The Progressive Thinker.

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

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LET US HAVE PEACE. In Earnest Plea for Advancement

Along Spiritual Lines. Gen. U. S. Grant's advice is just the advice an old veteran now gives to the army of Spiritualists, too many of whom are warring against their own household of faith, as to the ways and means now needed to bring harmony and unity, and secure "peace on earth and good will to man."-There is a great deal more of good in the world than evil. The good people are a host compared to the few bad ones. The good, genuine and harmonious and well known me diums are many compared to the few dishonest and bold pretenders, that like tramps, prefer to wander from place to place, seeking mostly strangers who can be more easily deceived. In proportion to the numbers, there are far less frauds claiming to be mediums, and dishonest and unworthy people who claim to believe in Spir-

itualism, than the unworthy people

among the orthodox ministers and

church members, who are bitterly opposed to all liberals, especially There is fraud masquerading as Spiritualism, and there is hypocrisy calling itself Christianity; crime care fully concealed, and called modern finance." There is always a counterfeit to every good thing in earth life, therefore we should not waste any more time discussing the infortunate aspect of Spiritualism. Instead let us earnestly hold forth the banner of a glorious spiritual philosophy. It being true, let us emphatically claim that those who believe in it, and truly guide their lives by the true principles of the gospel of

Spiritualism can never go wrong, Spiritualists ought to know that within the inclosures of good and pro-tected organizations is the only safety and success. The churches have to deal with ministers and members who go wrong, but their organized fence around the sheep-fold is so high and strong that a bad shepherd or black sheep cannot so easily get in, and are more easily found out. In the early days the Methodists

were very poorly organized, and the tramp ministers were very common and bold. The society in Rutland, Vt., was anxious to start a red-hot revival. They engaged a "Praying Band" of four men for two weeks, who were to board in private families. There was great excitement and many scared converts; but the revival came to a sudden end. One of the praying band had so little moral religion that he absconded with the wife of the man with whom he boarded, and he had a wife and two children in Troy,

Another tramp minister came to a Vermont town, and boarded in a fam-After six months he married the daughter. Soon after he deserted her, and later it became known that she was the fifth woman he had married. The churches now, as a rule, are better organized and protected Strange men who claim to be clergymen have some credentials or letters of recommendation. The Spiritual-ists should have more and better orfrom the humiliation that fraud and deception always brings.

The Campmeeting and society plat forms should be devoted to lectures exclusively, during the regular ser-vice hours, and the seances for messages or physical phenomena should he held at different hours

Many years ago, when Dr. Joseph Beals was President, and I was the first Vice-President of Lake Pleasant Campmeeting Association, some rules were passed to have only lectures and singing at the hours for regular service, and seances held at Association hall, or in private cottages. A committee of investigation was appointed and all strange speakers and mediums, seeking recognition and patronage, who came into camp must procure the recommendation of the board of investigation. After the severe strife as to what faction should control the camp, the former restrictive regulations were changed, and the great crowd was the thing desired. For a time the camp was a wide-open picule resort: strange mediums could post their bills and cards on every tree in camp. For several years last past I have had no personal knowledge of Lake Pleasant Camp, but I am sure that under the supervision of the lamented Judge Dailey, the president and energetic secretary, Rev. A. P. Blinn, many improvements must have come before the great loss by fire. There are so many liberals and Spiritualists in Orthodox audiences that the ministers now omit all offensive condemnation of Spiritualists and other liberals. Let peace be within thy borders,

oh! mortals of earth. NEWMAN WEEKS. Lansdowne, Pa.

NUGGETS.

The Tattler.

"wisest head keeps closest month" Is true of people north or south; The wise stop short and say, "Nuf

The fool won't stop e'en when abed: "All Right."

If there's a God who rules with might All things, to Him, must now be right, But human reason it doth twist

To see 'tis right that wrongs exist. God's Will.

If up in heaven God's will is done, Then why not here beneath the sun? What is the bar, or what the fence That limits His omnipotence?

"Well Done."

The one who does the best he can Need have no fear of God or man, With man's approval fairly won, A voice from heaven will say, "Well

For the Consideration of Spiritualists.

The Chicago and Portland Ordinances Critically Examiled.

Some fears having been expressed that the Chicago and Portland rdinances regarding mediumship, etc., might be so construed by judicial tribunals as to include within their inhibitory clauses the practice of honest and genuine mediumship, I beg to offer the following analysis and explanation of those ordinances for the benefit of our Spiritualist friends and mediums.

First, it is well to bear in mind that this legislation is an absolutely new form of legislation, and deals with a subject rarely broached, and but vaguely alluded to in legal literature. It can, therefore, hardly be expected to be without flaw or blemish as an example of the ideal

The fundamental idea at the basis of the ordinances seems to me to be a recognition that there are genuine and real communications from the world of spirits, and that the faculty or power to receive and impart such communications is one, the legitimate exercise of which will be protected by the law. This idea, it is true, is but negatively expressed in the positive prohibitions of fraud practiced in the name of mediumship.

The first section of the Chicago ordinance is as follows:

"Be it ordained by the City Council of the City of Chicago: Section 1. That it shall be unlawful for any person or persons to advertise by display sign, circular, hand-bill, or in any newspaper, periodical, magazine, or other publication or publications or by any other means, to tell fortunes or reveal the future; to find or restore lost or stolen property, to locate oil wells, gold or silver or other ore or metal or natural product, to restore lost love, friendship or affection, to reunite or procure lovers, husbands, wives, lost relatives or friends, or to give advice in business affairs or advice of any other kind or nature to others for or without pay, by means of occult or psychic powers, faculties or forces, clairvoyance, psychology, psychometry, spirits, mediumship, seership, prophecy, astrology, palmistry, necro-mancy, or like crafty science, cards, talismans, charms, potions, magnetism or magnetized articles or substances, oriental mysteries, or magic of any kind or nature; and any person convicted thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

This section, paraphrased, makes it unlawful to advertise that one can, or possesses the power to, tell fortunes, find stolen or lost property, locate gold mines, etc., adjust love affairs, or is able to give advice of any kind, by occult or super-normal faculties, powers or

Notwithstanding this section it will be seen that mediums may advertise the fact that they are spirit mediums and are able to transmit communications from the so-called dead to the living; but not that such communications will be of the character above enumerated; the intention of the section being to forbid that kind of mediumship which assumes that the medium knows in advance what the spirits are going to say and allows him to use that information for purposes of personal gain. No genuine medium is forbidden to advertise his gift by this section; but the professional fortune teller, who has no place in Spiritualism, is prevented from harming that Cause by his false and misleading advertisement often put out in the name of

The second section is as follows:

"Section 2. That any person or persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship, palmistry, card reading, astrology, seership, or like erafty science, or fortune telling of any kind, shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

In the analysis of this section we must apply the rule of construction, well known to lawyers, that a criminal statute (and this is such a statute) must be strictly construed, which means that it cannot be made to apply to any act of conduct that is not clearly defined by its terms. The important question for us as Spiritualists is, Does this section prohibit the honest practice of genuine mediumship? Those who claim that it does probably base their claim on these words of the section, "persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship," etc.

Courts in construing statutes seek to ascertain the intent of the law-maker as such intent is expressed by the words used, taking the whole statute together; and such words are taken in their ordinary sense. The sentence last above quoted relates to the obtaining of money and the means whereby it is obtained. Such means according to the phraseology used must be fraudulent; that is, money obtained by fraudulent devices and practices employed in connection with the use of the name "spirit mediumship," or by fraudulent devices and practices in the actual use of spirit mediumship; the intent of the law maker apparently being to prevent, first, all forms of legerdemain. artifice, trickery and skilful manipulation with the pretense that it is due to spirit mediumship, and second, all forms of fraudulent practices for the purpose of obtaining money by the actual use of spirit mediumship, the latter provision being intended to cover cases where real spirit mediums may seek to use their mediumship for fraudulent purposes. The statute leaves open the question whether there is a real mediumship and legitimate use of such mediumship, and only punishes 'fraudulent devices and practices in the name of or by means of spirit mediumship;" so that mediums who do not indulge in such practices in using their mediumship are not affected by the ordinance.

I would suggest, however, to lessen the chances of misconstruction, that this section 2, when incorporated in other ordinances, if it ever should be, be made to read as follows:

"That any person or persons who shall obtain money or property of any kind from another by means of fraudulent devices or practices in the name or in the exercise and use of spirit mediumship, palmistry,

The third and last section of the Chicago ordinance is as follows: "Section 3. That any person or persons who shall hold or give any public or private meeting, gathering, circle or seance of any kind in the name of Spiritualism, or of any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense.

This section is so plain that it would seem not to need any explanation. Fraud, as a matter of law, must be proved; it cannot be presumed; and in any given case brought under this section it must be shown that the accused knew, or under the circumstances ought to have known, that he was practicing or permitting to be practiced the fraud or deception charged. So in this section I can see no harm to the honest exercise, publicly or privately, of any form or phase of mediumship.

The Portland ordinance, known as the Barrett-Cottell ordinance. is like the Chicago ordinance in its first section; but differs slightly from that ordinance in the second and third sections, which second and third sections I regard as some improvement on the Chicago ordinance. These sections of the Barrett-Cottell ordinance are as follows:

"Section 2, It shall be unlawful for any person or persons to obtain money or property from another by fraudulent devices and practices. in the name of or by means of spirits, mediumship, palmistry, card reading, astrology, seership, or like crafty science, or fortune telling THE SUICIDE CRIME.

To Commit Suicide is Dostardly Crime Against One's Self.

The question of suicide has been much "in the air' lately;" it has been referred to in'Light,' and the month ing to a cynical French saying, 'All the English cut their throats.' The recent joint suicide of two young artists is rendered interesting to us by a letter which one wrote, in which he

'For the hereafter our minds are existent. A belief in the unity of matter and non-persistence of individuality enables us to face our death to say. unflinchingly. While the universe endures we shall endure; we shall be true and different means are employed This opinion appears to be a com-

pound of Agnosticism, monism, and

rank materialism, including a not unnatural revolt against the nominally Christian, but really worse than pagan, conception of a Delty whose love (?) takes the form of condemnation to endless torture. What would have been the effect on these misguided yet highly intelligent people of a knowledge of Spiritualism? They would have known that we are here temporarily for a purpose, and that we are exposed to earthly trials for the strengthening of our individual-ity—an individuality which is pro-gressive in its development and as indestructible as force or matter, nay even more so, for it is eternal in its nature, and, therefore, not subject to

the limitations, accidents, and finite

duration of all temporal things.

They would have known that there is a Purpose in the Universe, and that our life and work on earth form a part of the outworking of that Purpose, uality, so with its necessary accom-paniment, consciousness. We are probably never unconscious for a mo-ment, so far as our true spiritual serves are concerned; our outer husk dury, but nevertheless offering facts may sleep and die, but the Self within lives and KNOWS, to the extent of its development. They would have known that by cutting short their earthly careers they had finched their dury abandoned their nosts and been duty, abandoned their posts, and been unfaithful to their trusts. They would have known that keen regrets awaited them in the new state of conscious existence into which they would enter, and that they would then feel that they had missed an opportunity as well as commit a crime against hemselves and their own higher natures, with the result that they have entered upon the new existence less prepared for its work, duties, and op-portunities than it they had faithfully endured to the end. It is not only society and the law, but the innate conviction which animates mankind as an intuitive spiritual perception, that condemns suicide.

At the same time, as the Rev. ember 28, we are all, individually and collectively, to some extent responsible, by omission or commission, for the social condition which drives worthy and intelligent people to design

pair and suicide. He said: I suppose there are people who would say these two poor things would go to hell. If so, it cannot be very much worse than the hell they left. Who makes that hell? I make it. You make it. We all do our little-to help to make it—not willingly, but pleasant for each other? We are like strap-hangers in a growded action.

One of Olive Schreiner's Dreams' pictures this world under the name of hell'; and, our spirit friends tell us, e may be morally and spiritually in hell- or in heaven-eyen while living here in the body. The question for us is then, are we doing anything that may make earth less endurable for any of our fellow-beings immured in the body, or are we trying, by thought, words, and act, to comfort make earth-conditions a little more

GIVES A NEW THEORY OF TELEPATHY.

It Opens Up a New Chapter in Science

Telepathy takes a new turn when investigated by a master mind like that of Sir Oliver Lodge. He says intercommunication between mind and mind occurs as if one mind operated directly either on another brain or on another mind across a distance, if distance has any meaning in such a influence on another through the conscious intervention of a third mind perfectly settled. What may happen after death is a secret. It is certain, however, that the blood-thirsty and ly through a general nexus of comly through a general nexus of comrevengeful demon, with his everlasting torment, which has so long masqueraded as a Christian delty is nongested at different times by the phengested at different times by the phenomena of telepathy; and which of them is nearest the truth is difficult

> at different times. What the famous scientist thinks can be asserted is this; that the facts of telepathy, and in a less degree of what is called clairvoyance, must be regarded as practically established in the minds of those who have studied them. There may be, indeed there is, still much doubt about the explanation to be attached to those facts: there is and as to whether the idea half suggested by the word telepathy is comselves are too numerous to be doubted, even if from the survey are exdesigned to test and bring to book this strange human faculty.

Thus for Sir Oliver Lodge telepathy opens up a new chapter in science, and is of an importance that cannot be exaggerated. Even alone it tends mightily to strengthen the argument for transcendence of mind over body, so that we may reasonably expect the though we, with our limited mental ently, and of surviving the other; of this spiritual reality. They would have known that as with the individachieve anything directly on the physical plane. The field of spiritualism this renowned investigator names an ment, so far as our true spiritual elusive and disappointing field of in-selves are concerned; our outer husk quiry, but nevertheless offering facts

EFFICACY OF MUSIC PROVED IN TREATING FEEBLE MINDED

Boys. Who Become Members, of the Band Make More Rapid Progress Toward Recovery Than Others.

An illustration of the efficacy of music in the treatment of the feeble minded has occurred at the home for feeble minded youths belonging to the Metropolifan asylums board at Witham, Essex, England, where a great change has been effected since the introduction of a brass band.

The master of the home, C. Gibbs, ments they were given to play they had advanced by leaps and bounds toward sanity, some of the most obstinate cases having recovered. It had become recognized in the

institution that the band boys were superior to the other tients. Several boys whose cases were regarded as hopeless are quite rational.

carriage, and much may be done to ease discomfort and render trouble more bearable by a little reciprocal kindly thought and sympathy, even if we are unable to give much practical aid. We as Spiritualists ought to be the standard bearers in all moveas spiritual betterment. It is in this way that Spiritualism can become a practical, living, powerful force for and sustain them while here, and the regeneration of the world. JOHANNES, in Light, London, Eng.

of any kind, provided, however, that nothing in this section shall be construed so as to prevent the practice of any science or art for educational purposes, and without any desire or intent to defraud.

"Section 3. That it shall be unlawful for any person or persons to hold or give any public or private meetings, gatherings, circles, or seance of any kind in the name of Spiritualism or any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, with the intent by such fraud or deception to obtain money, property, or valuables from

The real difficulty about these laws, it seems to me, lies in the fact that judges are juries are prone to regard any claim to the possession of spirit mediumship as fraudulent per se; but there is nothing in these laws that justifies such an imputation unless it be the phrase, 'or like crafty science"-and that phrase was incorporated by the corporation counsel of Chicago and not by us; yet, that is merely a characterization which at most means cunning, subtle, and calculated to deceive the simple minded, and does not necessarily mean "false and fraudulent." It was owing to an appreciation of this difficulty that the Chicago Spiritualists' League was formed into a religious body and succeeded in establishing such relations with the authorities of the city that its certificates of mediumship would prima facie be recognized as a guarantee that the holders were genuine possessors of mediumistic gifts, and; miless they were actually detected in the practice of fraud, would not be molested in the exercise of such gifts.

The federal and state constitutions guarantee freedom of religious worship, and it is the policy of the law not to interfere with or in manner undertake to regulate religious practices, beliefs and customs: and it seems to me that if Spiritualists, the real, earnest lovers of the Cause, would band themselves together as religious bodies, particularly in the large cities of the country, procure the enactment of such laws as these here considered, and give the ruling authorities to understand that all true mediums are regarded by them as sacred instruments for the transmission of the divine truths and facts of an immortal life, fraud would be practically eliminated from our ranks, honest mediums would be thoroughly protected in their genuine work, and/ Spiritualism would command that respect and consideration every

where that in itself even now it so richly deserves. A. M. GRIFFEN, LL.B.

THE CONDUCT OF CIRCLES. Advice to Inquirer by "M. A."

(Oxon)

If you wish to see whether Spiritsalism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to experienced Spiritualist whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experlences in your own family circle, or amongst your friends, all strangers being excluded. Form a circle of from four to

eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest f a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted. Do not concentrate attention too

fixedly on the expected manifestation. Engage in cheerful but not frivolous convesation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation lags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its probably find that the movement will continue if your hands are held over. however, try this until the movement is assured, and be in no hurry to get

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy your-R. J. Campbell pointed out in his says that ever since the interest of the self at first that it is possible to speak sermon at the City Temple on Novthat of any person present, you will have gained much.

The signals may take the form of signals, and ask as the raps become clear that they be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

. Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. process of developing a trance medium is one that might disconcert an in- as fraud only those things so plainly experienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well grounded confor which a pure and good life before death is the best and wisest prepara-

OUR FLAG

By Mr. Will Pierce, and Read by Mrs. Frankie Cole, of Chicago, in Connection With an Address Delivered at Clinton Camp.

Here is red, for the love that's enshrined

In the depth of each patriot breast; For the glory so firmly entwined In this emblem of all that a best In the struggle for freedom and right In the fight 'gainst oppression and

wrong;
'Tis the sign of a great nation's

Ever fair, ever just, ever strong.

Here is white, for the purity shown In our actions at home and aboad, Where the world knows we're serving

· Blond · Our conscience, our duty, our God; May it ever be spotless and clear, And ne'er know the guilt of a stain No substance or shadow of fear Could e'er be made holy again; Here is blue, for the truth of our SPIRIT MANIFESTATIONS.

Communication from Mrs. Carrie M. Hinsdale, President of the State Spiritualist's Association of Texas Wherein She Gives Interesting Particulars in Reference to Medium-

To the Editor: I have been tempted a number of times to make the following statement since reading Mr. Hereward Carrington's report of his slate writing experience with Pierre L. O. A. Keeler:

First, let me say that I do not know Mr. Keeler. I never had a sitting with him, and I am not now and never have been a public medium; i. e., one who gives readings for a

I have been a medium for sixteen years, giving readings to friends and All of this I state merely to show I am not "defending" anybody, but making a plain statement of facts. When I began to try to develop me-diumship, I sat one hour each day in a corner curtained off, alone in the room with doors and windows closed. I held double slates, closed, in my lap, with no scrap of pencil inside. Day after day for months I heard writing on the slates, crossing of t's and dotting the i's; so plain was it that it pever ceased to astonish me, when upon hearing raps and opening the slates to find not a mark of any kind. never succeeded in getting even a faint mark, yet day after day I heard

the writing going on. If I remember correctly, Mr. Carrington stated that Mr. Keeler made the sound of writing by scratching with his finger nail. I know by actual experience that spirits can and do make all the sounds of writing without leaving a visible sign, therefore seems to me that Mr. Carrington has something yet to learn of mediumship. Even if Mr. Keeler had his slates prepared, the sound of writing could have been made by spirits, and would have been unnecessary for Mr. Keeler to resort to so clumsy a trick as scratching the slate with his

In this State I have a woman friend who has been a slate writing medium for a good many years, yet never was a public medium. I have not her permission, and therefore, do

not give her name.

Visiting in her house after chores vere done at night, she would take a single slate (no pencil) and hold it in her lap with her black skirt, or mine, or an old black shawl or coat -anything we could lay hands upon. We would talk on any subject, both being fluent talkers, but rarely, if ever, of the slate writing. Usually we continued to talk of whatever subject we had been discussing before got the slate and handed to her with something to wrap it in. I never failed to get messages, and would carry on a conversation with spirit friends for an hour or two at a time. persuaded her on one occasion to give a slate writing at a public meeting: We got a small table, a dark cloth over it. We called three gentlemen from the audience as a committee, none of them believing in spirit return. She rolled her sleeves to the shoulder and let the committee examine her hands and nails. She sat at some length from the table. and held the slate by one edge. One of the committee soon asked permission to hold a corner of the slate through the cloth. Taking hold he gradually without seeming to do so, pressed the slate upward, till it finally touched the under side of table. When taken out, the writing was in the corner he held, and facing him. As stated above. I am not now and

never have been, a public medium. I am assured that a large majority of physical phenomena (so-called) is fraudulent, but in my sitting alone for the development of mediumship. and in my later experiences, I know that some things are done by spirits that would seem by the evidence of the sense to be done by mortal. Therefore, in all tests of mediumship it seems to me to be wise to declare so that "he who runs may read."
The truth is, we know so little—
so little of the laws and forces of

mediumship. Some of us arrogate to ourselves vast knowledge of these things, but the longer I study them, all the more do I realize that all the teaching, all the rules of all the books and teachers, are only such as we may comprehend, the deeper wider knowledge must come to us after we have grown spiritually wise enough to realize it. CARRIE M. HINSDALE,

President Texas State Asso-Ft. Worth, Texas.

For fidelity, wisdom and power in upholding the strength of our laws 'Gainst the clamor' of Anarchy's hour:

May our constancy, faith, never cease; May we show that our motto in That we're ready for war or for peace, And at all times "in God is our

trust." Here are stars for the heroes who died That their well-beloved country,

Here are stripes to be swiftly applied To the nation presuming to give Any cause for offense to the bird Whose wing shields the poor and

opprest, And whose wild note of warning la - heard When danger approaches his nest.

Then hall to the flag that we love; Fling it loose to the Heaven-sent

breeze: May the blessings of God from above Be with it o'er land and o'er seas; May its length or its breath ne'er

While it waves o'er the brave and the true; And may God in His goodness still

hless Old Glory-the Red, White and PREPARES FIFTY VOLUMES FOR FREE DISTRIBUTION AND BOOK EXPLAINING REVELATIONS.

sas often said in The Progressive Thinker, Spirit Return ls Kaleidoscopie in its character; in fact it runs in hunderds of different channels, in many respects contradictory and confusing to one who is investigiating; but whatever the method of Spirit Return, it establishes the important fact that the spirit survives the death of the body, and that is exceptionally important. In the following, from the San Francisco Examiner, "God" is supposed to communicate direct to Archie J. Inger. He hears him clairarchie J. inger. The hears him char-audiently, and has extraordinary vi-sions. Of course God DOES NOT communicate with him, but some spirit assumes the name for some special purpose, and imparts what he

desires. That paper says: Fifty volumes descriptive of spiritual visions and a book of 100,000 words entitled "The Revealed Trans lations of St. John's Revelation" will be published for free distribution as the inspirational works of Archie J. Inger, the excaordinary young Oak-land man who believes that the voice of God is speaking through him to the world.

Wide comment among theologians and laymen generally was caused by the publicity given in yesterday's"Examiner" to a meeting between Inger and several of Alameda county's most prominent clergymen, during which the new exponent of exalted religious thought puzzled his questioners by the profundity and facility of his ex-

planatory replies.

Inger states he will not permit one cent of profit to any person in the publishing of his teachings. He desires to emphasize his sincerity by sending forth, without personal gain, that which he declares will prove the

second coming of Christ.
Regarding his meetings and the part that he is perparing to take in the redemption of mankind, Inger

"In the first place, I wish it to be clearly understood that this entire me. My life is consecrated to the will of God. I have absolutely nothing material to gain, nor have I anything to lose.

The world is ready and waiting for spiritual light. With supreme passubject is of the utmost sanctity to tience Christ has delayed for nineteen senturies the fulfillment of His promse. His spiritual resurrection is at hand. He will not appear, in a literal sense, as the bodily expression of God. This was the manner of His first coming, and the memory of it has lingered to the present moment.

"Man has progressed as far as is possible without spiritual guidance. Were He not to come at this stage of the world's progress, civilization would go backward. According to spiritual rebirth he will advance. Material progress must henceforth depend upon spiritual knowlege.
"In abeyance to divine direction I am witholding the publication of manuscripts comprising fifty volumes de-scriptive of wonderful visions that have come to me since I first truly recognized the voice of God, now four years ago the 23d of July. But I shall gladly receive any investigator

sire to know the truth. I am not a fanatic, nor do I seek to expound anything that is not sane

or skeptic who comes to me in a sincere spirit and with an honest de-

l logical. My father at one time belonged to the Mormon Church, but now indorses my faith. I have never been in any way associated with the Mormon The Voice has warned me against that church as it is now conducted, but has never spoken against the founder of Mormonism.

"The actual knowledge of Christ's divinity is what the world needs. For centuries it has groped in blind be-lief of a future existence. The churches have failed to establish the

Archie J. Inger's residence in Oak land is at 767 Sixteenth street. LIFE'S CHANGES.

The Berkshires have their beauties But brief indeed their stay-Scarce burst upon our vision Ere passed from sight away.

The springtime and the summer We barely recognize, Ere all their charming glory Has vanished from our eyes.

The gorgeous views of autumn, On the mountain, hill and plain, So briefly they remain.

Then comes the wintry blizzard— The whirling winds and storm— When lo! amid their howling, Another year is born.

And thus, while we are musing, Life's seasons come and go, Till no more budding Aprils, And blooming Junes we know.

The early years have vanished-Have flown ere we're aware; Old age is now upon us. And hoary is our hair.

Earth's glories all have vanished The goal is now in sight, Our life-tide fast is ebbing, And soon we'll take our flight

To realms of the immortal, Where fadeless bloom. Afar from wintry tempests And lowering clouds of gloom,

Where all is bright and sunny, And flowery all the way, In that fair land of promise Where shines eternal day. And there my heart is anchor'd,

In faith and hope and trust, Where soon I'll reach that haven Among the pure and just.

No matter for the fading, And failures here below. Nor yet the swiftly changing Of seasons as they go-

No matter for the raging Of winter's blighting storms— for yet our earthy passage, Though often paved with thorns.

Nor matters it the fading Of youth while here in time, For years no more are counted In you immortal clime.

But life beams ever brighter. Mid scenes forever new,
Where love is everlasting,
And friendships ever true!
JULIA H. JOHNSON. West Pittsfield, Mass.

Camp Meetings Once More.

Impressive Thoughts and Valuable Statistics Confront the Spiritualists.

A recent article from my pen upon the subject of Spiritualist campmeetings has called forth numerous criticisms which, in the main, are courteous and considerate in character, and are, therefore, entitled to like treatment on my part. I did not expect that the people who read my article would accept my calculations without having studied the subject matter thereof most carefully, and determined for themselves the validity of my arguments. The history of our movement renders it imperative that people who think for themselves must needs arrive at certain conclusions, after having made a painstaktaking study of the facts they find on its pages. As for myself, I cannot escape from the influence these historical facts have had upon my mind. They clearly prove that our campmeetings have been a very important factor in the weakening and consequent declination of our

It was but fair that my friends, and my opponents as well, should understand that I do not mean to claim that the campmeetings have been the only cause of the overthrow of our local organizations. Perfect candor and honesty compel me to admit that three other causes have also served to hasten the decay and downfall of local work. The first of these deleterious influences is the "Free Love" element that succeeded in gaining control of our first National Association in 1872. and again in 1873. I am willing to concede that this factor was a most baleful influence in local work. I do not mean that it is so to-day, but it was the paramount issue with which we had to contend from 1872 to 1886.

The second influence that has wrought harm to our local bodies is the introduction of platform messages into our public services. From 1851 to 1861 the platform message was conspicuous by its absence from our public meetings. From 1861 to 1881, its influence was very slight. Our public meetings WERE MOST LARGELY ATTENDED at those periods when there was no test work to follow the lectures and none asked for or desired by the people in attendance. The thousands of people who filled the Auditorium hall in Philadelphia, Dodsworth hall in New York, Music hall in Boston and in all other large cities, from 1852 to 1872, afford ample evidence of the fact that the philosophical and religious aspects of Spiritualism were the topics in which thinking minds were most deeply interested. With the introduction of platform phenomena, the character of Spiritualist audiences radically changed, and, for a long time, the attendance rapidly decreased. A reaction came, and lovers of the marvelous thronged the halls that had previously been filled by the rationalists who drifted into the liberal churches as the wonders presented to the public failed to interest or instruct them.

The third influence that has militated against us in our local work is the infamous itinerant system that has forced our speakers to be CONSTANTLY ON THE MOVE, sometimes twice in a single Sunday. Had the speakers been settled and sustained, with competent mediums as their aides, I am inclined to believe that our local societies would have withstood evil effects of the "Free Love" movement, public phenomena, and even the campmeetings themselves. No speaker can do his best in giving only one lecture before a particular society. As a matter of fact, where speakers are changed every Sunday, the Spiritualist societies who follow this method, have no standing whatever in the communities where they exist, and exert no moral influence upon the city or town in which they are located. The settlement of speakers would have made it possible for the societies employing them to make themselves felt in the political, educational, and reformatory efforts of public spirited citizens. The itinerant system has cost both our local societies and our speakers heavily in finances, and in physical strength. The money wasted in railroad fares alone would pay more than half of the salary of a settled speaker.

In admitting that these three influences have seriously injured our local societies, I do not by any means retract what I have said with regard to campmeetings. I have only acknowledged that the camps are not alone responsible for the many disasters that have overtaken our local organizations. Everything I said in my previous article, regarding this same important subject, holds true to-day. In a certain state, in the year 1869, there were 63 local societies, and no campmeetings. In 1890, in the same state, there were four campmeetings and 28 local societies. 1908, there are four campineetings, and 6 local societies, only two of which hold regular meetings throughout the year! DOES NOT THE MORAL DEDUCE ITSELF? This state does not stand alone. I have in mind another great state, in which I found that 119 local societies were in active operation, 30 years ago. Two camps have had a knowledge, a large mawere established in that state, between 1882, and 1890, and today there | jority of the members stood by, and | are only 38 local societies at work, less than half of which hold regular meetings. To my mind it is very obvious that campmeetings WEAKEN, rather than STRENGTHEN, our local societies and State Associations.

I AM NOT THE ENEMY OF THE CAMPMEETING. I believe it could be made a help rather than a hindrance to our local work, if it were rightly managed. Those who oppose my views will have to admit that people waste a great deal of money upon questionable phenomena that they find at our campineetings. They lose the spiritual and instructive influence of our thought in social pleasures, and what may be termed "psychic entertainments" to which they devote themselves while sojourning at these very pleasant resorts. If our camps were conducted as are the Chautauqua movements throughout the land, they would do us far more good than they do to-day. No one enjoys a ten days' sojourn, at a progressive camp more than I do. I like to listen to instructive lectures, and to attend seances at which I can study first hand the genuine phenomena that may be produced there. I should prefer to have those phenomena carefully recorded. analyzed and placed in orderly form by persons qualified by experience to do this important work. I make so bold as assert that our phenomena should be sought for INSTRUCTION AND SPIRITUAL ILLUM-INATION, not for amusement and the "tickling of the wonder bumps" upon the heads of the curious. Some argue that this truth is ours, and that we ought to have the privilege of enjoying it. Can we not derive enjoyment from instruction, and spiritual illumination? Is not this the highest kind of enjoyment?

At this point, let me repeat my oft-stated declaration that I am not opposed to genuine phenomena of any kind, nor do I seek to rule out the platform message. I claim that all of our phenomena are too valuable, far too sacred to be used as vaudeville performances, or as objects of ridicule on the part of the unthinking. I therefore hold that they should have an honored place in the economy of thought and be presented in a dignified educational and uplifting manner to those whose privilege it is to witness their production. There are three places where our phenomenal work could be presented in a helpful manner. They are in the home circle, in the laboratory of the scientist, and in the communion service. In the home the phenomena there offered would comfort and console those who witnessed them. In the scientific laboratory, a careful analysis could be made of all of thedemonstrations recorded as having taken place there, and utilized in educational work. In the communion service, the wonder mongers, and curiosity seekers, would have no place. Those who were present could enjoy the beautiful platform messages given them unto the uttermost.

It does not discredit any genuine medium to urge that she should be paid a living salary for her work, and that her demonstrations should be carefully safeguarded from the attacks of the over-credulous, and over-skeptical, who seek her. Florence Cook and Mrs. Piper are striking examples of what can be done when mediums are properly protected and cared for. No medium is protected, or even decently sustained, when she is compelled to give her demonstrations at the close of a public lecture, or in the form of a spectacular entertainment. Her phenomena are as valuable as is the lecture, when she is true to her mediumship. I am convinced that our lectures and platform messages should not be presented at one and the same service. DIG-NIFY THEM BOTH BY GIVING THEM AN EQUAL OPPORTUNITY TO DO AND TO BE AT THEIR BEST.

I admit that the campmeetings have in past years done a great deal of good. I admit that it is more than pleasant to enter into the 'social life that can be found at all of these resorts. I admit that many of the lectures have been reported by the secular press, and thereby carried instruction to thousands of people who never attend Spiritualist meetings. I admit further that some of our phenomena have been published to the world through the same channel. These admissions

THE PROGRESSIVE CHURCHES THE SONG OF THE SOUL VIC-Another Pacher With Brains to be Diected from the Church.

If matters go on long as they have been going the ranks of orthodox preachers will contain but few men of ability and education. The men of brights are pretty rapidly leaving old orthodoxy, or are being forced out as hereics by the theological moss-backs who still believe in an infallible Bible, an angry God, the "fall," total deproyers of children total deprayity of children, infant damnation, the blood atonement, an endless helf for heretics and a glorious heaven at death for everyone who accepts free salvation through the shed blood of Jesus, no matter how atroclously wicked his

life hay have been.
One of the latest "heresy" trials een held at Hope, Arkansas. The dispatch is as follows:

Hope, Ark., July 13.—The Uuachita Presbytery has assembled here for the trial of Rev. F. E. Maddox, pastor of the First Presbyterian church of Texarkana, on charge of heresy. The charges are based on utterances in a series of sermons which Dr. Maddox delivered in his church, and which attracted attention throughout the south-west. The objections are based on Dr. Maddox's views in relation to salvation and the inspiration of the Scriptures.

Dr. Maddox holds that salvation is an evolution from within and not an importation from without, that is a development of a divinely implanted gift and not a new gift divinely implanted. He holds that men are sayed from sin by grace as the child is sayed from ignorance by education. As to the Scriptures he holds that they are inspired, but that they are not inerrant. The authors of them were neither reminiscent nor infallible, and there is no proof that they were made so by inspiration. The thought of the Bible came from God, but men expressed it as they understood it and in language most intelligible to them and their contemporaries. Scientific and historical errors and defective conception of morality are due to the defective knowledge of the writers and may be accounted for by the date the book was written and the elementary training of the au-

The defendant is regarded as a very able and scholarly man, aged about 40 years, who has built up a large church. When objection to his sermons was brought to his attention Dr. Maddox asked for an expression from his church, which all but unan-imously upheld him in his theology."

It may be noticed in the foregoing account that the laity of Mr. Maddox's church almost unanimously sustained Thave noticed in accounts of other heresy trials similar statements. This would indicate what I believe is true, that the laity are much more advanced and liberal in their theolo gy than the clergy; and it is not strange_that_this is so. Preachers have been taught a great mass of fables and rubbish. Much that has been put into their heads about God, the creation, the fall, the flood, the virgin born God, salvation through blood, heaven, hell, the physical resurrection of the body, etc., etc., has been shown to be, false, both historically and scientifically. The masses have not to any large extent, studied these old pagan doctrines. Their brains are less beclouded and befuddled by the rubbish of ancient times. They have more practical common sense than the clergy, and a keener intuition as to justice and fitness of things. They are closer to nature, hence in

for, their pastor.

The clergy of the Catholic and Protestant orthodox churches are the least progressive, most conservative, and more mentally belogged than any other class of intelligent citizens. It is a hopeful sign, however, when we see the more intelligent ones breaking away from the paganistic doctrines of orthodoxy, and giving utterance to their best thought,

TORIOUS.

I stand in the Great Forever, I lave in the ocean of Truth; I bask in the golden sunshine Of endless love and youth. And God is within and around me, All good is forever mine; To all who seek, it is given, And it comes by a law divine.

In the deathless glory of spirit, That knows no destruction nor fall, From the immortal fires of heaven, To the plains of earth I call!
Who is this "I" that is speaking— This being is wondrous in might? 'Tis a part of the primitive essence, A spark of the Infinite Light!

Blasphemous and vain they call me One of the latest "heresy" trials What matters it all to me? Side by side we are marching onward, And in time we will all agree. Oh! I stand in the Great Forever, All things to me are divine; I eat of the heavenly manna,

I drink of the heavenly wine,

In the gleam of the shining rainbow, The Father's love I behold, As I gaze on its radiant blending, Of crimson and blue and gold. In all the bright birds that are sing-

ing. In all the fair flowers that bloom, Whose welcome aromas are bringing Their blessings of sweet perfume.

In the glorious tint of the morning, In the gorgeous sheen of the night, Oh! my soul is lost in raptures. And my senses are lost in sight. Come back, O, my soul, in thy straying,

Let my wandering pinions be furled; O. speed through the heavenly ether, this prosy and sense-bound world.

They say I am only mortal; Like others I'm born to die in the mighty will of the spirit I answer, "Death I defy!" And I feel a power uprising, Like the power of an embryo God; With a glorious wall it surrounds me, And lifts me up from the sod.

am born to diet! Ah, never; This spirit is all of me; stand in the Great Forever-O God. I am one with Thee! I think of this bright immortal, And my being expands like a rose As an adorous cloud of incense Around and about me flows.

glorious song of rejoicing. In an innermost spirit I hear, And it sounds like heavenly voices, In a chorus divine and clear. Oh, the glory and joy of living! Oh! the inspiration I feel! Like the halo of love they surround

With new-born raptures and zeal, gaze through the dawn of the morn

ing,
And I dream 'neath the stars of the night, And I bow my head to the blessing. Of this wonderful gift of Light.

O. God, I am one forever, With Thee, by the glory of birth! The celestial powers proclaim it To the utmost bounds of earth. Ye teachers and saviors of men,

o your heaven-born revelations

My spirit shall answer "Amen." With you in the Great Forever, With the children of earth I stand, And this light flowing out like a river, Shall bless and redeem the land,

Thus I stand in the Great Forever, My spirit forsaketh me never, Thy Love is the Home of my soul. ELIZA PITTSINGER.

MANUAL OF MAGNETIC HEALING. By Daniel W. Hull.

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by no means invalidate my argument. I claim that the concrete influence of Spiritualism is of far greater value than its abstract influence can possibly be. Local societies, and state association, ought to do concrete work. They would do it if they were rightly managed and sustained. Campmeeetings interest people abstractly in Spiritualism, and do not lead them to unite with local or state organizations. If Spiritualism is only a diffusive, differentiated, and inchoate force, having no definite purpose other than abstract work, then that is all that it needs to offer to the world. Which do Spiritualists prefer, prac-

tical results or glittering abstractions? All movements are judged by their effects upon the lives and characters of the people who follow them. There are reforms to be established in all fields of human endeavor. The sick and the needy should receive attention. Education should be provided for those who have it not, also for those who wish to pursue the study of psychic science. Elemosynary institutions are necessities as civilization is to-day. Provisions for those who are past labor, or who have been rendered helpless through seeming accidents, can be provided in no other way, unless funds are raised from which they could be pensioned. Where are the temples, or church buildings, that Spiritualist man being. The speaker asserted that societies ought to have as their permanent homes? Where are our his control on this occasion was the schools, hospitals, tiffirmaries, and other institutions that are designed to benefit the public? Where is our endowment fund from which pensions could be paid the needy, weak local societies sustained, worthy speakers and mediums paid living salaries, children's Sunday schools established, and all lines of progressive work upheld as they should be? The money that should be in this fund has been thrown away in the payment of excessive railroad fares, in sustaining questionable phenomena, in seeking momentary amusement, in large donations to the unworthy, and in almost selfish indulgence at some of our summer assemblies. a it

I have tried to treat my subject fairly, and without the slightest animosity in my mind toward any man, or body of men. If my conclusions are erroneous, I want to be shown my errors, in order that I might counteract the good tendencies may correct; them. If my facts can be controverted in a kindly, straightforward spirit, let it be done at once, so that all of the workers for our is Cause can meet upon a common ground and work together, as one man, for a movement that should be to us all the one great | was of vast importance to those living treasure, of our lives. I do not expect the egotistic individualist to in the material world. The lives of take any interest in reform work, in local or state organizations, or in any other, movement that would help anyone else. Such a one cares only for himself, and always refuses the helping hand to every worthy of those in the spirit world. sister or worthy brother. I will deal with this man at some future time in an article that will enable him to see himself as others see him. In these pages I am talking with my friends, and those who are honestly opposed to my views. I consider them also my friends, for I know they are as honest in their views as I am in mine. Let us reason together, and be led to the goal of truth by the facts we discover on our way.

Yours for Spiritualism. Portland, Ore.

HARRISON D. BARRETT.

EXPLAINS SPIRITUAL FORCES Two Interesting Lectures by Oscar A

Edgerly at Camp Chesterfield. The increasing attendance at the Spiritualists' camp meeting at Chesterfield, Ind., says the Muncle Morning Star, has necessitated the utilizing of accommodations in the ad-joing village of Chesterfield. Each car arriving at the park gate today was crowded with people from far and near. Many brought suit cases suggesting several days' stay at the

The lecture platform at both sessions today was occupied by Oscar A. Edgerly, of New York city. For two months each year Edgerly is engaged in giving test seances and demonstra-tions for the Psychological Research society at Washington, D. C. He has devoted the past twenty-two years to the exposition of the phenomens of spiritualism. Although having never studied the science of medicine or anatomy, Mr. Edgerly, while under the influence of his control, delivers a lecture which is said to be surprisingly accurate by members of the medical fraternity. The control at the morning lecture was said be that of physician named Chandler.

The Processs of "Control"

The speaker stated that, in order for the spirit power to obtain control, the medium must first enter a som nambulistic state very simiar to the appnotic in material life. This was caused by the blood for a moment rushing from the brain, when the spirit energy assumed control of the medium's faculties, after which the contrel could play upon the faculties of the medium as a skilled musician might perform on a musical instru-The manipulating spirit stimulates the perceptive energy of the brain and the medium can receive communicated information from all over the world as by mental telepathy, describing places, persons, and scenes in other lands, which they have never seen with the external eye.

The transmission of ideas from the brain of the spirit guide to that of the medium is accomplished by the utilization of vibrations upon the nerve energy, which are abnormally vitalized to respond to the will of the controling spirit. The healing of physical all-ments is accomplished by the focusing of this energy upon the centre of the nerve centers, from which the parts afflicted are fed, and by suggestion the disarranged tissue is repaired and the pain disappears. In the practice of the physician's art and the use of drugs, one portion of the human body that is not impaired is utilized to build up the diseased or afflicted parts, and when the vitality of the body is sufficient to stand the strain, the patient recovers, but should the vitality be sapped, the patient's body disintegrates. The aliments of humanity may be treated by drawing upon the mighty energy that surrounds the earth and the sapping of vital elements from the body be avoided. As science advances this practice will more and more prevail until the ailments that now atflict humanity will be disappeared.

Forces of Nature. The accomplishments of mediums, which are deemed miraculous, are but the applications of the forces of nature, he said, and will soon become as commonplace and as small a mystery as the phonograph or the telephone of today. The development of Spiritualism is but the awakening of knowledge of this wonderful power and energy in nature.

All nature is being materialized and dematerialized—as an example, the piece of granite which disappears from sight through the action of intense heat or the disappearance of metal under the action of strong chemicals. The materializing medium utilizes these powers and over-comes the forces of gravitation, as in the moving table. In this test there are no spirit hands that move the obect. The controlling spirit focuses the vital energy of the medium above the table and by force of will power overcomes the force of gravity, and the table or object is drawn away

from earth. materializing seance, he said, is because of light being a disintegrating force in nature.

The controlling influence in preparing the materialized body gathers material from the atmosphere and forms a nebulae which assumes the form and feature of the spirit personally desired to present. Their ethereal figure is only perceptible by the inner or spiritual eye, hence its effervescence at the approach of light. As the intercommunication with the spirit world is developed knowledge of the mysteries of nature will be made more clear and what now are unsolved problems will become common knowledge. The subject of Spiritualism is a subtle one and requires concentration of thought and mind power to grasp its most beau-tiful and wonderful manifestations. Infidence of Heredity.

The afternoon address was directed to an exposition of the influence of heredity and environment on a huspirit of a Presbyterian minister named Thomas Campbell and a descendent of the eminent Scotch divine. Thomas Boston, who preached in Edinburg, Scotland, in the seventeenth century. By comparison of the lives of children of common parentage he illustrated the influence of heredity upon the human race. The pre-natal influence of a child often determined its career in the earth plane, the environments of a human being largely determined by the attitude of the being toward society in general. The unfavorable environments of a being received through heredity or vice versa. The power to place one self in a position of susceptibility to the influence of friend in the spirit world those on the earth plane can only be influenced as the will is made sub-

The lecture was succeeded by a daylight seance by Mrs. Maggle Vestal and test seance by George Letford, the drummer medium from Florida. Spirit photographs were produced by the Bangs sisters.

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sistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION 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 vol-ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence

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

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AND STILL ANOTHER DOUBTER. University of Chicago Again Heard on Bible Infallibility.

It is exceedingly difficult to explain why, after all these past years of out-Incredible stories of the Bible not only by landers, skeptics, associates, insterialists and Free Thinkers, but by ecclesiastics, theological professors, preachers and laymen, there has yet no step been taken to erase, expunge and thoroughly eliminate these from the Bible, the catechism and all other literature of the church. They are all yet taught as orthodox truth, or avoided, evaded, dodged, or re-ferred to as allegories, parables, etc., not intended to engage the serious attention of the parishioner.

The lamented late president of the University of Chicago frequently expressed his regret that during the last fifty years or more, not a single change has been made in the catechism of the Protestant church; the very same old fish stories being found it to-day that were in it a half century or more ago. Nothing in the catechism or Sunday school book of to-day to show that even the Bible has undergone a revision, such as it was, and not one Bunday school scholar or teacher in a thousand can cite a single Bible passage that has been re-vised, and it is a question whether very many preachers in the pulpit can do so. How many of them know what disposition was made of the eleven last verses of the last chapter of Mark of the old version?

And now comes Professor Herbert L. Willett, an instructor in the divinity school of the University of Chicago, who also and likewise as many who preceded him have done, de-clares the Old Testament to be fic-tion. He said the miracles of the good book were fabrications and nothing more than fables. Notwithstand-ing his assertions, which all intelligent men and women will accept as true, it is safe to say that those unseasonable stories will continue for the next fifty years to occupy their places in the Bible, catechism and general literature of the church as veritable truths. Strange how difficult if not impossible it is to wipe out religious error when once it has become aged, or after it has been taught for centuries as the truth.

Professor Willett classes the following stories as fiction.

Jonah being swallowed by a whale. And where is the intelligent man or woman to-day who believes this story? The Red sea opening up to allow the children of Israel to escape from the bondage in Egypt. And who believes this story?

The story of Adam and Eve in the garden of Eden. Who, pray, believes

Lot's wife turning to salt when she turned and looked back at the for-bidden city. Is there a preacher in America who really believes this story? If not, why are not some steps taken to wipe it off of the sacred

Abraham taking his son, Isaac, into the mountains and offering him as a sacrifice. Who believes this?

Samson slaying 10,000 Philistines with the jaw-bone of an ass. This certainly is more incredible than the phenomena observed at a Spiritualistic seance, and yet Christians who are supposed to believe that Samson did this job, are disposed to ridicule these

The falling of the walls of Jericho.

And who believes this story? Is it not full time that the Christian's Bible was made more readable and credible than it now is, and that the catechism and literature of the church and Sunday school were correspondingly corrected, so that our children may not be taught now that which they will repudiate in after Is not the church itself making infidels by the course it is pursuing? Must our children discover in their maturer years that these Bible stories are no more true and to be believed than the story of Santa Claus? Will not the reaction when it does come he sufficient to obliterate from the minds of Sunday school scholars every vestige of regard, respect and reverence for even whatever is true in the Bible? I think so.

H. V. S.

MRS. THEDFORD'S EXPOSURE. She Was Found to be Posing as Spirit, Standing Outside of the Cabinet, Dressed in Arti-

To the Editor:—Under separate cover I send a copy of the "Oklahoman," containing a short sketch of the exposure of a Mrs. Thedford, of Texas, who came here as a material izing medium. She held her seance at Capitol Hill, a small town south of the river, to avoid the heavy occupation tax imposed upon such as her

ficial Toggery.

Having heard of the arrival I at tended the first "seance" held, just to see who had come and what was going on, and that one exhibition was enough for me. I posted my ac-quaintances as to the quality of her They took the hint, somewhat astonished, but with the result that several tested the "ethereal" apparitions and found them to be flesh and bone—earthly. The climax came on Tuesday night; July : 28, when flashlights were turned on a supposed "spirit" and all did see the alleged dium herself standing in the room with "spirit dresses" on. No further comment seems necessary, as this kind of seance is known to most investigators down to the finest detail. The many fathers, mothers, brothers, sisters, the grand-fathers, babies and mother-in-laws, that "materialized," without exception had forgotten their names, and could only remember when reminded of them.

In the opening address the medium stated, that she had gone into trances, been clairvoyant, etc., since her early childhood, had been operated upon for supposed epilepsy once, and that she thought a stay of a month or two in Oklahoma would greatly benefit her health. - Well, we hope it did.

crudest kind, lacking the fiber touches of a "higher" education that generally makes these 50 cents to \$1.00 se-ances worth while having seen. Ok-lahoma City certainly wants a better

Oklahoma City, Okla.

"The Psychic Riddle." Wonderful ly rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. E., Funk. Price \$1.00.

Gleanings by the Wayside.

Written by Henry Morrison Tefft, Norwich, N. Y.

It would seem, if the universe had been arranged upon an ethical plan, that it would not have been ordered for one grade of beings to live upon another, and that man, the highest moral and intellectual conception of the Creator, was to have his pick from the whole world of such creatures as he chose for slaughter and digestion. If there is a just God who presides over the destinies of men, then the inequalities of life need explanation.

If nature works in an orderly manner; if one rule applies to like events, conditions and persons, then we can see how reason prevails and arbitrary rulings disappear. "The deeds and doings of the human race," says a writer, "are just as certainly under the dominion of laws-that is, they are just as certainly bound together in an invariable sequence as are the facts in the laboratory."

Action and reaction are equal, otherwise there would be no equiliorium in the universe.

Along with the blessing goes the curse. Take away the shadow and we should not enjoy the light. All advancement in the physical, moral and spiritual world comes from sacrifice. A person who has had no difficulties to overcome has never achieved any victories. It is only through tribulation that the highest estate in mind and character is reached.

The greatest achievements are not accomplished in the calm moments of life—we must be moved by a mighty impulse. Failure to some men brings new vigor, to others despair. But the man who succumbs to adverse conditions never conquers. Plants and animals reach their highest perfection in the latitude where the temperature is the lowest in which they can live and grow well,-

Things that are new and novel are not always the best. Inventions cheapen articles, but often debase them. Steel pounded out by hand makes a better metal than can be produced by machinery. Ordinary farm work develops better athletes than the gymnacium. Nothing ever succeeds except through struggle.

The beginning, whether in nature, art or invention, is crude and gives little promise of its future success. All life was once barbarous. The most delicious fruit was once a worthless berry. But the barbarian finally becomes the civilized man; the crude ore is converted into the finest gold; the Indian trail widens into the well traveled road. No one can tell the result of a single venture. The smallest incident suggests some universal law; an accident produces a revolution. The blowing up of the Maine precipitated the war with Spain and as Ingalls said, changed the geography of the country in sixty days; and now it is claimed that its destruction came from causes within the vessel and not from any agency without. We speak of things great or small, important or insignificant, without knowing the meaning of what

"The marvel of a humming-bird's wing," says Michelet, "transscends the milky way." The greatest blessings come to individuals and peoples in disguise; misfortune becomes opportunity. What the world most deprecates is often what is most needed. War is as necessary to a nation as peace; it elevates and strengthens a people, Without it patriotism would die. As out of the storm and the tempest comes a purified air, so out of revolution comes a purified government. History shows that "revolutions, whether religious, political or social, mean progress. They give birth to our sweetest songs, our finest poetry and most exalted fiction. "The finest works of the imagination," says Macaulay, "have always been produced in times of political convulsions, as the richest vineyards and the sweetest flowers always grow on the soil which has been fertilized by the fiery deluge of a volcano. Can we doubt that Shakespeare was in a great measure produced by the Reformation, and Wordsworth by the French Revolution."

I place no absolute faith in the makers of religions. They are good men, but not authoritative. All beliefs need occasionally to be revised. When a man gives you the formula of his creed, you have got his exact mental measure. "When you label your faith, you limit it."

It is lack of vision that requires us to need guides. If all men could see clearly, if error could be eliminated, if truth should ever become universal—then there would be no more need of preachers, teachers or creeds. It is in the power of any community to abolish all the evils within its borders. But if every sin was wiped out, if equity and justice everywhere reigned, what would become of the reformers, missionaries and priests? What would be the result if from every pulpit in the land there should come forth "the voice of God unchanged in word or tone?"

> "And did there come from out the Holy See The voice of God unchanged in word or tone-To-morrow-and where would St. Peter's bei Ask Carthage, Nineveh or Babylon. And did that self-same message pathway find · From every pulpit straight to every pew, To-morrow it would be the public mind To give those preachers nothing more to do."

There is more saving power in Christ's sermon on the Mount than in all the theologies and creeds that were ever written. Printed prayers may do when the world moves smoothly and the weather is fair; but in a tempest the soul discards all forms. The most earnest supplication is not uttered in words. Thought is weakened when put into language. Aspirations cannot be voiced. The soul in its deepest need is dumb.

It is so easy to reduce substance to shadow, reality to form and ceremony that the heart sickens when we compare the simplicity of the Master's teaching with the complex beliefs which the church from time to time has prescribed for its adherents. No person was ever reclaimed from a life of sin by argument. The emotions, the sentiments, the feelings must be reached before the heart is touched. The moral law is stronger than statute law; love is a stronger force in the world than hate; more people are sayed through hope than fear, Authority takes away liberty; stops growth and advancement-it means death.

No man can safely be given absolute power. Humanity can only be trusted when at bay. Both civil and religious institutions become cruel, arbitrary and unjust whenever allowed to hold supreme command. Unless surrounded with proper safeguards, church and state, alike, become dangerous to the people. Yet in every community, the world over there is always a principle working for righteousness and which finally prevals. Oarl Maria von Weber was right in saying that, "The individual is an ass, but the whole is, nevertheless, the voice of God."

The more intellectual and refined society becomes in mind the more barbarous it is of heart. The crude, unlettered person is far more generous in his nature than the cultured and mature one. If you want favors do not go to the rich and retired individual, but to him who is struggling from early dawn to late at night to earn his daily bread. Every dollar added to a man's purse hardens his heart.

Reforms always start from beneath and never from above. The rulers of society are always satisfied with things as they are. Those on top never want to be disturbed. The prophets and revolutionists come from the common people. The aristocracy of a country are dead; all growth and progress comes from the democracy. A revival, a reform movement, whether in religion, politics or on social lines gets its enthusiasm from the multitude. In our own land the east is rich, cultured and conservative-the west crude, vigorous and revolutionary. "In some ideal ways," says Norman Hapgood, "the West pilots the East. The successful purifying political movements are mostly in the West. The new note of politics is struck there; the moral note." As wealth increases morals decrease. There is more contentment among the lowly than among the high-born.

Culture, a high state of civilization, does not bring happiness but suffering. A savage does not know mental anguish as compared with civilized man. The higher the refinement, the greater the capabilities of misery.

Guizot in his "History of Civilization," says, "It may be asked it is even now disputed whether civilization be a good or an evil." There is hardly a fact in life that is not both affirmed and denied. It has been said that the Past would not know hereself if she could read history. No man would recognize his likeness from the picture the biographer makes of him. Saints are transformed into sinners and AN EXCELLENT PROCESS

New Methods of Preserving Estables. -A Blessing to Mankind.

Fresh foods by virtue of vapors is resn foods by virtue of vapors is the new idea of Brussels, says the Chicago Tribune. The comestible is inserted in an airtight chamber into which is passed the vapor from a secretly prepared pastille, and food is immersed in this atmosphera for a certain peroid. Its surface becomes coated with an invisible flum or sheathing, permeating to a slight death from ing, permeating to a slight depth from the oxidization of the air, and thus arrests putrefaction. On being withdrawn from the chamber the article of food can be exposed to the ordinary atmosphere for almost an indefinite period without any apprehensions concerning its wholesomeness and purity, since the gas deposit upon the surface does not evaporate until brought into contact with heat. When the edible is place in the oven or boiled upon the fire the gas is liberated, leaving the article precisely in the same condition as it was before treatment. No traces of the vapor can be detected either by the palate or smell. The tablets are composed of some ten ingredients. They are white in color, about the size of a silver quarter, and approximately four times as thick. The chemical composition of the vapor the purest form of carbon. Its pre-sence can be detected easily by its pungent odor. The process is fund-amentally the same whether used in

And credit unto Father. the home or on board ship, and it is supposed to solve the oft vexed problem of keeping for an indefinite perlod perishable foods, such as butter, meat, poultry, fish, eggs, and milk, After being sterilized these articles will retain their purity and full flavor for weeks without the slightest deterioration. Moreover, the carbon is an excellent germicide. Meat treated by it becomes immune from the ravages vapor completely kills all organisms within fifteen minutes, whether typhoid or cholera bacilli or less dread forms of life. The food is said to re-main as digestible as ever with the same taste, precisely as before treat- of the brain or its hemisphere which ment. Milk can be treated with this vapor by passing it in the form of a spray through a carbon atmosphere for a fraction of a second. Milk so treated is rendered germ proof for a long period, irrespective of climatic conditions. Yet there is only one part carbon to one thousand, parts milk, In eggs treated with carbon vapor the albumen remains perfectly clear, while the yolk retains its original bright

JOHN AS HOWLAND

"The Jesuits." Byti Rev. B. F. Austin, A. M., B. D. 51An excellent pamphlet. Price, 15 cents. be

CREDIT TO FATHER.

No picture has more welcome place Upon the wall than mother's face; But there is one belongs beside, That ever smiles with manly pride, As if to still protect his bride; It is the face of Father.

When weary days brought children's

needs, And boyish plays and youthful deeds; When noble tho ts and manly aims, And future promises and claims Inspired for the higher fames, There came the hope of Father.

When mother's hands were weak with That marked the day with midnight

When all our hungry forms were fed; test medium. When all were snugly tucked in bed, And each one's "lay-me-down"

said. Then all was peace for Father.

No angel face can fill the place Of mother of the human race; But still the fact remains the same, No mortal children ever came To live and be, and wear a name, Without some kind of Father.

Let mothers have all credit due For life and love's expresssion true; generated may be best described as For smoothing down the rougher ways, For blessed peace in childhood's days

And credit unto Father. DR. T. WILKINS.

A Suggestive Item.

The progress made in physiology and pathology in the last quarter of a century has been remarkable. The localization of brain lesions from their varied effects or symptoms, is one of the great triumphs of science. We now know, also, that . rightof flies and other insects. The carbon sided paralysis with loss of speech occurs in right-handed people, and that left-sided paralysis with loss of speech occurs in persons who have been left-handed in life. The faculty of speech is located in that part governs the hand which is most used.

> iologically connected. Verily, by constant, continuous searching and pegging away mentally and scientifically, we do find out things.

> Hand and speech therefore are phys-

H. V. SWERINGEN. Fort Wayne, Ind.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one order-ing the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

sinners into saints according to the opinions or prejudices of the writer, regardless of facts. Contemporaneous history is uncertain. As a rule, all the people know about a man is what the newspapers say of him, and that is very unreliable information. They paint a person white or black, moral or immoral, honest or dishonest, according to whim, fancy or interest. "The public is as ignorant as to the real character and personality of the individual as though he did not ex-

Some men increase and others diminish upon acquaintance. Some people dwell in palaces while living but their names go to the garret when dead; others live in poverty and degradation during life, but their names are indelibly written in the halls of fame-to remain there forever. "Cervantes and Bunyan moved countless multitudes from their prison, as Rousseau, Richter, and Goldsmith have influenced generations from their garrets." Time adds luster to greatness, and dullness to mediocrity. The name of the true patriot, the true Christian, the true statesman, or the true artist, always grows brighter as the years roll on. People do not stop to inquire, after a man is dead, whether he was rich or poor. Many questions which affect one in his life-time, after death, cease to be important or even hindrances to the spread of his fame.

"Because Schubert died in want and sorrow," writes Marie Corelli, "that does not interfere with his creations. Because Wagner is voted impossible and absurd by many that does not offer any obstacle to the steady spread of his fame." The greatest books are the least read; the greatest men are the least understood. No man is a good judge of his own work. What will remain and what will perish cannot be foretold. The most insignificant event in his life lives, while that which he deemed important dies and is forgotten.

Milton, it is said, thought "Paradise Regained" a greater work than "Paradise Lost;" but little attention is now given the former while the latter continues to be read by each succeeding generation with unabating interest.

Lincoln little realized when writing his Gettysburg oration, that he was producing a masterpiece in literature which would remain a classic while the English language was spoken. Stanton, in speaking of the occasion of its delivery, is quoted as saying, "Edward Everett has made a speech that will make three columns in a newspaper, and Mr. Lincoln has made a speech of perhaps forty or fifty lines. Everett's is a speech of a scholar, polished to the last possibility. It is elegant and it is learned; but Lincoln's speech will be read by a thousand men where one reads Everett's and will be remembered as long as anybody's speeches are remembered who speak the English language."

Lincoln's oration might not have had as much polish in it as did Evenett's, but it had more soul. Oratory does not wholly consist in words or manner. The highest form of poetry is sometimes hidden in prose. Scholarship alone cannot produce a great speech. Some things cannot be made arbitrarily. You cannot manufacture a joke-it is born in a moment. You cannot write a national hymn as you can a speech, a lecture or a sermon; it has to grow; it must have a history.

Along with the visible powers that are at work in the world goes the invisible; the latter is more potent than the former and surer of the goal for which it is reaching. Customs, habits, laws, constitutions, are all growths, not creations. Each new religion must be taken from what has gone before No one can tell where was the beginning of a single great invention, thought, principle or institution. It takes ages to mature a myth, such altradition has handed down from the earliest records of recorded time. Each age gives it added value. - A fable is a true gauge of the mental development of a people with whom it orig-

We are responsible for but little that comes to us in life. Circumstances make our religion, our politics, our conduct and morals. In the last analysis everything is a delusion; nothing definite, certain, tangible; love turns to hatred, friendship to indifference, faith to infidelity. Even what our senses speak to us is a deception. Physically, we are told, there is no such thing as light, heat, color or sound; that they are simply impressions made upon us by different rates of vibration or "modes of motion."

While many things in this world seem uncertain, transient and changing, in fact they are eternal; all leave a history. A word spoken never dies; an act done becomes a picture "incorporated in a ray of light," and never grows dim. The study of nature and her laws is more enchanting than fairy tales; her secrets more wonderful than are contained in a magician's wand. No fiction ever equalled in thrilling Interest the true history of a single human soul.

> "The gospel of life Is more than books or scroll."

HENRY MORRISON TEFFT. Norwich, New York,

Lily Dale and seeing the throng here today, the largest during the season, would realize the fact that Spiritualism notwithstanding the knock-out blows that have been dealt to it, is still very much alive. From 8:30 in the morning, when Dr. A. D. Haines who leads the Forest Temple music sounds his cornet till 10:30 at night something is doing at Lily Not one day but every day. A continuous performance of meetings, classes, seance and entertainments. Sunday, just closed was no exception only that the population was nearly doubled.

Lily Dale Camp, N. Y.

Any one entering the grounds at

W. Sprague and Mrs. Cora L V. Richmond were the principal speakers of the day, with Mrs. Sprague as

Mrs. Richmond, Mrs. R. S. Lillie and Lyman C. Howe improvised a poem jointly from subjects furnished by the audience.

Forest Temple was crowded to overflowing, two-thirds of the audience stood around under the trees. Tuesday closed with an entertain-

ment given jointly by local talent and selections from Elzor and McArthur's vaudeville entertainers located in tents outside the grounds. A trio of contortionists, father, mother and child, "Baby" June, six years old gave an exceptionally fine performance. So did Master Howard with his roll-

ing globe and see-saw.
Frederick Stillman's impersonations were repeatedly encored, so also was Mr. J. T. Lillie in his musical selections closing with "The Web of Life" which was most beautifully rendered. Miss De Long in a musical selection and Mrs. Harris in a German one, completed the program, of amusement which has been opened with a concert by Assembly Band.

The Thought Exchange, held twice a week and presided over by our National President Dr. Geo. B. Warne, is one of the attractions at Lily Dale and like conference, it calls out bright people, many of them professional speakers and mediums not on the regular program. In discussing the subject "How can we distinguish between genuine Spirit Messages and that which comes from the sub-conscious mind of the medium or the siter telepathically." Dr. Warne declared telepathy was not an established fact in science as many thought. He presented arguments and facts to prove that telepathy was spirit communion with a spirit at each end of the tel epathic line.

He made a brilliant defense of this radical position but it was attacked by Hon. Chas. Schirm, National vicepresident; and the two distinguished gentlemen succeeded in splitting the audience about equally between them and the question is still unsettled.

If Lily Dale did not have such deep love for the Morris Pratt Institute. the only college owned and controlled by Spiritualists, she might set herself up as a rival.

She is veritably a school for intellectual and spiritual education.

Classes representing all phases of development are being held by teachers of national and international reputations. The Lyceum with its fifty odd enrolled pupils represents the primary department of this much needed work. Mrs. Peterson and her corps of teachers furnish a pleasant entertainment each Friday as a result of their labors, and the little people entoy showing the "grown-ups" how much they know. Mrs. M. E. Cadwallader is assisting

in training the Lyceum scholars

Mrs. Lillie's class in psychometry and clairvoyance is augmented by practical demonstrations Mrs. E. W. Sprague, Mrs. Richmond and others assist. Mrs. Richmond's poetical guide Ouina entertained asd instructed the class. When asked if she had known Mrs. Richmond long she answered, "Oh, yes, I knew her long before she was born."

Mrs. Sprague gave individual readings from the sound of the voice, from being touched while standing with her back to the audience, and in only one instance did she make a mistake, and that was caused by confusion in the audience.

Geo. W. Freeman, principal of the correspondence school of Esperanto, located at Sinclairville, N. Y., has organized a class in this international language, and the students are quite enthused over it, but when we try to talk in it here on the grounds, the uninitiated attribute the attack to

Indian controls. An Esperanto card party and a banquet are being arranged for, where Esperanto will be used instead of Eng-

Other classes are conducted by Mrs. Tyler Moulton, psychic palmist, William Frederic Keeler of the institute of Applied Psychology, Mrs. Royal Williams, occult scientist, H. O. Crocker, divine healer, and others.

A benefit seance was given Ernest Armburg, well known at Lily Dale; also Mrs. MaryM'Farland of Pittsburg. Both these seances brought good results in tests given to the patrons, and help to deserving mediums.

The Morriss Pratt Institute has just been called to the attention of the people at Lily Dale by giving the conference time to its interests. Mrs. Richmond presided. Dr. Warne, E W. Sprague and Rev. Thomas Grimshaw all pleaded eloquently for the support of this college. Dr. Warne gave the treasurer's report which showed that the students paid half the expenses, and the faculty's labor Weaver as principal and his devoted wife receiving only their board. MATTIE McCASLIN

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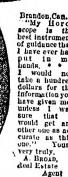
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Sincerely. Milb. Annie M.

I have stacks of letters similar to the above. Many write that they cannot find words to express their thanks for the benefits derived from my advice. Many have followed my advice and gained wealth, happiness, love and popularity. I believe I can be of help to you. It costs you nothing to test my ability. I will send you a reading in which I will tell facts about yourself and your life that will cause you to marvel at the wonders of Astrology. My system has stood the test of time. People who consulted me years ago acknowledge that no other Astrologer is as accurate. If you wish a free reading simply send me your name (whether Mr., Mrs. or Miss), the date of your birth and a 2c. stamp and I will send, you the reading at once and will also send you copy of my interesting booklet Your Destiny Foretold.' Address Albert H. Postel, Room 1170, No. 126 West 34th Street, New York, N. Y.



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SATURDAY, AUGUST 22, 1908,

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL The POSTAGE on papers has been increased to all the British 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.

Time Corrects All Errors.

Rabbi Emil G. Hirsch, pastor of Sinai Temple of Chicago, prominent as a Hebrew scholar, in a discourse some time ago, proposed a revision of the Bible, with elimination of all matter appearing before the first commandment given to Moses. He said:

"The story of the earth's creation is unnecessary, because it is unscientific and ridiculous. It is a miracle from first to last, and miracles should not be believed in. What is worse, it puts God in the wrong light. It makes him out to have human qualities. From such an account as this we get the impression that God was a carpenter who worked so hard he had

Be patient, good friends, it is only a matter of time when the present errors, and of false history will take its. departure with other systems of barbarian religion, and science will come to the front sustaining the truths of Spiritualism. Heaven hasten the day when such a desirable culmin-

Good Advice.

Said Rev. Chas. E. Jefferson, D.D., LL.D., in a sermon to his Tabernacle church. New York, awhile ago:

"Do not follow the preachers blind-ly, for they are human. Their insight may be defective, and they may interpret correctly the mind of God. You cannot afford to follow them without thinking."

The reverend doctor should have reneated Bishop Grafton's statement, that "Ministers teach what the church instructs them to preach, not what they believe," so put no trust in any statement they make. They are the shysters of the church; God's pettifoggers, if the reader prefers, and the most worthless of human kind; for their knowledge of God is derived from a book whose origin and history from its very beginning was fraudu-

Bravely Said.

'A news dispatch from Akron, Ohio,

of date July 28, said: "Denouncing preachers' as 'money grabbers,' the Rev. Arthur Gee, formerly of Philadelphia, retired as minis-ter of Arlington Avenue Baptist church, in his farewell sermon made scathing reference to the ministry. He said in part: 'There is too much of a commercial feeling in Churchianity is taking the place of Christianity. I won't accept any creed to bind my faith. I want freedom of speech. I cannot have these as an ordained minister, and, therefore, I am going to quit. Many preachers will not accept a low-salaried church, and the amount of salary paid is the measure of the man. lost ministers of the day are out for

Whistle as loud as they may to keep up courage, the number of honest preachers sloughing off from the church is constantly on the increase. To-day one cause is given, to-morrow another, and all demonstrate that there are good and true men in the pulpit who are not willing to subordinate their manhood to the church and teach its pagan creeds, in which they have lost faith. The creeds must be revised, regardless of Bible fallacies. else all must go to the wall. There is too much intelligence in the world to always subscribe to the priestly dictates of 500 years ago.

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

THE MOST VITAL FACT IN THE UNIVERSE

IS THE IDEA OF GOD AND OUR RELATION TO HIM. INSEP-ARABLY ASSOCIATED WITH THIS IDEA IS OUR RELATION TO OUR BROTHER MEN. UPON THESE TWO DOMINANT IDEAS RESTS OUR CHRISTIAN RELIGION, THE ONLY KILLIGION WITH WHICH WE ARE CONCERNED IN THIS COUNTRY.

STRIPPED OF ALL CONVENTIONAL LANGUAGE, OF ALL THE IMAGERY AND TRADITION WHICH CLUSTER ABOUT THE WORD, RELIGION IS THE DIVINE LIFE IN THE HUMAN SOUL. IT MANIFESTS ITSELF, AS ALL LIFE MANIFESTS ITSELF BY THE GROWTH IT BRINGS FORTH, THE FLOWERS OF THE HUMAN HEART, SUCH AS UNSELFISHNESS, LOVE, COURAGE, PATIENCE AND SERVICE. REDUCED TO ITS SIM-PLEST TERMS THIS IS OUR RELIGION.

"NO MAN PUTTETH NEW WINE INTO OLD BOTTLES, ELSE THE [NEW] WINE DOTH BURST THE BOTTLES." OUR CHURCHES AND THEIR DOCTRINES WERE THE OLD BOTTLES. INTO THEM WE POURED THE RELIGIOUS LIFE OF THE PRES-ENT DAY. THE BOTTLES BURST. THE RELIGIOUS LIFE FLOWED HITHER AND YON. IT BECAME CHRISTIAN SCIENCE, SPIRITUALISM AND CHRISTIAN SOCIALISM. IN ITS MORE EMOTIONAL AND FANTASTIC FORMS, IT BECAME THE SAL-VATION ARMIES, THE HOLY GHOSTERS, AND THE HOLY JUMPERS.—Appleton's Magazine (New York) for August, full of Valuable Thought for Free Thinkers. Price 15 cents.

The Solomon Bubble "Busted." (No. 6.)

"And King Solomon made a navy of ships in Ezion-geber, which is be-side Eloth, on the shore of the Red ney and adventures by the way and Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon."-1 Kings 9:26, 27

Tarshish with the navy of Hiram; lonly the guinea-hen was found, a probonce in three years came the navy of able error of the English translators Cings 10:22.

The point designated where "King Solomon made a navy" must have been at the head of the Gulf of Akabah, at the northern extremity of the Red Sea, in "a land of desolation," as travelers designate it, some 150 miles south of Jerusalem. A long, circultous route amid mountains and through barren deserts which were necessary to reach it largely increased the distance. It was more accessible along the Mediterranean coast than farther inland. The whole region from Akabah north, with Petra for metropolis, to Palestine, was anciently known as Idumea. The ancient inhabitants dwelt mostly in natural or artificial caverns and for lack of timber it was a rueful place in which to build a navy. The Bedouins of today probably well represent the ancient inhabitants.

It may be presumed the Phenicians, who circumnavigated Africa, leaving Tyre, sailed westward, generally keeping in sight of land on the left, as they had no compass to guide them. less entered the mouth of the Zambesl. Central South Africa, about 17 degrees south latitude, flows in a gensoutheasterly direction Mr. Bent, pages 147-8: erally through Matabela and Mashonaland and entering the Indian Ocean.

Failing to find their coveted home, from which they had long been absent, we may well suppose they hastily explored the country, discovered its great wealth in "gold, silver, ivory, apes, and guinea-hens," which the English translators incorrectly rendered peacocks, in which the country still abounds. They then descended that river to its mouth, coasted northward to the Straits of Bab el Mandeb. through which they passed, the coast still at their left; then they ascended the Red Sea to its northern extremity. must have made their way north on foot, some 250 miles or more; to Tyre. There, of course, they made their report to King Hiram, who, filled with ambition to possess the "gold, silver, ivory and apes," which the voyagers had discovered, and instead of "building a navy" the seamen, augmented with colonists and miners, reclaimed their abandoned shipping where now is Akabah, a rude native village at man government, "that the Zambesi the head of the gulf of that name: thence they retraced their voyage to the land of gold. The return voyage could have been made with their rude pioneer sailing craft in less than three

The above long paragraph is supposititious. The voyage of the Phenicians of them on the Zambesi dating back westward, circumnavigating Africa as far as 2,000 years B. C." and returning by the Red Sea is a historical fact. There was truth in the original Phenician account, to which the divinely inspired Bible makers tion of the Jewish Scriptures into added the name of Solomon, to glorify Greek, was no translation; and the that character, if such a person ever best scholars have no information

It is simply impossible in a brief newspaper article to convey the inuntil recently to modern civilization. Under the auspices of the Royal

Geographical Society of England, sustained by the British Association for the Advancement of Science, and the eight years in quest of a genuine He-British Chartered Company of South brew copy of their Scriptures, and Africa, in 1893, J. Theodore Bent, finding none, then compelled to use F. S. A. and F. R. G. S., author a copy of the Septuagint of tainted deone, "Insular Greece," accompanied inal Jewish Scriptures. by his highly cultured wife, set out. The few cases cited where we could

to explore an ancient mining region in Central South Africa, which pioneer settlers had met with, and of which ney and adventures by the way, and while there, we have no room, and scarcely space for a line, where the subject is worthy of many pages.

And, first, a multitude of ancient mines for gold and silver were met with, as were the ivory producing ani-"For the king had at sea a navy of mals and apes. In place of peacocks Parshish, bringing gold, and silver, as appearing in Kings. A well-prevory, and apes, and peacocks."-1 served stone temple, such as are everywhere common to old Phenician colonies, was passably well preserved. An ingot of tin, bearing a well-known Phenician punch-mark, was found, as were Venetian and copper beads, a medicine phial of glass, bronze spear heads, battle axes, an iron belt, fragments of soap-stone on which letters were engraved, a column with a winged sun-positive evidence the ruins were Phenician. Innumerable other articles and evidences of a Phenician colony were everywhere discovered, showing these ancient remains were the production of the same people who wrought the tin mines of Cornwall. As bronze is an alloy of copper and tin the finding of bronze implements way down there in Central South Africa is suggestive of the source from which it came. It is told that the Phenicians were so careful to preserve the secret of their mines, the master of a vessel finding he was pursued, to avoid exposing the Cornwall mines, ran his ship aground. and was reimbursed by his govern-After passing Gibraltar and the long ment for the loss. Is it probable, with distance to the Cape of Good Hope, such vast interest in mining industries, Phenician ships traversing every sea, "King Hiram" took a parta navigable river which rises in ner, and that partner "excelling all others in the world in riches" with whom to divide his wealth? Quoting

> "It is incredible that such a style of architecture as we have described, and such a civilization as it signifies could have originated and developed in South Africa, for such a development would have required a very long time, and would have implied at least a long and peaceful settlement in the country, and although the builders of Zimbabwe may have long possessed the place, yet it is apparent they never considered it their own."

There are scores of passages marked for quotation, all of which we sorrowfully pass for want of space. "But what of Tarshish and Ophir?" These have been sought in vain by scholars for centuries. Some have: and through the Gulf of Akabah to the with a "three years' voyage" to reach them, with a port on the Red Sea. concluded they were in India, yet no locality could be found to fit the de-

> Dr. Carl Peters, a resolute German explorer, in 1901-2, visited all this vast region in South Africa, and sought for evidences of its ancient occupation by a civilized people. "There is no doubt," he reported to the Geris none other than the land of Ophir of the Bible." Dr. Peters says: "The amount of life supported by the fields can be judged from the fact that 75,-000 ancient gold workings have been found in this marvelous district, and 500 ruins of cities and temples, some

Our task is mainly done. It has been shown by abundant Christian authority that the pretended translafrom whence it came.

It has been proved by irrefutable evidence, that what is passing with formation the reader desires in re- the Christian world as the Old Testagard to that great country, unknown ment is a rendering into modern language of that Septuagint, derived from an unknown fountain.

The long and unsuccessful search of Origen, after traveling for twentyseveral learned publications rivation, suggests there was no orig-

have quoted kundreds, show that what Remarkable Visitation appears in the Old Testament as Jewish history is in fact Phenician, doctored and adapted to another people, if such jother people ever existedthe only proof of their existence being a transcript of that fraudulent Septuagint, Josephus being comparatively a modern duplication of that tran-

genuineness of an earlier forgery. And as the New Testament has its base in this Greek fraud, it follows, the foundation gone, the whole system on which Christianity is based is swept away, and truth demands the several frauds and their priestly products, including their creeds, should perish, and all be buried together in a common urn.

script, a later forgery to prove the

Next week we shall close this series of articles, and quote historical facts, showing how this fraudulent Old Testament literature first came into Catholic hands, near the close of the fifteenth century. a wonderful revela-

THE DUTY OF THINKING.

Sermon for To-day .- "Intellectual Stagnation and Sloth Calls Itself Spiritual Fidelity."

Prejudice is the Darrier to any degree of power, to any kind of progress. No matter how sincerely you may hold your views, if they are held in willful determined exclusion of any other possible views your sincerity will furnish no cloak to shield you from the consequences of your ighorance and

If there is any such being as the devil, certainly his master stroke was lock up their minds and induced them to believe that it was a sin to think, led them to conceptions of religious truth as something fixed and immutable, and then split up the religious world into warring camps, each fighting for its own fixed views.

At first, when one confronts religious prejudice he is inclined to ask. What is the use of it all? Why worry at all about doctrines and creeds? Yet while philosophy is not the most inportant thing, it is to life and action as root to fruit. As a-man thinks in his heart regarding the great ques-tions of destiny and duty, so is he in

It is of no little importance, then, that there should be right, clear thinking. In fact the habit of clear thinking is of greater value than the results of such thinking when formulated in creeds, or doctrines. It is not only a question as to what you are thinking about and what your conclusions may be; there is the energy and courage to think through your problems at all.

the need is that men should think deeply and thoroughly. Intellectual cowardice and mental sloth are serious foes of high character. Yet religionists are still often ready to hurl their denunciations at those who have the temerity to think about

sacred subjects.
Intellectual stagnation and sloth frequently calls itself spiritual fidelity. They who are too lazy to step out and conquer new territory are busy holding the fort, defending doctrines long since outgrown; instead of fighting the foes of all mankind they are hurling adjectives and anatheman at those who have disturbed their bers by daring to think the thoughts of the infinite in this new day.

appointed defenders of the faith who, if they ever arrive in paradise will bring nothing but their lungs along, all other affairs, such as heart and brain, having perished from disuse. Yet today such blind, unthink ing mouths would have men believe that they are the oracles of the Most

There never has been a time when there were no heretics. Leaders al ways must walk alone while the mob abuses them for their temerity. The world never has been entirely without those who saw that each day brought some larger light. But the declaration of this still stirs those who love darkness better then the light to these tactics of persecution that are as old as religion itself.

Every man must summon up the energy to do some of his own thinking and the courage to stand up for himself. There can be no living faith without freadom in thinking. need not only to insist on this right for oursevies but to maintain and protect the right of all men to liberty of conscience, to discover and hold their own beliefs.

No man can be a true man who is afraid of the truth. No religion can endure long that flees from investiga-Only the friends of darknes and those who love its deeds fear the light. The foes of religion are its friends who would put faith into fixed forms, who fear the future's larger

Religion is the art of living in the light of infinite relationships. Intelligence is a means of knowing these relationships. What are we better than the beasts if we do not reach out with mind and heart to know all that may be known of this way of life? What are we better than spirited slaves if we dare not look up and out each for ourselves and see this goodly universe and wondrous life of all as the Lord of all has planned the DHENRY F. COPE.

An Honest Priest.

Rev. Thomas q. Mulvey, for nine years priest at St. Edward's Catholic Church, Brooklyn, N. Y., on July 15, resigned his pastorate as well as his ministry and membership, giving as

a reason: 63 D. 6
"I cannot do otherwise in view of the opinions I hold. These opinions are opposed to many of the dogmas which I am supposed to teach and defend, and are out of harmony with the practices and economy of the Catholic Chuch."

"An honest confession is good for the soul," says an old-time proverb.

When two men of equal intelligence and sincerity quarrel both are

Illustrating Spirit Power

An Extract from a Letter from a Gentleman in Barbadoes to a Friend Published in a London (England) Magazine One Hundred and Fifteen Years Ago, and Copied by E. D. Hammond, of New York, for The Progressive Thinker.

Many people will not believe that departed spirits can appear to mortal eyes, and among the incredulous I was one, until convinced to the contrary by the narration of a very affecting story of one that appeared to a youth lately deceased in this place; and which has been so strongly confirmed that I am no longer a heretic.

A great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately. Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his return at night to rest-in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss, in a hope that his friend would enjoy a degree of happiness in the invisible world that he could not have expected here. Whilst he was thus employed, he on a sudden saw a GLIMMERING LIGHT AT A DISTANCE from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him that he sank speechless in his bed. After some little time he recovered from his swoon, and saw the same form sitting in a chair by the side of his bed, and notwithstanding the terrific appearance of it, he recognized the features of his late departed friend, Ostrahan, who thus saluted him .

"Do not be terrified, my dear friend, at my appearance. Be of good courage. Do not be surprised."

· At these words he recollected his faltering spirits, and offered to take him by the hand.

"No, my dear Bob," says the spirit, "I am not to be touched by mortal hands. I am yet ignorant where I am to go, but at present I have received a command from the Almighty [so regarded by him] to warn you of an impending danger that hangs over your brother's head, which he is yet ignorant of. Tell your father that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness, and that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father. You, yourself, will shortly die; at what hour I know not, and another of your friends will shortly follow. In order to convince you that I am commissioned from above I will tell you some of your father's thoughts. He designed to have you married at the age of nineteen to Miss W. This thought and design he has never communicated to any person living. As a further proof on Sunday night you will be drawn to church by a cause you yet know not of, and you will there hear the Parson S .-- use these particular words [repeating them]. Fail not to inform your father of your brother's

danger." At this he departed from his sight. Straker was greatly surprised at what was told him, but feared to communicate it to the family. The Sunday night following, he attended the funeral of a neighbor to church, and there heard the Minister S. repeat the very sentences in his sermon which the spirit informed him would be said. This made a deep impression on him, and he returned home very melancholy, of which his mother took notice, and asked him the reason. He told her he should shortly die. She asked how he came to have such a thought, and in answer to her question he told her of his friend Ostrahan's appearance to him, which she laughed at, and told him it was a dream.

"Madam," says he (a little angry at her unbelief) since you will have it so, it is a dream." At night he retired to rest with his brother as usual, but being kept awake sometime by uneasy reflections on what the spirit had told him respecting his brother, he on a sudden saw A VERY BRIGHT LIGHT ILLUMINATING THE WHOLE CHAM-BER, which was so beautiful and striking, that it both pleased and terrified him. At the same instant he jumped out of bed in order to alarm the family, but hearing a fluttering kind of noise, he looked toward the place, and saw his friend arrayed in celestial glory standing before him. Never did his eyes behold a form so beautiful. He was dressed in a long white robe that carried with it an air of inexpressible grandeur. His cheeks appeared adorned with a rosycolored hue that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous ecstasy, while he stood some minutes silent to indulge the admiration of his earthly friend. At length this celestial inhabitant broke silence, and said:

"My dear friend, once more I am come to visit you. I am in a place of happiness, and sent by the Most High [as he conceived] to repeat the former command respecting that youth who now lies sleeping in the bed. Why did you delay communicating it to your father?"

Straker replied: "I designed to acquaint my father of it, but my mother ridiculing it as a dream prevented me. Will you permit me to awaken my brother? Your warning him of his danger might have

"No, it is not permitted," repeated the spirit. "Should you awaken him he might see me, because I am at present visible to human eyes; but it would also oblige me to depart instantly. You will yourself bid adieu to this world in a few days! Be resigned and expect the stroke.' "I am not afraid of death," replied Straker. "I think I am prepared to obey the summons of the Most High.'

"Three hours before your death," says the other, "I shall appear to you. Be mindful of the injunction laid on you.'

He then walked very leisurely towards the open window. Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining scraph turned round, and most benignly smiled upon him, and then appeared to soar up to the heavens.

The morning after this, being Monday, he told the particulars of this visitation to his father, who was very much alarmed at the recital, and felt all the agonies of a tender parent, at the afflicting thought of losing his beloved child.

"My dear son," says he, "I am convinced of the truth of what you have told me, from the circumstance of your marriage. I designed to marry you at the age of nineteen years. I must be content to lose you, my dear Bob, since it is the will of the Almighty. I hope you have made good use of your late hours."

"Yes, sir," says the son, "I have endeavored to prepare myself by prayer and meditation for the awful summons.'

Straker a few hours after penned every particular of this visitation, and directed it in a letter to his father. He was soon after seized with a vomiting, which turned in a short time to its opposite disorder. After being seated in a chair, he presently raised his drooping head and cried, "I COME, I COME, MY DEAR FRIEND. I WILL SOON FOLLOW."

His friends around him being surprised, asked him the reason of his exclamation. "I have just seen," says he, "my dear friend, Thomas Ostrahan. I shall expire in three hours."

On being told that the young lady he courted was in the house, he desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her mournfully, exclaimed, "Farewell, my dear M--! May heaven love you as I have done! Farewell my dear friends!" After this he prostrated himself on his face, and after lying some time in that posture, he expired with a gentle sigh."

Says Saladin: "The best quality of ening reverently, however, stupidly, preacher is that he should be able to those 'deep things.' to look solemnly silly and blaze away, 'The new church will be founded pratorically, over something which on moral science. Poets, artists, muneither his congregation nor himself sicians, philosophers, will be knows anything about. Everyone in prophet teachers. The noblest litera-the pews and who is not asleep is ture of the world will be its Bible, under the impression that he is lis- Love and labor its holy sacramentstening to the deep things of God." Instead of worshiping one savior, And you have been taught to believe we will gladly build an altar for everyimplicitly that the post-mortem fate one who has suffered for humanity. el your soul depends upon your list- Emerson.

THE RELIGION OF SCIENCE.

The Higher Spiritualism According to the Church of Universal Science. Illustrating How Teachings Divergo in Different Societies .- The Moon Brought Into Requisition as a

Religion means to re-bind or reunite men spiritually with their divine origin, which is God-the universal Spirit of Love, Wisdom and

Such re-union can only be attained through knowledge of the metaphysical, or psychical and spiritual sci-

All true moral development and growth must rest on that knowledge, have attained through belief is only external, like a borrowed garment, and may some day be laid eside, but the moral life which is attained and developed from within, through knowledge and understanding of the law of the physical, psychical and spiritual kingdoms, will be a treasure of the soul and can never be

Consequently there is no religion higher than science.
In the same degree as men become

reunited with the divine Spirit within, they are becoming sons and daughters of God, redeemed from the outer darkness of ignorance, and saved from the consequences which sin against the law would otherwise

Regeneration is properly when a man who has been living in the ex-ternal world altogether is revived to moral and spiritual consciousness. and comes to a belief that there is a spiritual life which it is his duty to develop through some system of religion; but such a conversion, or regeneration is no miracle but an effect of psychic power and the character is not thereby changed all of a sudden.

Therefore we see many converted Christians, who will commit wrongdoing as quickly as the unconverted. After being converted to belief, a person may try to be good, but perfect goodness of character must come through struggle and victory. The personality must grow to it by conscious knowledge of cause and effect; or, in other words, he must see that every wrong doing will bar him from

the inner happiness and peace with the higher life. should not allow himself to be robbed of his power of reason, but rather study a system of religion as a science, and keep that which he can understand for the time being. Thereby building up a spiritual indi-

Faith and belief should not be confounded. Although it is necessary to have be-

lief in the possibility, in order to succeed, still the belief in itself has no power, neither has it any spiritual value; but belief in the possibility to attain a knowledge that will give inner life, power and gifts of the spirit, is necessary to have. The same be-lief will later be lost in faith, which is a life-giving, active attribute of the

Faith in combination with Spirit (subjective will) and an action of the objective will on some material or elemental substance is creative and accomplishes things that the sons and

daughters of God wish for.

As an illustration, to help the say: If you wish to cure a person at-flicted with a tumor, or any abnormal fungus growth, take him in faith before the vibrating elemental substance of the moon, and do your actions, laying on your hands and making passes over the diseased parts towards the planet. nationt do the same, and tell him to concentrate his own mind on the diseased parts until cured.

You will find that inside of four weeks the "miracle" is performed, without drugs or cutting.
Such is the work of the Spirit

on matter. It is not a miracle of the moment, but a slow and sure action under physical, psychical and spiritual laws in combination.
ELLIS I. JACOBSON.

Chicago, Ill.

Col. Ingersoll and Cardinal Newman. In Robert G Ingersoll's Centennial Oration at Peoria, Ill., July 4 1876, he spoke as follows:

The Catholics of Maryland were

the first people on the new continent

to declare universal toleration in religion. Let this be remembered to their eternal honor. Let it be remembered to the disgrace of the Protestant government of England that it caused this grand law to be repealed. And to the honor and credit of the Catholics of Maryland, let it be remembered that the moment they got back into power they re-enacted the old law. The Baptists of Rhode Island also led by Roger Williams. was in favor of universal religious liberty. He was the first grand advocate of the liberty of the soul. He was in favor of the eternal divorce of church and state. He was the only man of that time in this country who was in favor of real religious liberty. While the Catholics of Maryland de clared in favor of religious toleration, they had no idea of religious liberty. They would not allow anyone to call in question the doctrine of the trinity, or the inspiration of the Scriptures. They stood ready with brand-ing iron and gallows to burn and choke the man of free thought."

Cardinal Newman said: "Give me the children of England and England shall be Catholic." This is by no means strange or wonderful. It is historically true that children are very apt to adopt the religion or politics of their parents. Those who do not do so, are the very best examples of independent free thinkers, of which there are too few in every century.

Suppose I were to say that when I ant down to write this book, a hand presented itself in the air, took up the pen, and wrote every word that is herein written; would anybody believe me? Certainly they would Since, then, a real miracle, were it to happen, would be subject to the same fate as the falsehood, the inconsistency becomes the greater of supposing that the Almighty would make use of means that would not answer the purposes for which they were intended, even if they were real.-Paine's

Age of Reason. If costs more to revenge houries than to bear them .- Latin.

nuneral Services of Ira Burroughs, Conducted by Mrs. Tillie U. Reynolds, April 6, 1908, at Cattaraugus, N. Y.

There is no death; there are no dead. The answer to the question, "If man die, does he live?" if these lips could speak you would hear the sound so sweetly saying, never so alive as when the mortal put on its immortal.

Nature is just awakening from her winter's slumber, and soon the banners of pink, white and emerald green will wave in the air triamphant, and give unto the world its message of life, beautiful life, for which there is no more death. It will have its time of seed and harvest, and again its rest; and beyond it but a space, the call of the

It is a glorious thing to understand somewhat this truth of immortality; still grander to live the life that knows that whatever is sown on earth must be reaped in that land towards which all are turning. We are learning the building of the many mansions from the lives which are lived while in the mortal, the fashioning of the garments that will sometime clothe the spiritual body, by the thoughts which are thought, the words which are spoken and the deeds which are done. If we could draw aside the curtain and peer into the home that has just been entered, methinks our smiles would be sweet and our eyes would be bright, when we recognize the beautiful surround: ings of our dear one, and know the message that met him, "Well done, good and faithful one, thou mayest well enter into that so justly carned; the beautiful life record that all who knew him can best understand. To know him is to love him, and to revere the life that was lived so unselfishly, both at home and in the community."

We could almost say to-day that we are thankful for this opportunity that brings us so closely in touch with that angel world; that brings us face to face with the bright and beautiful spirit born from mortal into the immortal. Could you have sat beside the form from which the breath was going, watching the changing expression, the slowly beating heart and pulse, you would not have seen those wondrously beautiful forms standing with open hands and beaming eye, you would not have seen coming from the top of the head that luminous something which finally took on the form of the dear one you were watching. You would not have heard the words of welcome, the sound that seemed to give new life and strength when that birth took place; but had your vision been opened and had you seen that birth, tears would have dried; you would have felt almost like say-"Thank God for this truth, this divine revelation that brings heaven so near, so close unto us. In the past we have had faiths and beliefs. We have had many messages from the angel world; even the shepherds heard of the message at the quiet nighttime when he gave the presage of the birth of the child so divinely gifted. Many a one has heard the confessions of the spirit that has brought them consciousness of truth that is beyond faiths and beliefs; and when we read that which tells us not to be ignorant regarding spiritual gifts and all which pertains to its development, we are thankful to-day that our brother had solved the problem, knew of the gifts of hearing and seeing, of inspiration and healing, and it was not faith and belief unto him; but he went to that home not made with hands, with knowledge of that which he was to meet; the daughter who came with such loving face, form and hands, comforting and welcoming, looking upward over the many who were left, speaking "Peace be still" unto the suffering, restless one, saying, "It is not all of life to live, nor all of death to die.

"I am going home" comes back like a sweet refrain: and that love of home so great and so strong while in the body makes the message doubly sweet and forceful to-day. "I have gone to prepare a place for you, and where I am with my loved ones we all sometime will be, an unbroken band, lovingly cementing the bonds of love so strongly and making the world better because of the knowledge we have and the lives we are living." This is not faith and belief, but knowledge regarding immortality. It is a record that will rest as a mantle upon the shoulders of the loved ones who are waiting and watching for the time when all shall be re-united where there is no more death, nor partings, nor good-byes.

When the message came unto this dear one, the thought was strongly in his mind: "I have lived for many a year. I have spoken full many a truth. I am resting now, and waiting to understand the message that calls me home. We who knew him best knew that goodbyes did not flow easily from his lips. The welcomes were much more easily uttered than the words of parting; so it comes like a benediction upon us to-day, "I am not dead, there is no death."

dews falling at eventide, as beautiful as sun at close of day, so does the memory of the life that has only just begun-not ended-continue; and sometime all will know and understand. Sometime we shall all clasp his hand, hear his voice, and live the life as he may be living it now-a beautiful expression, a beautiful memory and the beautiful life that is a legacy which one must be glad to inherit and feel blessed because of our treasure which is ours still.

This modern Spiritualism which was so dear unto him was not through faith, but through manifest evidences which have come to him again and yet again. He knew whereof he spoke. He knew there was no death; that which seemed such was transition, was birth in the beyond, since the body was the temple in which it dwelt. And sweetly to-day comes the thought, here we never saw our friend, only the body in which he dwelt. So to-day we hear the message from the lips that are not sealed:

"The half has never been told. I would not have one sob or sigh; I would rather have you turn your faces upward and feel that I am conscious of all that pertains to your welfare. I shall stand by your side. I shall touch your hands. I shall press your lips. I shall speak words of encouragement, and, I trust, of wisdom, when it is needed; and above all I shall place my arms around the dear one whom I have not left; I will not leave her comfortless: I am coming closer and closer and closer.

And unto these dear children who have been dearer to me than words can tell, I will say unto them, 'I have much for you in the days to come. I shall be nearer than in the past when disease rendered me powerless, ofttimes, to do what my hands would find to do. I can look back to-day and find how many words I might have spoken, had the knowledge been mine as it is to-day, and again repeat, the half has never been told.'

"I would go to the sister, the brothers, the friends and neighbors, and I would say unto them, 'Heed the voice of the spirit. Remember. there is no death, there are no dead; and sometime the divine revelstion will be made to all, and you will look, not as through a glass darkly, but face to face, and the truth will make you free'.'

Then the voice comes to the dear one, the child who came so close in his heart, the one who spoke words of love to him and to whom he gave such counsel, dear as his own, and to her he will be counsel and loving parent in a sense far beyond that of mortal.

A smile crosses the face, and I see the look go beyond this place to where the babe is sleeping, and the love reaches out and I hear: 'Indeed, of such is the kingdom of heaven, and angels will watch and guard until its eyes shall open to the truth, and it will speak words wiser than the human can comprehend in the days that are

The Religion of Spiritualism, for it is a Religion, is one of deeds rather than creeds; it is one that appeals to the highest and best there is within the human consciousness. It ennobles the thought and inspires the action. It brings the world in closer touch and cements as a brotherhood. It teaches the Christ spirit and principle of life, recognizing that life is the strongest power in all the world, either of mortal or spirit, and life can never die; as the time goes on it grows stronger and stronger, dearer and dearer, until all mists will clear away, and we shall stand face to face, consciously, with this truth that maketh humanity stronger and better, as it learns to understand

Life is a wondrous problem, and we are solving it as we learn to live more truly and to live more spiritually. It is not what we profess, but what we are; it is not by creeds, but by deeds, and, verily, our works will follow us. And the works which are following the footsteps of the dear one are indeed such as the world might well emulate, and feel that he had done well unto all the world of mortal and of spirit. He knew naught but love in his nature; he knew naught but helpfulness unto whom his help was needed, and he gave in unstinted. measure, yet he dared to be firm, he dared to do right in whatever. method his sense of justice demanded. So we do not bid him goodbye this afternoon; we only try to follow him from the mortal to

the immortal: we try to raise the veil and see his face, beautiful with

love and strength to help those who are missing him. It is human to sigh for the sound of the voice that is still, and feel the touch of the vanished hand; but in spirit we shall know, sense and feel, and be nearer, my God, to Thee, as we learn to know and understand and grow nearer to loved ones who have crossed over

Aure . . It is sweet to live, to die we never can; 1111 It may be the thought that is held by man, But Infinite love will answer our eyery prayerto was Love and life is eternal everywhere. . ar 128 The word that is spoken to the wife today 'h. 6v. Answers the prayers her heart must pray; Section . "I am not dead, but gone before; Sec. 35 I will stand waiting for you at heaven's open door.

Where I am, you then will be, Dwelling with me through eternity." Unto the children he held so dear, Marine Her To whom in spirit he comes so near. "I will not forsake or leave you alone, Greater care than in earth life, I have shown. I will meet and share every hour and day,

And come to you in your need alway. Be not sorrowful, dry your tears. I am not dead, death allays all fears; Only entered from darkness into light, Only understand the truth and right. The answer has come to my prayer to-day, The angel world has not said me nay. and the second I have met my dear ones whom I love so well,

Their love for me so sweetly tell. The strike the strike the strike Unto all who are gathered here this hour, I would that you could sense this power That comes from spirit to mortal's sphere, To cast out every doubt and fear,

In our ignorance we have seemed to forget That God is Spirit, and God is Love; It is the fulness of earth and of heaven above. It touches our souls when you meet it here, It makes the loved ones tenfold more dear. Death loses its sting and the grave its victory

When from an olden body we can be free. And into that home of many mansious in joy we have entered; No sigh for what might have been. Gladly we speak this sweet refrain,

And make you understand that it is not all of life to live.

This is a truth, not only a name; But life immortal, tender and true, A baptism of truth I would leave with you."

A LIVELY MEETING.

At Lake Pleasant, Mass., Camp. place. Mrs. T. U. Reynolds opened the exercises with an earnest and

practical address.
Francis Bailey Woodbury, a former secretary of the National, created considerable enthusiasm by his earnest plea for a square deal for the National Society, at least up to the time of the next convention, when subjects now under discussion would be taken up by the delegates and ably adjusted. He recounted the work of the N. S. A. in distributing literature, defending mediums, giving financial assistance to the worthy poor, holding mass meetings, organizing socie-

Mr. Woodbury begged of the Spiritualists present not to ordain peo-ple who morally, intellectually and spiritually could not dignify Spiritualism. In closing he made an earnest plea for funds to aid the Associa-

ties., etc.

tion.
Hon. Charles R. Schirm said the National Association was a practical could succeed without a head business centre. He alluded to the victories won, legal and otherwise, cause of the existence of the institution as a National institution representing thousands of people.

He gave a minute ddescription of the work of the Association, and paid an eloquent tribute to Theo J Mayer, the great spiritual philanthropist, who had made much of this work possible by his liberality

Mrs. May Pepper Vanderbilt made an eloquent plea for justice for those who had been loyal to the institution and who had given of their life forces to its support. She made a plea for funds and backed up her words by going after them with such success that about \$50 was contributed for

he N. S. A. treasury. Considering the conditions exist-ing at the Lake, this contribution was more than expected. This camp was devastated by an awful fire a little over a year ago, and the large hotel and one hundred cottages were wiped

Lake Pleasant has been scorched, but she has contributed beside the sum raised to-day some \$40 for the Massachusetts State Association recently. "PROGRESS." cently.

FIGHTING! STILL FIGHTING!

Yes, Fighting the Pernicious "Animals" the Orthodox God is Alleged to Have Made.—What Consistency in So Doing.

To the Editor: A cable telegram To the Editor: A cable telegram from Zetton, Germany, says an electric light trap is being employed by the Saxon authorities to fight the cat-erpillar plague which is having such disastrous effect on the forests.

The contrivance consists of two large and powerful reflectors placed over a deep receptacle and powerful exhaust fans. The device has been on top of the municipal electric plant.
At night two great streams or light are thrown from the reflectors on the Oh!! be thankful, grateful, since you wooded mountain-sides half a mile

The results have been astonishing. The moths-which lay eggs from which moths—which lay eggs from which the caterpillars come—drawn by the brilliancy, come fluttering in thou-sands along the broad rays of light. When they get within a certain a s-tance of the reflectors the exhaust i take up their work, and with powerf...!

into the receptacle. On the first night three tons of moths were caught. It has been decided to build another trap on the Rathaus tower, and the fight will be

The forests of central Europe have denude the trees of their foliage. The splendid pines of the Lausitz mountains are this year threatened with destruction.

"Continuity of Life a Cosmic A powerful argument along scientific lines. By Prof. W. M. Lock-wood. Price \$1.60.

THE WAYSIDE SINGER.

est the present

Just a graceful singer, loitering down Aug. 10 was National Day at this Through the shifting sunshine of a summer day.

> Just a careless singer, singing as he goes:--"I was born to gather without thorns, the rose."

.112 :33 Stop awhile and listen; haply you have heard Music something like it from a forest

bird. Stop awhile and listen as you pass along, You will be the better a-hearing of his song.

If he had a sorrow it was softly laid Underneath the sweetness that his singing made.

If he had a grievance—a laugh, and It was gone Like a dry leaf floating through s summer dawn.

business concern, that no movement | Yet he had a reverence for the ancient times He sometimes sang so deftly in his careless rhymes.

> Chivalry and romance, love and fairy lore-Ah, he sighed demurely; that they come no more.

> Nothing harsh or hateful shadowed through his song When a flery rapture swept his pen along.

Lust of greed or living on the weaker one,) Cast no blot upon him when his work

And, so much of weeping in these While the gold lies heavy on the hothouse flowers.

History might point him loves and He sung best the vestal by her altar fires.

Just a happy singer, oh, be thankful for his song. Laughing, waving backward as he passed along.

Incient myth and magic—these he loved to weave n a slender chaplet where young

lover grieve. Just a tender singer, never knowing Dwelling in a vision, in the House of

Years. Warmly housed and shelteredstranger unto strife,

so he passed, like music, out of Light and Life. Friends who read this, saying:

you sing him thus Think what such a passing means today for us."

loved him best in his changeless rest. MILLIE CARPENTER.

She Doesn't Like Our Songs. To the Editor: One of the things

that is charged against Spiritualists is that we, as a body, are inconsistent. Are we? dant ali We must admit this as a fact, so currents of air, swirl the bugs down.

long as we include such songs in our literature as are now found there. That old song, "Nearer My God, to Thee," must have drifted a long way from where it slipped its moorings before it anchored amidst our Spirfrom time to time been ravaged itualistic hymns; that it has "come by mothe from Russia, whose larvae to stay," seems an undisputed fact. Why should we allow or encourage such sentiments.

Chicago, Ill.

Have we not hymns of a loftier type. Can not we offer something higher, something holding out more comfort, more assurance of eternal life for us all. IRENE DU PUE.

THE RAILROAD BRAKEMAN. 'He Gave Up His Life for His Friend."

Some two years ago I was on a short visit to my daughter in Lincoln, Neb. We had been investigating Spir itualism and psychic phenomena for some time, and there was a medium Prof. Zalman, staying in my daugh ter's home for a few days. One night we had a private seance in the dining room. After several manifesta tions, there came the sound of a railroad train in the distance, coming faster and louder until it seemed to rush into the room and stopped at the table, blowing off steam, and a voice said "John Allen." The Professor knew the spirit, and after a few words of greeting he said: "John, tell the folks here how you felt when

you left this life."
"Why;" said the voice, "when I took my friend's place, I did not think that would be my last night on earth, but in some way my foot slipped. felt a shock—that was all. Then I opened my eyes. I lay on a grassy bank. A woman stood by my side and I knew it was my mother who died when I was a child. She took me by the hand, and we went up a shining slope into a beautiful city. The voice died away, the train went out of the room with a rush, dying away in the distance.

The medium then told us how John Allen. a messenger on an express train had a dear friend who was a brake mena on the same train. One night the brakeman was too ill to go out on his run, and John Allen put on the brakeman's hat and coat and took his place. (This would not have been allowed if known), and as he had told us, his foot slipped, and so his life was given up for his friend. I heard John Allen speak again before I left. -But after I came home I began seeing the aura or the soul color of my dear ones in the spirit world. There was one that came very often and I did not know who it was, and always with this color came the words: "He gave up his life for his friend."

After awhile I remembered what I had heard about John Allen. I then found out that this was the spirit of John Allen, and that he wanted something of me. He was persistent and at last the same lines in the form of verses came into my mind. As soon as I had written them I knew that was partly what he wanted.

Of late his spirit has been here often and I am now impelled to write this: He also says that he is not dead but "just as much alive as you are," he has only lost the earthly part; that he can come and go as he wishes; that he is with his friends, seeing and help them all he can; that there is no death-just another world where you can complete everything left unfin-ished in earth-life, only better. How it will depend on yourself whether you will remain in the world near the earth-plane; or progress on into another side, and you have all eternity to progress in. It all rests with you as to which you do after you leave this earth, remain earth-bound or go

up higher. This is the message John Allen sends to you.

MRS. ANNIE E. CRAFT. St. Joseph, Mo.

How Things Look To the Honey Bee

A little dose of reason, to use Darwin's phase, is what the recent bee congress at the Franco-British exhibition decided was the modicum of the bee. Lord Avebury, who presided, declared that the accounts given by the ancients regarding the bee were both interesting and amusing. Aristotle noticed that each bee kept to pedition. Bees, Lord Avebury said, were useful first in providing us with ally honey and secondly in giving us information as to the future by means of signs of the times indicate that he omens. The wonderful accuracy of the bee's cells always had been a matter of astonishment. Pliny accounted for their six sides by supposing each of their legs built on one side, an idea not much less far fetched than that of a modern writer, w to correlate them wit eyes. It is thought b that bees touch, taste, should see As to their, hearing there is still some question. Possibly they do not hear the same sounds that people do. but rather the overtones. They have five eyes, too, which are constructed on a different plan from the other three, which is curious enough. They

certainly can distinguish colors and the nitra violet rays which are invisible to men. The earth must seem to bees an entirely different place from what it does to us and it may be understood by them by the means of senses of which we have no idea. Finally the bees are endowed with a certain amount of keen intelligence and reasoning power.

JOHN A. HOWLAND. Golden Thoughts.

If any little word of mine, Can make one life the brighter. God help me speak that little word To make that heart the lighter.

It is right and consistent with good, that we do the work we can to help each other, to cheer our fellow man, hew a smoother pathway for him, and bring about the millennium.

On knowledge seen is evidence founded, and the real inner knowledge can be gained by all who so desire; and you must come into this knowledge or aura of that spiritual life, in the life to come if you do not seek it here. And, why not seek to attain that knowledge here in this life? A knowledge that will tide von over the rough places that would otherwise be a burdensome load to

Knowledge is the only Savior of mankind, or, as a great orator once said, "Intelligence is the only light; ignorance the only darkness." Then, why not seek it to further our own advancement, thereby furthering the advancement of our fellow man, not only in this life, but the life to come,

"When thy struggling heart has conquered When the path lies fair and clear.

When thou art prepared for heaven, Thou wilt find that heaven is here." MRS. JENNIE LAPPIN. Logan, Kansas.

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CAMP MEETINGS.

The Writer, from His Standpoint, Doesn't Like Them, and Thinks Eventually They Will Be Suspended, While Others Entertain the Idea They Are Splendid Places of Resort, Spiritualizing and Soul-Elevating, and Will Be Continued Indefinitely in the Future.—The Future Will Tell Who Are Correct in Their Prognostication.

For the first time in many years I have not, so far this season attended any camp. During hot, sultry weather, I find there is no place like home for me. As home is where the heart is, it may be a room only ten feet square, if your heart treasures are there. I have been sitting under my own peach and plum trees, eating red, ripe tomatoes, with cream, and also large, red plums and delicious peaches: and at the same time reading the best literature on earth-The Progressive Thinker, Sunflower, Stellar Ray, and the American Jour-

If you don't know what these publications are, you had better find out "mighty quick." When I get a good idea, a good book or a good paper, I like to pass it around and share it with others. When I was in camp, I always gave away all the spiritual papers I could get; but I noticed the campers didn't read very much. also noticed that they didn't attend the best lectures at the auditorium. The mediums and campers were absent when the very best speakers in our Cause occupied the platform.

I sometimes asked them why they did not attend those splendid lectures. "Oh," they said, "we have heard all that so many times we are tired of it.' Now, it made, me "tired" to hear them talk that way, knowing that those very lectures were full of the highest and most advanced thought of this age; that the language used was grammatically and scientifically corect; that the speakers were psychics and inspirational mediums of the first and highest rank.

Most campers didn't want anything but physical phenomena. Now Spir-itualism is based on physical phenomena, just as the English language is based on the alphabet; but it doesn't end there. Suppose we only know the alphabet, we wouldn't know much about the English language or about Spiritualism. If the physical phenomena doesn't lead to a higher, better, diviner life, here on earth, better not have any. Spiritualism is based on physical phenomena, but it does knowing just what they do; trying to not and should not end there. I believe that clairaudience, clairvoyance, telepathy and inspiration are the highest forms of mediumship. There is, absolutely, no limit to the exercise

of these occult forces. Another thing I noticed when in camp was that the management were anxious to have speakers and me diums that were popular, and would thus draw a crowd and make it to pay the camp expenses; that is, they were working first, last and all the time for the success of the camp, and not for the success of the N. S. A. or

ings are bound to play out eventu-I didn't believe it then, but the

prophesied truly. For my own part, I never could listen with any satisfaction to a speech delivered out of doors or in the woods. I would rather attend services in a clean, up-to-date temple, where we have clean seats, e clean floor, a clean people, congregational singing, led by the deep, religious and sacred tones of a grand pipe organ. This is better than anything they have at any camp.

For these reasons I am going to attend all the meetings and all the services of the N. S. A. convention at Indianapolis in October. For this purpose I am laying up money and expect to go there prepared to pay my own bills and help our glorious and world-wide Cause a little financially. O. L. HARVEY.

West Lafayette, Ind.

A Bazaar at Muskogee, Okla. The Ladies' Aid Society, an auxiliary to the Church of Spiritual Har mony of this city, is going to hold a three days' bazaar in November. We would appreciate contributions of any kind suitable for a bazaar, from all that would like to help our noble cause in this new but beautiful city

of the Southwest. The Ladies' Aid was organized in March with eight members, and has held a meeting at the appointed time ever since. It has, held three socials all of which were a decided success and has pledged and paid five dollars per month on the pastor's salary, and in one instance met more than its pledge, and paid ten dollars in a month, and is planning to do so again Any one sending 25 cents will have his name embroidered in silk as a cog in a beautiful wheel quilt, or for 5 cents will have his name in a spoke

in one of the wheels. This is the banner aid society for hard, honest work, and sacrifice. Come, dear ones, and help such-a noble band of workers in some way.

'Freely give, freely ye will receive.' The Church of Spiritual Harmony decided to hold meetings during the summer months, which means something in this climate. Kindly send all money or articles

to Mrs. Emma Kruse, 843 Callahan St., Muskogee, Oklahoma, - REV. ALICE BAKER. Muskogee, Okla.

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how sae made herself known in Europe after her death in Honolulu. "The Spiritual Significance." Contains the following the follo tains the following interesting chapters: The Spiritual Significance Vis-

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not for the success of the N. S. A. or of Spiritualism generally. If a speaker failed to draw a crowd that would pay, he or she was not invited again. I have noticed that the most advanced and original thinkers and speakers are never popular.

Those who repeat the thoughts of others make the money, while the seers, the poet, the sage, the prophet always starve.

Several years ago when in familiar conversation with the president of a prominent Spiritualist camp, he told me confidentially that "camp meetings are bound to play out eventu-

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

Has anyone a "Life of Oberlin the If so, write to this office stating price.

Mrs. J. A. Murtha, 254 Jarvis St. Toronto, Canada, writes: "I am now making up my fall and winter en-Address as above given."

Correspondent writes from Camp Clinton, Iowa: "Frank T. Ripley is Jones, Mrs. Lichtig, Mrs. Sauer. Mrs. Elizabeth Harding has a home on the grounds, and when called upon pracwho was on the ground for rest-Mrs. Mary E. Weaver, of Chicago who was and because her fame went ahead of sign an engagement with the Associa-

Jane Goodwin writes from Hamilton, Ontario: "The First Spiritual Society (now termed Church) has been holding one meeting on Sunday instead of two, during the hot weather. Mrs. Fannie Spalding of Norwich, Conn., has just closed a three months' engagement with us. She has given us an excellent course of lectures, which appeal to the thinker and student, as she takes her subject from the audience. We hope to again welcome her to our platform in the near future. She has gone to Lily Dale, N. Y. We have Mrs. May Price of Washington, D. C., for August and September, so still the cause moves

W. R. Cooper writes: "Sister Hill, 820 Flournoy street, still continues to hold her meetings through the summer, giving the light and truth of Spiritualism to all who may come. Sunday the 9th, was an occosion to attract some of her old friends, and Mrs. Hill, as usual, was at her best, giving messages to all present."

The First Church of the Soul, Laura L. Crawford, pastor, Detroit, Mich., will resume its meetings, September 6, 1908, in new quarters—Bamlet Hall; corner Griswold street and program is being arranged. On and after that date regular meetings will be held at the same place over the form of be held at the same place every Sunday evening at 7:30 with Rev. Laura L. Crawford as pastor, assisted by local mediums. All are welcome.

Reporter writes: "Rev. J. F. Ireland of Tampa, Fla., did some good lecturing at Clinton Camp this season, not under engagement, but because was upon the grounds and was invited to do so and was willing. He is a ready speaker, under spirit inspiation. His son will be one of the students of the Morris Pratt School. this season. He is an aspiring and bright young man, we are told, and will doubtiess fill an important piche in the future of Spiritualism."

Correspondent writes from Hamilton, Canada: "Mrs. May A. Price gave | Spates, chairman Arrangement Com- found dead. Certain circumstances her first lecture to the Hamilton Society, August 2nd. The hall was filled although the day was very warm and Forest Park, Ottawa, Kansas, will as in the days of old, when the spirit run from September 10 to 20; H. W. moved over the face of the water, and there was light, so the spirit seemed moving in the Hamilton Spiritual and all seemed to catch the inspiration of the moment and feel that some spiritual good was coming, and that the two months that Mrs. Price is to spend here will be a revival for the society. The lecture was followed by messages and tests, which were clearly given and recognized. There was a large attendance at Mr. King's home on Monday evening, the parlors were full and all received a short reading. Mrs. Price does not let any time go to waste when she gives messages, but under the control of the little spirit who does that work with her, goes from person to person, ach one correctly, describing spirits and giving names."

Mrs. H. L. P. Russegue of Hartford. Ct., has had camp meeting engagements at Freeville, Onset, Lake Pleasant, and Queen City Park. Her lectures are always well received.

Irwing Jackson writes: "Mrs. Edith McCrosson, formerly of Columbus, O. but who served the Psychic Research Society of Sandusky. O., a large part of last season as lecturer and mes bearer, is now located at 423 North illness of 19 days. Clark St., Chicago. Her many friends in Ohio unite in wishes for her success in her new field, and be speak for her a cordial welcome a the hands and hearts of the Spiritual-

ists of the western metropolis." Camps and societies desiring the services of T. W. Woodrow, can address him at 526 Jefferson St., Ho

Frank T. Ripley is now ready for fall and winter engagements to lecture and give spirit messages. Ad-

Oxford, Ohio. engagements for the coming year, my munications at the address below for Ave. Pueblo Col.'

J. W. Ring passed through the city last week, on his way to fill an engagement at the Clinton Camp.

in and a summer a summer and a summer a BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective

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

Ferd C. Suhrer , writes: "Nehr's Grove, at Lyons, is an ideal place for picnic. About 100 members and friends of the Fraternal Order of Spiritualists so declared Saturday, August 15, when we found the spacious gagements. During December I serve grounds thickly carpeted with grass, shaded by númerous (rees. Games Societies wishing my services as symmetric induiged in unity annex one of easien write me as soon as possible, the many tables and spread lunch. until the well-filled baskets were only a shadow of their former selves. Dr. Caird and others were called upon down from Wonewoc, and has his for remarks, but declared themselves down from wonewoo, and many sign on the hotel front, and many other mediums are there. Max Hoffman and Elizabeth Jaquet, Mrs. Laura by enclosed pavillon. Songs and hymns were enjoyed, in which all joined heartly. The doings of the F. O. O. S. are noted for their comtices mediumship. But there is one plete harmony and oneness of purpose which is the rule rether than the ex-Mary E. Weaver, of Chicago who was ception. All were happy and voted held on Friday evening, by the comput to work because she was willing, to hold another basket picnic at the mittee, under the personal direction and because her fame went ahead of same place on Saturday, August 29 of Mrs. Robinson. her. She will no doubt, be asked to Take Ogden Avenue car to end of lines, transfer to Lyons car, and the grounds are over the bridge. The car lands you at the entrance."

Mrs. Alex. Caird writes: "The Ice Cream Social and Donkey Party given by the Illinois Sunflower Club at the residence of Mrs. Squires, was a most enjoyable affair socially, and it also brought a neat little sum for the Club. The next Tea Party will be held at the room of the Club, 70 E. Adams st., Tuesday, August 25, at 2 p. m. Mrs. Ruth Coombs will serve tea. Mediums are cordially invited to be present, and each member should consider herself a committee of one to invite strangers to join with us. Come and spend a pleasant afternoon. Get a refreshing cup of tea a reading, and we hope, a message from the dear ones who have gone

coln Hall, 70 E. Adams St." Hattie F. R. Peet, Corresponding present at the Summer Social, of the Band of Harmony, had a very happy time at the home of Ms. M. A. Burland, on Thursday last. Our next social will be held at the home of Mrs. J. H. Rohrback, No. 723 Chas Ave., Rogers Park, on Thursday of-ternoon and evening, August 27. Ladles bring lunch. Coffee served at

before. Remember the place, Lin-

The Progressive Spiritual Church of Chicago, will participate in a Basket Meeting, at Rasch's Park, 7859 Bond avenue, Sunday, August 80 from 12 o'clock, noon, to 11 p, m Speaking by some of the noted Spirtualists in the city. There will be messages given by some of the best mediums. There will be refreshments on the grounds. The way toreach this park is, to take from Stoney Island Avenue and 63rd or 64th Streets, the Red South Deering Car to 79th Street and Bond Avenue, or the Yellow Windsor Park Car to Cheltenham Place and Coles Avenue. General admission, 25 cents, Rev. I. H. Demby, Pastor; Mrs. S. ... D.

mittee. The Spiritualist Camp Meeting at Henderson of Lawrence, President; speakers: Mrs. A. L. Lull, Will J. Erwood, Mrs. Ella Baldwin, W. P. Sailing, Prof. C. L. Livingood and D. G.

The Fraternal Daughters' semimonthly social of Wednesday, August 12, was a lovely success, both socially and financially. The supper; of which twenty-four partook, was a marvel. Tests, games, music and singing were heartily enjoyed. Many strangers were present. Soon the Fraternal Order's regular Sunday meetings will begin at Hygeia Hall. coner Ogden avenue and Robey street. Also, the Daughters' weekly Wednesday afternoon and evening meetings in Atlas Hall, which is down stairs in

the same building.

Mr. Letford, the well known.
"Drummer" medium, has been visiting the various camps. He was de-lighted with Lily Dale and Grand Ledge. Last Sunday he had an engagement at the Chesterfield camp.

J. R. Sunderland writes from Carls bad. New Mexico: "Mrs. Effle Moss. the well nown materializing medium, passed to spirit life at midnight of the 13th inst., of heart disease, after an

The Golden Rule Society will open its doors on the first Sunday in September with a fine program. The same hall is retained for the coming season that was used last-O'Donnell Hall, Paulina street, near Park ave.

A Unique Celebration.

To the Editor: - The First Spiritual Society of San Diego celebrated the twelfth ordination anniversary of John W. Ring at their beautiful Temture and give spirit messages. Adple, on 7th street, Saturday evening, dress him at No. 112 North Beech St., August 1st. It was rather a unique celebration, Mr. Ring being eighteen W. W. Aber writes: "Having at hundred miles away. A large portant closed our meetings at this place, trait of him, wreathed in terms, smiled we wish to announce to all who are a welcome from the rostrum. The interested, that we are now open for decorations were rings of ferns and flowers, suspended from the chandeas lecturer and myself for ma- lier, and a series of rings woven into terializing seances. Can receive com- portiers for the windows and doorways. Four large rings screened the the next ten days. 616 Santa Fe rostrum; in the center of each ing were the letters, "R-I-N-G". The souvenirs consisted of gleanings from the writings of Mr. Ring, printed on

white ribbon. A fine musical program was given during the evening by the best talent in our little city. The proceeds of the evening went to swell the sinking fund of our Temple. inaugurated by Mr. Ring last winter. A very pleasing feature of the entertainment was the reading of the Souvenirs, as each beautiful sentiment was read a contribution was dropped into a floral basket. A letter was read from Mr. Ring, full of Ring-ing words of cheer and truth. Refreshpients were seved by the Ladies Auxiliary under whose auspices the cele-bration was given. We hope to have Mr. Ring with us again this winter.

Sec. Ladles Auxiliary. San Diego, Cal

The California Convention.

The Spiritualists of California will assemble in Convention, in Veterans Hall, 431 Duboce avenue, San Francisco, Cal., on Friday, Saturday and Sunday, September 4, 5 and 6, 1908. The economic arrangements are in the hands of a committee, of which Mrs. Belle Johnson is president, Mrs. Agnes Secord secretary, and Mrs.

Nettie Riley, treasurer.
This committee is composed prominent members of the four Spiritualist Societies of San Francisco, auxiliary to the State Association viz.: Ladies' First Spiritual Aid Society; Mediums' Protective Association; The Modern Church, and The Church of the Soul.

The financial demands have been met by the proceeds of two entertainments, under the management of Mrs. Jennie Robinson, and by contributions from various sources.

Veterans Hall is an ideal place in which to hold a convention; and no effort will be spared to make the stay of visiting delegates both pleasant and profitable. The hall decorations will be under

the personal supervision of Mrs. Anna Sexton. A reception to delegates will be

of Mrs. Robinson. The business of the convention will be transacted at the daylight sessions

on Friday and Saturday. Saturday evening, and all day Sunday will be devoted to conference and the presentation of the philosophy and phenomena of modern' Spiritualism by competent speakers and medi-

ums. The spirit of fraternity and good will pervades the minds of our people, and we covet the best thought of all Spiritualists, that harmony and

good works may abound. Communications are being received from all sections of the State, filled with assurances of co-operation and helpfulness, and among the delegates appointed, an interest is manifested which is prophetic of a successful gathering.

A large number of prospective delegates were entertained at the home of Mrs. Clara Moore, 595 Waller St., on Monday evening, August 10, Mrs. D. N. Place presiding.

and Oregon whose conventiones are held simultaneously with ours, send greetings of the spirit. M. S. NORTON.

DREAM VISION OF A MURDER FREES CONVICT.

Texas Man Released Through Efforts of a Total Stranger.—Evidence Not Clear.-When Wife Sued for Di-Right Hand and vorce. He Cut Off Sent It to Her.

Pardoned from a penitentiary life sentence because of a dream—such is the romantic circumstances surrounding the release of George W. Jones from the Texas state prison at Huntsville, where he was incarcerated 11 years ago on the charge of

murdering a woman. In many respects Jones was a remarkable The murder for which prisoned was committed also county. A woman whose name had been handled The murder for more or less by local gossips was seemingly pointed to Jones tas the murderer. He was tried and : convicted. His wife showed her devotion by removing from her home to Huntsville, the penitentiary town; so that she might visit him frequently. He was well-to-do and furnished

money for her support. Jones maintained his innocence of the crime, setting forth that he was at all times devoted to his wife and never associated with other women. For about a year Mrs. Jones was a frequent caller at the prison. - It was the one bright spot in Jones' prison

life—those visits from his wife. But there came a time when the visits were not so frequent. Jones pined, but his wife explained that she feared to gain the displeasure of the prison officials. She felt that they

were annoyed by her calls. One day after the visits had slack ened there came a civil officer to the orison with a divorce summons for Jones.

Tragic Answer to Divorce.

"Here is a paper for you," said the

officer.
Jones' heart fluttered—probably that faithful wife of his had secured him a pardon.

He glanced-at it hurriedly-he realized its meaning.

Catching up the hatchet with which he had been working, he severed his right hand at the wrist, and with his left he handed the amputated member to the deputy sheriff, saying:

Take this back to my wife, and tell her it is my answer to her divorce netition-my good right hand; a hand that has never committed a crime, but has worked all these years for her support.' The divorce was granted and the

man whom she met in Huntsville, where she was living to be near her convict husband. Jones' wounded arm healed after a nainful siege, but he always mourned for his wife and often in the night the guards on their rounds would hear

wife soon married again-married a

him sobbing her name. And now for the strange part of the story. J. H. Waldrip, who lives at Chester Texas, and who ten years ago read newspaper accounts of how Jones had chopped his hand off, dreamed a few weeks ago of the affair. He also saw in his dream, the murder of the woman-taw the tragedy enacted, he deslips of paper, tied to tiny rings with clares, as plainly as though he had

been an actual eye-witness. Waldrip was not acquainted with Jones-had nover even seen him, but he was fa-miliar with his description from hear-lay, and the marker saw in his dream— the man who killed the woman was of entirely different appearance

Acts Mpon Dream Vision. Waldrip was so impressed with his dram that he felt called upon to study the case. He neglected his own business and delved into the records. He interviewed the prosecuting attorney in the case sille sought the trial judge, long since retired, and begged him for assistance in freeing Jones.

"The man is not guilty, I know it-I saw another man commit that murder, saw him in my dream." Waldrin declared with garnestness.

At first Waldrip's dream was look ed upon as a joke. His friends feared for his sanity. But he kept persist-ently at his task, and at last attracted more or less of a following. Little by little, the tangled skein was unwound, and now through the dream of Waldrip, a total stranger, the governor of Texas and the pardon board have set free Convict Jones.

Bereft of the wife for whose love he sacrificed his right hand, Jones has sought seclusion on a ranch near San Antonio, where he says he shall remain .- St. Louis Post-Dispatch.

They Were, no Doubt, Induced by Spirits. Whatever may be the psychological

CRIMES FORESEEN IN DREAMS

explanation of the mystery, there is some authority for believing that certain orimes have been dreamed of be-forehand in all their details by people wholly unconnected with their perpetration.

An eminent official of the headquarters staff of the Criminal Investigation Department owed his first chance to a premonitory dream in which the scenes of a cleverly planned robbery was foreshadowed some weeks before it was actually committed. The dream, which came to the young detective in a manner quite unaccountable, revealed the scene. method, and the perpetrators of the robbery which had not taken place, Keeping the details of his dream in mind, he followed the movements of the man he had recognized in his vision, a well known and skilled crimi-Some weeks afterwards the entire dream was produced in reality; the place, the person, and character

of the robbery coresponding exactly.

The incidents of a burglary at a neighbor's house were witnessed in a dream, some little time before it occurred, by appostal official, who was afterwards presented with a testimonial by the police for the information he was thus enabled to give. The dream of the bulglary was so realistic that on awaking he went to the bedroom window, overlooking the house pictured as the scene of the crime, and there saw in reality two men breaking in 1 The action of the two thieves faithfully corresponded N. Place presiding.

To the Spiritualists of Minnesota in all particulars with the dream; and Oregon whose conventiones are lield simultaneously with ours, we lend greetings of the spirit.

M. S. NORTON.

Two thieves maintaining convergences in all particulars with the dream; and they completed the burgiary only, to find themselves immediately afterwards trapped by the police.

Several medical writers refer to

similar casesmand the famous Dr. Gregory relates that a lady dreamed that her son, living many miles distant, was robbed of a £50 Bank of England note by a thief who entered his room in the night. The dream picture was so vivid that the lady journeyed to her son's residence, and found that he had actually been robbed by someone who must have en-It tered his room while he slept. was agreed that he could scarcely found an accusation on the evidence of a dream; but the number of the note was known and publicly advertised, and stopped for payment at the hank Some time afterwards the very man pictured in the dream was ar for another robbery, and among his effects was found the missing

note. Dr. Abercrombie tells of a similar three-fold dream of a lady who thus saw foreshadowed an attempt at murder and robbery of her aged relative by a black man-servant. She was so impressed with her third dream that she found the means to have the suspected man watched next night by a person concealed in the room. as she saw in her dream, the intended murderer was found to have hidde a knife in a coal-scuttle which he had with him when he entered the room. and, frustrated in his design, his man ner confessed his guilt.
An innkeeper named Adam Rogers,

living at Portlaw, dreamed one night that he saw two men together at a spot near his house and that one man suddenly set upon and killed His dream was so realistic that he awoke in great agitation and related the circumstances to his wife, and to several neighors next morning, afterwards pointing out the scene of the dream tragedy. Next day two men exactly corresponding to those observed in the dream stopped at the inn, and, impressed with the singular coincident, the innkeeper endeavored to prevent the two departing together but without avail. Soon after their departure one of the two men was found murdered in the exact spot dreamed of, and the victim proved to be the one the innkeeper had seen thus killed. "His missing companion was soon after taken and tried; and the innkeeper's eyidence, including the circumstances of the word dream, mainly procused his conviction.

The remarkable premonitory dream

which occurred three times, of the murder of Mr. Perceval, the Chancel-lor of the Exchequer, in the Lobby of the House of Clommons, is well known and authenticated. On three occa-sions some weeks hefore, the tragedy in all its details was pictured forth in a dream dreamedily a man in Corne wall who knew nothing of the parties or the scene, and who freely related the dream locally some time before the assassinations

Of dreams which have supplied clues to the discovery of crimes already committed, perhaps the one that led to the revelation of the crime and the apprehension of the criminal in the Red Barn Marder, is the most prominent among dreams of this character.—Henry G. Swift, in Light, London, Eng.

"The Spiritual Significance, or Death as an Event in Lite." By Lil-ian Whiting. One of Miss Whiting's most suggestive; in ensely interesting, spiritual books. It is laden with rich, shoughtful spirituality. Price 1.92. IMPORTANT NOTICE.

Oregon Spiritualists Are Requested to Take Notice.

The regular annual convention of the Oregon State Spiritualists' Asso-ciation will be held in Portland, Oregon, Sept. 5 and 6, probably in Women of Woodcrafts hall, corner Tenth and Taylor streets. It will be arranged for, and conducted by John E. Trigg and Harry Yanckwich as attorneys-in-fact for the N.-S. A., appointed by President Warne, and confirmed by the Executive Committee, to do this special work. Eight of the nine members of the Board of Trustees of the State Association were found to have no legal title to their respective offices, and he rules accordingly. His ruling was defied by one of the eight, who is seeking personal preferment, rather than the good of Spiritualism. All Spiritualists in Oregon are here-

by notified that no call for a convention, other than the one issued by Messrs. Trigg and Yanckwich is le-gal, and it is the only one that has the sanction of the N. S. A. All credentials, per capita dues, reports etc., should be sent to Harry Yanckwich or John E. Trigg, room 425, Worcester building, Portland, Oregon. Reports must be in their hands by Aug. 27, Oregon brethren take due notice! Recognize only the Triggs-Yankwich convention, and be on hand to help make it a success. This is the time to show your colors! Come out and sustain true Spiritualism.
HARRISON D. BARRETT,

Editor-at-Large, N. S. A. Portland, Ore.

IMPORTANT CALL. The Oregon State Spiritualists' Convention.

The officers and members of all Spiritualist societies and churches in the state of Oregon, are hereby notified that the regular annual conven tion of the Oregon State Spiritualists' Association will be held in Woodcrafts hall, corner of Tenth and Taylor streets, in the city of Portland, Sept. 5 and 6, 1908. Delegates credentials, per capita dues, society reports, etc. should be sent at once to the undersigned, room 425, Worcester building, Portland, Oregon.

JOHN E. TRIGG.

HARRY YANKWICH, Attorneys-in-Fact, N. S. A. Portland, Oregon.

I Texas Spiritualists, Attention! The eleventh annual convention of the Texas State National Association

of Spiritualists will meet at Dallas. Sept. 25; lasting three days. Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue Station B. Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction

thereof." CARRIE M. HINSDALE. Pres. Texas State N. A. of S. R. R. 5, Box 141, Fort Worth, Texas.

TO MINNESOTA. SPIRITUALISTS.

Eleventh Annual Convention of the State Spiritualists' Association of Minnesota. The eleventh annual convention of Oh, what a term of sweetest bliss!

the State Spiritualists' Association of | And were it not the other shore Minnesota will be held in the First Unitarian church, Eighth street and How little of happiness would there be Mary Place, Minneapolis, Sept. 4, 5 The following excellent talent has

been engaged for the convention; Miss Elizabeth Harlow, of Columbus. Ohio, has been engaged for the third time during the annual conven-Dr. Geo. B. Warne, president of the Nationali Spiritualists' Association, will be at the convention Sept 5 and 6, and deliver lectures. Mrs. I. P. Whitwell of St. Paul, Mrs. Carrie Tryon and Mrs. S. M. Lowell, of

Minneapolis and others. Message bearers, Mrs. Clara Lee. Mrs. E. A. Sauer, Mrs. Griffin, Mrs. G W Leetz Mrs Frances D Wheeler Mrs. Emma Blake, Mrs. Paul Beuhler, Mrs. H. P. Courtney, Mrs. F.

Guijer and Mrs. Asa Talcott. Social sessions will be held the afternoons of Sept. 4 and 5, followed by addresses from fraternal delegates of Fellowship, New Thought, and Occult societies, and spirit messages from mediums present.

All Spiritualists and friends will find a great deal of interest in the convention and its meetings as an ed-Every meeting will be devoted to

lectures, spirit messages and music. The officers are giving their best efforts to make this another grand convention. Come and bring your friends and help the cause along. The secretary, 90 Hastings avenue, St. Paul, will mail programs to any one sending their name and address. FRANK E. IRVINE,

Sec. State Spiritualists' Association of Minnesota. LIZZIE:

How bright the winsome smile upon thy face, 'Tis like the sunshine stealing forth at-morn, Upon thy waxen features rest no Of heavy burdens thy spirit hath borne. Silvery threads run through thy dark brown hair.

Like rays of light amidst clouds black and gray, Dear sister, thy sweet face freed from Now finds sweet rest with friends of golden day.

Tis but thy earthly form my eyes be-The dear companion of my childhood days. Why should I mourn, thy joys are manifold Yet must I grieve for here my spirit Yet thou art near, thy presence I can

Death cannot sever pure love's subtle chain: You have left the shadow and found

again.

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-

ng. Noted speakers and mediums in attendance will conduct evening services. 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. Lauram. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess,

Rev. George C. Day.
Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.
| Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:-One dollar 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. Mass meetings in unison with the Indiana State Association Sunday All Spiritualists will find much interest at this convention and its meet-

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

This will be a grand convention of

National Spiritualists' Associa-You cannot afford to miss it. tion. DR. GEORGE B. WARNE, President.

GEORGE W. KATES, -Secretary.

OBITUARIES.

H. J. Barber, age 65, passed spirit life suddenly of apoplexy at his nome, 1098 Arkwright, St. Paul. He was a kind and loving hus-Minn. bond and father, respected by all who knew him. He leaves a wife, two sons and three daughters. He had always been a staunch believer in Spiritualism. He had been a sailor, soldier and cavalryman from 1862 to the close of the war. Mrs. S. M. Lowell of Minneapolis, spoke very nicely and appropriately at the funeral. He was laid away under the services of the Acker Post, G. A. R., having been a member at one time. He later became a member of the Naval Veterans' Association of Minnesota, and was an active member up

to the time of passing away." Sunday morning, August 2, 1908, Martha Louise Wardall, nearly eighty years of age, was released from the physical body. No pain or suffering attended her. Father (now 93 years old) and mother were lovers for 57 years, and were ploneer Spiritualists. in northern Iowa. The ten surviving children are all strong in the same knowledge of immortality, and we know mother is near. Dr. Adah Patterson of this city, gave us words of courage and consolation, such as Sniritualism alone can give to grieving souls. FLORA WARDALL FOX.

Los Angeles, Cal. h what a torm of lava is this Is joined to this forevermore, For two old lovers here to see.

Two old lovers who once were young And loves' sweet song is still unsung; Two old travelers on life's road, Two bearers of burdens with one load One has passed to a higher plane, Where love eternally will reign.

There is a land for lovers fair. With trysting nooklets everywhere; There must be peace and perfect rest In a land with such true lovers blest There must be beautiful flowers found Where old true loves for aye abound.

Twere sweet to know of love's sweet dream:

Twere sweet to see love's brightest gleam. And sweet to know when one is gone There lies beyond another dawn, ... Where spirits from the body free Will sometime reunited be. DR. T. WILKINS.

At Detroit, Mich., Elizabeth Reliance Howard passed to spirit life July 28. 1908, in her 67th year of earth-life. She left a husband, three sons and a daughter to mourn her passing on. She was a kind wife, loving mother, and will be missed by the entire community. She will return, for she has promised us she would, and her word was good as law Oh, how we will miss her loving hands and smiling face. She was our ideal sister. ANNIE LARAWAY.

Detroit, Mich. HEALING SONGS BY MATTIE McCASLIN Endorsed by the World's New

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Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 12 East Third street. Williamsport Pa.: Single copy, 50 cents per anthe real;
My love recalls thee to my side ter. In lots of 20 or more copies, each 40 cents, in advance; published H. M. EDMISTON. Weskly.

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What Is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; Dostage 5 cents.

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Immortality—Its Naturalness, Its Pos-sibilities and Proofs.—Price 15 cents. The General Tenchings of Spiritualism Price 5 cents Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydraville, N. Y.—Frice 15 cents.

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This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohto.

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

NOTICE—No attention will be given annonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private expected.

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

R. I. Smith: Q .- In what portion of the earth did man originate?

A.—In answer to this question, perhaps I can give nothing better than a passage from the "Arcana of Nature." "Mankind, when first historically known, were distributed over the greater part of the Eastern hemisphere; yet they appear to have originated in a common center, and tra-ditions of different nations indicate that this central region of dispersion was located on the high table lands of Asia. From this region, all man's dogmatical knowledge, carly inventions and traditionary records emanate. How the dog, corse, ass, camel, ox, sheep, goat, cat, and gallinaceous fowls were first domesticated, and in and around it many of these still exist in a wild state. Here must have. been the seat of man's first development, or those high table-lands must have afforded protection to a portion his guide. "Never fear, it is safe; not a Christian in a mile." been the seat of man's first developzoology was swept away by convulsions of which mention is made in the traditions of all nations. The latter is probably the correct opinion; for and elevation of moral instruction of we find this region skirted by lofty the ancient sages, have no parallel in mountains, such as a people fleeing from destruction would naturally the Christian world.

The majority of terms seek; and these still bear the sacred names which a grateful people would any serious convictions, but because they have bestow. To the south of these highlands, far into the Indian ocean, everywhere are written the records of the grandest and most prolonged convulsions, which probably gave rise to the will applaud and give them prefermyth of the deluge. On the islands of the Indian Sea, which appears to be crests of mountains, rivaling Dhawalagiri in height, and which may have escaped those conditions which destroyed the existing fauna, we find the Pithecas, or orangoutang, in stature as large as a man, and in strength equaling eight or more, which, from its strong resemblance,

of the wood," and which of all brute creation approximates nearest to man.
"Still more remarkable, on the eastern coast of this southern border, the transition from brute to man is made by degraded Papua tribes, cannibals so low in the scale of humanity, in them gleams not a ray of spirituality or morality.

'Man originated near the equator, where the climate was better adapthis defense food abundant. If facts continue to support the present theory, that the Similae (orang, etc.) of the Oceanic islands are the remnant of an earlier zoology, the seat of man's original development should be placed on the submerged continent, the tops of whose mountains those islands alone

Moralist: -Q.-What are we to understand by the resolutions of the National Education Association, recommending moral training in the public schools, on the foundation of the

A .- The National Education Assotion, composed of teachers, met re-cently in Cleveland, O., and in their resolutions, appears the intent of the God-in-the-constitution clique, which has its lobby in Washington, and which is bound to win unless the liberal thought advocates are vigilant. With what velvet softness the tiger claws of this theocratic despotism is clothed! Read:

earnestly recommend to boards of education, principals, and teachers, the continuous training of pupils in morals and in business and professional ethics, to the end that the coming generation of men of affairs may have a well developed abhorrence of unfair dealing and dis-

How is this new method of teaching to be inaugurated? The "Educators" let the cat out of the bag in the fel-

"We hope for such a change in

sycophant press to priestly beck, is trayed! Will some advocate of Bible shown by the editorial comments of reading by pupils in the schools menthe Interior. The writer presents a tion one name in the Bible he would specimen of the shrewdest sophistry.
Thus: "The state cannot take up the Bible with any view of sanctioning its whining even heart the first women." spiritual authority." duce it to the public schools more betrayed her husband and sold her-than the Koran? Because "nations self to the devil. Would he like to which have observed the morality of have his daughters imitate Lot? Or the Scriptures have been strong na-tions of persistent vitality and stead-he have his daughters follow after the Scriptures have been strong nafast orderliness."

teach morals in the public schools, wholly or partly on the basis of Biblical ethics, is at bottom the right of the "Sacred Book" who,, if dropped

self-preservation, because moral mations live."

It is a police measure, without the least regard to the desires or beliefs of the people who send their children to the schools. Government, that is the officials in power, decide that the Bible must be read and studied as a part of the common chool education!

Well, if we are to have the Bible read in the schools, let it be read continuously-let all the passages be read! That is not done at the Sunday schools. 'Children, with purity of ignorance may read it without hesitation, but their teachers would blush with shame at chapters that the postoffice department would confiscate if the attempt were made to send through the malls, and condemn the publishers to the penitentiary for cir-culating obscene literature. If there is no other book but the Bible on which morality can be founded, read and study every passage, that the school children may fully understand. Teach them that God sanctions polygamy, slavery and horrible cruelty That he loves war, and that his garments are stained with gore, as are those who tread the wine-press with red wine. After forbidding them to attend the theatre, let them read the sengs of Solomon, pronounced the wisest of men, and a worthy example! The lowest vaudeville stage would not permit the singing of these songs. Perhaps these Bibliomaniacal teachers will open the exercises by, singing these lustful lyrics!

The nations that have the Bible, are "the strong nations," not because they have the Bible, but in spite of it. A strong swimmer may sustain himself with a mill-stone tied to his neck, and so may a nation advance, though the dead weight of obsolete centuries be sustained.

The Japanese are a "strong nation." a moral people, and in devotion put to shame the most exemplary of Christendom. Missionaries are constantly repeating the necessity of their conversion, so that they may have penitentiaries, houses for the poor, saloons and dives like good Chris-tians! The morality of Mohammedans is mentioned by Bayard Taylor, in his narrative of a visit to Constantinople. His luggage was left on the quay, and he mentioned the fact to

The splendid civilization of Greece and Rome were not offsprings of the Bible, and the nobility of character

The majority of teachers are allied to the churches, not because they have they think it policy, and will further their cause. They know liberals will make a weak protest if they do not remain silent, and church members

ence.
They are docile tools in the hands of priestly manipulators. There is one thing, however, they have not allowed for. There is more than a Protestant Christianity to count for. has received the name of "wild man olic? The teachers say the "English" Bible! Then the Catholic is excluded. and the contention that church sets up that the public schools have be come sectarian, and its children thereby excluded is demonstrated.

Pressed to its conclusion, this scheme of marplot "gospel ministers," will disrupt the public schools and the grand scheme of universal education will be wrecked by sectarian greed. Morals can be taught e Bible, which itself is the least desirable of books for ethical instruction. The teachers nor anyone else who forces the reading of the Bible, mean moral instruction They mean religious-and more distinct-sectarian, instruction. want to make the public schools vestibules of the churches. They want to create a social atmosphere that will be unpleasant to anyone, adult or child, who does not belong to the

church. Why not take the Bible for what it is worth? As a collection of the literature of an early and barbarous people, a people just struggling into the light of civilization, bringing with them the superstitions and child-lore of savagery? It is to the western nations what the Vedic lore is to the eastern. It contains many excellent and truthful passages. We are constantly told this by the Bible worshipers. Its quaint old English is believed to be sacred language, such as was spoken by Jehovah in the garden of Eden, and by the serpent when he betrayed Eve! Its legends were immeasurably older than the Hebrew nation. They belonged to the childhood of the Semitic race of which

the Jews were a slender branch. Contains good things! Verily, but not one truth not found elsewhere, often better expressed. It teaches morals! Yes, and the most villainous cruelty, fraud, deceit, and merciless hate, and the most abhorrent feature is that the example and model of all these horrible characteristics, is its God!

"We hope for such a change in public sentiment as will permit and encourage the reading and study of the English Bible!"

On the other name it examples a Christ as a type of human excellence, an impossible being, impossible to imitate. A book of moral teaching, How this is interpreted by the ever by the examples of the character por-Why then intro- whining sycophant; the first woman the Magdalen, or his sons take as Hence: "The right of the state to their model any of the wandering

Nut for Skeptical Scientists to Crack.

A Little of My Own Experience.—By Amelia Petersilea.

One night, a short time since, after retiring to restiand becoming one night, a short time since, after retiring to rest and decoming calm and passive as one usually does before falling advershipers, appeared, standing at the foot of my bed, the spirit formato, my dearly beloved bushond. He looked as natural as he ever did in this life —a trific more grand and noble—that was all. But it mistly be added just here, that I did not see him with the natural eye, but, with the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other workers in the pairitual eye, or as some would put it, with the eyes of the astral form other works in with any interest the experiment of the astral form other works at Wonewoo, Wis., I am more than please of the pairing to the eye of the astral form other works at Wonewoo, Wis., I am more than please of the pairing to the eye of the astral form other works at Wonewoo, Wis., I am more than please of the pairing the eye of the astral form other works at Wonewoo, Wis., I am more than please of the pairing the eye, or as some would put it, with the eyes of the astral form other works and the election of the cause, that the control of the cause, that the control of the election of the cause, that the legate number of the pairing the election of the cause, that the control of the cause, that the control of the pairing the election of the cause, that the control of the pairing the election of the cause of the pairing the election of the cause of the pairing the election of the cause o calm and passive as one usually does before falling asteep, where appeared, standing at the foot of my bed, the spirit form of my dearly

brother; and we, are together." Then Mr. Petersilea said: "I have received this boy, together with his uncle, into our conservatory of music and art, Do not forget what we have told vou."

Now I did not hear them talk with any natural ears, but with my astral or spiritual ears. Every word that I have thus far written is strictly true; and now comes the sequel:

Two or three days after this vision, as it may be called, I received a letter from a lady in Massachusetts; one whom I had never seen or and yet it is at these very places that the thousands congregate during the heard of in all my life; I, living in California; she, in Massachusetts. This was not over two or three days after my vision, and as nearly find all they want of Spiritualism in H. M. Root. as I could judge it was mailed a short time before,

The letter was most pitiful. In it she said she had read some of the communications given through me in The Progressive Thinker, and thought perhaps she might get some comfort for her sorrow through me. She said: "I have just lost a dear, little son; one of but continue to allow them to flourmy twin boys. I am absolutely broken-hearted, without a ray of sh. I do not see how the evils that hope or comfort in my awful bereavement! My dear little boy, that I worshiped, is dead, and I am in such utter darkness with my grief, it we close the smaller camps, I know not what has become of him." Thus the letter ran on for some we shall not add much to the cof-

Now, it must be remembered that in this letter she said nothing about what caused the death of the china, or now one now as, nothing whatever about the uncle, her brother. I forgot to state are dwellers in country places where that in the vision the uncle told me that he had been in spirit, life quite perhaps but two or three Spiritualabout what caused the death of the child, or how old he was; and

I then answered her letter, and told her exactly what had been given to me a day or so before. I told her of the uncle and what the boy had said about his back; also what the uncle said of his lungs.

boy had said about his back; also what the uncle said of his lungs.

She answered me that her boy was between thirteen; and fourteen years of age; that he had died from an operation performed at a hospital; that the cause of his trouble had been, that in playing ball, the pital; that the cause of his trouble had been, that in playing ball, the over the kidney; that in consequence the kidney had become inflamed and struck him in his back, or rather a little to, pne kide, just over the kidney; that in consequence the kidney had become inflamed and bowels. The doctors performed an operation and he died under it. She then added, "I lost a half brother some years ago, with consent it. She then added, "I lost a half brother some years ago, with consent it. She then sided, "I lost a half brother some years ago, with consent it. She then sided, "I lost a half brother some years ago, with consent it. She then sided it. She then side on annually attend the camps in the loop and say spiritual support of such on their mission of Spiritualism of Nature. Modern in the same of the local societies, and many worthy workers in our ranks who are doing good and presenting our cause in a very common their mission of Spiritualism on their mission of Spiritualism has its basic truths are meanly compositive who do belong to local societies, and many worthy workers in our ranks who are doing good and presenting our cause in a very common their mission of Spiritualism. As it has been some time since you have heard from our society, I trust the local societies if they chose. It seems on their mission of Spiritualism has its basic truths are not been some time since you have heard from our society, I trust the local society support the local society support the local societies if they chose. It seems to not their mission of Spiritualism has its basic truths and support of such results in t

times, and the child dictated cheering messages to his mother.

Now at the present time many think, and try to prove, that all these things are done by the subconscious self; and other scientists try to prove that it is all telepathy, and these things being in existence the vibrations impinge upon minds to which they are attuned; and I want some psychical researcher, or scientist, to show exactly how all this was done, and write it up for The Progressive Thinker. I know gained in the efforts of our enemies pastor, Mrs. Rev. R. Cowell and her that the whole world would be interested to hear just how it was of mediumship and of our Cause; done-and answer some of the following questions:

First: Why did my husband appear to me as my husband and the indifference of home Spiritualists sage, other proof of the continuity of not my subconscious self, and why did he appear to give me these things and not the vibrations in the ether! How did it happen that he held the boy by the hand, and told me to be sure and remember he was a twin? Did the vibrations, or the subconscious self, do city after city is making ordinances that? And how did it happen that the uncle appeared and told me that distinctly declare that it shall be to attain, what caused his death? Why did he not appear, as I would naturally unlawful to give advice of any nature, suppose, as an elderly man instead of a young man as he was? How could the vibrations, or the sub-conscious self, tell me that he had been in spirit life a good while, and how could they tell me just now ne looked? How could the sub-conscious self tell me about the boy's back this last sentence from an ordinance and kidneys, and what caused the trouble of which he eventually died? The last sentence from an ordinance now in force in western cities of different countries. It can not close with-Now I want it all explained just how it was done; and all the ferent states; an ordinance, under out saying a word in the interest of

world wants it, too. If I had received the letter before my husband appeared to me and told me these things, or if I had ever known or heard of the woman who wrote to me, the explanation might be easier; but such was not the

The most of us want the truth, the whole truth, and nothing but the truth. Most surely this is what I want, and I am willing to swear before a notary public, or in any court of justice, to the truth of what MRS. CARLYLE PETERSILEA.

is herein written. Garvanza, Cal.

down into this age, would not be school. We have had Mrs. May Pep taken for a tramp or escaped mad-man, and run in by the police to the she gave two seances in the Temple first lock-up. They were all right to large audiences.
for their race and age, but have no Onset is booming, and we hope to place in the civilization of to-day.

Onset Camp Meeting.

One more message from this beautiful camp by the sea. We are enjoying all the beauties of nature and much spiritual food. We have had with us since last we wrote, Miss was one of the pleasing features and whose class work was of the best. Rev. F. A. Wiggin's lectures and test skeptics have been convinced of the continuity of life through his wonder. ful work. Rev. A. P. Blinn has given one of his masterly lectures, and Mrs. Helen Russegue is to be with us this week. We have had a Massachusetts State Day, which was all that the name implies; an Equal Rights Day, Mrs. C. Fannie Allyn is the conduct-or; the children all love her, and there are forty-ave children in the

see the friends of the West here before our camp closes.

Everybody speaks a good word for

The Progressive Thinker, and all send greeting to the editor. 191 Our genial chairman, Dr. G. A. Ful-

ler, has had a birthday whife here in camp, and his many friends wished him a substantial happy new year. with us since last we wrote, Miss Susie C. Clark, whose lecture on "Cheerfulness" did us all good; the sung his way into all "the chearts of only W. J. Colville, who was with us our campers, but he Had to leave us for one week, and whose reception for more important business, but we are glad to say that the management have been able to sective the services of Dr. W. A. Hale, editor of Herald work have been of the best, and many of Truth, who has a sweet Voice, and magnetic presence, so our camp will continue to have good musico We wast to you a breeze from good

old Onset. More anon. O'HATCH.

"The Arcana of Spiritualism." By

The Gamp Meeting Situation.

It is to be presumed that when Brother Barrett wrote his opinion that the larger number of the Spiritualist camp meetings should be

at the summer meetings by lakes and list of membership.

Monday, Aug. 3, was the annual convenient does not advocate the closing of every camp—at least that at first; some few, he thinks, might be maintained without much detriment to the Cause or to state and local societies, but he will not surely ask that such centres of spiritual work as the larger camps, such as Clinton, Iowa, Lily Dale, N. Y., Onset and Lake Pleasant, Mass., and as some few others, shall be abandoned; and yet it is at these very places that the thousands congregate during the camp season, that our brother claims in find all they want of Spiritualism in the contract of the contract of the contract of the contract of the camp season, that our brother claims in the contract of the contra summer, and are depleting the Cause of its life-blood and energy, by not susstaining the state and local societies during the remainder of the year.
If we do not close the larger camps, fers of National, State and bodies, since but comparatively few people attend these small re-

ists reside.

While it is true, that many of our people who annually attend the each one to lend a hand to the proper encouragement and support of such

Close our camps and one step may the next will be gained later on by to the local work, and societies here life.

with or without pay, by means of occurrence of Spiritualism in California. which no medium can hold a seance or give a sitting, even in his own ome and without pay, to give advice, comfort and prophecy that spirits often do without injury to anyone, but rather, with blessing and help to many.

We have been told that the full letter of this law will not be enforced against honest mediums, but it can be, and our mediums are liable to arrest conviction and criminal imprisonment at any time under such a statute, Had we not better pause awhile before relegating our camps to obliv-ion? As for their utility, I wonder where our speakers (and hosts of them) would find support during at least four months of the year, if, they could make no camp meeting engagements? They surely cannot earn enough during the remainder of the year to live in idleness during the summer months, and we are equally sure that hundreds of persons, yes, thousands, would never have the opportunity of listening to the fine lec tures of our brainlest workers, did they not hear them at camp in the summer time.

I for one, plead for the continuance of the camp meetings, not for any personal reason, but for the good I believe they are doing to our Cause and to humanity. I have spoken for the speakers and may also mention the mediums who do good and loyal work for the many who visit them in camp; but they could perhaps live and find plenty to do if they were not at camps; that is, if the city ordi-nances do not become so numerous that mediums will be driven from the

I am not a camp worker. Years with Prof. Zubelin as the orator; and a Grand Army Day, that could not be surpassed, with hosts of Grand Army people present.

Our Lyceum is one of the best, and Mrs. C. Fannie Allyn is the conductor; the children all love her, and or; the children all love her, and the conductor; the children all love her, and the conductor the camps, and for several during the later part of my service as the secretary of the N. S. A., I lectured yearing at one and another covering the entire globe. Nothing the covering the entire globe. Nothing the near covering the entire globe. Nothing the covering the entire globe. Nothing the covering the entire globe. Spiritualism. The covering the covering the entire globe. Spiritual successive years during the later covering the entire globe. Nothing the covering the covering the entire globe. Spiritual successive year

Mrs. M. T. Lougley, the Noted Me- occasionally lectured. As one who dium, Author and Lecturer, Gives
Her Views, Which Will be Read
With Deep Interest by Every Spiritualist.

Occasionally lectured. As one who
deals with Spiritualism and its works
every day in the year, I do not need
to go to camp for spiritual sustenance
and instruction, but thousands of
outs do need that help and the spirtual, as well as physical, recreation
it is to be presumed that when that our camps can give, and I trust that it will be many years before these beautiful resorts are closed to the seeker after truth.

Alternates: Mrs. Norton, Mrs. Mil-

er, Mrs. G. S. Griswold, Mrs. A. W. Foster, Mr. Stoderforth. Delegate to the N. S. A. convention, Mrs. H. M. Root. Alternate, Mrs. A.

Mrs. Paul Buehler from Minneapois, Minn., and Frank T. Ripley, were the message bearers, and many were he messages given and acknowledged by attendants. The weather all during the camp season was ideal.

CORRESPONENT.

The Cause at Oakland, Cal.

To the Editor:-Just now quite an nterest is taken in Spiritualism in our city. There are three or more societies, and many worthy workers in our ranks who are doing good and

tions must come from the deep con-victions of our people, that society many faithful in attendance tells its work is useful, is needed, and that it own story, and gives encouragement is a moral duty and obligation for to the workers. The meeting is opened by an invocation, congregational singing, a short address by some local medium and speaker, followed with song. After that the worthy assistant, Mrs. Dr. Stewart Ellis give their guides full power to express from the spirit world in test and mes-

and there will go down.

State after state is enacting laws

Nearly everybody gets some crumb
of comfort, some word that sustains against the practice of mediumship; and helps them to have hope for this city after city is making ordinances life, and knowledge of life we all hope.

Mrs. Cowell is one of the pioneers forces, clairvoyance, psychology, psy-chometry, spirits, mediumship, seer-for Spiritualism as a religion; ever dear brother and co-worker, Mr. Cowell, who has been so helpful in all the work for Spiritualism, selling The Progrissive Thinker each meeting, and always speaking a word of its merit. A. McMILLEN.

Oakland, Cal.

Put Him to Bed This Minute. Son-Papa, didn't you tell me that

must believe the Bible?_ Father—Certainly, my son; every-body should believe the Bible. But why do you ask such a question? Son-Because I was reading wher the whale swallowed Jonah and after three days cast him out on dry land as good as new, and I wondered if I

must believe that, too. Father—Well, son, that is probably an exception. That is a "fish story." Fish stories are always taken with grain of salt. Son-What do you mean, papa

Who furnishes the salt? Father-How ridiculous! Who do you suppose now, furnishes the salt? Son-Well, I don't know. I thought maybe Lot's wife had something to

do with it. Father-Sarah, do you put that boy to bed this minute!

"The Pathway of the Human Spirand Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c. "Mary-Anne Carew." Written under inspiration, by Carlyle Petersilea.

"The Soul of Things; or Psychomet

ric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable matter, and though concise as a text book ago I lectured yearly at one and an-other of the camps, and for several embracing as they do valuable matter

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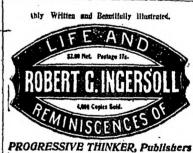
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Mt. Pleasant Park, Clinton, Ia., Camp Your correspondent writes from the Clinton, Iowa, Camp (Mt. Pleasant Rark) for the first time in 16 years, and the fact remains that the camp remains, and many of the old-time

campers are there.
I must not attempt any special write-up of the program in general, it will be left to others. The devel-opment and progress of the camp are all that I shall attempt to deal

I felt a little like Rip VanWinkle must have when he awoke from his twenty-years' nap, a little bewildered, at the scene before me, the changes wrought by the lapse of 16 years' absence, but the cheery young faces interspersed among the old ones-the cheery, smiling faces soon brushed the cloud away. The trees are taller and more stately—those young oaks are the babes that stood beside their parent trees in days agone—they called me back and spoke to me, and their foliage bowed down from their aerial place and said some dear, dear

What a magnificent American flag is that presented by Frankle Cole, and how grandly it stretches its protecting stars and bars out over those beautiful hills. Everyone is proud of the flag, and Mrs. Cole has no lack for help to run it up to its place each morning. Many important improvements have been made and many more should be made in the near futurewhen the management gets the Association out of debt.

It is only fitting to state, it seems so foolish to think of starting a new camp within a radius of 500 miles of this beautiful old camp when it cannot get patronage enough to keep it free from encumbrance and make the necessary improvements. hard pull it must be for a new one. with nothing to begin a session with and everything to buy. It seems extremely foolish to think of. But it is nothing to your reporter, only, with my experience with camps in the past, it is a wrong idea to have so many that none can be properly supported This is no doubt the insufring thought that touched the brain of Brother Barrett, when he wrote a certain arcicle, to which reference has been made by

This little city on the hill overlooking the peaceful old Mississippi Vala fine place for inspiration, a beautiful place to rest, a peaceful little home, and a lovely place to hold spiritual-real spiritual-services, a place for the seen and unseen to nieet and commune, the door between this world and that other just out yonder.

The grounds are being managed as by the sons and daughters of the old-timers, and as they have grown right up in this school of experience, it is but natural that they are well managed. All officers seem to be efficient and doing their duties.

Mrs. Emma R. Abbott has charge of the Lyceum work, and right well does she do her part, and so do the chil-

dren, and they all love her. Frankle Cole, besides being a busy girl every day in the week was the president on Woman's Day, and she proved very methodical in her management of the day's proceedings. She was ably assisted by all the other officers, and the day was pleasant and Interesting all through

Morris Pratt School Day was a wet, rainy one, and the attendance was likewise very much the same-not wet, but possessed a dampened ardor. Some funds were collected, a student secured for the coming season, a club of ten started to "chip in" by the month and aid some poor aspirant to pass through the terms necessary to fit him for the platform, and more us. is being collected by a drawing scheme! ward, and patronized. I will prophesy a larger attendance this year than ever before. The people are just camp was dark and gloomy, and rainy from morning till night, but much good was done by the students and others who took part in the exercises. These were, Eugene Cooper, a graduate of the school, as chairman, and who in a nice speech presented the financial side of the matter; Judge Wm. Smith of Janesville, Wis., who gave us the historical side in his very explicit style, and your correspondent who took about fifteen minutes-all the time left-to present the educational side. In the morning conference those taking part were Grant Abbott, Mrs. E. J. Owen, Miss Eula Golden, Mr. Fred Goddard, and Mrs. Emma Abbott, as the real representatives of the school-the goods the school is delivering, the students some of whom are graduates; also Judge Smith, Dr. Peebles, your reporter and others. A good feeling and interested spirit was manifested by everyone. There is no fear for the safety of Spiritualism when these old wheel-horses full from the traces. These meetings, these students and these old voices still at the helm, inspire confidence in the future for the rostrum devotees and we well know that the phenomena will always hold its own in all times to come.

Mrs. Mary E. Weaver accompanied your reporter and for the first time in her life visited a Spiritualist camp. It is safe to say it will not be her last time. Her message work proved an inspiration to the camp.

Mrs. Henrietta L. Lichtig, under an

engagement, gave good satisfaction, and by her forceful presentation of her phases and her readiness at recitations and entertaining proclivities, won the hearts of all.

Mrs. Laura Jones was an important acquisition to the program of Mt Pleasant Park this season. Her work

was good and appreciated. Mrs. E. J. Sauer of St Paul held her place in the ranks of the honest workers. She had charge, with Mrs. Bessie Bellman, of the N. S. A. Day, and wielded the influence of their womaply nature throughout the day. Much perceptible good was done the cause

One of the most important and most interesting features of the camp is the ladies's dances-when it is a real lean-vear hunt, the camp over and

over for men-a veritable man-hunt, The Clinton Camp might as well be made a district affair by Minnesota, Iowa, Illinois, Missouri and Indiana as it was originally intended, as to financially cripple the cause by establishing camps in all the different states. It seems wrong judgment to try to support so many and not properly support any, and leave other vital interests. also, such as Our School, Mediums' Homes the Press, and State

STATE OF WASHINGTON Convention and Edgewood

The following is the report of the annual camp meeting and convention of the the Washington State Spiritual Association, held at Edgewood, Wash. from July 12, to Aug. 4, 1908, which is repectfully submitted.

Camp Meeting.

At Edgewood Camp, situated on a beautiful little lake, with the sunlight filtering through leafy boughs, and Mt. Rainier looming lofty and splen-Mt. Rainier looming lofty and splendid in the distance, the devoted followers of Spiritualism throughout the lowers of Spiritualism throughout the State of Washington, gather. Like happy holiday children they laughed and sang and danced, and were in joyous accord and harmony. Each Sunday brought many people on Inter-

urban trains, and we feel confident that our faith will be spread throughout the State. . In the evening huge bonfires were kindled, and the occupants of the tented city gathered about them, and were joined by many who lived in the vicinity, and who manifested an eager interest in the

There were many eloquent speakers there, who gave a clear exposition of our faith; there were psychics who demonstrated beyond the shadow of a doubt, that we can commune with our departed loved ones.

The ordination of Mrs. Minnie Jennings, of Seattle, was an impressive event, and the friends gathered there listened with tear-wet eyes to the solemn and beautiful service that ordained her a Minister of the religion of Spiritualism.

The report of the various societies showed a growth that was gratifying. The society at Bellingham now holds meetings in a temple they have erected, and publish an interesting little magazine called "Echoes from the Temple," which was adopted as the official organ of the W. S. S. A. Societies from Seattle, Tacoma, Spokane, Bellingham, Puyallup and other cities throughout the State were represented, and a decided interest was shown in a matters pertaining to the work.

The assembled exponents of the faith, feeling the grave need of some action, relative to the persecution of our worthy mediums, after much discussion as to ways and means, framed the following resolution:

"Resolved, the State Ass'n communicate with each auxiliary society, and raise a separate fund to protect and defend in the courts, workers who may be arrested for demonstrating honest mediumship, this protection to be granted to those who are endoresd by the W. S. S. A."

The case of the Rev. Helen Rice Burleigh, Pastor of the Seattle Psychic Society, who has suffered at the hands of the authorities, and who has borne persecution sweetly and nobly, and whose conduct has had sufficient influence with the Seattle authorities that their attitude towards mediums has changed, was touched upon.

The people identified with the Spiritualist movement today, have placed our belief in a more dignfied and lofty relation to the laymen than ever before, and with confidence and pleasure we take up the work for the insuing year.

The convention followed the close of the camp meeting, and was charcterized by harmony and unity. The minutes show that much important work has been done, and the report of the resolutions committee shows profound thought on the economic and spiritual questions that perplex

The Association extended a vote of now, and those gone to higher planes | thanks to the outgoing Board of Con- of our camp this season and have abmust be proud of the enthusiasm with trol for their efficient work, and to sorbed with its the beauty and inwhich Our School is being pushed for- | Bro. Benson, of Seattle, manager of Camp, Sister Fincham, who so ably assisted him, for their untiring efforts to make the camp a success, and paid awakening to the importance of this tribute to all deserving workers, and phase of spiritual unfoldment and im- finally in a hushed voice Bro. Knowlprovement. Morris Pratt Day at the den called for a vote of thanks to the Unseen Forces that had aided them in the work. It was an impressive moment, and all present responded with a silence that was eloquent. The following officers, and delegates to the National Convention, at Indianapolis, were elected for the ensuing year. Officers of W. S. S. A. President, R. F. Little, of Seattle; Vice-President, Geo. E. Knowlden, of Tacoma: second Vice-President, Mrs. Emma Lapworth, of Scattle; Secretary, D. D. Foster, of Seattle; Treasurer T. S. Benson, of

> Trustees: Geo. W. Matthews, of Tacoma: Felix Auerbach, of Seattle: Thos. W. McPherson, of Seattle; A. E. Taylor, of Bellingham, and Mrs. E. L. Fincham, of Tacoma.

> Delegates for the National Convention: T. S. Benson for Charter, and R. F. Little for membership, D. D. Foster to represent Seattle Psychic Society, Mrs. Mary Stevens from the First Spiritual Church of Tacoma, and Mrs. Emma Lapworth from Seattle

Spiritual Association. After his speech of acceptance, President Little asked that those present should not break the close psychic relation that had been established, and called upon Mrs. Minnie Perkins, of Bellingham for the benediction, and with her gentle words of blessing and encouragement the camp closed, and the convention of 1908 was declared adjourned.

D. D. FOSTER. Secretary, W. S. S. A. By FLORENCE I. RICE, Assistant Secretary.

Associations and the N. S. A. to suffer from neglect. A few camps might be well supported, with all the other phases of the ism, and be sufficient unto good judgment.

Dr. Peebles was one of the most active on the grounds, and is doing a great work for the cause, and his amiliar face seems like the star of hope left beaming out of the great broad spiritual canopy still overarch-

ing the earth. Lois Waisbrooker, another old-time worker, was there with her thought and her books.

DR. T. WILKINS.

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The Mt. Pleasant Park Camp, Clinton, Iowa,

The friends gathered at Mt. Pleasant Park wish to send greeting to the Spiritualist Camp Meeting Assoone and all through the columns of ciation, at their beautiful camp our valuable paper. The people throughout the Missis-

sippi Valley have realized-the value spiration which have been given us throughout the past two weeks. -We are as one happy family gath-

ered on the sunny slopes of our beautiful park. While a few of the friends who were with us during the years that are past, are absent, we know they are still with us in spirit, and will be glad to hear of the success and harmony which unite us. From the hour when Old Glory gave forth the glad signal of welcome and progress we have enjoyed a con-

Mrs. Richmond's grand lectures, and those that have followed, have awakened a desire to impart to all a realization of the success of our meet-

We feel that our new president, and those who have so ably assisted him, should feel their efforts in behalf of the camp have been well repaid. The attendance has been good, and the enthusiasm is increasing.

The first masquerade party ever

The first masquerage gard, the relation of the masquerage given during camp was held Fridge of 1909. The meeting adjourned affair. The pavilion was crowded, as thanks to the Camp Association for all the campers united to make it a their courtesy to the state.

From the program we realize that the next two weeks will be as good as that which has been given. Come and unite with us in our march toward freedom and a univer-

al brotherhood. GRACE S. WHITMORE. Mt. Pleasant Park, Iowa.

Two Colors only Seen in Dreams. Red and yellow are the dream colors, if Dr. Havelock Ellis is right. No other hues come to the dreamer of dreams. Simroth has declared that red is the most primitive of colors, and long ago protoplasm from which human beings derived their origin on the new earth probably responded to or was affected by red color waves. In the depth of the sea, the algae or sea weed are red. With the savage red is the favorite color, and for a bright piece of red calico African savages gladly would give valuable elephant tusks. Red strikes the note of intense emotions. It is the color of joy, exultation, jubilation. Savages paint themselves red, and re-

German women of the early ages daubed their bodies with brilliant red and yellow, and considered themselves most beau-teously adorned. On sacred fes-tivals in Rome and Greece, Pliny enthusiasm for the state work and its the statues of Jupiter, and was the color of religious rejoicing. The huty shades of each hue. In other

"Evolution of the God and Christ remain the balance of the camp seedless." By Hudson Tuttle. Price sion. MAY F. AYERS,

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8—The Religion of Man and Ethics of Science, by Hudson Tuttle. 9-Seers of the Ages, or Spirit-ualism Past and Present, by Dr. J. M.

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Niantic, Conn., Camp.

The Connecticut State Association held a State Day in conjunction with grounds at Pine Grove, Niantic, Conn., Wednesday, July 29, with Miss Elizabeth Harlow as speaker.

The morning session was opened at 10:80 by Mr. A. D. Thompson, president of the Camp Association, welcoming the State Association with pleasing remarks, which were responded to by Vice-president George Hatch, who presided in the absence of President Gustine.

After music, Miss Harlow spoke on "Organization," urging the necessity for it, and the support of the State and National Associations. At 12:30 the meeting was adjourned for din-

The afternoon session was opened at 2:30 with music. Miss Harlow, taking for her subject, "The Three Distinct Evolutions," gave an elo-quent and forcible address, holding the closest attention of the large audience for an hour and a quarter.

Mrs. S. L. Hand was called upon and gave a few messages, which were very satisfactory. Mrs. M. A. Gridley also spoke briefly. A vote was passed inviting the State Association to meet again for a State Day with

The day was all that could be desired, the weather being perfect, and a large crowd in attendance. The Ladies' Aid of the camp furnished lunch at their building after the afternoon session, and a pleasant time was passed in social concourse. A large number were present from Hartford, New Haven, Norwich and New London, and it was very gratifying to the management to have the first State Day such a success. Music was pleasantly rendered by

the Dowset quartette of Norwich, Conn. JENNIE E. B. DILLON, Hartford, Conn.

The Grand Ledge, Mich., Camp. The Grand Ledge camp is contin-uing its good work. This week's engagement is heing filled by W. J. Erwood, who has, through his practical, logical and eloquent addresses, pleased the minds of his hearers. New friends are seeking the camp daily from different parts of the state.

The mediumsnare active in their work. On the grounds are Mrs. H. M. Russell, Mrs. Oswald, Miss Mattie joice at seeing each other in burning Woodbury, Mrs.: Fulgheim, Madame Star, Chas. Barnes, trumpet medium, and others. We have with us the state presi-

power and growth through organiza tion. Mrs. Emma Snow-Hoyt, state secretary, and daughter, arrived on man eyes, it is said, can distinguish the grounds this evening and will 100,000 different hues or colors, and remain for a few days in the interest of the state work.

Mrs. Amanda Coffman will arrive

words, the eye is capable of 2'000'000 Friday evening to begin her week's engagement. Oscar Edgerly will return Saturday from Chesterfield, to MAY F. AYERS,

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