleading, and all predictions but

one have been fulfilled. Those not of special significance I have omitted. None of the papers I wrote upon passed out of my hands, and I brought them home with the slates, which also never passed out of my possession

during the interview, The bits of pencil between stae of the slates were entirely used, out of the largest piece a bit remained worn smooth at an angle.

The account given above is our own personal experience and is true in every essential particular. GEO. R. SCOTT

JOSEPHINE B. SCOTT.
Sworn to and subscribed before me, this 22nd day of May, 1908.
J. M. WOLCOTT, For Lucas County, Ohio.

# PUBLIGATIONS

HUDSON TUTTLE.

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

### EMMA ROOD TUTTLE.

while I wrote the names and questions with lead pencil, so I took up the pile subjects because they are promoted to a higher existence, and sometimes I think they say kind things that are not true, to encourage us and keep us hopeful."

Finally Mr. Keeler came to the door and summoned the next in erder of waiting. He was a pleasant looking blonde gentleman, appearance attributed to those who deal with ethereal spirits.

The lady who had noted the feeble, attributed to those who deal with ethereal spirits.

The lady who had noted the feeble, arose, when Mr. Keeler said to us "Only one at a time." I replied, this man is blind and it is necessary that I should accompany him."

While I wrote the names and questions with lead pencil, so I took up the pile of slates in my lap and arising laid of slates in my lap and arising laid to she them on the table before me, because I wanted to keep them in my sight, and I feared some trick beneath the before and summoned the next in erder of waiting. He was a pleasant looking blonde gentleman, appearently well cared for, and lacking the accepted long-haired, cadaverous appearance attributed to those who deal with ethereal spirits.

The lady who had noted the feeble, ondition of my companion, kindly gave us her place. Thanking her, we arose, when Mr. Keeler said to us "Only one at a time." I replied, this man is blind and it is necessary that I should accompany him."

I should accompany him."

"Indeed! well, the reason is that I cannot distinguish your friends appared the mout of my hands;" and I forafinger hanget the leave of Scoleties. Lyceums, hitchen in my ladid the home. A manual of physical, intellectual and songs, Golden Chain spirits, and culture, containing a collection of the cause of Scoleties. Lyceums, instructions for standard, the forme. A meanual of physical, inclined spirits, and collection of them on the table. Brown send of winds a programs for Sessions. The lady who had noted the feeble.

The lady who had noted the feeble.

The lady who had noted the feeble.

HUDSON TUTTLE, Berlin Heights, O.

PROF. W. M. LOCKWOOD'S BOOKS.

pen—and the peculiar flourish always a part of his signature.

One was from Elizabeth Scott, in fine 'old style ladies' hand, but the name was not known to either of us.

Later we learned that it was that of the basis of its phenomena. Price 25

Wm. Scott's own mother, he having a step-mother from early childhood.

All of the other messages were in the exact chirography of those persons addressed and the following were some addressed and the following were some step to the state of the state o

fects and dogmas dissected. Price 25 cents.

The 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 ciples. Price 15 cents.

Continuity of life a Cosmic Truth.—The greatest book and the greatest truth of any age; a book of 212 pages with soveral 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.

STARTLING FACTS,

DEEDS OF DARKNESS DISCLOSED. 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.

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

STANDARD BOOKS.

Cloth Bound 50 Cent Publications. Cloth Bound 50 Cent Publications.

The Following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroes in History. The Hero as Divinity. The Hero as Priest. The Hero as Poet.

The Hero as Priest. The Hero as Ring. By Thomas Carlyle.

359 pages.

Past and Present.—By Thomas Carlyle.

Data of Ethler.—By Habbat See

Past and Frescat.—By Inomas Carlyle.
Data of Ethics.—By Herbert Spencer.
Fairy Land of Science...By Arabella
B. Buckley. This book is written in such a pleasing manner that young as well as old can understand. Illustrated Origin of Species.-By Charles Dar-

win.

Descent of Man.—By Charles Dar-win. These two books by Mr. Darwin win. These two books by Mr. Darwin should be in every home.

Karma.—A Novel. By A. P. Sinnett.

A Romance of Two Worlds.—By Marie Corelli. A most wonderful occult Zanoal— By Bulwer Lytton. A romance by that most wonderful and mystic writer, after a long residence in the East and an exhaustive study of

THE KOFAII Commonly called the "A koran of Mohammed The standard Arabian Cotot, \$1.00

Spank Young Children by Mental Suggestion if You Want to be Up to Date.

What, O what would our great-grandmothers, or even our grandmothers, say to the new theory of spanking your baby by mental suggestion? In all probability the dear old ladies would hold up their hands in horror, say it was bosh, and that to spare the rod would certainly spoil the best of children.

Nevertheless, this new form of governing children recently has been advanced in New York and other large cities by able physicians, who have made hypnotism and auto-suggestion a life study.

That every mother of intelligence should be able of controlling her child through a mental rather than a corporal channel is the theory successfully advanced by Dr. Eugenie R. Elisen, who for the last fifteen years has been practicing among children of all nationalities and classes until she has proved the theory practical. Dr. Eliseu not only treats children by mental suggestion or hypnotism but has given instructions in the work to mothers who say truthfully that they have never found it necessary to spank or severely correct the little ones.

#### Crime Not Controlled by Hypnotism.

"Hypnotism," said Dr. Eliscu, "is a greatly misunderstood science. The psychic force that gives one mind control of another has been greatly abused, not in practice but by the comments of the unenlightened on a subject not yet common enough to be comprehended by the masses.

"For instance, the average person believes most thoroughly that under hypnotic influence one may be led into crime and induced to commit acts which, when not hypnotized, would be perfectly foreign to his or her nature. This is absurd, because utterly impossible.

"If a man or woman is good in mind and intent it is absolutely impossible to induce them, while in a psychic state, to commit an act that runs in opposition to their nature. Wickedness in children is but a deformed little mind, which, if taken in the right way and soon enough, can be straightened out. The mind of a child must be studied as that of a grown person. To administer a spanking of severe or even moderate character to a child every time he is disobedient will surely and certainly develop, to an abnormal degree, the animal instinct of retaliation. The child will have that portion of the mind which plans revenge in miniature so thoroughly developed by the time the age of 15 or 16 is reached it will be termed bad, vicious, and incorrigible. Why? Because all of the combative instincts that go to make up the well-balanced person have been over-developed.

#### Thrashing Makes Child a Coward.

"If this is not the result, the child will conceive a hatred for the parents, and what could possibly be more tragic than that? The old law of 'Honor thy father and thy mother,' will be hard to maintain where cruelty and the rod rule. To find a child cowed and broken spirited, in a condition that some term that of a coward, is fearful, but as sure as fate one or the other condition is bound to result as long as thrashing of children continues.

"I have had it suggested to me many, many times that the stronger mind of the mature person would throw a shadow over the child's younger mind and prevent a natural and healthy development.

"This is not possible, especially when psychic suggestion and auto treatment are employed. It is not well to place a child in a hypnotic sleep every day. This is unnecessary, the training of a child's mind and the governing of its conduct by suggestion does not mean that absolute hypnotism be employed. This would be an absurdity to expect from the busy mother of this country. The study of hypnotism demands much time; this the mothers cannot give, for their other duties would not permit it. Even if a hypnotic sleep were induced every day and the child's mind pruned and trained properly while in this psychic state, the treatment would stimulate rather than depress.

'I know mothers who are constantly a mental stimulus to their children. I know mothers capable of helping their children who have been backward in school simply through this mental channel, and in homes where mental suggestion rather than physical chastisement is

the rule there is happiness and harmony.

"A child when a baby has a mind: It is greatly undeveloped; but it is there to work with. Let the mother who is interested in the welfare of her child begin to work with it when a mere infant in arms, But first of all begin to work with herself. "Go into a room, quiet and secluded. Sit down, concentrate your mind on the mind of some other person. Work to hold your mind steady, unswerving from your point. At first this will be more than difficult, for almost unconsciously little chimeric flittings of foreign ideas will run through your mind. Concentration of the mind is one of the most difficult things to learn, it will take weeks, perhaps months, perhaps a year, but persevere and no what your work in life and about your home you will suddenly discover a wonderful improvement and change.

"Working in this way the rough edges of confusion are rounded off and you may think clearly and directly to the point. The inability to do this causes irritability and nervousness in mothers and women. It is not their nervous system only that is weak, but the mental powers that govern these conditions must be strengthened and taught to work clearly and without hitches.

### Don't Feed the Petulant Baby.

When your child is a baby begin to work with suggestion. When it cries, instead of calming it, when the cause for the crying is but petulance, by giving it something to eat, don't upset the little stomach by ill-timed indulgence, but calmly and quietly hold that little one in your arms, and by the exertion of the concentration of your mind, which you have practiced and learned a bit about, 'think' that child into calmness. You can do it, and in doing this you will soothe the little nerves, calm the baby mind, and bring that peace to the child which will help to build up a strong, healthy mind and body.

"It would be next to impossible for one who has never tried the power of auto-suggestion over a child until late in life, and until the child has formed habits and arrived at the age of 15 years or more, to think of working with the mental suggestion. At that age the child must be put into the hands of one who has long made psychology a study. If you begin with a young child, say 1 or 2 years old, you will be successful if you are persistent.

"Every day, when your baby lies down for her afternoon nap, sit by her. Give up an hour's time to the improvement of the little one. If she has been naughty, work with her mind. If she has any little bad habits, work with her. Your work can be done while she is asleep, and gently placing your hands, one on each temple, repeat rhythmically in your mind the precepts you wish to instill in her.

### Many Ways to Correct Children.

"There are ways and ways of correcting a child, mentally as well as physically. For instance, never under any circumstances say to a child, 'You are certainly a bad girl.' What effect would be produced in you if a person for whom you had a great affection should speak harshly, irritably, expressing that same opinion of some action of yours? It would not be pleasant and undoubtedly instead of having a soothing effect it would arouse you to worse things and you would work, unconsciously perhaps, on the principle that to have the name you might just as well have the game.

'That's what happens to a child more frequently than it does to a grown person, for the child, unable to reason deeply, easily receives the impression of badness and proceeds to greater mischief. When you desire to correct a child through suggestion take the little one into a room where you will be uninterrupted. Sit down opposite the child and take his hands in yours, and remember that you are to throw out good, not evil thoughts.

### Never Argue That Child is Bad.

Never for a moment argue that the little girl is bad because she does this or that and only bad girls behave so. This is a wrong and cross-eved method of accomplishing good; never tell the child she is bad, but create the impression that good children do so and so.

"If you do this you will create a cheerful, sunny sort of mind; if you work in the other way as you are born the child will take the wrong side of the question and conclude that she is bad and might as well be worse.

"When a child tells a falsehood reason with him. Explain the virtue of truth, not the ugliness of a lie; he cannot but help see that for himself; it gives his mind exercise. Then work through suggestion. When he is asleep work with him, five minutes, or if you are just taking up the work, say half an hour before you wake him; when he wakes, place him opposite you and work with him for fifteen minutes longer. You will see that you get results."-Chicago Tribune.

# THE WONDERFUL POTENCY OF SUGGESTION Revised Premium List.

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

# Have You Read PREMIUM BOOK OFFER?

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

We have now FOURTEEN magnificent PREMIUM BOOKS which you can select from.

Any one of the Premium Books you may order, price 25 cents. This is the price, remember, when you ORDER ONLY ONE BOOK in connection with a yearly subscription. The paper one year and one Premium

No premium books will be sent out unless the order is accompanied with a yearly subscription to The Progressive Thinker; but if you order more than one book, the price is as fol-

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

Books you may order, price\$1.75. Any six of the Fourteen Premium Books you may order, price \$2.10. Any seven of the Fourteen Premium Books you may order, price \$2.45.
Any eight of the Fourteen Premium Books you may order, price \$2.80.

Any nine of the Fourteen Premium

Books you may order, price \$3.15.

Any ten of the Fourteen Jremium Books you may order, price \$8.50. Any eleven of the Fourteen Premium Books you may order, price \$8.85.
Any twelve of the Fourteen Premium Books you may order, price \$4.20. above.

### Onset Notes.

Association office this summer will be at residence of Dr. George A. Full-er, corner 6th Street, Longmont ave-Unitarian Church: Boston. Mass. Office hours 9:30 to 12, and

4:30 to 6 p.m.

Dr. Wm. Hale and wife and daugh- Mary T. Longley's article in the curter, are located at Harmony Lodge, rent issue of The Progressive Thinker-West Central avenue, for the summer. and have expected someone to write He will establish there the office of about Mr. Rich's funeral. Herald of Truth.

Mrs. Kate R. Stiles is at her beautiful summer home, where she is daily First Unitarian Church in Copley receiving her many friends.

Mrs Harris, of Harris Manor, re-ports that her rooms have been very well taken, during the months of May and June, and expects a rush during the remainder of the season. Rev. the remainder of the season. Rev. F. A. Wiggin will be located at her cottageduring his stay at the camp, and will give a few private readings besides his public work. Mrs. Harris will entertain quite a number of

Association speakers. Mrs. E. S. Loring of Fitchburg, Mass., has arrived at her cottage on the South Boulevard. Mr. A. J. Maxham, Mr. and Mrs. Richmond, Mrs. Russegue, Mrs. Yeaw and others

will be entertained by her.

The one and only W. J. Colville, naturally drew many of that profeswill make quite a stay at the camp this season, and will be entertained proprietors of The Banner of Light, by Mrs. Harris.

The New Bedford Band wil furnish eral faiths, were in attendance. music at the Sunday meetings during camp. Concerts at 9 a. m., 1 and 4

The dances at the Temple commenced Saturday, June 27, and will Mr. Rich's charitable acts were done be continued every Saturday evening in such a quiet way, that they were during the summer. A fine orches- never known outside, tra of ten pieces furnishes the music. Sunday, July 19, opening Sunday, Lecture at 10:30 a. m., by Dr. Geo. A. Fuller, and at 2 p. m., by Mr. Thomas Cross. Write Dr. Geo. A. Fuller,

Onset, Mass., for program. The Progressive Thinker will be on sale at the Headquarters Book Store. If you subscribed while at camp last year, remember and renew again this year. Don't fail to register at the Book Store on your arrival.

Many mediums have already arrived at the camp. The place to keep cool this summer is at Onset. If you read The Progress Thinker you are sure to keep in touch with all doings among the Spir-

itualists and Spiritualism. If you are Spiritualist you ought to subscribe Do it now! for a Spiritualist paper. HATCH.

### TRUST.

The rain and cold outside can't pierce the covering of the heart, If warm and true within, cold winds they be, pass by;

So keep the thought of Go(o)d, of Life and Love, alway on high, And brave each worldly foe that dares invade the inner heart.

Within each skulking shadow lies the better and the just, If from the citadel of thought we read the Perfect Plan;

Chicago, Ill.? Mrs. Inez Wagner, Kansas City, Mo., with negotiations in progress for further talent. The Master Mind gives Life in. Death plants good in every man, pitable people, where you are made to And asks that we but act our part feel that you are one with the many Delphos camp is incomparable. It of and in the Perfect trust JOHN W. RING. fers to the languid, pent-up, tired soul, hedged in by worry and city

"Universal Spiritualism." Giving strife, a panacea that will refresh and a view of Spiritualism from the ear invigorat as no other remedy. Come liest time, and in all nations. By W. to Delphes camp. Come where worlds touch worlds, where and "twilight

Any thirteen of the Fourteen Premium Books you may order, price \$4.55.

Lastly, all these Fourteen Premium Books, \$4190. Remember, we have to pay the postage on all these books, leaving us only about \$3.00 for FOURTEEN as valuable books as can be found that treat of Spiritualism or Occult subjects. The whole world never saw the like before. We have had to increase the price of these books a few cents in consequence of the rise

in the price of paper.

Bear in mind that every order for a Premium Book must be accompanied WITH A YEARLY SUBSCRIPTION for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

OUR FOURTEEN REMARKABLE PREMIUM BOOKS FOR \$4.90. The following is the list of titles of the Fourteen Premium Books:
1—The Encyclopedia of Death, and

Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 3—The Enclycopedia of Death, and Life in the Spirit World, Vol. 8. • These three volumes have been pre-pared by J. R. Francis. They con-

tain invaluable data. 4—Ghost Land, Spiritualism, Oc cultism, by Mrs. Emma Hardinge Brit-

by Mrs. S. G. Horn, a most remarkable medium.

6—The Occult Life of Jesus, by Alexander Smythe, a medium of rare

7—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium. Ronderrui English medium.

8—The Religion of Man and Ethics
of Science, by Hudson Tuttle.

9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M.

Peebles.

10—The Great Debate Between Moses Hull and W. F. Jamieson. 11-Letters from the Spirit World, written through the mediumship of

Carlylo Petersiles.

12—Gems of Thought, by Seventeen leading authors.
13-The Unknown Life of Christ, with thirteen illustrations. 14-Interwoven, Spirit Messages from a Son to a Mother.

### SPECIAL NOTICE.

If you want ONLY ONE Premium Book, the prices is 25 cents. After paying postage thereon, the book at that price is practically a gift to our subscribers. At that price only one book will be sentiout. All orders for one or more Premium Books must be accompanied with a yearly subscription for The Progressive Thinker. Where more than one Premium Book is desired, see the terms mentioned

IN IBAAC B. RICH.

To the Editor: - I have just read

I had the privilegeof attending Mr.

The large edifice was so crowded

many had to stand, and it was almost

from the prominent stars of the the-

atrical profession. Rev. Edward A. Horton delivered a grand eulogy,

(having been a person friend of Mr.

Rich sixty years) and Rev. C. W. Wiggin also officiated. The Howard

Quartette gave musical selections,

among which was that grand inspira-

tional selection, "Some day-Some-

Mr. Rich having been a theatrical

manager in Boston so many years,

sion. And having been one of the

J. OSBORNE LUNT.

(Advertisement.)

DELPHOS (HANSAS) CAMP.

of this notable camp begins Aug. 7,

closing on the 23rd.

For thirty consecutive years this

traversing onward through adversity

obstacles of almost unsurmountable

magnitude frequently besetting its

pathway, yet, never faltering, it has

climbed to an eminence seldom reached, under like circumstances and

n detail, consists of the highest and

most pleasing arrangement for the

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

ers appearing upon its rostrum, as has

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 Hanses State Association of Spiritualisis; Mrs. Nora E. Hill,

To all lovers of a free and hos

most notable men and women speak-

entertainment of tamp visitors.

Our program while not advertised

this camp, without a single

conditions.

this camp.

The thirtieth annual camp meeting

after the funeral. -

Rich's funeral, which was held in the

Square, Boston, Mass.

where.'

after reading Prof. Lockwood's re-Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism,

write to the secretary,
I. N. RICHARDSON,
Delphos, Kansas.

MORRIS PRATT INSTITUTE,

Whitewater, Wis.

FATE MASTERED.

Colville.

LYCEUM LESSONS

Lyceum Lessons, issued quarterly

by the National Spiritualists' Asso-clation, assisted by an able Editorial Committee. Each series contains six-

teen pages of Important Helps in the

sylvania avenue S.-E., Washington,

Lyceums desiring graded lessons

can secure the same at the

following prices, from J. L. Mussina,

13 East Third street, Williamsport, Pa.: Single copy, 50 cents per an-num, in advance; 13 cents per quar-

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

Upon Spiritualism.

A distinctly valuable service

Rev. R. V. Hunter upon Spiritualism

Fairly and squarely he meets and de-

W. M. Lockwood by publish-

Spiritualists has been rendered

30 cents.

weekly.

For fifteen cents this valuable pamphiet 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. Spencer, Corresponding Secretary Lake Helen, Fla.

#### CULTIVATION OF PERSONAL MAGNETISM.

A treatise on HUMAN CULTURE. By Leroy Berrier, Anthropologist and for the promotion of health, strength Author. A very suggestive and in- and Vitality. By Mr. and Mrs. Eugens Author. A very suggestive and in-structive book. Price \$1.00. Author.

Structive book. Price \$1.00.

The Living Decalogue. From Sinal No one can afford to be without this to Zion, by W. J. Colville. This book book. Any one who tries some of the special recipes will discover that proper special recipes will discover that proper to the special recipes will discover that the special recipes will discover that the special recipes will discover that the special recipes will discover the special recipes will be special recipes will discover the special recipes will dis

is full of instruction and clear, cogent reasoning. Price, 50 cents.

FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent com-Obtain and Retain Them. A series of 26 lectures in which is included "Hap-

Many Spiritualists, and others of libpiness as a Fine Art." Price, 25 cents.
"Six Historic Americans." By There were so many floral pieces John E. Remsburg. Just the book for boys and girls. Price \$1.25. "The Truthseeker Collection of that many were sent to the hospitals Mr. Horton said that so many of

text-book of esoteric knowledge, as taught by the Adepts of Hermetic
Philosophy. Price \$2 per volume.
"Ahrinziman, the Persian Mystic
Emperor." A weird and dramatic
story of the earth life, and the subsesubstitution of a Summer. By Lilian
The Story of a Summer. By Lilian
The Story of a Summer. By Lilian quent spiritual existence. Price, cloth, \$1.12.

The New Life. This book deals

the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.
"Mary Anne Carew." Written under inspiration, by Carlyle Petersilea. Price \$1.00.

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnet-This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, "Life and Moral Axioms of Con. this, her last book is worthy of care-

fucius," is the title of a 62 page pam-phlet, which contains many of the Self Contradictions of the Bible. precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25c. "Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price, 25 cents.

Poems by Ella Wheeler Wilcox. Price 11.50 each: "Poems of Passion," "Poems of Pleasure," "Poems of Picasure," "Poems of Picas

zones" divide the realm of spirits in and out of the earthly forms. For further information in detail, Clariuse Humphrey Mullius will give clairvoyant readings by mail. Send lock of hair and \$1.00, \$222 Lake Park Avenue, Chicago, Ill.

### Psychic Unfoldment

No one can unfold all the phases but each one can unfold some phase of psychical power, by which he can demonstrate his own Divinity and his immortality. My system will teach you how, it has been doing so over (15) fifteen years. Spiritualists who believe in their own circles have found it a great help of practical benefit. It is endorsed by hundreds of students, All declare fit a revelation. It is same, scientific and practical. Read a few testimonials: "The lessons are remarkable."—Dr. David Crichton, Newtyle, Scotland. "I have developed more clairvoyancee than anything elao."—I miss A. Hodgkins, Buffalo, N. Y. "I can always see and hear at my sittings."—Mrs Bowers, Toronto, Mr. Grumbine gladly refers to three or four prominent spiritualists in the field work as his pupils who unfolded by his System. Mrs. J. Hary of St. Louis, and Mrs. L. Willes on of Cleveland, also Mrs. Whitehead and Mrs. Smith of Lowell and Methuen, Mass. Send stamped addressed envelope for circulars and percentage of psychical powers to J. C. F. GRUMBINE, 24 Strathmore Rd., Brookline, Mass. Mhitewater, Wis.

A school under the auspices of Spiritualism. Thoroughly qualified teachers. Prepares for public and private work. A two-years' course. Branches taught are Grammar, Rhetoric, Oratory, History, Logic, Evolution, Comparative Religion, Higher Criticism, Lessons in Psychic Development, Psychology, Vocal and Physical Culture, practice in public speaking and in composition work. Admittance to any over fifteen. No examination. Club boarding in building. Tuition fifty dollars per year. The most beautiful building in the city. Steam heat throughout. School opens third Wednesday in May, 1909. Public meeting of Directors on opening day. All students are expected to commence work when the year begins. Write for catalog to A. J. Weaver, Principal, Whitewater, Wis.

Dr. Geo. B. Warne, Pres., Cora L. V. Richmond, Sec., Lodema S. Weaver, Matron and Assistant, Secretary.

MRS, E. HITCHCOCK will answer 3 questions by yes or no for 25 cents, also diagnose disease. Send own hand writing, look of hair, date of birth. Full reading \$1.00. Fern Hill, Pierce Co.. Wis.

And Destiny Fulfilled. By W. J. REV. MAY A. PRICE, REV. MAY A. PRICE,

Gives Clairvoyant and Astrological Readings by Mail, relating to both Spiritual and material conditions. Tells past, present and future events, assisted by spirit teacher, an old Greek astrologer. Describes physical conditions, tells the cause and gives advice of spirit physicians. Cures Obsession, teaches development of mediumship. Describes spirits and gives messages. Send lock of hair, date of birth, and one dollar. Ask Questions. Address for the Summer, Morton, N. Y., instead of Washington, D. C. A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.
Contents: Fate Mastered, Interior Force, Its Practical Evolution, Thought as a Shield. The Human Aura. For sale at this office. Price

THE RELIGION OF CHEERFULNESS By Sara A. Hubbard. This little booklet sets forth interestingly a religion which all may admire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents. Lycenm or Family. Price, One and one-half cents each; postage prepaid. Address, George W. Kates, 600 Pennsylvania.

THE MANGASARIAN-CRAPSEY DEBATE. Resolved, That the Jesus of the

New Testament Is an Historical Per-Affirmative, Rev. A. S. Crapsey, D.D., for 25 years rector in the Epis-Negative, M. M. Mangasarian, lecter. In lots of 20 or more copies, each 40 cents, in advance; published

turer for the Independent Religious

Society, Rationalist, Chicago. Price,

25 cents. or five copies for \$1.00. From Dream to Vision of Life

By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Sig-nificance," "The Outlook Beautiful," ing in neat pamphlet form his able and masterly reply to the attack of

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what molishes the doughty Reverend's boldly asserted statements. We opine it it? What is its bearing on these present working years?" To the discussion that the Rev. Hunter and others of his kind will hesitate before they atof this vital problem Miss Whiting tempt again to demolish Spiritualism, brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a cer-tain joyous vitality that communicates liself to the reader in a certain radiance and liberation of new energies. Price

WOMAN. Four Centuries of Protection of the Chinker's International Congress, Chicago, Ill., October, 1898. By Susan H. Wign. Price, 10c.

### UNCOOKED FOODS,

And How to Live on Them-With Recipes for Wholesome Preparation.

Proper combinations and menus with the reason uncooked food is best

order to build and retain the highest degree of normal health by following the recipes of this cook book. It will simplify methods of living-

posers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1.00.

Success and Happiness and How to Price SL

### THUMBSCREW AND RACK. Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pistorial illustrations. By George E. Macdora & Price, 10 cents.

"Right Living." By Susan H. Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"The Great Psychological Crime." practicality in her method of teaching the Principle of Nature in Individual Life. Edited by Florlustrates her subject with brief narence Huntley. Volume 2 of the Har-monic Series. Price \$2.00. the book more interesting and more "The Light of Egypt." Volume i easily comprehended. It is especial-and 2. An occult library in itselt, a ly adapted for use in Children's Lyceum. In the hands of mothers and

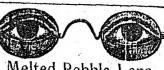
The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love with the principles and laws which and seek the higher and finer ways of open unto man the floodgates of infi-nite creative power, and put him into conscious possession of his birthright, Philosophy of individual life. Based Philosophy of individual life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

WOMAN'S SOURCE OF POWER By Lois Waisbroker. Mrs. Waisbroker has been known as writer on the question of sex and

moral aphorisms and terseological 144 Propositions — Theological, teachings of the ancient Chinese phil-Moral, Historical and Speculative, osopher, who lived 551 years before without comment. Price, 15 cents. the Christian Era, and whose wise PALMISTRY. By the Zanzig precepts have left a lasting impress. Well bound in cloth, gift top with gilt

Funk. Price \$2.00

MRS. MARY T. LONGLEY. Gives Spiritual Readings by mail, only She delinentes character and phases of mediumship, diagnoses and prescribed for diseases; describes spirits. Het guides give advice on personal analysis and are prophetic. Fee One Dollan Send hand writing. Address 315 S. St. N. E., Washington, D. C.



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

167 Winthrop Ave., Chicago, Ill.

B. F. Poole, 157 Winthrop Ave.

### Be Sure to Read This.

Be Sure to Read This.

Frances L. Loucks, one of the greaatest psychic wonders living. I use the spiritual X-ray to locate all internal diseases. A trial will convince you. Nervous exhaustion and lost vigor of both sexes successfully treated, as hundreds can testify. Send name, age, sex, complexion, one leading symptom, and ten cents in stamps, and you will receive a correct diagnosis of your case free, worth dollars to you. Be sure to write your own letter. Dr. J. S. Loucks, who lately passed on, continues to treat the sick through my mediumship. Address all letters to FRANCES L. LOUCKS, Stoneham. Mass.

Stoneham, Mass.

### J. H. FLETCHER,

Consulting Psychic.

6 West 107th St., New York.
Can be seen daily, also Sunday and Wednesday Evenings, on personal business matters. Consultation by business matters. Consultational \$1.00. Tel. 3464 River.

### FRED P. EVANS.

Slatewriting, Clairvoyance, Etc Interviews daily from 10 to 4. Readings and development by mail may be obtained by writing to Mr. Evans for particulars. Famous book on slatewriting, \$1.20, while they last. Address FRED P. EVANS.

2928 Sacramento street, San Francisco, California.

#### CLAIRVOYANCE.

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

\$1.50.

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

### THE GREAT DEBATE

Between JOHN W. RING AND J. W. CHISM. JOHN W. RING AND J. W. CHISM.

This work contains a six-day's discussion, in which Mr. Ring affirms the fundamental principles of Modern Spiritualism to be identical to the spiritual basis of the religion of Jesus the Christ—Chism deuying.

In the second proposition, Mr. Chism affirms that all spiritual gifts ccased with the Apostolic age—Mr. Ring denying. This is a nicely cloth-bound volume, with title in gold letters and in addition to the discussion has a short biography of both disputants. Will be found intensely interesting. Price, \$1, postpaid. Address

ERNST AND TOLLESON.

Headrick, Okla.

Headrick, Okla

### STARTLING FACTS, Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its rela tions to sacerdotal celibacy, convents, monasteries, morality and civil and re ligious 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, pasca age. Catholic authorities; an eye-opener conof Romanism, based upon standard cerning the methods and spirit, the moral turpitude and ovil works of Romanism. Cloth, 75 cents.

RADIANT ENERGY and its Analytic to Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern as the large of the large

### FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book. This is a remarkable work by Farers Chingur. It exposes even to the minutest devils the corruption that exists in the Church of Rome it is a work of 831 pages, and should be read as a nutter of history by every Spiritualist.

or The Touch of An Angel Nother.

Price \$2.25.

BY CARRIE E. S. TWING,

COMMON SENSE By Thomas Paine. A let, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper 18 cents.

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

The Development of the Spirit after Transition. By the late M. Faraday. The origin of religions, and their influence upon the results development of the kyman race. Price

THE WORLD BEAUTIFUL