# The Arogressive Thinker.

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

VOL. 38

CHICAGO, ILL., AUGUST 29, 1908

NO. 979

### DR. JEKYLL AND MR. HYDE IN REAL LIFE.

"In Efforts Looking to the Reformation or Development of Character the Mistake is Generally Made of Attempting to Crush Out All Aufmalistic Propensities, With Little or no Effort Put Forth Calculated to Awaken the Latent Spiritual. Experience is Demonstrating That the Reverse of This Plan Gives Far Better Results. Man is a Slave to His Animal Nature—Commonly Called Wicked Nature-Just in Proportion to His Spiritual Deficiency. We Cannot Kill Off Mr. Hyde but We Can Make Dr. Jekyli. the Master. When This is Done Reformation is Accomplished."

The generality of novel readers who have read the world-famous story of Dr. Jekyll and Mr. Hyde have doubtless set it down as a groundless narrative, purely a work of fiction, with no foundation in fact. To close observers and students of human nature, however, the characters and incidents throughout the book are but reflections of real life. Certain is it great novelist, Robert Louis Stevenson, did not lack human models when he outlined the seemingly temarkable composite character of Dr. Jekyll and Mr. Hyde. It is to the actuality of these human models I desire to call attention.

Biologists divide the mind into the sion of the conscious mentality into the animal and spiritual. I mention the animal first because at the start man was a mere animal or brute, his spiritual nature remaining embryonic throughout thousands of centuries. It is a matter of common knowledge that man is a composite of the animal and spiritual. Phrenologists, psychologists, biologists assure us that the portion of the brain employed as an instrument through which the intelligence manifests is divided into the spiritual and animal tracts; that man's higher faculties manifest through the top brain, while his grosser nature manifests through the back and lower brain. Common observation tells us that a low flat head, wide in the vicinity of the ears, is low in spirituality, being indicative of strong animalistic propensities. Remote prehistorte remains prove that primitive man was almost, or quite; devoid of the frontal and top brain. As man has slowly and laboriously arisen during the span of thousands of centuries from the low level of the brute to his esent exalted station, the connecting link between matter and God; the human skull has gradually changed to accommodate the growing aspirations and desires of the Di-Principle—that self-existent demental part of every creature in Being's endless chain. As age suc ceeded age the frontal and top brain, being more and more called into use necessarily expanded. To fully grasp the cause underlying brain developent we must first master the fact that the soul promotes the physical, rather than that the body develops

In contrasting the man of to-day with his pre-historic progenitors, we must not ascribe his present superiority to any marked deterioration of his animalistic nature. The shape of the skull unerringly informs us that the brute is still domiciled in the human form, though in general caged and domesticated. Common observation, coupled with a knowledge of brain topography, assures us that the most cultured, most virtuous, most noble of the race possess the primanimal instincts-instincts which are held in check purely by

the predominance of the spiritual. Obviously, then, to impair weaken the spiritual throws open the door of a cage of dangerous beasts; whenever the spiritual nature, or the brain through which it manifests. is impaired or stupefied the ever-alert brute instincts at once assert themselves.

Medical annals record hundreds of instances where injury to the top brain has resulted in sudden transformations of character. Honesty has been replaced by roguery, virtue lewdness, modesty by vulgarity. Instances are well authenticated where a ruptured blood-vessel in the top brain or a depression of the skull in this locality has caused women of the most refined, delicate, modest natures to indulge in lewd. obscene speech and actions. In such instances a restoration to normal physical conditions, by a removal of the blood or bone pressure on the brain, has seldom failed to restore normal mental traits. Thus we perceive that sudden degeneracy may be accomplished simply by dwarfing the spiritual without necessarily exciting or stimulating the animal nature.

There are many methods by which the spiritual man may be dethroned. Robert Louis Stevenson's Dr. Jekyll a chemical compound accomplishes such a result in the space of a few seconds after being swallowed. There are many known drugs and beverages that will produce an effect on the nature of man similar to that produced on Dr. Jekyll, though not always to such an aggravated degree, possibly, or in so short a time. But every symptom alleged to have followed drinking the hellish compound by Dr. Jekyll occurs in real life every day in every great city in the land Alcohol and narcotics rivet fetters on man's higher nature, thus giving free

rein to his animal instincts. The victim of alcohol, opium, chloral, cocaine, Indian hemp, or other narcotics is in time brutalized. fom the habitual deadening of his hilgher faculties, a result that necessarily accompanies any injury to the frontal-top brain-the sole ment through which man's higher

faculties manifest. Psychologists de-clare that these portions of the brain soonest succumb to alcoholic and nar-cotic poisoning, finally undergoing structural change, or a breaking down of the cells of the grey matter. It has been observed that a quantity of these poisons which will merely operate to stimulate the rear and lower brain tract is often sufficient to partfally or wholly paralyze the vibratory action of the frontal and top

The destruction of instrument generally renders the operator idle. Naturally when, from long impairment, the top frontal brain cells have ceased to vibrate responsive to spirit impulse the higher faculties become weakened from non-use, for action is the main-spring of growth and strength. Hence the habitual use of alcoholic and narcotic poisons must sooner or later weaken the Dr. Jekyll element of the composite man until it becomes completely submerged, per mitting the Mr. Hyde characteristics to dominate all thought and action. If while in this condition the individual passes out of the material form a lengthened term of years must be spent in the lower spirit sphere before he can recover his lost ground. Thus do we conclude that the nov-

elist drew on real life for the material in his Dr. Jekyll and Mr. Hyde narrative. On every hand evidence obtains that whisky can and does transform the most cultured, most refined, most intellectual beings into brutal, imbecile wretches, who do not hesitate in committing the worst of crimes. We see opium dragging brilliant , professional men, modest, sensitive women down to the depths of hell. We see honor, truth and reputation sacrificed to appease the apconscious and subconscious; I wish to call attention to a further subdiviand cocaine fiends recruited from the play-grounds of adolescent youth and the walks of early, promising manhood. All of these unfortunates find their spiritual faculties gradually weakening, and unless through voluntary effort or compulsory measures the pernicious habits are abandoned. the brute instincts must in time gain complete ascendency, when only the fiendish character of a Mr. Hyde can manifest its presence.

Nor does it necessarily require an immoderate use of alcohol or narcotice to partially hypnotize the spiritual. All about us we may see mer and youths whose finer sensibilties have been blunted by even but a short acquaintance with these poisons. How often is a refined, considerate nature replaced by coarseness, immodesty, cruelty and a lack of consideration for the feelings of others by a short season of moderate drink-ing or the use of narcotics, to say nothing of the physical degeneracy. Many a fond mother can testify to such change in a dear son soon after his fellowship with alcohol and tobacco began.

Because of its well known power to stultify the intellectual and spiritual man whisky is made the companion of nearly all the soul-destroying evils that menace the peace and society. Whoever knew of a gambling resort of any consequence without a whisky annex? The patrons of the race tracks, the pool rooms, the faro and roulette tables, the card and dice dens all require alcoholic drinks and cigarettes to stimulate their gambling instincts, as well as to deaden their sensibilities that they may become callous to the chemes of jobbery and robbery in which they must engage to win out.

Who ever heard of public prostitution that did not make a yokefellow of wine, whisky, beer and narcotics? Destroy the traffic in alcoholic has erages and narcotics and the vexed problem of the so-called social evil, especially in its flagrant form, will solve itself. There

are. however. than poisoning the brain with alcohol and narcotics the Dr. Jekyll side human nature may be permanently put out of commission, so to speak, permitting Mr. Hyde to enjoy uninterrupted sway. The healthy growth and strength of mental faculties, as before observed, require frequent exercise thereof. No physical organ or mental faculty can develop strengthen without use. Exercise imparts strength to mind as well as to muscle. Lack of exercise inevitably leads to deterioration and to all but rudimentary extinction. Where the higher mentality is permitted to slumber indefinitely the spiritual in time becomes subordinated to the animal. Hence, if an individual be . wholly given over to sordid ambitions and greed, or if he allow unrestricted license to appetite and lust, he necessarily neglects the cultivation of his higher attributes. In time the wellsprings of human sympathy become dry, the promptings of generosity but withered fruit on a dead branch, pure love a vanished dream, laudable imbitions unwelcome strangers. In fact the very brain cells created to vibrate responsive to spiritual impulse become atrophied and useless-Dr. Jekyll dead, with Mr. Hyde undertaker and sole administrator

without bonds. Before closing I desire to call atention to the fact that man's animal instincts are a necessity while he remains wedded to material life. In this primitive side of his nature repose all physical desires, appetites, sex passion and the instinct of self preservation. The animal is an excellent servant but a tyrannical, dan-

In efforts looking to the reformation or development of character the mistake is generally made of attempting to crush out all animalistic pro pensities, with little or no effort put forth calculated to awaken the latent spiritual. Experience is demonstrating that the reverse of this plan gives far better results. Man is a slave to his animal nature—commonly called wicked nature-just in proportion to his spiritual deficiency. We cannot kill off Mr. Hyde but we can make Dr. Jekyll the master. When this is done reformation is accomplished.

Walla Walla, Wash,

WM. VAN WATERS.

# THE SECULAR PRESS

Psychic Phenomena and the Voice Heard by Archie J. Inger as Set Forth by the Scientist. Edgar Lucien Larkin in the San Francisco Examiner.

"Please explain immediately .the automatic writing of Archie J. Inger, here in this city. He claims to hear words in the brain not by means of the ears. Can this be possible?"—A. C. -Is automatic writing true or false? You have probably read the account in "The Weekly Examiner" of Mr. Inger, living in Oakland, who says he writes words that he hears by means of some organ in the brain not connected with the mechanism of the ear. Is this true or imaginary? A number of persons here wish you to

explain this strange case.—A. N. Q.—Does history give authentic cases of automatic writing like that of Mr. A. J. Inger in Oakland?—C. P.

Yes: I read the account of Mr. Inger's writing in Tuesday's issue of The Weekly Examiner" with no more excitement than that occasioned by reading an account of a convention or that of a musical recital, A, N. uses the word "strange." There is nothing more strange about it than in space telegraphy, telephony and telepathy. It appears that my three questioners have not been reading the gigantic mass of occult literature that has spread around the world during the last ten years. They are not to be censured at all for this, for perhaps they have not had the time to explore these amazing deeps. None could do it in less time than four hours per day.

The nations of the earth are feeling the influence of some-to them-un known force. Only occultists know anything about either it or the meaning of the Book of Revelation. I am constant touch with mentalists throughout the world; nothing psychic or mental in the way of "phenomena" happens without being reported to this observatory. Human thirst for exact facts is intense.

The Case of Mr. Archie J. Inger.

Of course he heard the voice speakng in the interior of his brain, and in regions of cells connected with hearnerves leading from the mechanism in the ear. Thus, if a person is walking in the city street, and suddenly sees his father or mother, sister, or brother, or any friend whose body is in a grave, he does not see by means of the retina of the eye, but by excitation of the optic thalami in the brain. He may not be insane, but in perfect health, mentally and bodily. If he is. the messages and visions will be clear and definite. But if the brain is discation will be as incoherent as if received from any person whom he might meet. The voices heard by Mr. Inger are as real and from the same ource as those heard by Ahura, Lika, Sethanthes, Litabakathrava, Adama, Nughan, Anuhasaj, Aph, Cpenta-Armij, Badarayana, Kapila, Brahma, Sakaya-Muni (Buddha), Zoroaster, Confucius, Mencius, Lao-Tze, Abraham, Moses, Isaac, Jacob, Lot, Solomon, Jeremiah, Ezekiel, Daniel, Hammarubi, Thotmse, Memnon, Isis, Osiris, Horus, Anubis, Ra Ashtoreth Ishtar Homer, Plato, Zeno, Epictetus, Socrates, Jesus, John, Virgil, Seneca, Paracelsus, Luther, Milton, Bunyan, Davis, Abdul Baha, Walrath, Newbrough and many other world revelators.

I have not heard invective, scorn and ridicule hurled against the mighty world-teachers. Confucius. Buddha Moses and Socrates; and hope not to hear it against Mr. Inger; for the voices heard are all from the same colossal power. And here comes C. P. R. asking if "history gives authentic accounts of automatic writing." I have read fifty-two different bibles." They are all in automatic wriing; in fact, there are no other kinds. The Study of Mind Should Be Su-

preme. In an article in "The Weekly Examiner" some time ago I thus spoke upon these abtruse questions. must caution the reader, for the literature of the world is now saturated with strange recitals of mysterious mental operations. Without a doubt 90 per cent of these are false." I reassert this to be true. But 10 per cent is true; and this tenth is sufficient in supreme importance to attract the attention not only of every mentalist on earth, but, here with low breath, every giant mathematician also. Let them train their tremendous analytical minds to that supreme thing—the study of mind. Daniel, xi:31, speaks of an "abomination that maketh desolate" as being set up. I interpret this occult sentence to apply to those abominable signs of fakirs that disgrace the streets of all modern cities. as well as the most ancient. \_

We should wipe out ninety per cent false, and protect the ten per cent true, I have not seen Mr. Inger, hor a word he has written, but I can easily form an idea of what these words teach. He has written 100,000 words, but I have the startling new Bible. Oahspe, containing 726,000 words; and sufficient other books, every word written automatically, to make somethingover 1, 100,000 words. Oahspe was written only twenty-seven years ago, namely in 1881, A. D. I feel certain that the writing of Mr. Inger is merely a continuation of the marvelous Latter Day story, now being slow-

ly revealed. Two great mathematicians actually study mental phenomena. Sir William Crookes, one of the world's standard physical scientists, recognized as such everywhere by other scientists, was the first great scientific man to experiment with mental things. in 1870. He lost a little caste. But then an incredible thing hannened twenty five years later—the British Association for the Advancement of Science elected him president. In his inaug-

iral address he stated before the great body, that his opinions, had not change an iota since the day he witnessed his first, now historic series of phenomena—occult as they were. Flammarion is the other mathematiclan who is not afraid or ashamed to study the mind powers of man. Physical scientists in all parts of the world are now working night and day in these wonderful occult realms. What has happened to the University of Paris? One of its members went to Acca, Palestine, made a long visit to no less personage than that wonderful seer and man. Abdul Baha. This great prophet and world teacher of the human species, like a child, unfolded his true character to the scientist from Paris-M. Hippolyte Dreyfus. He saw the enormous power of the mind of Abdul, returned to the university, and actually was allowed to speak on these purely occult things within the classic

An era of some hitherto unknown kind is either here now or about to appear. Positively, it is beginning now, and entirely in mental, or if one pre-fers, psychic realms. All that I can give out here from Daniel and Revelation, Oahspe and Abdul Baka is this: A mighty new age or era has already commenced. It is the Era of Mind, and an innumerable number of changes that go with it. How it does make an occultist toss in unrest, to be seated and silent, and hear the venerable scriptures of mankind "explained." Especially the Hebrew, Old Testament, and Greek (Alexandrian) the New Testament. They are scientific occult textbooks, like a work on mathematics in a university, whose meaning is totally unknown to any not an occultist. Certain awful conditions in Europe and the United States just now render it impossible for the masters to explain any statement in either of these occult handbooks.

Mt. Lowe Observatory, Cal.

A DESERVED TRIBUTE. Given to One of the World's Noblest Workers, Dr. Allen Pence, of Terre Hante, Ind.

It is never too late to say good words of one who deserves them though it is more becoming the observer or the recipient of good deeds to say them earlier, than when pass ing time may have dimmed somewhat of the luster of their glory.

I am reminded of the tardy recog nition, long since due, to one of the noblest workers in our cause the history of Spiritualism has ever known, through a recent visit from his former co-worker and companion, now the widow of Dr. Allen Pence, of Terre

Haute, Ind. Twenty odd years ago, Terre Haute was a great meca of Spiritualism.
Dr. Allen Pence, its most unselfishand devoted patron and promoter. He was to the Mid-American and Western World, a factor to Modern eased, then; of course, the communi- Spiritualism, relatively what Thomas W. Stanford, promoter of the Charles Bailey phenomenal seances, has been and is, at present, to the wondering Australians in Melbourne; individuality, in maintaing cabinet seances for public demonstration as well as private, through several of the best and most widely known phenomenal mediums the world has ever known. Among these the Davenports, Will Church, Jennie Ferris (Holmes) and

Anna Stewart. Above his drug store he built a large hall which he gave the use of free to the society for meetings, also the two large seance rooms in the rear of the hall. From these rooms has emanated some of the most marked and startling phenomena o history, many of which I have myself

heen witness to He practically supported, mediums during their operations there, and often gave free entertainment to the speakers at his home, adding to speakers' fund \$5 monthly from his own purse, and did many acts continuously, unobserved, to make brighter and more successful the life of the worker. Often during my engagements there I have arrived or departed to other fields of engagements far in the night, and have found the little doctor," or his coworker, "Deacon" Hook, or both, awaiting at the station to escort me "home," for I was always assured

that I should always consider this this place and the doctor's, and his good wife's home as my own, as one of the workers, to whom they were at all times most loyal and devoted. In the conducting of his seances, the Doctor was most conservative and careful to see that every test condition was complied with, and the medium subject to no interruptions or annovances, and the spirit world was met half way in every method desired, giving to every detail his own personal supervision. What wonder that they responded with greater results. So great was his faith in those he entertained, that though it was rumored at one time that one of these had given way to deception in aiding the spirits, that he brought her back from the nearby city of her temptation, tried her again, and faithfully abored with conditions and regular sittings at which only the two or three faithful ones were admitted,

until her former powers and controls were fully restored to her. The poor, the needy, the erring. found in him and his sympathetic wife true friends -and benefactors. He passed out as he had lived in this world with his hands outstretched in an act of, mercy and relief, on Feb. 22 last, beloved, and revered by all who knew him. Eighty-eight years of service to mankind should place him our grateful memories as among the saints.

ADDIE L. BALLOU. San Francisco, Cal. :

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts maintaining our population in plen-ty and comfort. Science, however, will do this for us if we will only let ber.—Sir John Labour.

### PROOF OF IMMORTALITY.

A Deep and Thoughtful Discussion.

To the Editor: In the issue of July of your valuable paper appeared an article by Cortland Ball, of Indianapolis, in which occur a few statements, which are frequently made by superficial cripies, and which, I think need modification. Leaving the main question at to the possibility of soul disintegration to a later occasion, I will only refer to two statements: First, that the human soul had no beginning and consequently can have no end. In other words, that whatever had a beginning must also have an end. Second, that the immortality of the human soul is absolutely unknowable. Both statements are the result of superficial observation and thinking. I venture-the assertion that Mr. Ball will maintain that he knows that ten times one million equals ten Yet how does he know this? Did he ever count off those figures and convince himself that the statement is correct? Certainly not. He reasons, that inasmuch as ten times one equals ten, so also does ten times one million equal ten millions. And no one will dispute him. This sort of reasoning is perfectly conclusive as far as figures aare concerned. But if we were to apply this same kind of reasoning to any other department of nature, we would be told that we could not possibly know anything about it. That the laws of mathematics do not apply to anything but mathematics. And that it is absolutely unknowable whether a soul had any beginning or not, or whether it will have any end or not, or whether there is any God or not. Looking at the matter superficially,

such critics would seem to be correct and their logic unanswerable. But when the human race will have been educated to study nature not only from exterior effects but also from nterior causes, then these critics will disappear, and in their place we shall have men and women who will be able to say that they know the nature, the origin and destiny of human souls with the same certainty and exactitude as we know facts in mathematdoubt about the fact, that this whole universe and all it contains is subject to and the outgrowth of law, certain invariable rules of procedure, which apply with equal exactness to all departments of nature. The physical, the spiritual and the department of souls.

We are told that it is absolutely impossible to know whether a human soul had any beginning or not, and that Mr. Ball favors the conclusion that it had no beginning evidently because he does not favor the proposition, which he considers inevitable, that in case it had a beginning it would also have an end. Now let us reason together.

I consider it as a proven proposition that this universe is a progressive universe. History proves that humanity, physical humanity, of course, progressive. Races come and go, but every next race will exceed and outshine in development every preceding race, when fully developed. also, is the planet on which we live progressive, as proven by geology. Therefore, if a part is progressive, the whole must also be progressive. The universe must therefore be progressive, not only as a whole, but in ALL of its parts. Human souls are parts of this universe, hence human souls are likewise progressive, as is proven by the progressive nature of their physical expressions; known as human being. What does progress consist in? In the case of human beings ft consists in the accumulation of knowledge by experience. Each succeeding experience is added to the fund of experience already on hand. If then we mentally retrace the line of experiences acquired by any human being, we finally arrive at a time and place when it went through the first experience. That was its beginning. The same is true of the planet on which we live. The condition of the planet to-day certifies to the sum

of all the experiences it, as a planet, went through. Retracing the various cycles of planetary experiences we finally arrive at a time when the planet went through its first experience as a planet. There is no escape from this conclusion: All things and entities which are progressive in their nature, must necessarily have had a beginning to their existence as such, and previous to which they existed as parts on a lower plane of being.

This is equally true of human souls as of the universe at large. For if planets had a beginning, then the universe must have had a beginning, and all human souls dwelling therein must ence. And previous to their beginning as human souls, they must have existed as parts of a lower plane of being, which is the animal plane Every human soul must, therefore, be a collection of animal souls, every animal soul must be a collection of vegetable souls, every vegetable soul soul must be a collection of mineral must a collection of mineral soul must be a collection of atoms, ultimate atoms, indivisible particles, Each such atom, being likewise progressive must also have had a beginning to its existence as an atom, must. therefore, have existed as parts on a lower plane of being. These facts were or are, FORCE and SUB-STANCE.

Force, per se, is unchangeable and unprogressive, is, therefore eternal. Substance, per se, is undifferentiated and unparticled ether, which fills-all space and interstices between the particles. Force, per se, is mere motion. Motion of substance or ether, of course, as there is nothing else to move. The conclusion is, therefore inevitable that all human souls had beginning to their existence as

such. The question then arises, will they also have an end? Answer, NO! The-axiom that all things which had a beginning must also have an

## end, has only reference to things, not

to entities. It only holds good on the physical and spiritual planes of expression, not on the soul-plane, or life-plane. All THINGS are merely a temporary collection of primitive unconscious entities, called atoms (indivisible particles), brought about for the purpose of acquiring experience are subject to disintegration and reformation on higher and higher planes, until finally a condition of perfect harmony has been established among the constituent atomic entities so that not further separation is possible. When this degree of perfection has been attained, such a collection of atomic entities constitutes a soul-entity or soul-group, a life centre, which is capable of acquiring physical and spiritual embodiments purpose of soul-growth, whereby they acquire soul-conscious ness. And as soon as this soul-consciousness has been established firmly, the soul-entity is thereby ren-dered permanent. All acquired experiences can only add to its growth and power. Knowledge once acquired can never be lost, it must forever remain with the soul which acquired it. Hence souls can only increase and grow in power, knowledge and wisdom. They can only advance and progress, they cannot retrogress\_or decay.

Let us take the case of a single atom. I can prove by mathematical calculations and with mathematical exactness that every atom is subject to a slow and constant reduction in size and increase and refinement by association. This reduction of siz and sphere of influence amounts to about one-twenty-fourth of its surface during one universal period, which perhaps amounts to ten thousand millions of years. Now it would seem at first sight, that if this is true, the atom would be finally used up. But not so. The atom loses only onetwenty-fourth of its surface during one period, during the next period it only loses one-twenty-fourth of the remainder from the last period, and during the next only one-twentyfourth of the remainder from the second period, and so on. The loss, per se, diminishes as fast as the bulk of the atom and only the proportion ics. For there is no question and no of loss remains the same. So that as in the first period there remained twenty-three times as much as was lost, so during all subsequent periods there will remain twenty-three times as much as was lost, and therefore the atom, although it began in time, it can never end even in eternity, even should these losses continue forever. But they do not continue forever. As soon as the atom has entered into an association of perfect harmony, like a soul or life-centre, then there is no further loss, because there is no farther friction capable to reduce its sphere of influence, because the sphere of influence of the soul-group is continually increasing. And if

atoms have an eternal future before them, then all permanent associations of atoms must likéwise have an eternal future before them. And that exist, is proven by the facts and phenomena of life all around us, if prop-

erly understood and interpreted. This universe is built upon exact mathematical and mechanical laws. Every phenomenon is the outgrowth of mechanical activities based the laws of mechanics and mechanical motion. This includes not only physical phenomena, but also - spiritual phenomena. Thought, love, will, wisdom and reason and logic. All facts in nature are the outgrowth of conditions. And if all the conditions were known, the results could be predicted. All facts and phenomena connected with this universe must and will be known by man in the flesh. There is nothing unknowable. Nature has no secrets. Man's ignorance is the only bar to universal knowledge. And this ignorance is continually being reduced and knowledge increased.

HERMANN FASCHER. San Diego, Cal.

GOOD-BYE, BUT NOT FAREWELL.

In memory of G. A. Wentworth. Good-bye, dear one; We will not say farewell Perhaps ere long— 'Tis not for us to tell—

The earthly portal will Again be opened wide As loved ones join you On the other side. How kind you were. How thoughtful of us here,

And in Death's change You knew no doubt, no fear. Your life so noble Always, here on earth You saw God's Beauties And all Nature's worth. You saw the grandeur In the fields and sky And loved your Maker With no question why

Your faith was perfect, Childlike, as 'twas pure, And where as mortal Ails and pains endure, You rose above. The sorrows of this sphere And lived beyond Our griefs and troubles here.

And so in passing To the spirit land 'Twas but a little change To join the Angel Band. And while we miss you more, Far more than we can tell. We'll bravely say, "Good-Bye-But not Farewell.'

MRS. HARRY KEMP If you want to know the opinion of our neighbor, you want his honest opinion. You do not want to be de-ceived. You do not want to talk with

hypocrite.—Ingersoll.
Things unknown are the true scope imposture and legerdemain; lost to me, one after another, still I would not lie. The most sacred act man's life is to say and to feel, I believe such and such to be true.-

### SPIRITUAL PARALYSIS.

As Vividly Portrayed by Henry F. Cope,—A Plea for the Emotions to be Exercised Properly.

In certain types of religious meetings you may hear people deplore the loss of emotional exaltation once enjoyed; they pray for a return of spiritual blessings; they earnestly seek for the repetitions of experiences, the return of floods of emotions once felt. So many a person is wondering why the emotional pleasures of religion

have gone from him.

The reason is simple: That stimulus of religious emotion which seems pleasant to the memory fails to return because when it was first felt we fail to obey it, to put it into active expression. Subjectively, the pleasurable experiences of religion are the emotions and exaltations of high ideals. The price of continuance is the practice of the ideals.

You cannot do away with feeling in religion; the extent to which it will be manifested depends on the individ-ual, even undemonstrative natures are influenced by it to an extent which no one can measure. You might as well look to have patriotism without excitement as religion without emotion; but the danger is that religion shall evaporate in emotional excitement.

Every time you enjoy an emotion without attempting to employ it as a dynamic for some definite service you both lessen the power of that emotion to appeal to you and the possibility of your answering to its stimulus. Arouse deep feeling and high sentiments and allow them to become ends in themselves and their

ends are sure to be only evil. Any impression to which we do not give expression results in inner paralysis both of emotions and will. When pity, sympathy, aspiration, indignation, or the passion for righteousness stir within one needs carefully to watch lest we lose sight of the duties, the toil, and service to which these are calling. .

We are all in danger from the atrophy of our emotions. One views a dramatic appeal in which social wrongs are shown, one reads a novel appealing to the sense of justice or oity and goes his way, having enjoyed he sensations of anger or pity, but making no attempt to give voice and form to his sentiments. He has seared his soul. He has stiffened the finer moral muscles.

There is only one way to keep the heart green like a fair garden where the emotions spring up and flow refreshingly, and that way is to make life's fruitfulness, let every tide of every emotion contribute in some way to life's fruitfulness, let every tide of feeling, every passion and impulse, find expression in action, either the action of obedience to its call or of

resolute and positive opposition. The emotional life is worthy of cultivation. For us all it constitutes one of the perennial souces of joy and strength. The pleasures of the home, love, of of helping one another are all emotional experiences. They are kept alive and we remain sensitive to these

do their high bidding. We need to keep our hearts tender one to another; we need to watch lest selfishness sear the soul, lest the fear of imposition make us deaf to the cry of genuine suffering. It would be better far to suffer some small loss from imposition than to lose one's heart, one's power to respond from the practice of constant calculation and skenticism.

If we are seeking lost joys in religion we shall never find them until we turn from that search to seek out the joyless, to yield to every good emotion of kindness, to care nothing how we feel or what we gain if only our dreams of a better world and of happier humanity which once refreshed us may be realized.

.In the endeavor to make real those visions which, as they broke upon us, appeared so beautiful, we find that they return to us. . Service is the one hope of the salvation of our powers of feeling; endeavor preserves emotion; expression makes possible new

If you would keep your faith alive you must keep it busy. . If you would hold on to your religious joys you must give them away to the joyless lives. No man feeds his heart by thinking about it; it is when he actually feeds the hungry that his own heart is refreshed, it is when he carries the cup of cool water to another that the well of eternal water springs up within him.—Chicago Trib-

### Speakers and Societies.

To the Editor: In your paper, No. 974, Mr. Harrison D. Barrett has an article at some length entitled, "Some Unpleasant Truths." This article finds fault with the sum that Spiritualists pay their speakers. He says' that, with the exception of three socleties, the highest salary paid any speaker in a certain section of the country is \$12 per Sunday.

Now, what is the remedy? -Supply and demand will adjust this question like all others. The speakers can settle this by fixing the price they think would be equitable to both parties. If the societies will not pay it. the speakers could do as many ministers of the Gospel have donego into some other employment that pays better, as a Methodist preacher did. He said: "I have five reasons for leaving the ministry and going into business, viz., "A wife and four children." This course would be more manly than saying, "Please give us more." This is too much like begging or finding fault like a

a spoiled child. EDWARD PAGE, M.D. Boston, Mass.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit,

and seldom draw to their full extent.

-Horace Walpole

# Spiritualist Lyceum Lessons.

Issued Quarterly by the National Spiritualists' Association, 600 Pennsylvania Ave. S.-E. Washington, D. C.

Editorial Committee: Mrs. Elizabeth Schauss, National Superintendent of Lyceums, 617 Congress St., Toledo, Ohio; Mrs. Emma Rood Tuttle, Berlin Heights, Ohio; Mrs. M. E. Cadwallader, 1243 N. 13th St., Philadelphia, Pa.

#### CHILDREN'S PROGRESSIVE LYCEUMS.

Under the sustenance of the National Spiritualists' Association, the Lyceum Lessons issued this year have produced an impulse for Lyceums to improve and create interest, that is very encouraging. Many new Lyceums have been organized, and the instruction of members has become more and more a feature of importance.

These lessons have not ended in the Lyceum sessions, as the members have been supplied with copies to take home, where, under parental guidance they have been further studied and discussed. And, unto many who do not have the privilege of Lyceum attendance, the lessons have been a boon of great value.

We voice the sentiment of all Lyceumists, by stating that the N A. should be supported by all in their endeavor to give proper sons and generous assistance to the Lyceum cause.

COMMITTEE.

#### THE SPIRITUALISTS' CHURCH AT STURGIS, MICH.

The cut we present of the church at Sturgis, Mich., will interest all, because it was the first church ever erected for the Spiritualists to hold meetings in their own edifice. Since then many churches have been erected by Spiritualist societies throughout the United States, and in many lands across the seas. These provide a room, usually, for Lyceum sessions, and furnish splendid privileges for libraries, en tertainments and social gatherings.

The church at Sturgis was dedicated to Spiritualism in the year 1857. Meetings have been constantly held there, and at present the friends of our Cause are steadfast and true to the best interests of Spiritualism for the young and aged of their community.

We would like to have any interesting photographs of Lyceums and their special features for use herein. We secured a photograph of the St. Louis, Mo., Lyceum members, whose bright faces would have cheered all, but the picture was too wide to display well in the space allotted, hence, we must delay until next issue to present these loyal Lyceumists to you, and no doubt they will supply us with a more appropriate grouping. They will be disappointed for the present; but next issue will do them more credit by a better presentation, and they will be glad the delay occurred. Always try to realize that disappointments are apt to bring greater joys and benefits to us.

#### THE NASH LYCEUM ENDOWMENT FUND.

Mrs. Elizabeth Nash, of Dillsborough, Ind., in the name of her spirit husband, sent to the N. S. A. collateral of \$120, to be used for the commencement of the Nash Lyceum Endowment Fund. The intent is to for such a fund, in order that the N. S. A. will have special fund to assist Lyceums wherever possible, to establish and carry on the good work of training young minds in spiritual ways of life. The object is a worthy one. It might have the "mite" savings of every Lyceum, until the sum shall increase to obtain many results of great value to the Lyceums. The promise is too great for present outlining. Send donations for this fund, either in small or large amounts, to the N. S. A. Secretary, 600 Pennsylvania Ave., S.-E., Washington, D. C.

#### FAITH.

Faith is confidence, trust, belief.

Knowledge destroys faith, because confidence, trust and belief are made actual; hence faith is then unnecessary.

Faith is necessary to all who do not know.

The child expresses faith, because it trusts with full confidence, the parent to protect and care for. When the child learns self-confidence, it does not lose faith, necessarily, but adds unto faith self-ability. It is then able to accomplish and care for, and protect.

Question-Can you by these means arrive at a conclusion why religious faiths have existed?

Answer-I hear you reply: "Because they did not have the necessary facts upon which to arrive at knowledge."

Q.—Then religions of various character have been because people

did not have necessary knowledge?

A.—That appears to be the foundation of beliefs. Q.—What is the most important faith held by people?

A.—Faith in immortality.

Q.—Can that sort of faith be destroyed! A .- Yes; by proving spirit life as an evidence of immortality.

Q.—How can we prove spirit life? A.—By communications with spirits.

Q.—Is there any other way! A.—Yes; the fact that matter is indestructible is evidence of life continuous; because, if you cannot destroy, then the elements, which are of spirit force, prove a survival.

Q.—Then belief in spirit life is not simply a faith!

-No; it is provable; and it is being proved. Q.-Is faith necessary? A.—Yes; it destroys much that would cause sorrow and despair.

Q.—Then is faith good to have when knowledge is not possible?

-That depends upon how faith is applied.

Q.—What do you mean?

A.—Faith in the bad and untrue might work evil.

Then some faiths have worked evil! A.—We think so.

Q.—Can you tell some instances! A.—Belief in heaven to be obtained by repentance.

Q.—What is wrong about that? A .- It will not be an earned heaven, and seems contrary to the law

of nature.

Q.-What other faith is harmful? A.-A belief that God will save a small minority by electing them

to salvation, and damning to eternal perdition the greater number. Q.—But, what is the better belief of God and Satan! A.—That God is all-wise and just, because all things of earth and air go forward by progressive unfoldment from the the lower always

into the higher. As children are "heirs of infinite possibilities, so all things animate and inanimate are under the divine law of evolvement, and will develop into higher and purer forms.

Q.—Tell me more about Bible faiths. Tell me all you can about how faith operates in place of knowledge. Think of any faith or belief that you have heard, and tell what it is.

#### GROWTH OF THE BODY

By Emma Rood Tuttle. =

Question—What must be felt before one will begin to grow? Answer-One must feel hunger. The first work any of us did in our lives was to eat. We did not then know why; but it was nature's

way to make us grow. Q.—But we continue to be hungry after we are grown to be men

and women. Is that for growth?

A.—Oh, yes, we must eat to sustain; to replace the parts of our podies which we break down by exercise, work or disease. The broken down cells are thrown off, and must be replaced by healthy ones.

Q.—How can this be done? Q.—How can this be done?

A.—By having our bodies in good condition to make use of the food

Q.—How can we prepare our bodies for this work! A. We must breathe pure air, night and day; be clean by taking baths; drink plenty of water; sleep, and be loving and good-natured

Q.-How can we know we are breathing pure air? A .- We must have the outdoor air coming into the house, and

the indoor air going out, all the time, night and day. Q.—We call that ventilating a house, and it is just as necessary. n our sleeping-rooms as in our parlors and other living rooms. Can

vou tell us why? A.—Because the air which is breathed over and over again is poi sonous. It makes us ill and puts our bodies in bad condition, Q.-How does it make us feel!

A.—We have headaches; our mouths taste bad; we are ill-natured, and cannot digest our food. That prevents healthy growth.

Q.—Why should we drink plenty of water? A .- The blood needs it, and we should keep our inner bodies washed as well as our faces, hands, and the rest of the outside of our soul-

Q.—Does anger, selfishness, or ill-nature prevent healthy growth? A.-Yes; hope, love, kindness and good-nature, help to make healthy, promising boys and girls.

#### Some Things You Cannot Capture.

There are many things which can be seen and identified. If you ose them, or if they escape from you, you at once set to work to find them and bring them back.

Can you think of, and name, some things which can never be captured and restored to you? You did not see them when they flew away from you, and you, nor your friends, nor officers, nor detectives can ever catch them and place them safely back where they started from: They are out, and gone, for all time.

Can you tell what they are?

The words we utter. They are the invisible things which, once out of our mouths, can never be caught and forced back into secret thoughts, which they once were. They are being passed from lip to lip, and there is no telling how far they will go, nor the extent of their influence for good or evil on people in whose ears they stop on their wanderings through the world.

Knowing this, should we not be careful in our speech, and only let such words go beyond our control as will be an honor to us, and not a disgrace to our intelligence and love of truth?

No doubt we can all remember many things we have said which would never escape our lips again if we could re-capture them.

What kinds of words, do you think we should keep back, and what may we set free?

Help to make it, and love it. Froebel says of it: "Thou art the sanctuary of humanity. Thou art the temple wherein the flame of divinity is kept alive and burning." This ideal sanctifies our love and abor in maintaining a suitable home for making boys and girls into good men and women.

There is no place like a good home in which to cultivate steadfast ness, integrity, affection, cheerfulness, industry, order, repose, co-operation, loyalty, kindness, and all of the traits which are indispensable

in a well-rounded individual.

How should you cultivate these various traits? Discuss them singly. (Give illustrations.) How are homes unmade by the lack of these virtues? Can one member of a family make an ideal home without the co-operation of the other members? Why not?

Our idea of heaven is that it is a beautiful, restful, eternal soulhouse for us and our loved ones.

#### HURTING OTHERS.

#### By Eleanor K. Eager.

"No one can injure you but just you, yourself," said a Lyceum leader to her group.

"I know by your faces, children that you do not agree with me; and I hope each will tell me what you think." One girl said: "A boy threw a stone which struck my nose and

broke the bone. I think he injured me." A boy said: "A playmate of mine through an accident, by his chum, had his eye put out. I should think he had been injured for

Another child stated that a certain girl "made others think that she (May) was envious, jealous and spiteful." It made her "feel bad

to be lied about," and she thought that she was injured. "Well, children, I still repeat that no one can hurt YOU; can in-

jure YOU but yourself; and we will take each case and prove it," said the leader.

"Mabel had her nose broken. Whose nose was it? Mabel's, of course. It belongs to Mabel. But, the nose is not Mabel, is it? No; it is an organ of smell, which Mabel possesses. Then Mabel, the real person, has not been injured. It is the thing she owns which was injured." "In the case where the sight of an eye was lost, the eye is not the

boy. The eye belongs to Charles. Who is Charles! The one who owns the eye. But, the real Charles is not injured."

And as for May, who has been misrepresented, she knows that she is not envious or spiteful. She knows that if she could show her real self, other people would know the truth. So the girl has been guilty of falsehood, and we know a lie is sure to be found out, or die at last. As long as May is honest and true, her actions will show it. She will rise above lies. Some day the girl who has been falsifying, will show to her acquaintances how untrue she is. That girl is injuring herself."

It is unfortunate to have any organ in the body impaired, whether it be the nose, eye or any part; and it is very trying, to say the least, to be misrepresented. We can try to curb our tempers and not injure others. (You see we really cannot injure them.) It is our own self, the real spirit, we hurt by being unkind or vile. This is what is mean by "Chickens coming home to roost.".

The arrow we shoot comes back to strike us. 10

### A Few Thoughts About God

We shall not attempt to tell you what God isp because we do not know. Neither does any one. When we were very young, an old lady gave us a terrible impression of God, much to our parents' dismay. The narrow-minded have narrow ideas of God; and the broad-

minded persons have the reverse. Every one has different ideas. Among the churches, some hold the opinion that God is three person; others think of God as one. God is spoked of in the Bible as spirit,—not as a spirit. Also, that God is Love.

Everything in this world seems to work by rule. Each season has its own peculiar characteristics. We do not plant in winter, nor reap in the spring. The sun is always shining, even when clouds obstruct our view of it. Everything is for a purpose; and we like to believe that we are necessary in this world. We like to feel that we are loved and protected. We see good in and back of everything. An intelligence is expressed in everything; it is infinite. This infinite intelligence, this infinite wisdom, this infinite leve, we call God. We are a part of it; we belong to it

#### A LESSON ON DUTY.

By I. C. I. Evans.

Little Tommy looked up quickly from the pile of sand in which he was playing train with a row of spools. A glance told him that the dog-catchers had caught his little white dog.

Tommy was a little boy, about five years of age, small in size, and his face was very thin and pale. The little white dog was his playmate, his chum, his daily companion. Tommy had heard of the dog-catchers, but it was not his fault that his dog didn't have a tag. His dog had not done anybody any harm, and anyway it was his dog, and he loved it.

When he saw the little dog in the net he quickly sprang to his feet, shut his teeth hard, and closed his thin lips tighter than ever before in his young life. The tears immediately welled to his eyes as he gritted his teeth and elenched his fists, and that meant something. There was a look of defiance and determination upon his face as he

The dog-catcher, a large, burly, colored man, had seen the little white dog running in the street without a tag, and it was his duty to gather up all untagged dogs and take them to the dog-pound. The negro had not seen the little white boy, the owner of the dog; he was busily endeavoring to untangle the dog from the net, and the first idea he had of any impending danger was when little five-year-old Tommy sprang upon him,

For the next few minutes it was almost impossible to keep in touch with the boy's movements. He was a veritable whirlwind of activity With his little hands tightly clenched, he rushed upon the negro, and without a single word of explanation used his tiny, sharp nails on the face of the black man, who was struggling to keep the little white dog

Tommy's finger nails soon plowed small furrows in the face of the colored man, from which blood flowed down his face. After some little time a stream of blood trickled from the black man's forehead into his eyes, blinding him for a moment and causing him to loosen his hold of the dog in order to wipe his eyes. Quick as a flash the little white boy sprang into the net, soon extricated his little dog, gathered him in his arms-and ran.

A large crowd gathered as the fight had progressed, and they. loudly cheered as the boy made off with his dog. The dog-catcher acknowledged his defeat, picked up the net, climbed onto his wagon, and drove away as fast as his horse could go.

After the cheering had subsided, one young man stepped in front of the crowd said:

"Boys, I know this little white boy. He lives just round the corner. His father died two years ago, and his mother has a hard struggle to make a living. She takes in washing and does any odd chores can find to do, and possibly earns about seven or eight dollars a week; but you know that seven or eight dollars a week is pretty poor living for a woman and her boy in Washington, and she can't afford to pay for a tag for her little boy's white dog. Let us buy him one! I am going to start by donating a dollar to help the little boy who just put up such a struggle for his pet.' The by-standers cheered; and when the collection was counted, it was found that \$17.65 had been

Tears came to the mother's eyes when they recounted to her the story of the little dog's rescue. The collection was enough to purchase a tag, and besides pay for a couple of suits for her boy.

The story got in the newspapers, and the proprietor of one of the small establishments in Washington wrote to Tommy's mother, asking her to call upon him at his office. She did so and was assigned to work, and so well did she perform her duties that she is now overseeing the work of a number of girls and receives \$60 a month, all as a result of the little boy's grit.

The above story is typically illustrative of duty. When the dog found itself entangled in the net, it was its duty to call for help; which it did, lustily. Its little master performed his duty when he rushed to the dog's assistance, regardless of consequences, and fought the best he could save it. The dog-catcher was performing his duty in endeavoring to capture all untagged dogs. That is what he is paid for. The by-standers did their duty when they contributed so generously toward buying a tag for the little dog. But they had no right to interfere with the dog-catcher, who was only doing his duty.

The little dog wears a tag now, and there is not a happier group in Washington to-day than Tommy and his mother, and Tommy's little white dog. For they all live better now. Tommy has good clothes and plenty to eat, his cheeks are beginning to show the color of health; and if he continues to do his duty as determined and as bravely as he did in this instance, he is bound to succeed in life.

### LYCEUM INSPIRATIONS.

By Dr. T. Wilkins.

No sun e'er shone so bright and hot But somewhere left a dark, cold spot. No truth so plain was ever known That everyone its truth would own.

A man may steal and kill by law to-day And go scot free to-morrow; But on the whole, sometime will come his pay In suffering and in sorrow.

To soil your hands in doing good Is better far than riches; The man who would not, if he could, Will find life full of ditches.

Deserve success and you can command it; If undeserving, you need not expect. Be honest and you can then demand it; Naught good is merited by neglect.

The more we sow of good seeds. The more we do of good deeds In unselfishness in life. The better chance we have to reap; The higher will our harvest heap Within this field of strife.

There is music in the whirlwind, In the billow's mighty roll, In the calm and peaceful sunlight, When there's music in the soul.

This old world seems not so gloomy (Though 'tis cloudy all the while) To the man who has to labor, If he only wears a smile.

There's a star to guide the person Who aspires to the height. For the one who seeks true wisdom, There is e'er a brilliant light.

#### WHAT IS EVIL?

By L. O. Harvey, Lafayette, Ind.

There is no evil in itself; all is the wrong use of some good thing. The best things are sometimes used for the worst purposes. All the evil that has ever been in the world has been human misuse of God's good gifts.

There is no such thing as evil. "Good" and "evil" are relative

terms; good is positive, evil is negative.

There is no such thing as "darkness;" it is the absence of light.

There is no such thing as "cold;" it is the absence of heat. (These are not things, or entities, but conditions or effects.—Ed-

What we call evil is only the absence of good. God never made anything evil. Whatever is, is right if we use it right.

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



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

Dial Planchette,

its aid, and as a means of developing mediumship. Do you wish to investigate Spiris-ualism? Do you wish to develop Medlumship?

Do you desire to receive communica-

tions?
The Psychograph is an invaluable assistant. 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 volume might be filled with commendatory. 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 themselves, and became converts to Spiritualism.

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

son, daughter, and their mother."
Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in prin-ciple 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 lat-ter when its superior merits become

known." Securely packed, and sent postage ald from Address HUDSON TUTTLE,

Berlin Heights, Ohlo-'A MASTERLY WORK.

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

Curtivation of Personal Mannetism

DR. T. A. BLAND'S PUBLICATIONS. In the World Celestial—With full page photograph of the Heroine Pearl, from a spirit painting.

"Three things that make this book remarkable: Its authorship, the astounding claims put forth in it, and the philosophy and revelation of a future life it contains."—B. O. Flower, in the Arena.

life it contains."—B. O. Flower, in the Arena.
Cloth bound with gilt side stamp; price \$1.00.
Plomeers of Progress.—"A broadminded lover of his fellows. Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."—Chicago Post.
A. Dlalogue on Religion, Between Father John Juts, a Jesuit Priest, and Dr. T. A. Bland.—This is a booklet of great interest, as it covers the entire ground of the difference between the oreed of the Roman Catholio church and her daughters, the orthodox Protestant churches. Price 15 cents.

WOMAN: A Lecture Delivered to Ladies.
Only. 37 Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 19c.

Cultivat o, Pers nui Naguetta A Troy and HUMAN GULTURE. By Leroy Berriet Anthopy logist and Anthon: A very suggestive and institute two books. Price, 8 .00.

ORTHODOX HELL. Church Creeds and Infant Damnation. To say that this book is a production of Dr. J. M. Peebles is sufficient to explain the interesting features of it, and recommend it to every reader of Spiritualistic literature. Price, 19 cts.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

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

ORIGIN OF LIFE

Alcohol can be and sometimes is used for a good purpose outwardly; but when taken into the stomach, its effects are evil and only evil.

Tobacco, if used around flowers, is good, but used by man through the mouth is bad. Tobacco is the giant evil of the age, sapping the life out of human beings; its use causes some of the worst kinds of diseases; it dwarfs, pollutes and degrades both body and mind.

Tobacco and alcohol are twin evils. They enervate the brain, congest the heart, weaken the body, and debase the conscience.

Children, big and small, refrain from all profanity, all narcotics, and all alcoholic beverages, because they rob people of their mind and of the best that is in them. Strive to bring body, mind and heart into perfect harmony with the beautiful laws of nature and the universe; and then at last your souls may pass into the spirit realms unclouded by any earth condition.

#### WHAT IS LIFE?

#### By Lyman C. Howe.

Wise men differ in definitions.

Kant defines it, "An internal principle of action."

Treviranus give it, "The constant uniformity of phenomena under diversity of external influences."

Bichat: "Life is the sum of the functions by which death is re-

Duges says, "Life is the special activity of organized beings." Spencer defines life thus: "The continuous adjustment of internal relations to external relations,"

Do any of these definitions meet with our ideas of life? Evidently most of these have special reference to the life manifest in organized

We hold that all nature is alive.

What is called death is but a change in the expression of life.

I would suggest a definition more fitted to the Spiritual philosophy, and the ideals that Modern Spiritualism evolves. Thus: Life is that property of matter that evolves consciousness and sensation. All life is the same. Why, then, do we see so many varieties of

Answer-Because the expressions of life, by which we judge it, depend upon organisms. The more complex and perfect the individual

structure, the more complete is the life it expresses. These suggestions are not for juvenile classes; but for leaders of thought who may evolve such lessons for children as their development

#### What is the Purpose of Human Life.

To realize the object of life in its deepest and highest significance is essential to a correct understanding of the uses of all our faculties and a proper application of all our efforts.

Question-For what do we live?

Answer-To evolve individuality and develop character. Q .- What is meant by evolution of individuality?

A .- It means that all the qualities that time, or eternity, may develop, are latent in the human germ. To evolve is to unroll, or roll out. The most perfect individual life is in the germ, which eternal progress evolves from age to age. The object of life is to improve ourselves; to grow wiser and better day by day.

Q.-How can we best do this?

A.-By carefully analyzing our habits and motives, in all our conduct; and as fast as we discover faults in ourselves, making an effort

O .- By what standard can we determine if a desire, or act is right? A .- By studying the effect upon others, and its influence upon our own character. If it is helpful to others, it is, as to them right.

If it improves our own disposition, makes it easier to be just and kind, it is as to ourselves right. If it be right towards all others, and right in its effect upon ourselves, it must be wholly right and proper. If it be harmful to others, it must also harm us, and therefore, is wrong,

#### Habits.

Habits are tyrants. We all have them or they have us. But they quistitute the stability of life. Without the conservative force of habit-our-individuality would be chaos. We should follow no line of thought or conduct to any sane ecciclusion. The tendency to repeat, fixes the impression of thoughts and actions. The more a thought is repeated the more permanence it obtains; and it soon becomes a habit that persists. Actions are the expressions of thoughts and feelings. The first repetition does not establish it, but makes it easier for the next. A dozen repetitions may make but slight impression upon consciousness, but establishes a tendency which may, unnoticed, continue until it becomes an automatic habit. It is then, in a limited way, a law of the mind; for law is but a fixed manifestation of habit. The brain cells assume certain positions when impressed by observations, thoughts or feelings. The same or similar impressions, emphasize the tendency, and fix the rotations, and motions of the brain, or that special area affected by the thought and its repetition. More and more readily it repeats the same until it becomes a habit of the brain; and if not affected by voluntary effort and directness, it soon establishes itself with authority that resists change, and requires vigorous and persistent effort to overcome.

The boy is startled by some sudden noise, or by a sharp hurt to a sensitive nerve, and without thought, by force of imitation, utters an oath. That is, he involuntarily swears. If he is made to realize, then and there, how deeply that harsh word, or sentence, has sunk into his immortal soul, and how it has wounded his finer and better nature; and how important it is that he guard his speech at the next sudden impulse, and keep his language pure, he will easily check the tendency and keep his mind fortified against uttering an oath. As he learns more of life, and its relations, and the value of pure speech, in refined society, he will feel the blessedness of early attention to all habits that mar the beauty of character. If the indulgence in vulgar or profane language be allowed to go unchecked, it becomes an enslaving habit that will probably mar his whole life, and place him to a great disadvantage among cultured people.

#### Childhood.

Childhood is the fertile period for the cultivation of impressions -good or bad-and in life's tender years bad tendencies should be corrected. Good feeling toward all people should be cultivated. Hate is an enemy and should not be allowed to poison the mind. Love is always blessed and should be cultivated in feeling, thought and action. Anger is weakness. It injures both in soul and body. Whenever the impulse is felt, it should be checked before it has time to make a sensible impression. Never allow it to become a habit.

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.'

Many people seem to think it a mark of self-importance to exhibit anger. But it is a great mistake. It is always a sign of weakness. The man or boy, who betrays anger in any controversy, is always at a disadvantage. But if one indulges it whenever anything goes wrong, it becomes his master. If we would make the best of life we must be on guard against all habits that are not conducive to health of body and mind. The more we exercise self-discipline-self-control-the easier it becomes. In a little time it becomes a habit of life, easy and

Suppose we invite the children to a pleasant exercise of mind, and see how nearly we are alike in our thinking.

A class may be self-educating by practice. Let the mind dwell upon each question until it becomes familiar, and then thinks of the answers until they seem plain.

Question-For what do we live?

Answer-To learn the lessons nature presents to our understand-

Q.-Is that all? A .- No. We should develop ourselves by cultivating proper habits,

thinking pure thoughts, encouraging good feeling, helping the weak and unfortunate, cultivating a spirit of kindness and love and seeking to make others happy. Q.—Can we love the unlovely? A .- Not without adapting it to the law of uses, and learning to

find the beautiful hidden in the unseemly, and the good in souls that

are covered with bad conditions and hateful habits. Q.—Is this life and its attractions all we live for?

A.-No. This is the primitive state, a sort of kindergarten, to prepare for a higher and larger life.

Q .- What and where is that higher and larger life?

A .- It is the spiritual life we are developing here, which becomes our natural condition after the physical body is dissolved in death. Q.—Has it a location?

A .- Yes; all things are located somewhere. We could not be natural without a habitation. Spirits, and seers have described varied scenery, beautiful landscapes, rivers, groves, and flowers, where spirits dwell in a state of spiritual happiness and joyous associations.

Q.—Is our life in the spirit world in any way dependent upon the way we live here?

A .- Yes. We are building character here, which we take with us after death; and the qualities of our character determine our usso ciations and degrees of happiness in the spirit world.

#### THE SUNFLOWER.

#### By John W. Ring.

Serene the sombre Sunflower stands, With stalk of sturdy mien; So tall and stately, it commands Due note wherever seen,

Upon this stalk, great outstretched leaves Of living green abound, So formed and hung, that each relieves Some awkwardness, else found.

Nymph-like on top of this green throne, The yellow flower has place,
With majesty that's all her own, She sits in regal grace: Million shows

Fidelity from her we learn; Her bright and smiling face, All day unto the sun will turn, To keep with him apace.

Look up and smile, the light is bright, ... If we in Truth but seek; With patient love, pray trust the right, And walk in spirit meek.

O'er every life will Autumn come, For full fruitions glean, As when the childhood span is run Then comes the grown up scene.

With ample load of goodly deeds, We wait Time's tones unheard; So give the Sunflower many seeds, To plant, or feed the birds.

Engraved forever may there rest, In each and every thought,-All, all is good, each thing is best; By change our lives are wrought."

Right rules, light guides, though leaves may f. And flowers decay and fade; Law to Perfection moves through all; From atoms worlds are made.

Surely, then, you and I will do The very best we can, .... To cheer and bless, our whole life through, Each passing fellowman.

Among the myths of the past, we find the story of a begutiful maiden who became infatuated with the sun. Each morning she took her place on a rock, and kept her face turned toward the 'Lord of Day" his daily round. This devotion to the sun displeased the gods, they caused the beautiful maiden to turn into an awkward yellow flower, intending to portray their displeasure and jealousy. The spirit of devotion, yet lives, in the Sunflower; and all day long its bright, yellow face follows the Sun.

"As the Sunflower turns its face to the light of the Sun, so Spiritualism turns the face of Humanity to the Light of Truth:" The ight face, always turned to the light, smiling and happy, and devoted to the Truth. The bright yellow petals bespeak the many channels of inspiration, by which the soul-life is flooded with light, truth, love, hope, patience, and all those things that go to make life beautiful indeed.

Comparatively, all religious concepts find their origin in a myth. From the early worship of nature comes the signs, symbols and holydays of Christianity. The crossing of the Sun, in its apparent journey, which indicated to the ancients the birth of a new year, gave rise to the "sign of the cross" whereon the Son (Sun) died; also to the birth of a Messiah. About the time of the mid-winter equinox, is the declared birthday of the Messiahs, Saviors and Christs. The re-birth of Nature at springtime, which was long observed before Jesus was known, gave rise to Easter celebration of the Resurrection. So a careful study of ancient myths will give excellent insight into the songs" of present-day religion.

Gather up the helpful in each. Find the good in every thing. Appropriate, for use, the best to be found; it is yours insofar as you can use it. From a Sunflower learn: Growth, and the necessary care of the body and mind for a pleasing

expression of the inner self.

Order.-How systematically the petals, and leaves are placed. Order is heaven's first law.

Devotion.—With what persistence the face is turned to the light. How much we need of devotion to the cause of truth, and its advancement.

Patience.-The greatest virtue in the world! May we so lean on the Magic Staff: "Under all circumstances, keep an even mind" in order to possess patience.

Care of Little Things .- The Sunflower makes use of the small amount of moisture, and will grow with little attention, yet always proves the value of care, by growing better with cultivation.

NOTE.—The acrostic can be made effective by having ten small children, each holding a respective letter, recite the verses, and then all in unison recite: "As the Sunflower turns its face to the light of the Sun, so Spiritualism turns the face of Humanity to the Light of

### WILL AS THE INSTRUMENT OF THE SOUL By National Superintendent.

I am always glad to talk with children, because I am a child conly a little larger and older than some of you little people.

I will try to teach you a lesson that I learned when I was a very little girl. At that time I lived in the city of Paris, way over in France, where I was born. When I was not yet three years old, my mamma sent me to a kindergarten. My teacher was a sweet woman! She wore a white mull cap on her head, instead of a hat. That was about thirty-three years ago. At that time hats were not in style; all of the women and girls in France wore white caps.

The first lesson our teacher thought we should learn was: e'We can all be what we WILL to be." Every morning we would arise in our places and together would say, "I can be what I WILL to be," about ten or twelve times in succession.

After about two weeks our teacher gave each one of us a little seed, and told us that in that seed there was, sound asleep, a beautiful vine; and if we planted the seed, the sleeping vine would wake up and push its way out of the ground. And then if we would provide something for it to climb on it would grow up beautiful and be a source of pleasure to everybody who sees it. "So now, let us go out and plant our seed." We each planted the little seed in a place set apart for that purpose in the kindergarten yard. Each child had a stick with his or her name on it, which we stuck into the ground near the seed.

Every morning we went out together and watered our seeds; because, unless we gave them water to drink, they would not sprout and grow. When the tiny shoots showed themselves above the ground, sat pleasure and ground.

If yich in respense experience. Told the respense read in a sensible, practical way, by Rev. By Sara A. Hubbard. An excellent I. K. Funk. Price 11.00.

book for the culture of health and "The Jesuus." By Rev. B. F. Spiriting 17. None can read it with application. Austin, A. M., B. D. An excellent grow.

we watched them every day. One morning our teacher came to school with her arms full of wire frames, which we covered with cloth.

There was a cross, a wreath, a triangle, a harp, a crescent, a star, an anchor, and a number of other designs. Then she gave each one of us a frame, and explained what the designs or symbols stood for. We stuck the frames in the ground and trained our vines to climb on them. Every day we watered and trained our vines until the frames

were filled. There were no two alike; yet each was beautiful, Our teacher explained that we were little seeds planted on earth to grow beautiful. Through the years of our life, we can become wreaths of spiritual glory, harps of spirit, harmony a triangle of spirit, unity a star of spirit, light an anchor of spirit, hope a cross of sorrow; because in our body is planted a little seed called the Soul. We can be just whatever we want to be; but we must train ourselves while young. Begin now by pure thinking and pure living, and nourish the vines of Spiritual Harmony, Glory, Light, Love and Hope that is in us, so that these may push forth and be a source of helpfulness to everybody who is seeking for Truth.

What do you want to be? And you? And you? I will tell you what I wanted to be. I wanted to be a good and wise woman, and teach people; and live so that my life would prove that my teachings were Truth. But my parents could not afford to send me to school very long; and so I did not get an education like most children do, However, I hoped on (the Anchor was my symbol) and kept up the thought: "I can be what I WILL to be;" and the Angels heard my prayer and came to my assistance through the glorjous light of Spiritualism. By their help I have become a teacher among the people; and the wishes and desires of my childhood are being fulfilled.

"So can each one of you by holding the right thought, right desire, and persevering in it, acquire spiritual development and become useful men and women in the world.

ALWAYS remember: "I CAN be what I WILL to be." And ALWAYS WILL to be examples of Light and Truth.

#### Faith, Knowledge, Wisdom, Power.

Faith is an attribute of the soul and becomes useful only as knowledge is added unto it.

Therefore add to your faith knowledge, for without knowledge it would be utterly useless.

To own the very best set of carpenter's tools and not know how to use them would be useless, but if we do understand how to handle them we can make many beautiful and useful things.

-A folio of Sonatas is a beautiful possession when one understands the rudiments of music, but without such understanding it would be only paper with black dots and dashes.

Therefore, no matter what comes before us let us try to get all the knowledge possible about it and then apply it. Knowledge, when rightly employed, becomes wisdom. It is the knowledge which we gather by experience, observation and experiment that really makes us wise, provided we apply it in turn and demonstrate the result to our own understanding. We can gather much from reading good books—books that are of a constructive character—that help us to grasp the meaning of things, so that they become our friends. We can attend lectures and in this way hear the thoughts and ideas of others. We can sit in a park and watch the people as they go by, and by observing the look on their faces learn to know the feelings and thoughts which master them. In this way we get an idea of how we look when we indulge in the same kind of feelings and thoughts. It helps us to remember that good thoughts and kindly feelings produce a pleasant, cheering look. Pure and loving thoughts produce a strong and helpful look. Thus our observation becomes knowledge, and our knowledge wisdom. When we have wisdom and employ or practice it, it becomes power. Power is energy and is constructive or destructive according to how it is directed.

The same law obtains in spiritual as in material things. First, we begin to believe that it is possible to do certain things with certain tools, then we learn to use them. We try and try again until we know how; and when we know how we go right on using them and doing all we can with them. Continued practice, finally makes us experts. So in spiritual things-we begin by believing that certain people, who are advanced can do certain things that we cannot do; then we proceed to find out how they do it, and when we know that, we try to do it. After we have tried long enough we can do it, and go right on until we are so proficient we secure power. Then by applying our power for truth and right, it becomes a part of that great force in the universe which some call God.

#### Leslie F. Oren.

The above is the name of a boy, fourteen years of age, who is deaf, dumb and blind. But while he can neither see nor hear, his brain is active; and his soul is sensitive to all that goes on around him. He lives at the Institution for Deaf-mutes at Columbus, Ohio, where I first saw him five years ago.

By the sign language, which is made in his hand, he can converse with any one who knows the language. He has also learned to read with the tips of his fingers, like the blind people do.

On the first of June of this year, with a party of friends, I visited this school, and while my friends rested on the veranda I stepped into the parker, and selecting a comfortable chair in one corner of the large room, began to read. In a few moments I heard footsteps; and looking up saw a bright, pleasant-faced boy coming in my direction, with his hands extended as if reaching for something. In another moment he was grasping my hand and patting my face. Just then a young lady stepped up behind him and began making signs into his hand, to which he seemed to respond animatedly. The young lady smiled and to me "I was just saying to him that he should not bother visitors like that; but he replied that he knows you, that you came here some years ago and he met you then." I said: "Yes, that is true. This boy is Leslie, whom I saw just once five years ago; but how did he

know that I was here?" -The young lady asked him, and he replied: "I felt her in the air, and I just followed the feeling; that's how I found her.'

Just think how wonderfully sensitive this dear boy is, that an impression made five years ago is retained so that when he comes anywhere near the one who produced it he immediately knows it and starts out to find them. My friends had come in from the veranda, and Leslie began getting acquainted with them by fingering them all over; and should they visit him again in future he would surely know them even as he knew me.

What can we learn from the life of this dear boy? We learn that although the physical body may be diseased and certain organs refuse to do their work, still the soul remains clear; and if the brain is in normal condition the soul will improve every means that presents itself to give expression. We learn, also, that when hearing and seeing is gone, feeling is all the stronger and intuition keener; so that it is possible to feel and sense things that are neither seen nor heard. This is another proof that the soul is the real person; and the body only the house in which it lives on earth.

While we are glad that it is possible to teach and educate children who are thus deprived of hearing and seeing, how very thankful we ought to be that we are blessed with healthy, normal bodies; and how careful we should be never to do anything that would hurt or injure our bodies in any way, but keep them clean, well and strong, and help others to do the same.

MANUAL OF MAGNETIC HEALING. By Daniel W. Hull.

to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price

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

"Our Planet, Its Past and Future; or, Lectures on Geology", by William Denton. This book tells the story of Dr. Hull has been a healer for more than forty years, and has been unume of nature, showing the immense formly successful. His instructions are of the earth as traced through the age of the earth as traced through the geology of the earth. Price, Postpaid, \$1.60.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with In-troduction and Explanatory Letter. Price, 15 cents.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told



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

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

### Some Good Books.

BOOKS BY LILIAN WHITING.

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

tui: Friendship: Our Social Salvation;
Lotus-Eating: "hat Which is to Come.

"The World Beautiful." Second Series. Comprising The World Beautiful: Our Best Society; To Clasp Eternal Reauty; Vibration: The Unseen World.

"The World Beautiful." Third Series. Comprising The World Beautiful; The Robert World: The Ring of Ameliary: Paradisa Gloria.

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

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

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

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

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

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

"From Draamland Sent." Verses

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

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

#### DAINTY GIFT BOOKS.

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

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

"The Lingsing of Self-Control."
By William G. Jordan. Price 30c.

"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Bunding." By Ralph Waldo Trine. Price 35 cents each.

"Fate Mastered. Jestiny Entitled." "Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

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

'Modern Carpentry and Joinery."

By Fred. T. Hodgson. Price \$1.00, "Fractical magains and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. Price \$1.00.
Practical Carpentry or the Build-

er's s. . . . . d Indrary." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1,00 each,
"Common Sense Hand-Railing and
Stair-nationing. Price \$1.00.
"Modern Carpentry." Price \$1.
These valuable books are by Fred.
Thodgson. Price \$1.00 each, or
four for \$3.50.

These and many other good books can be found in our Catalogue.

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

A book every Engineer and Electrician should have in his pocket. A Complete Electrical Re-erence Library in itself. Cloth, red edges, In-dexed, 25 cents; full leather, gold edges, indexed,

#### In Tune with the Infinite By Rálph Waldo Trine.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realisation of your own swakened interior powers, is to be able to opndition your life in exact accord with what you would have it.—From Tilic-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fulness of Life—Bodily Health and Vigor; V. The Secret. Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Parfect Peace; VIII. Coming into follows of power; IX. Pienty of All Things—The Law of Prosperity; Z. For Mon. Have Secome Prophets, Secre. Saged, and Saviors; XI. The Basic Principle of All Religions. All. Entering Now intesting the Control of the Highest Riches. For saless this office, Price, postpaid, \$1.26.

The Infidelity of Ecclesiasticism. A Monare to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price & cents.

# Works of Thomas Paine

Rights of Man....25 cts. Crisis......25 cts. Common Sense.....15 cts.

This is a spiendid opportunity to scoure these stand-ard works, as the price is within the reach of all. For sale at this office.

What All the World's a Seeking. RALPH WALDO TRIVE.

Each is building his world from within; thought is
the builder; for thoughts are forces,—subtle, vital,
irresistible, omniprient,—and according as used de
they bring power or impotence, peace or pain, success
at failure.—From Tule page.

The above books are besuitfully bound in gray green
spissed sloth, stamped in deep old green and gold, with

Eight top. Frice, st. 25. For each at this effect.

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

"Entered as Second-Class Mutter, De-cember 11, 1889, at the Post Office at Cheago, Ill., under Act of March 3, 1879,"

TERMS OF SUBSCRIPTION: The Progressive Thinker will be furnished until further notice at the following terms, invariably in advance: One Year 51.00 Six Months 250ts
Thirteen Weeks 250ts
Single Copy 50ts

REMITTANCES: REMITTANCES:
Remit by Post Omce Money Order,
Registered Letter or Draft on Chicago
or New York. It costs from 10 to 15
cents to get checka cashed on local
banks, so do not send them unless
you wish that amount deducted from
the amount sent. Address all letters
to J. R. FRANCIS, 40 Loomis Shreet,
Chicago, Ill.

TAKE NOTICE.

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

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

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

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

SATURDAY, AUGUST 29, 1908.

WORDS OF CAUTION.

You should not send money in a fetter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a pos-tal order for five cents, and then

you are perfectly safe, and will save

Yourself annoyance and trouble.

AN ENTIRELY NEW DEAL. The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE OENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

The Clown of the Christian Circus.

When the church ceased to employ theatrical methods a few centuries ago in the propagation of Christianity its attention was directed to what the priesthood declared the evils of the system, and set out as reformers to destroy that which had made the church the power it is. Of late years it has shown a disposition to revive its old practices. The Passion Plays, finally prohibted by law, borrowed from Eschylus, which many believe were the parents of the story of a crucified God, they have revived, and are now exhibiting in the form of moving pictures.

The droll expressions and actions of the circus clown, and the uncouth wit of the baseball player are lately dragged into the pulpit, and made to do service in "saving souls for Jesus." Anything to aid in building up their faith even to the exhibition of the sisters' nude ankles, peeping out from under the edge of a curtain, the owner's company for the even ing being sold to the highest bidder. The idea was suggestive of harlotry. but it brought money into the treasury to pay the preacher for "teaching what the church instructs him to say, not what he believes," as per Bishop Grafton, who proves to be an Episcopalian.

Commencing with bribery, promising a reserved seat in paradise for belief that Jesus is the son of God, then threatening with eternal tortures those who cannot be reached by bribery, so the church has gone on from one process to another, even to the dungeon, the rack, the wheel, the stake and fire-brand, with confiscation of estates, all to compel belief in what, in all human probability, was a priestly fiction. Their latest and most successful dodge is borrowing the service of the low and vulgar circus clown, plagiarized by a baseball player with added coarseness, and making it do pulpit service. When these shall grow stale, the sluggers and prize-fighters may next be utilized in some way to aid in building up a faith in a sect whose crowning ambition is to compel belief in

#### The Thinker is Ever Learning.

He who subscribes to a creed and joins the church, promising to abide by that creed, virtually says: "I know all there is to be learned on that subject, and I will cease further otherwise of the Inquisition at Mainvestigation." That is what makes so many ignoramuses in the religious world. Catholicism set the example. Paul instructed the women to learn of their husbands at home. Catholicism teaches its votaries to learn of the priests, and have told them what books they shall not read. Personal investigation and individualism is subordinated to priestly dictation.

Though Protestantism has not taken such extreme measures, yet it approximates closely to it, and discourages the reading of such publications as militate against the popular faith. They negative the scientist, who says: "I do not promise to believe to-morrow exactly as I believe to-day, neither do I propose to believe exactly what I believed yesterday." A man of brains ever thinking is ever learning. ₽.

#### A Busy Life.

The farmers of Kansas are reported so busy in securing their immense harvest, they ask the usual blessing on the way from the towel to the dinner table

### THE PROGRESSIVE THINKER LABEL IT AND BOTTLE IT.

WE TALK OF RELIGION AS IF IT WERE A SEPARATE DE-PARTMENT OF LIFE. WE LABEL IT AND BOTTLE IT AND PRESCRIBE IT TO OLD LADIES, CHILDREN, AND INVALIDS. RELIGION IS EITHER GOOD FOR EVERYBODY AT ALL TIMES OR FOR NOBODY AT ANY TIME.

A RICH AND POWERFUL BANKER SAID TO A CLERGYMAN THE OTHER DAY: "I NEVER REALIZED UNTIL I HEARD THAT SERMON THAT RELIGION HAD TO DO WITH LIVING HERE IN THIS WORLD. I THOUGHT IT WAS SOMETHING ABOUT DYING AND GOING TO HELL OR HEAVEN."---Appleton's Magazine (New York) for August, full of Valuable Thought for Free Thinkers. Price 15 cents.

#### A Marvelous Discovery. (No. 8.)

Truth is coming up the hills of Time, Wait a little longer."

It was shown in a former article that the so-called Jews of modern times were found most numerous in those localities where were found Phenician colonies and settlements at the close of the Punic wars, the last closing B. C. 146, and instanced the large numbers of the defeated colonists, who located in Spain. Will some good scholar be so kind as to state, quoting authority, for any colonization of Jews in Spain prior to the last century. We have been unable to find any such record. But the reverse is well established. Rev. David Millard, Professor of Biblical Antiquities and Sacred Geography, in the theological school at Meadville. Pa., visited the Holy Land, Egypt, Arabia-Petrea, etc., in 1841-2, and published an octavo volume, descriptive, historical, etc., of the countries he visited. On page 257, telling of

the Jews in Jerusalem, he says: Most of the Jews in Jerusalem and other parts of Palestine, are of Spanish or Polish origin. Most of the former are descendents of such as were driven out of Spain in the sixteenth century, and who fled at that time into Palestine. • • • \*At
Jerusalem they a degraded and oppressed people, living for the most
part in poverty and filth."

Corroborating Rev. Millard's statement Lieutenant Lynch, of the U.S. navy, sent on an Exploring Expedition to the Dead Sea, in 1847-8, made a similar statement. See page 93, "Narrative of the United States Expedition, Condensed Edition, to the

Wherever the Phenicians located, by intermarriage with their own people, like the pseudo-Jews of to-day, they preserved intact their own nationality. The Jews in Poland and the Crimea, as throughout Russia generally, are Believed to be descendents of Phenicia when its commerce dominated the world.

We have shown beyond the possibility of question in former articles of this series, and incontrovertible the latter. Several learned scholars Christian authority, that the pre- have contended for years that the Old tended translation of the so-called Testament first came into Christian Jewish Scriptures into Greek is hands not far from the close of the fraudulent; that there is no evidence fifteenth century. It is claimed a part such a translation was ever made; of the Bible was printed in 1450, but that scholars find the Septuagint in title pages and dates were long uneing, but have no conception from Origen traveled twenty-eight years in an early date to increase their value; diligent search for a copy of the 1484 seems the earliest possible Hebrew, to verify and correct the date. Torquemada died in 1498. He Septuagint, but found none. Others became president of the Inquisitors in did somewhat similar service with- 1483, and the most brutal of his acts, out success, while the Septuagint was and his destruction of literature besynagogues. Many years later it was Certain it is: The Bible came into pretended a Hebrew copy, differing the hands of the church in Spain, and but slightly from the Septuagint and during the period near the exmade its appearance. It was doubt- pulsion of the Jews and Moors from less a Hebrew rendering from the that country. And from facts after-Septuagint.

If we have a single clerical reader general reader will be profoundly interested, for, in our estimation, it unravels a tangled thread which for many years has occupied the attention of our best minds.

On opening Prof. Draper's "History of the Conflict Between Religion and Science," to read an account of the salvation of the world's literature by the Moors and so-called Jews, in Spain, the eye accidentally fell upon the statement that the Spanish historian, Llorente, himself by dispensation in 1779 a priest was made vicar-general to the Bishop of Calahorra in 1782, and in 1785 became commissary of the Holy Office-Inquisition—at Logrono, and in 1789 was made secretary, and later, general secretary of the Holy Order, drid. We are thus particular in giving Llorente's Catholic standing, to show his credibility with that sect, and his opportunity of correct inform-

In 1814 Llorente, at Paris, wrote a "Critical History of the Inquisition." On his authority, the best in the world on such a subject. Prof. Draper says of Torquemada and his collaborators:

"In the course of eighteen years he burnt at the stake 1,220, 6,860 in [Torquemada] DESTROYED HE-BREW BIBLES WHEREVER HE COULD FIND THEM, and burnt 6,000 volumes of Oriental literature at Salamanca, under an imputation that they inculcated Judaism."

Reader, please stop and think, long and earnestly. We have no account of Jews colonizing Spath. They who settled in Spain following the destruction of Carthage by Rome. were Phenicians or their descendents. Those Phenicians Catholicism and her historians metamorphosed into Jews for a purpose. They had their their mothers slaves from which their racred books, embracing a sort of his sons were but one ramove

tory of the parent country east of the Mediterranean, with such crude literature as was common to all ancient nations when first beginning the use of letters. There cannot be a doubt the "Hebrew Bibles" Torquemada was destroying were Phenician, and some were read by Catholics to learn the contents. Were these adapted to the mountain tribes of Palestine? and were they songs sung in the seraglios of Phenicia, labeled "Songs of Solomon," with running head-lines over chapters, of "Church's love unto Christ." "The mutual love of Christ and his church," and thus on to the disgust of every reader who has sense to comprehend what the author was writing about?

It was in 1492, the very year America was discovered by Columbus, Moors and so-called Jews were expelled from Spain and their estates were virtually confiscated; for they were prohibited from carrying away gold or silver. Little else could be removed. To discredit Phenicians they were designated Jews.

This writer has maintained for many years that the Old Testament literature was preserved to modern times in Spain, and that it came into Catholic hands from that quarter. He has frequently stated in editorials that Luther, though qualifying for the Catholic priesthood, never saw a copy of the Bible until 21 years of age. Born in 1483, then he did not see the book until 1504. The book probably first came into Catholic hands about 1480, certainly not much earlier: There is a copy in the Vatican library claimed to have been placed there in the twelfth century; but Catholic dates are like priestly morals, not to be trusted.

Rev. McGovern, a Catholic priest, in a Catholic pulpit, at Fulton, Ill., in 1870, declared, in our hearing, 'The church knows how the Holy Scriptures were written, and is reluctant to place the book in the hands of those without that information, in. lead them to destruction." Was he lying, or stating a fact? We believe known, and the latter were usually whence it came. We showed that filled in with a pen, and made to bear everywhere in use, even in Jewish gan with his first induction into office. ward developed it is also certain it was a copy of the Septuagint, a -we hope we have many-we ask probable Greek rendering of the anhis close attention, and we trust the cient Phenician history. It was to meet the needs of Mother church.

Many additional and important facts could be given to strengthen points herein taken, but it seems unnecessary, the evidence being overwhelming that it is the lost and adapted Phenician history that is now serving the Christian world as "Word

#### Positively, the World Moves.

of God.'

News from the Orient reveals the wonderful fact that the Turkish veil, which, more than a thousand years, has been worn by Turkish women, to conceal their features and their beauty, has been torn away by the reformers who seem at this time to hold sway in the Ottoman empire, and that the people are joyous with delight. The report comes that thousands of inveiled women parade the streets of Constantinople rejoicing in their new-found freedom. Men, too, join in cheering the women on every opportune occasion. Says the news dispatch:

"The whole outward appearance of the Turkish empire is changed. On every hand smiling faces are seen where late were the sombre yells that

hid them." The Sultan has granted the people a constitutional government and huneffigy, and otherwise punished 97.— dreds of thousands of women emerged 321. THIS FRANTIC PRIEST from the privacy of the harems, tore off their veils, marched bravely through the streets, and participated

in the general joy. The women released from the barbarism which for long ages has held them in thrail, the people of our own Aryan family, with a system of religion that has only one God, and no priest, they will soon come to the front as the most progressive people of the twentieth century. They have been restrained by a despotism projected into modern times which made

TO WHOM IT MAY CONCERN. Spiritualists who enjoy a surfeit of

the double distilled essence of dullness for their mental and spiritual pabulum, should not read The Progressive Thinker. This paper is not afraid to discuss any live topic that pertains to the interest of genuine Spiritualism. 'Those who do not want a thoroughly live paper, should subscribe' for some other journal, for The Progressive Thinker will be sure to jar their sensibilities by its ungloved handling of fraudulent "mediumship," and other matters of import to Spiritualism. If by so doing, The Progressive Thinker treads on the tender corns of somebody-so be it-we shall not swerve from our duty to the Cause as we apprehend it.

#### Moon Regarded as a Deity.

Among the early peoples Mesopotamia all of the heavenly bodies were regarded as deities, but the moon, because of the variety of the shapes which it assumes, was the chief of them all. Special reverence was therefore paid it and some of the oldest and most important of the Babylonian temples, as at Ur and Haran, were devoted to its worship. Thus the crescent, the symbol by which the moon god was represented, was supposed to have the power to avert evil, and then together with the star it formed the word for incanta-

AN APOLOGIA

Spiritualism Without the Spirits.

The editor, in a recent number of The Two Worlds, deprecated the fact that several of our younger workers were advocating a Spiritualism with out spirits. As one of those younger workers. I deprecate the deprecation. I am stating the case with fairness when I say we do not so much support a Spiritualism without the spirits as oppose a much Spiritualism without the men. Spiritualists object to all dogmatism. We (the accused) object to all dogmatism, whether proceeding from embodied or disembodied spirits. Spirits are, after all, only disembodied human beings, and I have observed many controls who themselves required controlling, heard many inspirers who themselves lacked inspiration. had Puck been present he would certainly have exclaimed, "What fools these mortals be."

Like attracts like. Like the good

and the wise, and the good and the wise will be attracted by you. But to attract these advantageous guides we must first develop ourselves. fault is not in our guides, but in ourselves, that we are underlings." For too much sentimental nonsense is talked about guides. Guides are no more all-wise and all-powerful than Says the clairvoyant. popes. Demosthenes or Cicero, Burke or Bradlaugh, behind you; give way, and let them use you, and brilliant addresses will be given through you." In other words, I am to convert myself into a speaking trumpet. But notice the subtle appeal to my vanity. addresses. I will be hailed as the in-comparable orator. My vanity may be great, but my reason is not altoaccepting praise under false pretenses. know the credit of the addresses would be entirely due to the disembodied spirit, I being only a mouthpiece of Burke or Demosthenes. I you can't; you're only Aronovich. am content. Aronovich shall be the mouthpiece of Aronovich, and emulating the example of Burke and Demosthenes, will endeavour to cultivate his powers of expression to the utmost of his abilities. Myself I have always with me, but Burke may leave, Demosthenes return to Athens, and then I am stranded. Myself will never leave me. If Burke will assist me. well and good; if not, also well and

Inspiration is no more dependent doubtless changed in Catholic hands on spirit guides than on pens and payrical poems, in our own and other languages, are love poems, and due, not to any disembodied spirit, but to some lovely lady's eyes. The enchantment of the sea, the scent of the soil. the glory of the stars, the heroism of men, the beauty of women, the light laughter of little children, birds and flowers, insects and sea-shells, have each been productive of innumerable masterpieces. The spirits of our ancestors and friends may be great in-spiring forces, but the spirit of the universe is a much greater inspiring

We give birth to children, why may we not give birth to songs and pic-tures, play and poems. Is creation granted sus in one direction and denied us in another? The Christians, of course, deny that the greatest born child (in their estimation) was man-born, but we Spiritualists have our own opinion of the immaculate conception. We deny immaculate conception in one direction, and apparently accept it in every other. Does it require a disembodied spirit to urge a mother to jump into the water and save her child from drowning? Is not this heroism due to the maternal instinct? And if a maternal instinct, why not an artistic, instinct, a reforming instinct?

Mediumship is good; mastership is better. To receive is good; to create is better. Spirit-control makes for miracles; self-control makes for divinity. Mediumship is a bridge where we get a glimpse of the Great May-Be, but we must not tarry on the bridge, lest we die gazing. Mediumship has done much, and the spirits, through me-diumship, have also done much, They have proved that there is life nereafter; we must prove (or create) life here. They have destroyed hell in the hereafter; we must destroy hell here. They have stated there are suitable and useful occupations for all hereafter; they have shown us what they can do; let us show them what we can do. Let us not lean too much on the spirits lest we become parasites, too despicable even for instruments. We shall be angels, byand-bye. In the meantime let us be men.—Aronovich Manchester, Eng. Aronovich in The Two Worlds,

# What Is Death.

An Impressive and Beautiful Portrayal Thereof, by Mrs. Mary T. Longley.

'A student's room-not very inspiring quarters; no sumptuous appointments; no marks of luxury-only bare, plain and most humble surroundings and articles of neces- vibration he has been wont to gain when going to sleep at sity. The occupant of the room is a young man, himself plain in appearance and unpretentious; his hands show marks of daily toil; his garb is worn to a threadbare the body through all his mortal years. So his self-examappearance; his face is thin and shows signs of suffering, ination goes on, and as far as he knows, he is alone, and It is night, and his room is dimly lighted by the oil lamp his communings may have lasted for hours, when at upon the table at which he sits with his books. He is a son of the people, a worker in the shop for his daily bread, yet he has a thirst for knowledge that cannot be have failed to do that should have been done, I have quenched. His people are poor like himself, and his tried not to injure my fellow beings. I have wanted to friends are of the humble class of workers who dearly spread good cheer and sunshine, for if I could not give pay for all they earn. Night after night he has sat thus, much financial help to the needy, I have wanted to make studying the books he has obtained from the city library, and finding pleasure in the information they impart. But his health is frail, and the lamp of life is steadily burning to the finish, though he knows it not. At length, as the midnight hour comes, he closes his book and wearily prepares for bed; but he does not at once fall asleen; many thoughts agitate his brain; it is a good brain, and it will ponder on what the books have said; it will ask questions and formulate ideas and its desire to expand, to evolve originality and send forth power, is insatiable. And so he ponders and half dreams for an hour or more before sleep comes to the exhausted frame; He beholds men and women and young people who smile then in spirit he is away, out among mental workers, thinkers, inventors, intellectual lights, masters of mind, nizes them. Here is a beautiful woman, whom, in spirit drinking in refreshment of soul from their atmosphere, he has often seen. She is his mother. There is a man who gaining new impetus for his own mental calculations and training from their influence. His vibrations, now that college professor on earth and is a teacher now; and he is absent from the mortal body, are so accelerated that so on; innumerable friends flock around and give him he can link on to those of these spirit teachers sufficiently welcome, and he realizes that at last he has come into to be in harmony with them and their ideals—he is at his own heritage and to his own people. After awhile he home among his own kind; they know him and he is discovers that his earth body was found in its room, and familiar with them and their methods of work.

By and by, however, the body makes demands him; habit with it has made it master; the needs of the outward life have made it imperative that he be up at in every part of his being, and ready for work, for experian early hour to get ready for the shop work, which he dislikes, but which he has to do, and which he does if needs be, for the attainment of knowledge. do with a cheerful heart and willing hand in spite of its meagre recompense. So the body vibrations are astir; they are pulling at the magnetic cord that connects-the spirit with the mortal form. He must respond for the students and teachers "Over There" tell him that as yet he is not fitted to remain with them permanently; his own soul tells this also, even elects to return into the narrow conditions and humble environments of the earthly state for further discipline or labor, therefore he returns to the outer consciousness of frugal toil and of unrequited aspiration.

Is is unfortunate that he cannot bear back to the body some impress of what he has done and seen on the other shore. That he cannot register on the mortal brain the memory of spiritual things he has discerned and experienced? That the consciousness of those other scenes is suppressed because the shock of returning to the body has so changed vibrations as to disconnect him entirely for the time with not only the associations of that other life, but also with any remembrance concerning it.

Surely, it would seem as if a memory of the glories he has witnessed, the studies he has participated in, and the knowledge he has gained would be of inestimable blessing to his waking thoughts on the lower plane; but on the other hand they might be of unpleasant effects, rendering him unhappy, impatient and utterly dissatisfied in lution" had created for him here. However, it may be him through the day. Days, weeks, months pass; the man is developing

mental power; his studies are opening up to him a wondrous reservoir of information: life for him vibrates with intelligence: his influence is helpful to those around him; he is doing them good; they appreciate his sympathy and aid. But conditions are not improving with him. He cannot secure any better employment. The daily grind and nightly study are telling upon sensitive brain and nerve. The body grows visibly weak under the strain. Another night comes. Again we see him in his humble room at study with his books. By and by his strength wanes, his head droops upon the open page. All things grow dusky to him. He has no power to rise. He feels himself letting go-not exactly sinking off to sleep, but he is loosening his hold on things around him. Presently he knows he is soaring upward, and he is regaining his sight, for he beholds another self in a chair below him. It is bending over, its head touching the open book. Now he sees that a slender cord has been holding him to this other form, but it is vibrating rapidly towards him, and swinging loose from the prostrate body. He watches it with interest till the thread seems to grow more luminous and to become absorbed within himself. This other body is not himself; he is aware of that, and he turns from it without question. He feels so light and alry, and so free. How grand it is, so good to breathe. He has not felt as well for many a year. It seems like a holiday to him, and he wonders what he had better do. Now there is coming to him so many memories—thoughts of the past, of his boyhood, memories of long ago, recollections of his parents who died when he was young; of old would like to turn from a contemplation of his mistakes with the worn out body.

till it is borne in on him that only by attention to, and study of, our mistakes, can we grow wiser.

Then he settles himself to a self-contemplation and to an analysis of his past deeds and motives; he feels that he does not need to hurry, for he has so much time; never had the like before—so much time in which to study this wonderful, and after all, this curious thing-SELF.

Everything around him is pleasing; the air is so clear, but the sense of life so keen-no effort to breathe at all. He does not feel the want of anything-no hunger, no thirst, no demand of any kind, but to study himself for awhile. As yet he has not come into the high rate of night, and he is retaining a strong and firm hold on the avenues of sensation and of memory, such as have affected length he raises his head with a lofty toss and says: "Whatever I have done that was not right, whatever I them happier. I have not been perfect, far from that, but I have tried to overcome my weaknesses. I have longed for knowledge, and my prayer has been for light. I must take myself now as I am, but strive to grow better every day and to be of more use to the world."

With this conclusion, he turns, and as he does so a flood of light breaks over him. A thrilling strain of music pours into his ears. He is uplifted above the old life and its vibrations. The world for him is illuminated, or rather, he is in another world. Everything seems familiar to him. The surroundings are by no means strange. and pass around him. They know him, and he recogwas a scientist once, and is so now; another who was a that it was pronounced "Dead from heart failure, caused by overwork and insufficient nourishment." But it had no sorrow for him. He was not dead, but intensely alive ence, for exploration, study, experiment and for sacrifice,

But his sacrifice had already been made; in its earth life and experience, the soul had endured that which had spiritually opened to him the kingdom of truth and knowledge, that would never be closed to him again. Soon he discovered that his bent of mind, study, training, that had commenced in the humble room of his earth body had prepared him for companionship with learned souls that he might gather power from them to reach other minds on earth endowed with inventive faculties, and stimulate them into action for the benefits of their fellow men.

Time passes. Our friend who was the daily toiler and nightly student of other years, is a student and searcher after truth still; but he has attained far greater knowledge than was his then, more of wisdom, grander mental and spiritual unfoldment. Why should he not, since he has had the advantages of all the expressed and acquired knowledge of the ages for his guidance and training? A worker in the spiritual, yet not neglectful of human needs on earth; an influential being long since, he sought out another student on earth whose proclivities and bent of mind were like his own, but mortal conditions for this later student were more favorable for the outgrowth of powers, mental and physical. This later. student is an experimenter; he is a student of electrical force, and its application to human needs. He has invented devices of utility and comfort, and is engaged in the outer life with all that "Nature," "Destiny" or "Evo- greater works. The spirit man is not doing the work for his mortal protege, but he is stimulating the mental the law of Vibration is the check that disqualifies him force of the mortal, is quickening the vibrations of brain from registering the emotions, memories of associations, by his subtle influence, and thus helping to illuminate the mind on those subjects and questions of importance to him soul absence from the body, and only little flashes of and to the world. By and by, this mortal will invent wonsomething he has "Dreamed," fragments of thought or of derful instruments and appliances for human comfort and experience now and then recur to his mind and haunt health that will be accounted the marvels of the age and cause people again to gasp in questioning amazement. "What next?"

What is Death? Did it bring aught but good to the earnest student, the lonely, sickly man in his garret? Was it not for him an emancipator from bondage, a revelator of light and truth? Did it not open to him vast fields of learning, of wisdom and of power, and is he not well repaid for all his past experience by the enrichment of his being, and by his opportunity to aid this modern worker in his researches and discoveries for the blessing of mankind?

In the great schools of spirit instruction and of experimentation, minds are trained-not crowded; they are stimulated to the expansion of their inherent qualities, wisely led to the unfoldment of the intuitive faculties that respond to the forces of the universe and absorb knowledge therefrom; are quickened in vibration to an understanding of law and of life's problems. All the students, all the thinkers, philosophers, scientists and workers of the ages are alive; they have gone forward to wider fields of experience, but they are not so engaged in further exploration of Life's mysteries that ther give no attention to the needs and the ignorance of humanity; nay, they are busy for the race; they are inspirers, teachers, guides and helpers to multitudes who seek for understanding, for truth, and they have schools, colleges, temples of art, of literature, of science, of philosophy, of all brands of learning for the service of the eager souls who thirst for the light and knowledge that was denied them here.

Death to the progressive soul, is an arising; it is a friends of theirs, and of his later acquaintances and glorious promotion; an uplifting to a higher grade of all friends; remembrances of many things he has done and good; a change of base to a grander and a better world; said, and of some things that he left undone that he pot one to be voluntarily sought, not one to be gained wishes he hadn't; and while all this is going through by suicide, for that step would defeat the desired end by his mind it is like a glass held up to him that he may enmeshing the spirit in the web of earthly conditions, but see himself; some of it is pleasant—not all—and he one to be graciously accepted when Nature works her will

#### WHEN DEATH MAKES CHANGE

When Death hath kissed my eyelids When gone are weariness and pain; When you have come with loving

Oh! weep not for the spirit flown;

And round me Rose and Lily lain,

I may stand near you by the bier; Although unseen by you or known, My hand may brush away your tear.

And when my dust's consigned to Rejoice that I from it am free, For, 'tis God's will, and He is just,

He knows the body cumbered me. Oh! do not let unkindness cling

To heart of yours, for deeds of mine. But if I've done one worthy thing,

Near my cold brow one rose con-

algn.

And I will see and understand, And hover close each kindred heart. Till God has wound a healing band With time's own balm, aroud each smart. -

And oft when you are bowed with care I'll softly come and sit with you; From aching brow I'll smoothe your You'll know I'm there, though

vailed from view. and when my body's strangely still Let these few words consolement

Tis Nature's Law that I fulfill, And unseen, near you, still I live. CYNTHIA CARR MITCHELL.

Spiceland, Ind. Some impose upon the world that

they believe that which they do not; Stephens. others more in number, make themto believe. -- Montaigne

Some toil, others reap the advantages.—Greek. Soft is the music that would charm forever.-Wordsworth.

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

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

I would rather be a poor man in a selves believe that they believe, not garret with plenty of books than a being able to penetrate into what it is king who did not love reading. caulay

# There Is No Death.

Euneral Services of Mrs. Jane Ann Burroughs, Conducted by Mrs. Tillie U. Reynolds.

Buried To-Day.

Buried to-day, the true and loving mother,
The heart that beat responsive to our own. We start, we pause, we gaze at one another, Then wondering, ask, Can she indeed be gone? Vanished the gentle smile by which she won us Ever to duty's path; and must we say, Of all the love and truth she lavished on us, We buried it to-day?

Buried to-day, the kind and generous neighbor, Never forgetful of those counsels sweet That comfort stricken ones, and with her labor Smoothed the path for other tired feet, Aiding through every dark and painful hour, Soothing with soft and unobtrusive way, And must we say of all this gentle power, We buried it to-day?

Buried to-day, the noble-hearted woman, Living by that high faith to angels given; Blending in all her life the truly human With something less of earth-far more of heaven, Faithful and steadfast in her consecration To duty, striving meekly to obey, And can we say of this grand combination, We buried it to-day?

Not so, not so. Though sorrowing and lonely. We comprehend her pure and perfect peace; We understand the life that served God only, Looking to him alone for its release; And when death's gentle summons to appear Was as sweetly answered, let none say Of such example, lofty, simple, tender, We buried it to-day?

Not so, not so. When such a lovely story As that of her sweet life appears, It crowns all womanhood with gentle glory, -And when it fades there is no room for tears; The good her life has wrought will perish never. And though the worker may be laid away To her last rest, the work remains forever, Nor crumbles with the day.

#### Invocation.

Oh, thou Infinite Spirit, thou who dost inspire the grandest love, the most tender affection, the purest sympathy and noblest aspiration; thou who dost come close unto the hearts of humanity; thou who dost give them messages unto nature and it responds unto thee; thou hast spoken to the tired spirit and it responded and entered the rest sweeter than all the earthly understanding could imagine; indeed, the question is solved, the problem is demonstrated,—immortality is true; and those who have known and been known were never so well

known or known so truly as to-day; for this knowledge we thank thee. We thank thee that the hands so dear, clasped long years ago, reclasped; and the voice welcomed and the "come home" so sweet was understood; for this we are thankful, for the knowledge that the children were welcoming the parent so dear; for that knowledge comes to us as a benediction. But sweeter than all this, oh, thou Spirit of Truth, are we thankful to-day that the voice is not stilled in the spirit, that the form has not vanished in the spirit; but never so sweet and true as to-day when from that land from whence all travelers may and will return, cometh the loved one who has gone before us.

We hear the voices sweet in this hour That come to us wilth tender power, Speaking words of comfort and of tenderness These loved ones here would truly bless; Lead us and guide us this hour we pray, Give us wisdom in the words we say; Lift the curtain that hangs between That which is of mortal and that unseen: Lead us and guide us in all earth's weary way, Teach us, oh, Thou Infinite Spirit, how to pray; Bless these children she loved so well, The dear ones who have been called to dwell In the home not made with hands, not ending there; Thou wilt keep and guard them with thy loving care; Wilt thou bless the tears and bring smiles again, Wilt thou comfort in this life of pain? Wilt thou speak words so tender, so loving and sweet, Bring peace and joy in their lives complete? We ask thee, oh, Thou Infinite Life, Keep open for these dear ones the portal white, That they, too, may see and know Where the gifts come from which they so beautifully bestow. Death loses its sting and the grave its victory, And the weary soul from mortal is free. When we know this truth, and understand Somewhat of that eternal summerland. Give comfort and strength and joy and peace, Thou Infinite Life wilt never cease; Bring us nearer, nearer unto thee In that realm of love and immortality; Be our strength and our guide, Our helper and our friend, Now and forever. Amen!

#### Address.

So soon, so soon the call has come; and as we look upon the sweet and peaceful face we ask, O, Death, where is thy sting; O, Grave, thy victory, where life is full and complete. But it is not the outward expression, it is not the outward form, but that which animates, that which loves and inspires love.

We are not gathered here to-day to mourn the transition of a loved one, rather to bring back from that place of life a deeper benediction of love, a sweeter expression of the triumph of living, and to make it possible for the hearts of those who loved our friend to be comforted by the messages which the loved ones are giving.

Many years ago when the hand of the youth and maiden were clasped, and the words were spoken which made them one before the world, they were truly united, and to-day in death are not divided.

The hearts are strong in their love and in their clinging, and when one is taken and another left, there is a tugging at the heartstrings, an earnest watching, a tender waiting; and the home that is being prepared is not complete until shared by the ones that made home bright and beautiful. We sense this expression, and we hear its sweetness. Together with our loved ones we are waiting, watching and striving to make life more beautiful, richer and sweeter, because we are born into the kingdom of life which knows no death.

There are silent calls from the Infinite which nature responds to, but which our ears may not eatch; and beyond the expression, the manifest evidence of nature to that call gives unto us knowledge of beauty of life and sweetness. We love our dear ones when in the body, and minister unto them according to our highest ideal, to our truest expression of love; but never are they so sweet unto us as when we list for their footsteps, or strive to catch the sound of their voices, and feel they have eluded our grasp and entered into the home of many mansions to dwell. While our tears are falling, while we miss the material presence, we would follow those loved ones and watch the sweet expression of joy and gladness upon their faces, and methinks we could almost catch the "peace, be still" that emanates from their

While in these bodies we ofttimes yearn for loving expressions;

but those dear ones who have gone from this home have pever sought in vain, have never yearned longingly for those loving expressions and not found their souls gladdened because of them. Howers were not withheld while the eyes could see and the hands clasp; loving words were not unspoken that brought records for kindness unsurpassed. But there should be peace in your souls; there should be joy in your hearts to-day, that you have strewn flowers along these pathways, and made heaven on earth where joy dwelled and love reigned supreme.

This knowledge of immortality to our loved sister was not faith and belief. She knew immortality was true; she knew her loved ones returned to her; she had heard from the companion, from the daughter, from the son, from the other loved ones, and it was like rain upon the parched earth. It gave comfort and joy and gladness.

So to-day we miss the form, but we love the dear one whom we shall meet again, and know as we have been known in the days that are past. There will come to every one in this home, to every one of kindred, such a sweet peace and comfort, such tender ministrations as shall cause the mists to clear away and bring forth such beautiful joy and gladness that the hearts will rejoice.

There comes to us a sweet thought for the aged mother who stands near that eternal home, that kingdom of life; there comes the sweet thought, and it is as blossoms of peace and love that reaches out and will bring comfort and strength. Oh! could we put in words to-day that which comes to us as an inspiration from the parents who are re-united, it would comfort your souls; it would bring joy and gladness in your lives, for there is no suffering, no unrest, no pain, but bright and beautiful are the faces that beam upon us in this hour.

This Spiritualism which means so much to humanity, demonstrates the truth of immortality; there is no doubt or question. We are not justified to live in a realm of faith and belief when we are commanded to know, when we are commanded to seek and find, to ask and receive, to knock that the door may be opened unto us; and when those divine revelations come, they come as a great sunburst of divine love, bringing the truth which gives serenity unto the souls of mortal.

We stand beside the casket which enshrouds that covering in which our dear one dwelt; we watch the face, but it does not brighten at our approach; we speak and the dear voice does not respond unto to our words, and the question comes, Where has our loved one gone And as sweet as the sound of music from distant waters comes the words, "We live, we live; there is no death."

The curtains will be lifted and all will be revealed unto us at sometime. Our sister has answered the question, has gained wisdom, which you and I to-day have not knowledge of; but some sweet day in the by-and-bye, we, too, shall meet and greet and know that loved one, the dear ones, who are in spirit and are re-united; our sympathies are centered upon the loved ones of earth. We would place our arms tenderly about them. We would comfort them with the counsels which are expressed by the voices of the parents, and though we are mourning for the sound of voices stilled, and the touch of vanished hands, yet it is simply the heart-cry of the human for the human, for we know it is well, it is well.

Blessed are they whose lives are sweet and beautiful, that the memories clustering about them and expressed in all ways to humanity are sweet; that the seeds which have been sown will be fruitful in their harvest, when the truths are manifested from the lives which are lived.

None knew her save to love her; none named her save in praise; beautiful heritage, beautiful record, and by her life her works are known. So to-day we are thankful that the life has been lived on earth, that the many years have been spared for the good that has been done.

This beautiful religion meant so much in her life. It touched the souls of her children and the dear one, as near as one born in her home and her heart; and some day the voice will speak with more than the olden sweetness,-the voice will speak with more than the olden wisdom, and it will answer many a question, and solve many a

Could you follow us you would have seen the companion restless, unsettled, unsatisfied, his heart longing and yearning for her companionship, drawing her as the magnet draws the needle, until she felt. 'My work is finished. I am ready to go. It will be well if we all can say, it is finished; not my will, but thine be done.

Oh! so sweet comes to us from that great beyond, life's sweetest

lessons of immortality. We have sought to understand its meaning, its truth, its significance, its importance upon human lives. It will be most beautiful in the time to come when the child that is to-day unconscious of the presence of the angels, when it is conscious of being watched over, guarded and guided; it will then be sweet and beautiful to that child. Those who are waiting and watching for manifest evidence of it will truly be comforted.

Somehow there seems to be an added solemnity and sacredness in this hour. We are the richer to-day for the treasures that have been gathered into that home, that home not made with hands. Lives which were ripened, lives which were rich in their thought and in their deeds, lives which had radiated from their own personality until those with whom they were brought in contact felt the significance and the worth of the counsel or the thought.

Our modern Spiritualism to-day is the Religion of Life-not of death. We are not commanded to prepare to die, but to learn how to live and be strong, be true. Obey the new command and love one another, living the Golden Rule as well as it is possible for humanity to do, doing unto the other as we would the other was doing unto us, the Christ principle that brings humanity at onement one with another.

This eternal brotherhood, this spirituality which makes all the world our kindred, brings us nearer, O, God, to-day, nearer each instant of time. The veil has indeed been lifted, the curtain has been drawn, and we can see far off into that beautiful realm. There are flowers there that never drop their petals, show no sign of decay, for all is life, beautiful life. We list, and the music sounds on the vibrant air, dear as a message for the listening ear, a message of comfort, of encouragement, of truthfulness, of peace; and the body spiritual is made stronger as it comprehends its import. So we would understand spiritual things; the gifts of which we may be possessed of seeing or hearing or speaking is from that Infinite, and a sacred gift to be used for the benefit of humanity and the helpfulness of the spirit. We are spirit to-day as much as we will be when the mortal puts on immortality; and the spiritual body which has been formed by the lives we have lived, the deeds we have done, the garments we have spun and fashioned by our thoughts, brings us closer in touch to-day with this spiritual realm.

We feel like giving thanks to-day for this occasion and for the deep sympathy which is manifested to the sorrowing ones from friends and kindred; but we would bring ourselves in closer touch with those loved ones who have come from that land from which all travelers return; we could almost feel to-day to be thankful for that which is called death, for it brings life so plain to us; it brings life so near to us; it brings us a consciousness that what we loved was never so near, never so dear as when its mortal has become wholly immortal,

Sweet and clear as the sound of ringing bells -7 The voices of our loved ones the story tells Of peace on earth, good will to all men. It will ring in sweetest chimes again, and yet again, reco-We are not dead, but gone before, ter all Holding ajar the heavenly door; Where we are, our loved ones will be-In eternity an unbroken family, साव The mother and the father in voice gia rul Would bid these dear ones on earth rejoice; Looking from mortal to spirit's sphere, Casting from your heart every doubt and fear, data the Bringing these so near, so near to each, lim'ec The sweetness of this immortal truth would teach The dear ones, each and every one, Whether in this or in other homes, Will feel the baptism of the spirit then, Never sighing for what might have been, But understanding the richness of the treasures other there. The bounteousness of their life each one will share, I would that we might make it plain to all, That you, too, might hear the dear ones call: Come up higher to the spirit's sphere And meet with us each one so dear; We would touch your lips and clasp your hand And point you indeed to the summer land, Where there is no death, but life eternal,

Where all is beauty and life supernal;

When all that meets and greets each other there The chaplet of love each brow will wear.

I hear the sound of the mother's voice; it is sweet, it is clear it is tender, it is true. She touches each one with a hand that is not weak. She presses your lips. She speaks these words: "I am so satisfied, so satisfied. I have not one wish ungratified. The half had never been told. The beauty of this life so far transcends all anticipation, methinks I would have been restless and have wanted to come sooner had I understood. I want to tell my boys I appreciate their loving tenderness, their unselfishness, their love for us. I never have understood it so truly as now. I want to tell my daughters, and my grandchild. I want to tell my sisters and brothers. I want to tell my loved ones. Oh ! If I could make this life so plain to you; if I could tell you all, you would not shed one tear or feel a regret. My life work has just begun. I have not gone from you. I am not dead, but I am out of the body of pain. I am where sorrows do not come. I have a mission, and it will be to bless my own. We are united in this home. My boy has grown to manhood, my daughter is fair, my husband's face is not seamed with care and age, and I, too, am taking on the form which in spirit was mine. I longed for a sight of the babe. It is dear to me. My eyes see it. I love it. It will be a comfort in the years to come. This message is to you. Study and find this truth, seek and find this knowledge; it means more to you than all faiths and beliefs."

There is a lesson in that which is called death. It brings us more closely in touch, one with the other. It makes life more sweet beyond, responsibilities so great. I would that all the world could understand. We had faiths and beliefs in the days that are gone. They are mists and shadows. They veil the brightness of all nature. We wear masks, unconsciously, while in the bodies, but this which is called death drops all, and we stand known and knowing as we are known, and when the mists have cleared away it is most beautiful to feel that we know and are known.

So we are gathered here, again we repeat, not to mourn, but to bid Godspeed to the newly-born spirit; to bring comfort and loving expressions unto those on earth, and to make the pathway of all sweeter, brighter and better with the knowledge that comes to us from the immortal side of life.

Scatter seeds of kindness each day and hour you live. Make this earth beautiful, and all that in this world you give. Give it willingly, tenderly, making each heart brighter here, Drawing us nearer unto the land that will grow so very dear.

May the peace which passeth human understanding rest upon each one of you. May you understand that there is standing by your side some loved one. There is no one that has no vacant chair in their home. There is none to whom this Angel of Light has not come at some time. Your life is sweeter, richer, is better because of it.

Now from other sources we receive this thought. Immortality is true. This religion of life inspires one to do his best, live each day as though when the night shadows fall and the morning came, your eyes would be open in the kingdom of life, and you should meet the record you are making while here on earth; if that were done, ife would not be full of regrets, but rather rejoice that we have done the best we could.

To our newly-born spirit, if there should be an epitaph carved upon the monument it will be "She did the best she could; she left humanity and made the world better because she lived in it." So may the angel world guard and guide you, each and every one, and lead you out of darkness spiritually into the light of immortality and truth; and whatever there is in the life we are living, may it inspire you unto grander and nobler actions, that you may meet your loved ones when you cross over the river and stand face to face with the record of the life you have lived.

Again the message comes to these dear ones: "I am not dead All is well, all is well rings out in such gladsome tones, and I shall come to you, and you will know that I am with you. We are united. and sometime we will not be divided, each one of our loved ones in that home-so beautiful."

Benediction.

Oh! thou who art Infinite, thou who dost understand human nature, wilt thou meet us with thy loving helpfulness. Bring us close together in lovingness, and lead us ever in appiness, in brightness and in spirit with our loved ones re-united, who have preceded us to the land of Life and Light, but not of Death or Shadow, be our inspiration, now and ever. Amen.

#### I Should Thate To.

I should hate to be so narrow and so little upward grown As to think there is in heaven just a man upon the throne; Though a tall one and a broad one, and a perfect man he be, If he is no more than human he's not large enough for me.

I should hate to think beside him, with a patient, smiling face, There could be no true companion to lend sweetness to the place, To give dignity and comfort and smooth down the tyrant will That is said to thirst for vengeance, and for human gore to spill.

I should hate to be so pigmied in my soul-and mind so small, That I could not find a heaven that was large enough for all; That I would not think my brother who was ever kind and true, Would not fare as well as I would in a land beyond the blue.

I should hate to be so selfish as to think myself above The great throng of struggling people, and beyond a common love. I should hate to think my thinking was the only kind of thought, And all other ways of thinking were a little less than naught.

I should hate to think that heaven was a place just for a few, Who had picked out all the mansions and remodeled them all new; For if need there be in future for a sweet and peaceful sphere, It should be a home of pleasure for the poor one leaving here.

should hate to meet a Jesus who but recognizes those Who are covered o'er with jewels that are gained by human woes; I should hate to meet a father who was wrathful night and day, And to whom for tender mercy I should always have to pray.

I should hate to be a puppet in this universe of DO, And have nothing in the future but to rest and pray, in view; For I want to keep on moving toward the higher heights above, Where I know there must be something like Infinitude of Love.

There must be a sphere of knowledge, and a fountain filled for all, Where this yearning, yearning ever is responding to a call; There must always be spheres higher than this mortal life can reach, And I'd hate to cease receiving what the higher minds may teach.

I must find the broadest heaven that this universe contains; I must have the greatest freedom for expansion of these brains; I must be without a limit for the soaring of my soul; I must know no bounds to spirit in the Great Eternal Whole. DR. T. WILKINS.

The Other Side of Death." Treating of Life, Death and Immortality.

By C. W. Leadbeater. Price \$1.50.

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

SUCCESS AND HAPPINESS, and to Attain Them. By B. F. n. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price

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

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored Illustrations of the Aura of the Human Body as seen by a Clair-voyant. Price \$2.50.

"This Mystical Life of Ours." Se-Cloth. Helpful in every way. Price

50 cents.

"Continuity of Life a Cosmic Waldo Trine, for every week in the Waldo Trine, for every week in the Year; chosen by himself. Price \$1.16.

"Materialization." By Mme. E. d. Reperance and Rev. B. F. Austin. Excellent. Price 10 cents.

### Eve Glasses Not Necessary

Byesight Can Be Strengthened, and Mose Forms of Diseased Eyes Successful-ly Treated Without Cutting or

Drugging.

That the eyes can be strengthened so that sye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves sore and granulated ilds, iritis, etc., and removes cataracts withmost cannot contain the contained by t

postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City. Mo.. you will receive, absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

The Poetical and Prose Works

### ELLA WHEELER WILCOX

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the very reading and are a wholesome spur to flagging effort.
Words of truth so vital that they live in the reader's memory and cause him to think—to his own betterment and the lasting improvement of his own work in the world, in whatever line is lies—flow from this talented woman's

POEMS OF PASSION.

By Ella Wheeler Wilcox. Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF POWER. By Ella Wheeler Wilcox. New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portrait, Price \$1.

POEMS OF PLEASURE By Ella Wheeler Wilcox.
This charming collection comprises many of the best poetic creations of the author. Embelished with portrais Presentation edition. Price \$1.

MAURINE AND OTHER POF By Ella Wheeler Wilcox. An ideal poem about as true and lowable a woman as ever poet created, with portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA

WHEELER WILCOX.

A birthday book compiled by Ella
Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox. It chitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-tone illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER

POEMS.

By Ella Wheeler Wilcox. magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red

-AND-THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Em-Priest, whose character is above reproach, and whe knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chap-ters:

The Struggle before the Surrender of Womaniy Selfs respect in the Confessional. CHAPTER II.

Auricular Confession a Deep Pit of Perdition for the CHAPTER III.
The Confessional is the Modern Sodom.

CHAPTER IV.

How the Vow of Cellbacy of the Priests is made cast
by Auricular Confession. by Auricular Contession.

The highly-educated and refined Woman in the Confesional—What becomes of her after unconditional surrender—Hor irreparable Ruin.

CHAPTER VI.

Auricular Confession destroys all the Sacred Ties of Marriage and Human Sc. saly.

CHAPTER VII.

Should Auricular Confession be tolerated among Civilised Mations?

ised Nations?

CHAPTER VIII.

Does Auricular Confession bring Peace to the Soul?

The Dogma of Auricular Confession a Sacrilegions Imposture.

CHAPTER X.

God compels the Church of Rome to confess the
Abominations of Auricular Confession.

CHAPTER XI.

Auricular Confession in Australia, America,
France. France.

CHAPTER XII.

Outputer for the Consideration of Legislators, Humberds and Fathers—Some of the matter on while the Priest of Blome must Question his Fenitens.

Sent Post-paid, Price, \$1.00.

THE PROOFS OF-LIFE

AFTER DEATH.

A Twentieth Century Symposium.
An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial ovidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the Precident of the French Republic Price \$2.50. Price \$2.60.

# General Survey.

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

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

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

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

A spirit through the mediumship of Mrs. Harriet A. Stockey, writes: "Brother W. F. Peck, in his communication, which appeared in a re-cent number of The Progressive Thinker, relative to the question of commercial mediumship, touched the key to the situation and awoke vibrations to which my heart gave quick response. When he asked, Shall these peculiar sensitives continue to be subjected to the vicious dog-eat-dog competitive system, which prevails in the commercial and industrial world, and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs cago. Reference given. Address business of every kind, he demon-until August 29, Mrs. Ruth McMenastrated that he had penetrated to the min, 301 Bryant st., Buffalo, N. Y." underlying cause of the trouble, and when he farther stated that 'we must ver, Col .: "I have been thinking some tinuation of fraud or change the sys- transpiring in the spiritual field at tem, which produces it, he stated Denver. Mrs. Nellie S. Noyes, form-what seems to me a fact, which erly of Boston, has been with the Denmind, and as to be reconciled to been speaker for the Spiritualists' fraud is a feat impossible to human Church of Truth all this period. This but an unavoidable one, and looming large on to-day's horizon, compelling attention by the logic of events."

The picnic of the Fraternal Order on account of the rain, will be at the same place, Neher's Summer Garden, on Saturday, August 29. Take Ogden avenue car to 40th avenue and transfer on to Lyons car, then ride to gate across Desplaines river, 10 cents round trip. Come early and bring family, her faithful, sisterly work here in our friends and your lunch. Coffee and ice cream served.'

Correspondent writes: "Remember the Basket Meeting by the Progressive Spiritual Church, at Rasch's Park, 7859 Bond Avenue, Sunday, August This Church is an esteemed auxiliary of the Illinois State Association, and every other auxiltary should be represented, and will be welcomed by hearts full of har-mony for all Spiritualists. If you wish a good time, take this basket meeting in. Remember the date-Saturday, August 30, from 12 o'clock, noon, to 11 in the evening."

The Golden Rule Society has secured the services of that venerable traveler and Spiritualist lecturer, Dr. J. M. Peebles, and will open at their former place-O'Donnell's Hall, 43 So. Paulina street, on Sunday, September 6, with a full and interesting program. The Doctor has made his 5th trip around the world, and visited all the most educative places along the spiritualistic lines, including Medium Bailey of Australia, and will recite in his splendid manner, all that is of importance regarding many wonderful manifestations to which he has been an eve-witness. Don't forget the date, and don't forget that the Doctor has been on the rostrum longer than any other speaker living, and if each hair of his head could speak, each would tell a different tale, for have been so varied and so many. Be prepared to hear something good for he carries "the goods" to show with something for the children, under the care of Dr. Burgess and others, at 1:30 p. m., following which will be a confcence, opened by Dr. talk, and in the evening a rousing lecture, of course, may be expected.

Minnie Sharlow, 303 Lafayette ave., Detroit, Mich., would be pleased to hear from any society in need of platform workers for month of Octoher and December, 1908. Can give best of references, if required."

C. Bergere writes: "The Fraternal Daughters will hold their next meet-at the home of Mrs. Foute, 1439 W. ing at the home of Mrs. Foute, 1429 nroe street, near Kedzie avenue, on excellent supper is promised from

R. W. Tennant, Secretary, writes: "The return of Mr. Mansell for two more weeks greatly pleased many of our patrons last Sunday evening. His short but interesting lecture on that Put away your trouble-away back occasion was on "The Duties of Spir-out of sight. Games and races for itualists, One Towards the Other." old and young will make you feel just In the course of his remarks he earnestly advocated the needs of a Lyceum in connection with our society. At the cloefisohs cmfwypetaolhrdlu At the close of his interesting talk he gave in his usual happy way, many messages to those present, and was followed in a like capacity by the president, Mrs. Maggle Henry, Mrs. Lou DeLeaux, Mr. Schmidt, Mrs, Lyons and Mrs. Seabold."

Josephine A. Bruer writes from Sterling, Kansas: "Your paper continues to grow in rich spiritual food be greatly missed in California, feeding the hungry souls of the multitude.

you can continue to give us such a dividual readings from the sound of it grows better each number. I con- 2250 East 46th st., Cleveland, O." sider it the best and cheapest paper on Spiritualism in the field. must love the cause to work as you held the usual enthusiastic services, do for the success which has attended Sunday, Augut 23, but were put into May success always attend ment by their Pastor, Rev. J. H. Demtou, is the wish of yours fraternally." by at an early period in the services

dest sammanamamamamama tend

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

Prof. W. F. Peck, one of the ablest lecturers on the Spiritualist rostrum to-day is now in California, attending will lecture throughout the state.

Mrs. Ruth McMenamin writes: "I intend to attend the National Convention of thistion of the N. S. A., to be tion of the G. A. R., held in Toledo, Ohio, the first week in September I would like very much to come in touch with some true Spiritualists while there. I expect also to be in Chicago during the Months of September and October, and would be pleased to hear from some society that wishes a test medium. I would visit societies in close vicinity of Chi-

Alonzo Thompson writes from Den-

either reconcile ourselves to the con- time that I should write you what is should be self-evident to every sane ver people for three years. She has nature, the only alternative is change lady combines good speaking talent, the system. A herculean task truly, with fine psychic ability. Her discourses interest and instruct the people, and her clairvoyant delineations make converts to our Spiritual philosophy. She has been ably seconded of Spiritualists, which was postponed and aided in this matter by the presihis convictions. This church intends affiliating with the N. S. A. in the immediate future, as it fully appreciates now the importance of this step. This short notice is due to Mrs. Noyes, for

> Rev. G. C. Love of Lents, Oregon, "For the fourth time your writes: correspondent has been chosen as a delegate to the annual convention of the N. S. A., and I shall begin my journey eastward early in September, stopping on my way in Cove, Union, and Baker City in the eastern part of Oregon. I would be glad to hear from societies or individuals where no societies exist, if my services would be desirable, for lectures and messages. Early correspondence is desirable to the end that my route of travel can be arranged. Address me at Lents, Oregon, R. F. D. 1."

John W. Ring passed through the city last week on his way to his home in Shelbyville, Ind. He had been filling an engagement at Clinton camp. He brings an excellent report therefrom.

Ferd C. Suhrer writes: "According the calendar, Saturday, Aug. 29, will be an ideal day for a picnic, and Nehr's grove at Lyons is certainly an ideal place for a picnic. Now for this day, make preparations to enjoy this combination of circumstances offered by the Fraternal Order of Spiritualists. We will have our record picnic on Saturday, the 29th, and it is not necessary that you be a member to be with us. Everyone is going and you will see someone there to welcome you. The roomy grounds are enclosed and covered with grass, while the the experiences of our Grand Old Man large, shady trees afford ample protection from the sun while you eat lunch spread on one of the many venient tables. The young-old folk of these phenomena. This society, can romp to their heart's delight on its opening, will begin its services with bare heads and minds from from while the old-young ones can care; go a-fishing or a-spooning down to the near by Desplaines river. Pack your basket with lunch for two, as there Peebles, followed by all who wish to will be, as at every well conducted picnic, that peculiar specimen of humanity-the bachelor and bachelor maid(?)—thank you, who family affiliation (not affiction)but sometimes enormous appetites, and without whose presence any pic nic would be nil. They enjoy a dainty lunch, too, but are shy-shy on ask ing for something they might want however badly, but whose sense of appreciation is very marked. Now, he sure you're right. Saturday, August 29, you transfer from Ogden Ave., car Wednesday afternoon and evening, on until the car crosses the bridge over the Desplaines river—tell conat end of line, take Lyons car and stay please attend and bring friends. An ductor you want Nehr's Grove and the car stops at entrance. 5 cents will take you each way. Hot coffee, sandwiches, ice cream., etc., etc., are served on the grounds. Don't for-get the time and place, your basket, your friends-join the merry race.

> right. Dr. Burgess, President of the Chicago Spiritualist League, has returned from Lily Dale, where he was filling an engagement. He is loud in his praise of that favorite place of resort. His work made a favorable impression there, both as a test medium and healer.

The Rev. N. F. Ravlin, prominent as a lecturer in the ranks of Spiritualism, passed to spirit life a few days ago. He was a noble man, and will Mrs. M. J. McCoy writes from

Cleveland, Ohio: "I am now making

up my fall and winter engagements. Dr. Wm. Critchley writes from Anyone wishing my services as lec-Lake Pleasant, Mass. "I don't see how turer and psychometric readings, inpaper as The Progressive Thinker the voice, all from the platform, please for \$1.00 per year, but you do, and write me as soon as possible. Address Correspondent writes: "The Church You of Progressive Spiritualists (colored) The Progressive Thinker from its in- a wave of sadness over the announce

of his intention to depart from their midst soon, to take up the same work in Topeka, Kan. He will deliver his farewell sermon Sunday, September 6. This church with all the mempers and friends, will attend the pic-

nic next Sunday, August 30, and all are anticipatin a good time. A farewell reception will be tendered Rev. Demby and his good wife, at the home of a member of the church, 225 26th street, Wednesday evening, September 2, to which all are invited. Brother Demby takes with him the united love of his entire congregation, and their best wishes for his success in the new field of labor."

Reporter writes: "The services at 'Old Seventy-seven' 31st street, under the supervision of Mrs. Maggie Henry, is growing in number and in terest. She devotes most of the time to message-giving by the mediums present, as well as herself, and virtually makes it a medium's meeting, which, of course attracts a goodly audience of fact-seekers. Much good is being done by this method, good lecture talent is used when it is to be secured. 'Old Seventy-seven' seems to wear its old reputation, obtained through the services of the now world-renowned Georgia Gladys Cooley, who held forth there so long, and to the enlightenment of so many

Mr. Letford, well known as the Drummer Medium, has made a favorable impression at all the camp meetings he has attended. As a commercial traveler he does an excellent work for Spiritualism.

Mrs. Hattie F. R. Peet, corresponding secretary, writes: "Members and flends of the Band of Harmony do not forget the Summer Social, to be held at the home of Mrs. J. H. Hohrback, No 723 Chase avenue, Rogers Park, on Thursday afternoon and evening, August, 27. Ladles, please bring lunch, for themselves and riends: coffee served at 6 o'clock. Take Clark street car to car-barns; transfer to Evanston car; get off at Chase avenue; second door east. All cordially invited.

Sylvester Brown writes from Eustis, Florida: "We are situated seven mile east of the town of Eustis, in the heart of the Orange Belt, and thirty miles from Lake Helen, the Spiritualist camp. I would like to correspond with Spiritualists desiring homes in the sunny South."

Mrs. Ella Dare writes: "I am in earnest sympathy with your splendid effort in the work of mental libera-The fair, just, and rational treatment of subjects, vital in their nature and in their relations to huuplift, command admiration, and respect from all who work toward that end."

Mrs. Amy E. Cottam writes from New Castle, Pa.: "Sunday, Aug 9, members of the Progressive Truth Seekers' Spiritual church of this town enjoyed 'a day in the woods' in a grove about seven miles from the city known as Robinson's grove. There, with the rustling leaves for our music, the beautiful, blazing sun shining through the tree tops, and finally setting over the western hills furnishing our paintings, we were placed en rapport with our spirit friends, and the beautiful messages we received were as pure and true as the shade-kissed air we were breathing. Mrs., Marquette and Mr. Clifford Cottam were the message bearers. Our Laddes' Aid wetched over our physical dies' Aid watched over our physical wants, and it goes without telling that we enjoyed two very excellent meals which they had prepared for all, and ors."

Mary L. Thomas, secretary, writes: The Nebraska State Spiritualist Association opened this season's meetings Sunday, August 16 at Red Ribbon Hall. The lecturer and message bearer was the well known Alla A. McHenry. We are pleased with her work. Rev. D. D. Thomas, a local medium, gave good psychic demonstrations. Secretary James Campbell, opened the meeting by reading extracts from The Progressive Thinker The meetings will continue Sunday evening at Red Ribbon Hall, 1034 O street. We hope the work of our society during the coming year may prove favorable for the cause of Spiritualism."

Mr. and Mrs. Bloom and Mrs. Hilbert, are still, at present writing, at Camp Chesterfield, Ind., having a good time of course. The rest and recuperation will do them a world of good, and fit them for a greater work in the coming fall and winter. They are all busybodies in the spiritnalistic field and need the recuperation and rejuvination to be had by an outing at this pleasant camp.

THE TEMPLE FUND SOCIETY. Important Communication From Sec

reatary Kates. Some requests having of late beer received as to whether the Temple Fund Society is yet in existence, necessitates a brief notice from me as its president

My duties as Secretary of the N. S A. requires that all public soliciting done by me should be for the National

Association. But the Temple Fund is a national enterprise, and it is entirely in my duty to occasionally urge its claims The intent is to accumulate a fund to encourage the erection of edifices by the societies of Spiritualists in the United States. The assistance is provided by a loan or donations. One thousand dollars must, however, be retained in the treasury unappropri-

That first one thousand dollars is not yet secured. There should be at least one thousand Spiritualists who will pay one dollar annually for such purpose. With the annual accumulation by members, and some donations, and in good time some bequests, such fund should grow. At least a neces sary Temple in the capital city of the nation, Washington, D. C., could in good time be secured.

The N. S. A. would secure the per petuity of such an edifice, and would enjoy its benefits for offices, library. perhaps for publications and many practical purposes that the future indicates will be required. Edifices elsewhere could be assisted, and socleties secure edifices without many dangers that now menace them.

Temple or meeting-place extension should be encouraged. A good fund will encourage better than waiting for some person of wealth to assist

That is the duty of all. I will not now argue this important issue. My colleagues on the Temple Fund Board have not been very active Drake. Price \$1.59.

this year, with the exception of Mrs. Carrie H. Mong Secretary, whose address is Muncie, Jid. She has secured some progress for the fund, and will attend to any requests or give an official receipt for a conation or mem-

Dership fee. 10 dia Our annual Convention of the N. S. . is near at hand. I earnestly solicit Spiritualists at large to send in one dollar each for a membership and aid us to make a good report at the coming convention.

Fraternally, 2014 M. KATES, Pres. 600 Pennsylvania ave., S. E., Wash-

SPIRITUALIST CREED GAINS FOLLOWERS.

Benjamin F. Austin Points Out the Strong Reasons for the Bellef,-Bible Compared With It.—Illustrated Lecture on Mars to be Given To-

Anderson, Ind., Aug. 16 .- The largest audiences that have assembled at the auditorium this season greeted Benjamin F. Austin at the Spiritualist camp meeting at Chesterfield to-day. Many people who arrived at the camp grounds last night experienced difficulty in finding accommodations for the night and quite a number remained over night in this city. Mr. Austin is one of the most prominent lecturers on the Spiritualists' platform and is the author of a large number of books that have run through severa editions. He was born in Canada graduated from Albert college and entered the Methodist ministry in 1871. Ten years later he was granted the degree of Doctor of Divinity by Victoria college and was elected presi-dent of Alma college, St. Thomas Ontario. In 1898 he preached a sermon in Toronto, Canada, which led to his trial for heresy, that attracted at-tention all over the country. Since that time he has devoted his time and talent to the exposition of Spiritual

Spiritualism Compared to Bible,

In his address this morning the speaker compared the tenets of mod-ern Spiritualism with the orthodox teachings of the Bible followers. He asserted that the great central fact of all and every so-called Christian faith and religion was the "resurrection"that intuition in every human soul that there is no real death, but only a transition. Spiritualism presents the most radical philosophy concerning life, death and the future life to be is the key to the interpretaction of nature and the inilosophy of all ages concerning religious faiths and creeds. The speaker said he was perhaps as losely related with the ministers of modern time as any man in public life, and he found'a surprisingly large number dissatisfied with the old theoogical dogmas and creeds, and if postions were open to them there would be a great exodus from the ministerial ranks to the truths of Spiritualism.

The largest number of converts today, he said, are from the eminent scientists and intellectual thinkers of all nations. In Ataly the scientific men have comenover to Spiritualism, almost in a body. The truths of modern Spiritualism reveal a new world in which death has no place. There is no such thing as death, either in the material, intellectual or spiritual world; it is a hobgoblin of orthodoxy to frighten unthinking people into obedience to the teachings of dogmas and creeds. Life is the great prin-ciple-revealed in nature which pereates and animates all existing material things. It presents the only rational interpretation of a suprem creator and brings all life into harnony and companionship. This great living force surrounds the atmosphere and makes possible the existence of the smallest unit of matter, as well as the existence of man, which is the ighest development of creation on

this earth. Strong Points of Spiritualism. Spiritualism recognizes the power and agency of thought and proclaims that all that exists of good or evil in the world is the product of thought. Spiritualism seeks to develop and control this nowerful agency and develop a sympathy with the laws of night whereby the whole world may be brought into harmony with the creative force. When this has indeed been accomplished the world

have been redeemed and peace and love will universally prevail. Every being through this revolutionary process will sometime, somehow and somewhere come into the full recognition of the pure estate and become freed from the thraldom of ignorance, which to-day causes so great misery on this plane of life. The afternoon lecture was followed

by seauces in the auditorium conducted by Mrs. Laura Jones of St. Louis, Mrs. Francis Ruddick of Indianapolis, and George Letford Florida. The music was furnished by the Meadows Jubilee Singers of Indianapolis.

The evening entertainment consisted of colored stereopticon views, de-lineating the psychological forces of the human mind. The views indicating various passions were illustrated by showing the combinations of colors and vibrations producing various conditions of mind as affected by thought.

Tuesday night, Mr. Austin will give

Lecture on Mars.

a stereopticon lecture on the condi-tions of the planet Mars, showing the topography of the planet, the canals, cultivated fields, cities, modes of transportation and the plant life on the planet, as revealed by the telescope. The description of the inhabitants as given by Mrs. Welss, who visited the planet while in a trance, will also be presented with the views. The Helping Hand cottage is ful-filling its mission to the full extent. This is a new departure started this year, whereby idvatids and sick children in the cities may enjoy an outing free of expense. Several are now enjoying this privilege. The camp was never in a more prosperous condition and will be able to discharge its indebtedness. Plans are being considered for a large summer hotel and water system for the grounds .-Muncie (Ind.) Star.

"The Pathway of the Human Spir-"Can it leave the Human Body and Return Again? By Dr. J. Peebles. Price 75 cents; postage 12c. inspiration, by Carlyle Petersilea.
Price \$1.00.
"Psychic Light, or Continuity of Law and Life." By Maud Lord "Mary Anne Carew." Written under

By Maud Lord

IMPORTANT NOTICE.

Oregon Spiritualists Are Requested to Take Notice.

The regular annual convention of the Oregon State Spiritualists' Association will be held in Portland, Oregon, Sept. 5 and 6, probably in Wo-men 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 defled 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 ven-tion, 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-Vankwich 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 notifled that the regular annual convention of the Oregon State Spiritualists' Association will be held in Woodcrafts hall, corner of Tenth and Taylor streets, in the city of Portland, Sept and 6, 1908. Delegates' credentials per capita dues, society reports, etc. hould be sent at once to the under signed, room 425, Worcester building Portland, Oregon

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

SPIRITUAL SONG BOOK.

Important Notice to All Friends and Lovers of Music.

To the Editor: As chairman of the committee appointed by the N. S. A. to prepare a Spiritual Song Book, I desire to have friends and lovers of music send to me any hymns and songs suitable for use in Spiritual Services, with music; and all music with copyright should be accompanied by permit of the author. Send in music and poems so that we may have as large a collection as possible to select from. We are especially anxious to have good, lively songs for the Lyce-

um and minor classes. All lovers of the Lyceum and children, now is your time to work; take a deep interest to look up music for the little ones; all children are lovers of music, for it surely is a great help to build up the Lyceum and a great help to ingraft good spiritual fruit will help them to receive instruction more firmly, and if you have poems written for lively music, they must be written so that the dash and swing can be set in with harmony, this is what is wanted in poems. All take notice, the children must

take our places when we are gone be vond: do what you can in this line the good work cannot be lost All musical composers that wish to

contribute good Spiritual songs, send in at once, and all that can, compose the soprano, the other part can be adjusted here.

I am happy that I can report substantial progress in this work, some of the finest music and noems that ever saw came in from the Seance Rooms, some through mediums, given by angels, from different states in our Union, from the Pacific Ocean to the Atlantic Ocean and from North and South.

Now is the time to do good work for humanity, for this and the Angel world. They tell us those songs will be sung by the millions. Let us all work together for the good. SOLOMON DILL.

Centerville, Mich.

Vicksburg, Mich., Camp.

Camp closed on Sunday, Aug. 16. On the third Sunday Dr. Austin pastor of the Spiritual Church of Rochester, N. Y., and editor of Reason gave a grand discourse upon the theme, "Our Soul Powers and How to Unfold Them.

All were disappointed at not hearing Mr. Barrett, who was unavoidably detained in the West. His time was filled by Mrs. M. C. Lincoln, of Buffalo. N. Y., and Dr. Austin. On Sunday morning Mrs. Lincoln

chose as the subject of her eloquent and instructive discourse, "The Re-ligion of the All-Inclusive." The discourse appealed strongly to those who are reaching out for the highest and best within their grasp.

Many expressed themselves as having received great help from it. Mrs. Susie R. Thompson, of Chicago, was the message bearer for the

last week. Her messages were accurate and clear, and gave general satisfaction. The camp was favored with numerous solos by Miss Maude Lincoln of Buffalo. She has a peculiarly

sweet voice of great volume. The last few days we were both en tertained and instructed by the inspiration of Miss Elizabeth Harlow. the gifted speaker, who is loved by al who are fortunate enough to hear her On Thursday she gave a masterfu discourse upon "The Religion of Infi-delity, the Savior of Man." One whose life is attuned to a higher key note than the masses lights the fire lamps of life and becomes the fore runner of a new religious concept He is branded as an infidel until the people grow to a recognition of the truths he teaches. Confucius was an

infidel; Jesus was an infidel.
On Sunday Miss Harlow closed the camp with two forceful addresses, trying to arouse the people to thought and action upon the needs of the hour. The campers have gone away, enter-taining bright anticipations for next year. LOBLLA BROOKS. Fear.

SIXTEENTH ANNUAL CONVENTION.

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

Two business sessions daily. Lectures and messages each even-

Noted speakers and mediums in attendance will conduct evening ser-

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

V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. 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 instru-mental music will be a feature each evening. Special hotel rates have been secured at the Hotel English. Hotel Rates for Rooms:--One dolar per day, two in a room.

\$1 per day extra. It Will be Best to Secure Your Rooms in Advance. Delegates and visitors will be given a Grand Reception in the Hotel Eng-lish, Monday evening, Oct. 19.

bath, \$1.50 per day. American plan,

Mass meetings in unison with the Indiana State Association Sunday.

All Spiritualists will find much interest at this convention and its meetings.
Each Auxiliary Society of the Na-

tional Spiritualists' Association should send delegates without fail. This will be a grand convention of the National Spiritualists' Associa-tion. You cannot afford to miss it. DR. GEORGE B. WARNE,

President. GEORGE W. KATES, Secretary.

TO MINNESOTA SPIRITUALISTS. Eleventh Annual Convention of the State Spiritualists' Association of

Minnesota. The eleventh annual convention of the State Spiritualists' Association of Minnesota will be held in the First Unitarian church, Eighth street and Mary Place, Minneapolis, Sept. 4, 5

and 6, 1908.

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 conventions. Dr. Geo. B. Warne, president of the Nationali Spiritualists' Association, will be at the convention Sept. 5 and 6, and deliver lectures. Mrs.

J. 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. C. W. Leetz, Mrs. Frances D. Wheelef, Mrs. Emma Blake, Mrs. Paul Beuhler, Mrs. H. P. Courtney, Mrs. F. G. 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 Oc cult 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 educator. 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 riends 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.

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. Ilill avenue, Station B, Dallas, Texas, Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles, canita 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. OBITUARIES.

Obituary notices will be published free to the extent of forty words. Any further addition at the rate of ten cents per line, seven words to the line.

James G. Williams passed to spirit life at Harvey, Ill., at the age of 77. He was well prepared for the change, for he knew of the grand truths of Spiritualism, and was well versed in the same. The body was taken to his old home, Saugatuck, Mich. The Brother had been a very prominent member in the F. & A. M. for many vears. The Saugatuck lodge took charge of the funeral..

Passed to spirit life at Wadsworth Ohio, August 9, 1908, Samuel Web ster Hard, aged 77. He was ready and willing to go, telling his ones not to mourn, that it would only be a little while when they would all meet in the other side. He died without an enemy, and at peace with the ARTHUR HARD. world.

Passed to Higher Life.

On Aug. 11, at his home in Winfield, Kansas, L. D. Eastman, better known as "Grandpa Eastman." laid aside the burden of earth life, vacated his house of clay, and returned to his home in the eternal world, where a son and daughter with other loved immortals awaited him. He had journeved on this earth plane for eightyfour years and lived nobly each day. For sixty-two years his faithful and loving wife, walked with him through the sunshine and shadow of earthly experience. He was a life-long Spir-itualist, and an enthusiastic toiler in the field of spiritual truth. They mourn his absence in the

physical, but rejoice in the knowledge that death is but the open doorway to grander, sweeter life JOSEPHINE A. BRUER. Sterling, Kans.

HEALING SONGS BY MATTIE MCCASLIN Endorsed by the World's New

Thought Federation. With Birthday Chart ..... 15 cents Special typewritten chart from name and number of birthdate sent, sealed, for 25 cents.

Address MATTIE McCASLIN. Lily Dale, N. Y.

DR. J. M PEEBLES' PUBLICATIONS.

What In Spiritualism, and Who Are These Spiritualists! A book of 131 pages, elegantly bound in paper. Price 36 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism Price 50 cents; postage 8 cents.

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

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demons obsessions, and evil spirits through all the historic ages. Price \$1; postage 16 cents.

Relnearantion—(Hear All Sides).

obsessions, and evil spirits through all the historic ages. Price 11; postage 15 cents.

Reinearnation—(Hear All Sides)—Considered and discussed pro and con by Dr. Densmore, W. J. Colville and Dr. Pecbles. It contains over 100 pages, and is neatly bound. Price, 30 cents.

Death Defeated.—Or the Psychic Secret of How to Keep Young.—This book goes to the foundain of things—heredity, health, foods, what Herodotus, Hesiod, Homer. Pythagoras, Shelley, Graham, and others ate, the foods that produce long life, and how to live "Immortal" on earth, etc. Bound in cloth. Price, \$1.00. Postage, 15 cents.

The Orthodox Hell, Church Creeds, and Infinit Damution.—A pamphiet of between thirty and forty pages, handsomely bound and ornamented; treating of the orthodox Hell. Church Creeds, and Infinit Damution.—A pamphiet of between thirty and forty pages, handsomely bound and ornamented; treating from their preachers; infant damnation, creeds, etc. Price 20 cents. Postage, 3 cents.

A New Biography of J. M. Peebles, M. D., by Profensor E. Whipple.—A magnificently bound book of 600 pages, giving a compete account of the life of this indefatigable worker in reform, for 70 years. The Doctor has been actively engaged in the Spiritualistic field for sixty years, being a convert while it was yet in its infancy. This book contains quite a complete history of Modern Spiritualism, abounding in the facts and the travels of the Doctor on his five Journeys around the world. Price \$1.00. Postage, 18 cents.

Pathway of the Human Spirit, or the Pathway of the Shirit Traced.—Price 715 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. M. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.

Immortality—Its Naturalness, Its Possibilities and Proofa,—Price 16 cents.

10 cents.

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

The General Teachings of Spiritualism

Price 8 cents Fiftieth Anniversary of Mod's Spiritualism at Hydesville, N. Y.— rice 15

ents. Spiritualism in All Lands and Times. Spiritualism in All Lands and Times. Price 10 cents.
The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.
The Eightleth Birthdny Anniversary of Dr. J. M. Peebles. Price 25 cents.
The First Epistic of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.
The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.
The Jubilee Lectures.—Celebration of Fifteth Anniversary of Modern Spiritualism. Price 35 cents.

LIFE'S PROGRESSION.

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

SCIENCE AND A FUTURE LIFE.

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

LIFE BEYOND DEATH

By Minot J. Savage, D. D. This is a view of the world's policies on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo. cloth, 242 pages. \$1.50; postage 10 cents.

W. J. COLVILLE'S PUBLICATIONS.

Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: Ist. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual reveration. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text hook for all who are interested in the great question of Human Immortality, \$62 pages; price \$1.00.

Human Immortality. 852 pages; price \$1.00.

Old and New Psychology.—Comprising the substance and spirit of 24 lectures. 365 pages; price \$1.00.

Fate Mastered and Destiny Fulfilled.
A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. Price 30 cents.

PIONEERS OF PROGRESS.

BY T. A. BLAND. "It is a nistoric leview of the progress of the nineteenth century on all lines. But the element that makes it.

universally popular is its human interest."—Chicago Record-Heraid.
"A broad-minded lover of his fellows, Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."-Chicago

"It contains biographies of some forty men and women whose live thoughts and heroic deeds gave character to most wonderful century of the world's history."—Farm, Field and Fireside. "It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pur-suit of high ideals."—Rev. Jenkin Lioyd Jones, in Unity.

"The work is written in an easy, pleasing style, and is so interesting that we doubt if one render in a score who commences one of the sketches will lay the book down until he has anished it."—The Arena.

It has 254 pages, is bound in best

agement of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio. Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing chopels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often yeary 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 anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected.

R. Halferty: Q.—If Joseph Smith has not honest, and did not have a revelation, how explain his writing a history of the ancient peoples of America, which has since been verified discoveries of scientists?

A.—So far from the "revelations" of Smith, made in the Book of Mormon, being confirmed by scientists, there is nothing in the book that can be proved or disproved, in this respect being just like any work of fiction. Its origin has been so perfectly explained, and even the "witnesses" testified to its false pretensions, that it is an idle waste of time to argue the

It is a mistake that any scientist, man of understanding has confirmed the statements made in the Book of Mormon. There never was any "ten lost tribes," their existence myth, and the Indian races are Israelites as they are of the Hotten-

Joseph Smith was not a "medium," as some Spiritualists claim, but an ignorant, uncouth man, of low cunning, In the hands of a rascal. The history of the inception and promulgation of the Book is clear and certain as of any event in the past hundred years and does not admit of successful opposing argument.

Old Soldier: Q. Can anything like an accurate estimate be given of the number of UNKNOWN soldiers who died in the interstate war? I have seen a statement that it was

A .- General Delevan Bates, of Aurora, Neb., with a generosity and tenderness of feeling for his old comrades in arms worthy of all praise, has erected in his own beautiful city, a monument "to the unknown soldier dead in our civil war." With careful exactness he came to the conclusion that the number was 146,000. The monument is most beautiful and artistic, the base being surmounted by an angel of exquisite design. On the base is written: "For what he was and all he dared, remember him today.'

"No dear one was nigh him To close his mild blue eyes, And no gentle one was with him To give him sweet replies. No stone marks the lowls sod O'er the lad so brave and true, In his lowly grave he sleeps In his faded coat of blue."

The record of General Bates as a soldier in those days which tried the courage of bravest men, is one of unshrinking bravery and noble patriotism, but this kindly service to the unknown, and unrecorded dead calls for most generous and deserved praise. It is the response of a fraternal spirit, in a measure so unalloyed and magnanimous, that our praise is mingled with tears of joy, that there is at least one man in the world with such high purpose.

All the veterans are agedbeyond their years-for in war life runs fast, and the strain and hardship tells on the vital power, but General Potes retains his vigorous mind, and his fraternal feeling, and has spiritualized his life preparatory to entering the new. We doubt if any one not imbued with the nobility of purpose taught by a belief in continuity of life into the spirit world, would have thought of, and erected this beautiful monument to those who were deprived of even the poor record for their lives' sacrifice of havin their names enrolled with the dead. of having

Harvey Brown:—Q.—A few weeks ago the pastor of the M. E. church in Delray, O., was charged with undue familiarity with two female members of his flock, but nothing criminal Then up sprang another sister and added her testimony. The flock was thrown into holy horror. The pastor admitted smoothing the raven locks of one sister and threatening to kiss another which failed to materialize. He was promptly forbidden to preach, and he donned overalls and went to the harvest field. Why are there so many similar cases of pastors "go-

M. L. Shelden:-Q.-Why should a religion of love yield cases like the one described in the enclosed clip-

-The clipping is of an awful result of a religious revival. Mr. H. J. Dufty, 60 years old, of Los Angeles Cal., attended a revival, became excited by the awful doctrines of the evangelist. He was suddenly seized with a desire to make a sacrifice of his family-those he loved best.

Securing a sharp bladed axe he stealthily entered the bedroom of his son while the latter lay asleep. He crept close to the side of the bed Hudson Tuttle. Price \$1.25.

raisinig the weapon brought it down with terrific force The across the neck of his son. blow was delivered with such mendous force that the head of the victim was severed completely from

the body.
With a maniacal shout Dufty rushed from the house and down the street, waving his bloody weapon. Reaching the house at 451 Northwest Lake avenue, where his wife and daughter resided, he opened the front door and entered. Mrs. Ada front door and entered. Mrs. Ada Lacomb, the daughter, with her mother, was in a rear room. He waited here for some time while the women were preparing break-fast. Suddenly, when Mrs. La-comb's back was turned, he made the attack. Without a word of

warning he swung the axe high in the air and cleft his daughter's skull. Her whole head was crushed

in from the blow.

Mrs. Dufty fled through a rear door, closely pursued by the maniac striking at her with the axe. The woman succeeded in eluding him, but not before she had received a severe gash on the elbow from the axe swung by Dufty as he chased her. Mrs. Dufty's cries finally at-tracted the attention of neighbors, who came to her aid.

Dufty then walked to the street,

where he drew a razor from his pocket and slashed his own throat, inflicting frightful injuries, but he will recover.

I place these questions together, for

they present two of the most com-mon phases of religious excitement one of erotic excitement, the other with a craze for sacrifice of those nearest, or of self. After listening to the lurid discourses of revivalists, full of hell-fire and reeking with "the blood of Christ," and his sacrifice; after illustrations of the patriarch binding his own son on the altar, and making ready to slay him for his God, after the horrible salvation scheme and finale of the sinned, and all are sinners, depressed beyond hope except by miracle, is it strange the tortured mind breaks in despair, and the hus band and father rushes home to save himself by sacrificing his daughter, as did Jepthah his wife, and then him-self as atonement? The God whose garments are gory with the blood of nations: who stopped the sun and about as direct descendents from the moon in their courses, that the savage Israelites might carry on the carnival of butchery, and desecration; the God who found the only way to save the world was the atoning blood of his son, must be pleased with such an outburst of passion so parallel with

his own character.

The explanation of this effect of religious excitement, is not far to seek The faculties through which so-called religions is manifested are in base of the brain, in close proximity with the whole group of appetites, de sires and passions. When inflamed that is, excited until there is con When inflamed. gestion, the whole base brain is involved. Religion as understood is purely passional. The language of the pulpit is erotic. Christ is a lover: his breast is to be sought; his enfolding arms; his blood, and pain is coveted as a neutralizer of desire. The church is master and spouse. When this region is excited, all the surrounding passions are involved. The higher brain region is depleted of blood drawn in another direction. The mind is unbalanced, and reason dethroned. The victim is impelled in his passional or bloody course by the activity of his lower brain. .....

NUGGETS.

Speak the Truth. There is a saying grim and old, That truth, at times,

The funny question now will rise In the meantime, shall we tell lies?

'Without a body to kick, for a soul But a pouch immense for stocks to

cram, They drive small dealers, East and West. They swallow some, and starve the rest.

The Parson. The parson, thinks, beyond a doubt,

That he's a Christian, in and out. To follow Jesus is his mind, But oft he's tired and lags behind

The Doctor.

The doctor uses all his skill, To cure his patients when they're ill And if he fails he isn't worried,

Because the proof will soon be buried.

DEAN CLARKE. HUMANITY'S NEEDS. We want no fountain filled with blood

Drawn from Immanuel veins; We want pure, honest, upright men, Men free from guilty stains. We want no dying thief to see A fountain filled with gore;

We want men that do right because It's right, and nothing more. We want no "Precious Lamb of God"

For us to e'er be slain; We want no heaven, if we must wade To it through bloody stain. E'er since the gospel was first

preached, Of the atoning blood, To some it's been a stumbling-block That's done more harm than good. Then lay the ensign of the past

Forever in the grave; And let some other banner float That has the power to save.

Twill be the emblem of true love; May it forever be beacon light to guide mankind Through all eternity. CORTLAND BALL Indianapolis, Ind.

"The Arcana of Spiritualism."

# "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship and Its Laws, It's Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at programme was well received. Mrs. of Lily Dale for two lectures, durwas in the chair. The addresses were ing which she filtred outrageously was in the chair. The addresses were

Idly Dale N. Y. Camp.

Scientific Spiritualism has been the key-note of Lily Dale Assembly so far and is likely to continue to the end. The management being represented by practical business man and intel-lectual women realize that the cult can stand on no other foundation. Sensational and questionable manifestations are discouraged. Quality rather than quantity is the order of the phenomena encouraged among the mediums on the ground. The bitter lessons of the past of having tricksters who posed as mediums exposed by outsiders, has brought good results, and as one of the leaders declared, "We have learned to do our

own house-cleaning,"
Following is the newly elected board of managers for the season of 1909:

Mrs. Geo. L. Humphrey, president Mrs. Jean L. Reed, secretary; H. W. Richardson, vice-president: Dr. Geo. B. Warne, treasurer; Trustees; J. W. Stearns, Benjamin Luce, Lee Morse, Jean L. Reed, inclusive with the ex-Receipts this year so far have

equaled expenditures, notwithstanding the stringency of the times, from which all summer resorts are suffer-

The spirit of old Lily Dale, stimulated as mediums declared by Indians that had once roamed over these premises, broke loose in a corn roast the other night, which brought about two hundred of the hijariously inclined.

Surrounding an immense bonfire armed with long wooden spears, the crowd looked dangerous until each one had stabbed an ear of corn, Me diums pointed out invisible Indians threading their way among the nalefaces, who occasionally gave vent to well-constructed war-whoops, as the blaze turned brown the succulent ears. It was a lively scene, but at last the cheerful corn-fed crowd dispersed.

The Passion-Play was given Sunday night to a large audience. A new Sacred solo, written by Mrs. Mattle M'Caslin, entitled "Song of the Passion." was sung for the first time as an introduction to it. The singer cent voice ts well as an exalted pedigree. She is a third-degree grand-daughter of Jonathan Edwards, and Benjamin Franklin was her ancestral

THE PRINCE IMMORTAL. SONG OF THE PASSION

(Words written by Mattie McCaslin. Music by Frederick R. Moseley.) First-Nativity. saw as in a dream, Beneath the moonlight's gleam

Judean shepherds with their peaceful flocks by night; And there appears to them The Star of Bethlehem,

While angel hosts descend from Heaven in glowing light: And singing "Peace on Earth," Anounce the glorious birth, 'Good news to men proclaim, Forever in His name; Let Heaven and Earth with loud hosannahs ring!"

"Hall Him at Heaven's portal." I hear the angel's sing! 'Hall to the Prince Immortal, Let the earth with its echoes ring! Hosannah, Savior, glorious, Hosannah be to Thee! O'er sin and death victorious Through all eternity."

Second-The Crucifixion, The babe to manhood grown, Takes on himself alone The burdens of its needs, that he world might win.

And deems it not a loss To suffer on the cross, That all mankind through LOVE might be redeemed from sin. Hark! hark! the thunders blent! The Temple's veil is rent:

The lightning flashes and the dead The mighty deed is done, The victory is won, And silence reigns throughout the earth and skies.

Third-Resurrection. Once more I see him now, With glory round his brow;

He blesses all the faithful who sur-round him still. Arisen from the tomb Triumphant o'er death's gloom

All Nature meekly bows to LOVE'S majestic will. Behold! behold Him rise,

With angels through the skies. The Prince Immortal, Love, the Savior blest! From out the Mercy seat Now comes in accents sweet:

Come unto me and I will give you This stored solo and chorus, set to beautiful music, artistically arranged, for sale by the author, MRS. M. Mc CASLIN, Ph.D., 3411 Missouri Ave.,

St. Louis, Mb. It seemed strange that the death of Ira Sankey should occur while Taber Thompson, the singing evangelist, once so prominently identified with Mr. Sankey, should be filling the rostrum here at a Spiritualist Camp. "The world do move." The writer was for years a neighbor, Sunday-school and singing-school associate of the famous Sankey, who now, from

years of blindness at last sees the

light-a higher light, may we hope. We spoke of Mr. Thompson's conversion to Spiritualism in a former article, but would add that in coming to our ranks he first held independent meetings in Casino Hall, Philadelphia The first Association of Spiritualists soon sought him and induced him to become their leader and speaker. During the year and a half he has served them, a large and intelligent congregation has waited on his minstry, \$1,000 has been raised to beautify the Temple, money which had been owing the N. S. A. for more than ten years has been paid back, and he is engaged for another year. His lectures given in Lily Dale were from the subjects "A Man and His Vision,"

and "The Old Fisherman of Galilee." Pennsylvania Day. At 3:30 p. m., on August 17th, the

Pensylvania Spiritualists held their State Rally. A large number of Key-

ualist Association. 1 leader of her cult, but investigation A very pleasant feature was the rendering of a song, 'Pennsylvania,' by she is too honest to repudiate. Chairman John A. Lillig, which was the father of the P. S. A. A beautiful finale to her spiritual adand as secretary, still, continues to father it. \_ 31 . ···

President's Report for 1908.

Once more you are assembled in annual meeting as provided by the By-Laws of the Assembly. Here must be formulated in some degree the policles of this Association for the ensuing year, and a Board of Trustees chosen to whom you will entrust their execution. While strangers have been unanimous in their praise of the beauty and future possibilities of Lily Dale, former visitors have complimented without stint the attractive appearance of our grounds this year. In view of the enforced economy made necessary for many people by the lessened tide of business prosperity, you should rejoice that the finan-

of financial prosperity was at a temporary ebb. Lessened attendance is the common report from all Spiritualist Camps for this season, while it is also the experience of our neighbor Chautauqua Assembly, and your officers have been informed that business is unusually poor at Coney Island, New York, City's amusement resort. Our 1908 camp has enjoyed an unusual degree of harmony and we have good reason for believing that its actual current expenses will be covered by the re-

ceints. It is important that our should explicitly cover the power of the Board of Trustees to bar from the camp all who practice trickery in the name of mediumship. I therefore submit for your consideration the following amendment to our Bywas Mrs. Caroline Foote Marsh of laws, suggesting that it be enacted as Lockwood and Mrs. Lillie Brooklyn, N. Y. She has a magnifi- an addition to paragraph 3, article their scientific class lectures.

No person or persons shall exercise or pretend to exercise for profit phase of mediumship unless such per- accurately from his lips. son or persons shall have submitted to an examination, when required to manifestation seance benefit to the As-do so, and shall have satisfied the sociation which was largely attended Board of Trustees as to his, her or and most convincing of active invisi-their competency, and proficiency ble intelligences. therein.

Any person acting contrary to this inhibition shall be deemed a disor-derly person and may be excluded or

ejected from the grounds.

The Board of Trustees may formulate general or special rules to govshall be fair and reasonable, while carried out under the auspices of the precluding as far as possible, all Clinton Society of Spiritualists. The mistake or deception. Every person auditorium and pavilion, decorated Chesterfield, Ind. submitting to examinations shall have with flowers and vines, were bowers at least three distinct opportunities of beauty. The weather conditions

at least three distinct opportunities to prove the genuineness of each phase of mediumship.

I submit for your consideration the annual report of the fireasurer.

I feel our warmest thanks are due to the permanent residents upon our to the practical activity which enabled them to turn find our general fundational flags of the sason, and speaker, Mrs. Alice C. Barry, and 1908, the sum of \$116 as net proceeds from the same.

Since her retirement from our In lowly manger of the Prince, the

ed and executed by her fertile brain to the knowledge of the people. for our benefit. workers, the rooms upon the first and an answer to the most stupendous old Sunflower building at the nominal Dead?" sum of One Dollar annually for the into our immortal abodes, peopled

if mutually agreeable, of extending be applied to meeting the purchase- a paradise. price of said building, together with the repairs thereon. All honor and credit to their untiring efforts. In closing, I wish to voice my sense

of personal obligation to my fellowtrustees for every word of counsel part. I have been strong many times and now. in their strength. I have given uncounted hours by day and night to the business of the Assembly, and plans for its success. Social and even family duties have sometimes had to be neglected, while personal pleas-ures have been wholly ignored. I have endeavored to do my best. I am Where are its almshouses, its jails not surprised to receive criticisms. at times, for I have not been able to wholly satisfy myself. Thanking each and all of you for every word of kindly appreciation and every sus-

taining act, I am fraternally years, ESTHER C. HUMPHREY, Pres. The report of George B. Warne, Treasurer, was announced one of the most complete in the history of the Assembly. It gladdened the hearts of all stockholders by reporting a handsome cash balance on hand, and gave assurance that all expenses for the 1908 camp would the fully covinted by the current results. The kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles a spark of light in the souls of kindles as the same of light in the souls of kindles as the light in the light i ered by the current receipts. The Treasurer's recomiffendation that no attempt be made for the present to reduce the Corporation's fresent Captal Stock was overwhelmingly concurred in after one or wo animated

tilts.

Another act in the weekly drama at Lily Dale has brought a new set of actors before the foollights while at the same time several of the old reliable "first nighters" remain with us till the ringing down of the curtain Aug. 30, which is rapidly approaching. Like Parsifal the play goes on with no sign of wearings on the actors' parts even though the audience have to stop for meals.

We hated to give up the Spragues, but they were needed elsewhere. Mrs.

but they were needed elsewhere. Mrs. Sprague, like good wine, improves with age, and E. W. is as full of life and vim as ever. We are sorry space will not permit an extended report of

listened to most attentively, and a with Spiritualism, while still cling-

large proportion of the Pennsylvaning to the hand of her old lover, New
lans who were not affiliated applied
for membership in the State Spirit-

dress on New Thought was Mrs. Lillie leading her to the front and declaring her conversion to Spiritualism. Mrs. Foote is quite an acquisition, having a magnificent soprano voice as a singer and a pleasing personality

as a speaker.
The Passion Play in moving pic tures given Sunday night drew a large audience, notwithstanding the fact that the Smith family reunion given night seemed to have captured Lily Dale and a good part of Dunkirk on the stage and in the audience. Between six and seven hundred tickets are reported sold and the returns are not all in yet. A bright little curly-haired boy of the Lyceum

sold fifty.

The "Smiths" all distinguished themselves, besides which there were fairies, elfins, brownies. The Strollers a double quartette, a beautiful scarf cial struggle which involved the per-petuity of the Assembly's existence, was fought and won in 1906 and 1907, led by little Loraine Fisher of Butbefore the uncertainties of a Presi- falo; a reading by Miss Oats, and song dential year were upon us; or the tide by Miss Delong completed an elab

orate program, A permanent Esperanto club has been organized at Lily Dale. President, W. F. Keeler; vice-president, Lee Morse; secretary, Mrs. Dr. Hyde. There is a charter membership of about twenty, but the charter will re-main open until the end of the year, and the class will continue to m the hospitable home known as the Hyde cottage, which has opened its doors to all the overflow meetings of

the season; Dear old Brother Lyman C. Howe has visited the camp with his good wife several times and given ad-dresses. Laura G. Fixen, once so prominently connected with Lily Dale, was the speaker Sunday, and acquitted herself with her usual brilliancy. Rev. Thomas Grimshaw has given two of his remarkable trance lectures, and is still with us. Dr. Lockwood and Mrs. Lillie continue

To-day R. A. Macurda was test medium as well as message medium. The names, dates, descriptions and inon the grounds of the Assembly, any cidents identified came rapidly and P. L. O. A. Keeler gave a physical

MATTIE McCASLIN.

Mount Pleasant Park Camp, Iowa. Saturday, August 15, wes "Clinton

Day" at Mount Pleasant Camp. The such examinations of Such rules program for the day was planned and

Official Board, Mrs. Laua G. Fixen thoughts of sympathy, good cheer and has voluntarily enriched our treas- helpfulness to our society, and to Mrs. ury by donations amounting to 114, Barry, especially, in her efforts to being the proceeds of a plan originat- bring the great truths of Spiritualism

Mrs. Barry followed with a short Our Ladies' Auxiliary Society has address in her own inimitable way, proven its unswerving loyalty by persenting us already as partial properties, the chain without a sameness in chacteristics; surround eeds of their present endeavors broken link. It holds all things with-\$226. The Board of Directors has in its grasp, from the tiny atom to their fate will be the same. leased to the devoted band of the highest archangel. It has given workers, the rooms upon the mist and an analysis of the ages, 'What of the others of a higher or lower plane of old Sunflower building at the nominal Dead?' It has given us glimpses progression in life. If we look above term of ten years, with the privilege, with the loved ones gone before, and been to reach a higher plane of life, the practical application of its prinits life to twenty-five years. They cipies to the lives of men and women stand with outstretched hand for a ask that their contributions this year will some day make of this old earth lift to a higher life, may we not for-

"Spiritualism is the most practical system of ethics that has ever been given to the world. Other systems have taught men how to die rather than how to live; how to look for ings-not the buildings; protect the glory hereafter instead of looking for one from danger of the tempest and and act of co-operation upon their and enjoying the glory of life here it will be saved, while the other left

"Spiritualism has discovered and proclaimed to the world that the theological teachings of the past have environment—not the individual. been mostly a patchwork of glessing. Take away the environment and the seen mostly a patchwork of guessing and fabrication

"The world is asking of Spiritual ism, 'What it has done for humanity? its insane asylums? Where are its

temples and its shrines?' "We would answer, Spiritualism did not come to the world to build aimshouses, jails or asylums, but to teach the world how to get along without them. Its temples and its shrines are set up in the warm cor- of life to destruction. ridors of the pulsing hearts of human-

kindles a spark of light in the souls of those grimy workers in the dark chambers of the earth. It whispers its message of hope to slaves of the sweatshops, to the fallen men: and women of the streets. It sounds a note of warning to those in high places who would crush their weaker brothers in the dust, and its white banner shall float in the breeze until every soul is illuminated and the tolling millions are forever free."

At 4 o'clock a message service was given in the pavilion by Max Hoffman and Mrs. Barry. 8 p. m. saw a large gathering to

enjoy an entertainment by the Pumpkinville Club, which was pronounced y many visitors the most enjoyable f the season. The Clinton Society extends to the

Mississippi Valley Association the right hand of fellowship and a desire o work in harmony with all the forces that are for the building up of this grand work.

CHAS E. POTTER. Clinton, Iowa.

Camp Chesterfield, Indiana.

This sacred snot, dedicated to Spiritualism, is still flourishing. Great interest is being manifested daily, and many hearts are made happy by the loved ones from the other side who come with words of love and

We have had with us Mrs. D. A Morrill. She is an excellent speaker, and charms her hearers. Her lecture on Mediums was fine, and shows her to be a true friend to them. What would we do without them-the way

He is known from shore to shore, and is loved for his kindly ways.

Mr. Camel has charge of our ice cream parlors, and gives us the best of service. The camp life is slowly creeping to its close, and may each one go home feeling they have done human soul, seeking comfort, good, that they have strewn the path of many with beautiful flowers of love and kindness. In spiritual work we should be honest, leave the thought of self out of our lives; live to do some good deed daily, and above all be able to control our temper so we

assist them somewhat to extricate themselves from their environment. Build houses of the same kind of materials, on the same kind of surrounding, and when the flood dashes

against them, their destruction will them with the same environment and

Let us learn a lesson each day in comparisons between ourselves and us and see those whose fortune it has love and usefulness, and while we so stand with outstretched hand for a get to look beneath us and stretch the other hand downward to assist

some brother less fortunate than ourselves. We should consider the surround-

unprotected will be carried to destruction. We should consider the individual's individual will be worthy the spect of the community and a pillar

of strength and usefulness. Watch out! When you see one go ing wrong, look not at the person, bu get deeper into life. The person is the expression of life, and it is what they express that you want to go after. They are all right, but there is an undercurrent of environment sweeping them off their foundations, and carrying them down the current

Take drink from the reach of a drunkard and he will ere long be-come a sober, industrious, good and loving husband, father and friend.

We as a nation, and under the guise of justice, law and order, are robbing, killing and wronging innocent children of environment every day, and as individuals we are more ready to fend assent to these things, than to extend our sympathies and help to those so wronged. Love, charity-we do hope

they in the fullest sense of their

meaning will ere long become the uppermost aim in the life of progress, rather than that of dollars and cents. A FRIEND. Big Rapids, Mich.

"Universal Spiritualism." Giving we a view of Spiritualism from the earliest time, and in all nations. By W.
J. Colville. Price \$1.00,

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable mat er, and though concise as a text book

### PUBLIGATIONS HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Phile-ecophy. Price, \$1.25; seatings, 16 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, \$1.85; postage 10 cents.

EMMA ROOD TUTTLE

that leads us over the darkness of this life and makes our homes a heaven and life worth living, cheering the sorrowing ones of earth with messages from those we felt were gone, never to return. The philosophy is beautiful, but the plienomena are the ideal, the real. Without it we have nothing whatever to base our religion on.

We have with us this week Oscar A. Edgerly, and his first sermon, "A Spirit's Experience on Entering Spirit Life," was fine and should be an incentive to all to live right, We are loath to part with him and his co-worker, George A. Letford, who follows Mr. Edgerly with most beautiful messages from the spirit side of life.

The interest he took in the Lyceum, the donation he made them to provide for their amusement, showed him to be a friend of children, and both men have left a warm and in each to some and the structure. This yelmon of the latter of author. Frice, 50 cents, postpaid.

Contains One hundred and twenty et wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are studied for recitations. The book also contains five songs with much book also contains five songs. James d. Portrait of author. Frice, 51.00, post-paid.

Asphodel Bl. Only and other and of the pathon.

The interest he took in the Lyceum, the donation he made them to provide for their amusement, showed him to be a friend of children, and both men have left a warm spot in each heart at Camp.

Everything goes on smoothly, and last week we had an added attraction to the camp, the Bangs Sisters of Chicago.

There are many mediums here; two I believe, materializing. Our trumpet mediums are: Mrs. Thronseden, Mrs. Mann, Mrs. Pucket, Mrs. den, Mrs. Mann, Mrs. Pucket, Mrs. Vestal, Mrs Ruddick, Mr. Jessup, Mr. Pierce and Mr. French. Clairvoyents are Mrs. Thronsden, Mrs. Pierce, Mrs. Woolsey, and a few others I do not know. Mrs. Carpenter and Alexander are among our best trumpet and materializing mediums; also Mr. Hinder are among our best trumpet and materializing mediums; also Mr. Hinder are among our best trumpet and christmas festivities in the auditorism, your humble servant acting as "de preacheh." We hope to realize well for our Lyceum.

Next week we have with us Mr. Austin. He needs no words of praise. He is known from shore to shore, and is loved for his kindly ways.

PRICED INCOMPS AND OTHER OFFERINGS.

ASPHODEL H.COMPS AND OTHER OFFERINGS.

This volume is ucuicated: "To these thoughts and longings reach into the Journal to divide Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed wh

PROF. W. M. LOCKWOOD'S BOOKS.

The Molecular Hypothesis of Nature and its Relation to the Philosophy of Spiritualism.—A scientific demonstration of the invisible principles and attributes of nature and Modern Spiritualism A mint of scientific truths as the basis of its phenomena. Price 25 cents.

the basis of its phenomena. Price 25 cents.

The Infidelity of Ecclesiasticism—A Menace to American Civilization.—The entire hierarchy of Ecclesiasticism arraigned as infide so for subverting the scientific demonstration of universities and colleges, by substituting the immoral phantoms of the Mosaic Hypothesia. It is a hot shot. Price 25 cents.

Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment.—A concise and masterly review of the historical origin of Reincarnation as an ancient dogma. Its illogical claims and inconsistent assumptions. Its glaring defects and dogmas dissected. Price 25 cents.

STARTLING FACTS. DEEDS OF DARKNESS DISCLOSED,

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

ASTRAL WORSHIP By J. H. Hill, M. D. A valuable contribution to the curtent discussion of religious problems. The author by illustrations and a plansiphere (a representation of the celestial sphere upon a plane with adjustable circles), truces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The astronomical facts given possess great value, the illustrations rare and curious. The book is bound in only one style—heavy boards. Price \$1.

A Very Interesting Book for All. Philosophy of This work contains a graphic Spiritual Intercourse, account of the very wonderful spiritual developments a. the house of Rev. Dr. Phelps, Stratford, Conn. and similar cases in all parts of the country. This volume is the few om the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, 800; postage 10a.

FORGE and Matter By Ludwig Bucch book. A protound work upon a protound sub-lect. Price. cloth. 81.00.

Germs of Mind in Plants By R. H. France, Translated by A. M.

Simons.—Cloth, Illustrated,
50 Cents.
A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physi-cal laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These fact) are fold in this book in so charmin; and entertaining style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

it is fascinating as a work of fiction, "The Spiritual Significance, or embracing as they do valuable matter Death as an Event in Life." By Lil-

covering the entire globe. Nothing ian Whiting. One of Miss Whiting's has ever been written of more value most suggestive, in ensely interesting to the investigator. Complete in spiritual books. It is laden with rich. to the investigator. Complete in spiritual books. It is laden with rich, three volumes. Price \$1.60 each. thoughtful spirituality. Price \$.00c.

#### JUST PUBLISHED.

Vitality, Fasting and Nutrition, a Physiological Study of the Curative Power of Fasting, Together with a New Theory of the Relation of Food to Human Vitality, by Hereward Carrington, Member of the Council of the American Institue for Scientific Research; Member of the Soclety for Psychical Research, London; Author of "The Physical Phenomena of Spiritualism," etc., With an Introductory by A. Rabag-Hati, M.A., M.D., F.R.C.S., Hon! Gynecologist, and Late Senior Hon. Surgeon, Bradford Royal Infirmary, Consulting Jurgeon to Bingley Hospital, to L'adford Children's Hospital, and to the Bradford Home for Cancer and Incurables, etc., etc.-New York: Rebman Company, 1123 Broadway, New York City.-Price, \$5.00.

In a large work that has just appeared, Mr. Carrington—a scient-ist interested in physiological and hygienic, equally with psychical prob-lems—contends that the life force, or the vitality that animates the body, is not derived from our food at all, but from sleep and rest; the body, it is claimed, more nearly resembling an electric motor than a steam engine. If this proves to be true, it runs counter to much that has been taught in physiology for nearly a century, and will make the orthodox scientists reconsider many of their views, since it apparently shows that materialistic physiology does not cover all the ground; but that there are certain facts yet to be accounted for, which cannot be explained on the present day theories. We shall return to this immediately. Let us first of all glance at the book as a

The author contends that every one of us eats far too much, and the body, in consequence, gets clogged and blocked with an excess of badly assimilated food. This is the chief cause of disease. In order to eliminate this material, therefore, the author recommends going without food for a number of days—as many as may be necessary in order to bring about a return to health and insure natural hunger. Very helpful advice is given to those about to fast, on the amount of exercise, water drinking, etc., during a fast-and they are told exactly what to do throughout. Eight chapters are devoted to a study of patients who are fasting, their temperature, pulse, etc, those chapters being the patient every day throughout the fast. In the chapter on the Physiology of Fasting, it is shown just how it is that fasting is not harmful, but on the contrary beneficial in all diseased conditions. Anyone will find that his health will be improved a hundred fold by a careful study of the pages of this

Apart from the practical side of the question, there is a scientific side that cannot fail to be of interest to all thoughtful minds. This may best be understood by epitomizing some of the author's views, and quoting one

or two passages from the book. This I do accordingly: The generally accepted view of the causation of vital energy is somewhat as follows: Food, taken into the body, is burned up or oxidized in it: and during this process or oxidation, energy is liberated and given to the system, in very much the same way as the fuel of the engine supplies it with energy. In fact, the two (the engine and the human body) have en frequently compared by physiologlsts and their similarities insisted upon. Mr. Carrington contends that this similarity is apparent only, and endeavors to show us-through eighty pages of argument—that the body does not derive its energy from the food eaten at all, but from another source altogether, and that the present system of regarding the vital energy of the body as due to food combustion (chemical combustion) is totally false. He thinks that the present theory is disproved by a number of arguments,-chief among them being the phenomena of fasting, which show that patients frequently, if not invariably, get stronger as the fast progresses, whereas they should get weaker. Certainly this was so in my own case,—a fast of forty-five days,—which Mr. Carrington quotes at some length. If the daily food supplied the strength of the body and its vital energy, it should weaken when this food is withdrawn, but the author shows that,-in\_all diseased conditions, at any rate, -that irs not the case, and that patients who enter upon a fast so weak and debilitated that they cannot walk down stairs, are strong enough to be walking four and five miles a day, at its conclusion, and after having fasted forty or fifty days! Again, the author points to the facts of every day experience. If we derived our energies from the food eaten, he points out, it would only be necessary to go first to the the dining-room and then to the gymnasium, in order to recuperate our strength and energies. But we all know from actual, practical experience that such is not the case; we must seek sleep and rest at the end of a trying day's work, and nothing will take the place of this rest and sleep, and no amount of food will replace the energy thus lost. There is therefore some source of energy other than the food, distinguishing the body from the engine on that account -whose energies are derived exclusively from the fuel consumed. In the self-recuperative powers of the organism, and in its necessity for sleep, author sees distinctions which differentiate from the engine or any other mechanically operating ma-"The engine does not recuperate and restore itself, during its periods of rest, and the body does; the engine continues to wear out, and can never replace its own parts by new ones, and the body can. \* \* \*

The great difference between them is

that one is self-recuperative and hu-

man and needs sleep in order to effect

this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and, in spite

of this most obvious and all-important

difference (since sleep is the great

est restorer of vital energy, as daily

observation shows), and merely to bolster up the absurd attempt to in-

clude vital force in the law of con-

servation; and in spite of the most

every day and obvious proofs to the

contrary, the scientific world has con-

linued to ignore this question of sleep

Mogether, and to treat this matter

of the renewal of the vital force by food as a proved fact, instead of a mere theory,—open to these very objections, and a monstrous absurdity because of them. In short, the plain difference between the human body and the steam engine have been completely ignored, and treated as if they were non-existent—merely becaus they were impossible to dovetail into

the present materialistic theory.

\* " (pp. 244-5).

There are pages upon pages of argument and facts such as the above, attacking the present theory from almost every conceivable standpoint, and to my mind annihilating it completely. The author contends that the life or vital force is wrongly placed in the circle of forces, each of which is convertible into the othere., it is wrongly placed in the law of conservation of energy. Mr. Car-rington holds that "life is absolutely alone, separate, distinct, per se," and that "it is in no wise related to, or derivable from, any of the other I cannot even summarize the author's arguments here, but will merely state that he considers that we replenish our energies by rest and sleep alone (this giving us a new theory of sleep)—it being defined as "that physiological condition of the organism in which the hervous system of the individual (in precisely the same manner as the electric storage battery) is being recharged from without, by the eternal, all-pervading, cosmic energy, in which we are bathed, and in which we live and move and have our being." (p. 809.) Mr. Carrington thus conceives the or ganism as a vehicle for transmitting vital energy merely-"we have the will to expend, but never to make or 'manufacture' this energy by any means in our power. I contend, further, that the body is not an exact parallel, in its action, to the steam engine \* \* but is rather that of the electric motor which has the power of recharging itself with life or vital energy, just as the motor of the electrician receives its energy from some external source—the brain and nervous system being that part of us which is thus recharged, and constituting the motor of the human body; that this recharging process takes place during the hours of rest, and particularly of sleep, at such times only—all activity denoting merely an expenditure or waste of this vital force; that we can thus only allow or permit vitality to flow into us. as it were, in this recharging process-such coming from the uni versal, all-pervading, cosmic energy, with which we are surrounded, and wifich our nervous systems bodies) merely transmit or transform into the external work of the world, -acting merely as channels through which the all-pervading energy may find personal expression; channels through which it may individually manifest." (pp. 249-50.) Death is defined by the author as "that condition of the organism which renders no longer possible, the transmission or manifestation of vital force through'it-which condition is probably a poisoned state of the nervous

(pp. 330-1.) In fact the book throughout contains invaluable instruction in various matters concerning individual health and we regret we have not space to give it further notice.

system,-due, in turn, to the whole

system becoming poisoned by toxic

material absorbed from the blood."

Jottings of Camp Life at Niantic, Ct. We are having with us from the 9th to the 16th, Wellman C. Whitney of Springfield, Mass., lecturer and psychic, a pleasant and agreeable man, who will leave many friends when he goes. The subects taken by the guides the first Sunday, were very instructive and interesting, and though not a pleasant day for travel, yet the trol-ley from New London and surrounding towns brought in several interest-

ed listerers. Yesterday evening, 11th, was message seance at the Ladies' Aid building, where gathered swarms who were visitors to-our home and camp. Wednesday afternoon a large audi ence greeted Mr. Whitney in the grove and to ourself came a message from one who went out in an auto crash. and wishing to find someone to recognize him, saying, he wanted to get at the root of the matter. We said: 'Charlie Root-yes-yes; he went so quick with the rest he was so dazed he wished to reach out for those left and again said he wished to get at the Root of it all. I replied, "Willie is not here, he has just gone, it being are held on Tuesday and . Thursday my son with whom he was well acquainted in a business way. It was convincing test of the continuity of life, and the need of being ready for that change.

Saturday, the 15th was devoted to the annual election of officers, which from what I have thus far learned, was satisfactory to our camp, and shows for its future good. Of course there must be more or less friction in all such matters where there is a body of thinkers like progressive Spiritualists, and they are here as well as west. We have many campers who like to take a ride Sunday morning, either by boat or bus, and if our food from the rostrum is too strong for them, let them go to their church, but the Spirit of Liberty is in the air, and as sure as they are here, just so sure their conservative armor will be hit by

ome shaft of light. Sunday, the 16th. After the usual exercises and reading a poem of Ella Wheeler Wilcox, titled, "The Key," the guide took for his subject, "Divinity in its Central Light is Love." In this truth lies man's salvation. A true-hearted Spiritualist who lives in that thought loves his brother man. It has been said that the Spiritualists as a people have no God. say Divinity in its central Life means

Love, and Love is God; but in his travels he found some so-called Spiritualists as narrow-minded as ever was encased in church and creed. In the messages given there were

some of our old campers, E. R. Whiting, Jonathan Hatch and many others recognized by the audience.

The afternoon discourse was founded on these words: "Deeds and not Creeds make the man immortal." again the necessity of living each day our divine thought.

Whilst some talked the near consummation of the brotherhood of man he could not see how it could be very soon brought about by the present enironments of many ignorant souls who have had this life filled with the need of providing for the animal man. leaving the soul or spiritual man undeveloped in this earth expression. Mr. Whitney will leave us with 30 cent

# Revised Premium List. DR. T. WILKINS' POEMS.

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

### Married Victorial Williams Have You Read OUR PREMIUM BOOK OFFER?

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

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

Any one of the Premium Books you may order, price 25 cents. This is the price, remember, when you ORDER ONLY ONE BOOK in connection with a yearly subscription. The paper one year and one Premium Book, \$1.25.

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

Any two of the Fourteen Premium Books you may order, price 70 cents. Any three of the Fourteen Premium Books you may order, price \$1.15... Any four of the Fourteen Premium Books you may order, price \$1.50. Any five of the Fourteen Premium Books you may order, price\$1.75.
Any six of the Fourteen Premium Books you may order, price \$2.10. Any seven of the Fourteen Premium Books you may order, price \$2.45. Any eight of the Fourteen Premium Books you may order, price \$2.80.

Any nine of the Fourteen Premium Books you may order, price \$3.15.

Books you may order, price \$8.50.

Any eleven of the Fourteen Premium Books you may order, price \$3.85. Where more than one Premium Book Any twelve of the Fourteen Premi-

Any ten of the Fourteen Jremium

Any thirteen of the Fourteen-Promium Books: you may order, price \$4.55, Lastly, all these Fourteen Premium

Books, \$4.90.

Remember, we shave to pay the postage on all these books, leaving us only about \$3.00 for FOURTEEN as valuable books as can be found that treat of wallsm or Occult subjects. The lole world never saw
the like before. We have had to
increase the price of these books a
few cents in consequence of the rise
in the price of paper. in the price of paper.

Bear in mind that every order for a

Premium Book must be accompanied WITH A YEARLY SUBSCRIPTION for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

OUR .FOURTEEN REMARKABLE PREMIUM BOOKS FOR \$4.00. The following is the list of titles of the Fourteen Premium Books: 1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and
Life in the Spirit World, Vol. 2. 3-The Enclycopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been pre-pared by J. R. Francis. They con-

tain invaluable data.

4 Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Brit-5—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkble medium.
6—The Occult Life of Jesus, by

Alexander Smythe, a medium of rare 7-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium. -8-The Religion of Man and Ethics

of Science, by Hudson Tuttle.

9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 10—The Great Debate Between Moses Hull and W. F. Jamieson. 11—Letters from the Spirit World,

written through the mediumship of Carlylo Petersilea, 12—Gems of Thought, by Seven teen leading authors.
18—The Unknown Life of Christ, with thirteen illustrations. 14—Interwoven, Spirit Messages from a Son to a Mother.

#### SPECIAL NOTICE.

If you want ONLY ONE Premium Book, the price is 25 cents. After paying postage thereon, the book at that price is practically a gift to our subscribers. At that price only one book will be sent out. All orders for one or more Premium Books must be accompanied with a yearly sub-scription for The Brogressive Thinker. um Books you may order, price \$4.20. above.

pleasant memories of a pleasant week Grand Lodge Clamb, Michigan, Conferences are very pleasant in Ladies' Ald building. B. F. Austin is our next Sunday

speaker, Mrs. Cunningham being here in the week days. Greetings came from Glara Banks from the Spirit Life.

MRS. N. H. FOGG.

Parkland Heights Camp, Pa.

opened their meetings July 5, in their a good audience and good work was done. They were with us for lent work for the cause, three Sundays, and Sunday, July 26, MAY F. AY our good sister Katie Hamm with us. She had a large audience and gave grand messages from the soul world. She is to be with us for three more Sundays, and then our good brother, Prof. Macurda will be here for the last three Sundays of

camp. Our president Mr. Luce of Philadelphia, is doing all in his power to make the camp a success. Meetings evenings. On Wednesday evening a hop given for the young people, and on Saturday evenings a progressive euchre party is given for the benefit of the camp. Our good Sister and public medium, Mrs. Augusta Volk, gave a lawn party on the lower grounds for the benefit of the Parkland Lyceum, and on August 10 another lawn party is to be given by Mrs. Volk for the benefit of camp. Mrs. Volk is an earnest and sincere worker, and always reaps a large sum for the treasury. The Ladles' Aid is to give their annual bazaar on the 19th of August, which is always a success, and helps to bear the expenses of the camp.

Parkland is a beautiful place. The Spiritualists have some pretty and comfortable homes on the heights, and the camp ground is an ideal place. At night it is lighted by electricity, which makes it attractive:

Our camp is young, but in the near future we intend to build hotels and cottages for campers during the sea-

son of camp.
Our good brother and sister Locke live on the heights and do all in their power to help to make camp a success. They entertain all the speakers and hospitality towards the lecturers, is all that is needed to bring good results:

We are doing good work at Parkland, and our camp association soon to be connected with the State association of Penn., which will help to strengthen the good work bring comfort to many hungry souls.
MISS M. CARROLL.

FATE MASTERED.

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price

a.WilblutEnwood concluded his work

with the camp on Thursday last: his work with us was highly appreciated. Mrs. Amanda Coffman began her engagement on Saturday, August 15. The intense storm prevented as large an attendance as usual on Sunday, but the appreciative audience listened to two practical lectures from Mrs. Coffman, followed with messages were well received.

Oscar Edgerly has returned after The Parkland Heights Spiritualist filling his engagement at Chesterfield, Home and Camp-meeting Association. Ind. Mr. Edgerly is now acting as our chairman, and will give the conlarge auditorium, with Mr. and Mrs. cluding address of the camp session George W. Kates as speakers. We on Sunday, August 23rd. All mediums in attendance are doing an excel-

MAY F. AYERS, Sec'y. AFTER YOU GIVE UP EVERY-

THING ELSE, THEN TRY MRS. MATTESON."

Chappaqua Mountain Institute,
Chappaqua, N. Y. May 19, 1908.
Mrs. J. H. R. Matteson, 248 N. Division
St., Buffalo, N. Y.
My dear Mrs. Matteson:—It is a great
pleasure for me to write and thank you
for all you have done for me for many
years past. About twenty years ago,
when I was nineteen years of age. I
was taken scriously lit with diphtherla,
which left me a bed-ridden invalid.
For seven years I was helpless, and only
moved from bed to bed by nurses; and
during that time the skill of fifteen doctors was tried, several of the most prominent in the profession, and to whom we
paid as high as fifty dollars per visit.
Finally all gave me up; and said it was
impossible for me to live over a few
weeks;
My uncle, Alexander Hale, living near

Finally all gave me up, and said it was impossible for me to live over a few weeks,

My uncle, Alexander Hale, living near Buffalo, then wrote and said: "After you give up everything else, then try Mrs. Matteson," and though I had no faith in you I did it to please my relatives. You examined and treated me over three hundred miles away, and said in your examination that mine was a very serious case, and it would take a long time to recover, but you believed you could cure me.

Your first bottle of medicine helped me so much that I continued your treatment, and in two years was restored to good health, and by an occasional bottle of medicine, and some good advice, I have had a reputation for years of doing more than my share of the world's work. Your wonderful gift has revolutionized my religious belief; for though I have studed medicine, I had never believed that such skill as you possess coulde be given to any human being; and the saddest thing to me is that the scientific world can not or will not know and accept it.

In gratitude, I am sincerely thine, (Signed)

CHAS. R. BLENIS.

The original of the above letter is in the hands of the publishers of REASON, who certify that this is a true copy.

If there's anything wrong with you physically, or if you have a friend who is ill, write a postal card to Mrs. J. H. R. Matteson. 248 N. Division St. Buffalo, N. Y., and request he't on mail to you or to your friend, a Kooklet, entitled "Story of a Day." It's free; you'll never invest a cent to better advantage.

Lyceums desiring graded dessons can secure in the same at the following prices, sfrom I. L. Mussina, 13 East Third street, Williamsport, Pa.: Single copy, 50 cents per an num, in advance; 13 cents per quar-In lots of 20 or more copies. ter. each 40 cents, in advance; published weekly.

"In the World Celestial," by Dr. T. A. Bland, Interesting, instructive and helpful: Spiritually uplifting. Cloth "Discovery of a Lost Trail." By By J. S. Harrington. A pamphlet Chas. B. Newcomb. Excellent in containing 79 pages of racy reading. Spiritual suggestiveness. Cloth \$1.50.

Price, 25 cents.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ili., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be \$1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at \$1.50 each, if that number are ordered ahead. state if you want one.

### TREATMENT FREE If you suffer with Catarrh, Deaf Discharging Ears, Week Sore Eyes, O lies, Sching or any disease of the CATARRH Line DEAFNESS

A Dweller on Two Planets

OR, THE DIVIDING OF THE WAY

A Story of the Great Atlantis.

One of the Most Remarkable Books of the Age.

the Age.

Physical Science was much farther advanced in Atlantis, 12000 years ago than it is to-day. As understood by the Poseidii (Atlanteans) the prime principle upon which it was based—"Incal Malixetho," i. e., God is immanent in Nature—was First; to this they appended "Axte Incal, Axtuee Mun"; translated: "To know God is to know all worlds whatever." They held that but One Substance existed, and but One Energy, the one being Incal (God) externalized and the other His Life in action in His Body. Applying this principle to their scientific work they accomplished through it aerial navigation without gas or sails, circumnavigating the globe in a day, conveyance of sound with reflection of the sender; heat and power conduction to whatever distance without material connection; transmuted metals; obtained, by electrical action, water from the atmosphere. These and many others were in common use. tion, water from the atmosphere. These and many others were in common use. (Some of the things approach re-discovery, but the reader must remember that this book was snished in 1886, when the modern world knew them not. It knew not the cathode ray till 1896). The book is endorsed by Prof. B. L. Larkin, the great astronomer and scientist; he regards it as one of the greatest books of the present age. Address MRS, M. E. M. OLIVER, 415 North Fremont Ave., Los Angeles, Cal. Price, postpaid, \$2,15.

### LYCEUM LESSONS

Lyceum Lessons, issued quarterly the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contains sixteen pages of Important Helps in the Lyceum or Family, Price, One and one-half cents each, postage prepaid.
Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington,

### OF WHAT CONCERN

Are your doubts, your beliefs, and your prejudices? Your arguments are discounted; here reason is at a premiumyou are dealing with fact. The proof, resting upon direct evidence, is abso-Clairvoyantly Prescribed Remedies

Cure Disease. Write to them. Say: "Kindly give

me the particulars." They'll gladly reply:

Cured of nervous dyspepsia—Frank Walker, Hamburg, N. Y., Editor "The Sunflower;" Cured of dropsy and chronic heart disease—Frank M. Burns, Pembroke, N. Y.; Cured of nervous prostration—William O'Grady, \$1 Maryland, Buffalo, N. Y.; Cured of blood poisoning—H. R. Savage, Holland, N. Y.; Cured of paralysis—Teresa Giaracco, Great Barrington, Mass.

BE FAIR-DON'T EVADE THE ISSUE. If you are not a physically sound man or woman—if from to-day you permit your health to deviate from the normal —do not fail to place the responsibility where it belongs—on your own shoul-

where it belongs—on your own shoulders.

No "patent medicines." No chemicals.
No mistaken diagnoses. But each case unerringly diagnosed from psychic vibrations by medical men in spirit life, and individually prescribed for with the essences of herbs—Nature's medicines, in use before man learned "totake fron for his blood."

Mrs. Matteson has lived at 248 N. Division street, Buffalo, N. Y., for the last 33 years. If you are within reach, call upon her. She cured 38,000 people last year—some of her patients were afflicted with cancer. You can verify these statements by writing for her book, "The Story of a Day," it's free.

The Beginning of your cure is dated with the beginning of that letter.

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

Poems by Ella Wheeler Wilcox.

Price \$1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems

of Power," "Kingdom of Love and Other Poems." She is one of the grandest poets of the present age:

"Asphodel Blooms and Other Of. ferings." A choice collection of po-R. Tuttle. Price \$1.00. "A Short History of the Inquisi-tion." What It Was and What It

To which is appended an Account of Persecutions by Protestants. Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, \$2.00.
"A Discussion on Reincarnation or

the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Disembodiments. Examined and Discussed pro and con by Dr. J. M. Pecmies versus Dr. Helen Densmore and W. J. Colville. Price 80 cents.
"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Politis."
By J. S. Harrington. A pamphlet controller 78 pages of the controller 78.

## \$20 to \$35 WEEKLY At home or traveling, all or spare time. Easily learned. CET MONEY-I DID-COT \$301.27 worth of plating in two weeks, writes M. L. Smith, of Pa. (Used small outfit.) George P. Crawford writes:—'Made \$7.00 a day," J. J. B. Mills, a farmer, writes:—'Can easily make \$5.00 a day plating." Thos. Parker, school teacher, 21 years, writes:—'I made \$9.50 profit one day, \$9.85 another." Others making money—you' can do the same. Costs Hothing To Investigate. Write Today.

LET US START YOU in the Gold, Bilver, Nickel and Metal Plating bustplating with Prof. Gray's new line of guaranteed Plating Ouffits. Unequalled for plating watches, jewelry, tableware, bicyles, all metal goods. Heavy plate. Warranted. No experience required. We do plating ourselves. Have years of experience. Use same materials we
sell. Materials cost shout 100 to do \$1.00 worth of plating. Manufacture the only practical outfits, including all tools, lathes and materials. All sizes complete. Ready for work when
received. Guaranteed. We TEACH YOU the art, furnish recless formula and trade scerets FREE.
THE ROYAL, Prof. Gray's New Immersion Process. Quick. Easy. Latest method,
Goods dipped in melted metal, taken out instantly with fine, brilliant, beautiful Nate, ready
to deliver. Thick plate every time. Guaranteed & to 10 years. A boy plates from 100 to 20
places tableware daily, \$10 to \$30 worth of goods. No polishing, grinding or electricity necessary.

MC-DEMAND FOR PLATING IS ENORMOUSE. Every family, hotel and restaurant bave
goods plated instead of buying new. It's cheaper and better. Every store, jeweler, shop, factory, has goods needing plating. Agents have all the work they can de. People bring it.
You cân hire boys cheap to do your plating, the same as we, and solicitors to gather work for
a small per cent. Replating is honest and legitimate, Customers delighted. WE ARE AN
OLD ESTABLISHED FIRM. Been in business for years. Capital, \$100,000.00. Know what
is required. Our customers have the benefit of our experience, so that failure is next to impossible.
WE ARE RESPONSIBLE and guarantee everything. Reader, here is a chance of a
lifetime to own and loss a business of your own. WE START YOU. Now is the time to make
money. CALL OR WRITE TODAY. Our new plan. Samples of plating, testimonials and
circulars FREE. Don't wait. Send us your address anyway.

GRAY & OO. PLATING WORKS, 1038 Gray Building, CINCINNATI, OHIO. F

No one can unfold all the phases but each one can unfold some phase of psychical power, by which he can demonstrate his own Divinity and his immortality. My system will teach you how. It has been doing so over (15) fifteen years. Spiritualists who believe in their own circles have found it agreat help of praetical benefit. It is endorsed by hundreds of students. All declare it a revelation. It is same, scientific and practical. Read a few testimonalis: "The lessons are remarkable."—Dr. David Crichton, Newtyle, Scotland. "I have developed more clairvoyancee than anything elas."—Miss A. Hodgkins, Buffalo, N. Y. "I can allways see and hear at my sittings."—Mrs Bowers, Toronto. Mr. Grumbine gladly refers to three or four prominent Spiritualists in the field work as his pupils who unfolded by his System. Mrs. I. Hary of St. Louis, and Mrs. L. Wilson of Cleveland, also Mrs. Whitehead and Mrs. Smith of Lowell and Methuen, Mass. Send stamped addressed envelope for circulars and percentage of psychical powers to J. C. F. GRUMBINE, 24 Strathmore Rd., Brookline, Mass.

FULL READING—by mail One Dollar; Inspirational and Card. Write name in full and give date of birth. Florence E. Kleghorn, N. E. corner Grove & Center Sts., Kenton, Ohl."

FULL READING—by mail One Dollar; Inspirational and Card. Write name in full and give date of birth. Florence E. Kleghorn, N. E. corner Grove & Cen-ter Sts., Kenton, Ohl.

FAITHISTS ATTENTION: Wunted:—Two or more Faithists: couples preferred, who understand something about farming or bees. Pioneer work. Address Brust L. Rey-ber, M. D., 611 5th St., San Diego, Cal.

STATE ASSOCIATIONS, PUBLIC

WORKERS AND LIVE

WORKERS AND LIVE

SPIRITUALISTS YOU NEED THIS

"Fext-book, Ritual, Valuable Data and

Scleeted Poems," by Paul McArthur.

This is the Official Text-book from

which all Missouri Applicants for Ordination and other certificates are axamined. Cloth-bound, price: 50 cents,

uostage 5 cents extra. Agents wanted. Address Otto Vierling, M. D., State

Sceretary, 4555 Adkins Ave., St. Louis,

Mo.

THE RELIGION OF CHEERFULNESS

This little booklet sets forth interestingly a religion which all may ad-mire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and

bound, in a case. Price 50 cents.

THE MANGASARIAN-CRAPSEY DEBATE. Resolved, That the Jesus of the New Testament is an Historical Per-

sonage. Affirmative, Rev. A. S. Crapsey D.D., for 25 years rector in the Episcopal church. Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. Price,

#### THE GREAT DEBATE

25 cents, or five copies for \$1.00.

JOHN W. RING AND J. W. CHISM. This work contains a six-days discussion, in which Mr. Ring affirms th custon, in which Mr. Ring affirms the fundamental principles of Modern Spiritualism to be identical to the spiritual basis of the religion of Jesus the Christ—Chism denying.

In the second proposition, Mr. Chism affirms that all spiritual gifts ceased with the Apostolic age—Mr. Ring denying. This is a nicely cloth-bound volume, with title in gold letters and in addition to the discussion has a short biography of both disputants. Will be found intensely interesting. Price, \$1, postpaid. Address

ERNST AND TOLLESON. ERNST AND TOLLESON. Headrick, Okia.

WORLD'S GREATEST DIAGNOSER. WORLD'S GREATEST DIAGNOSER.
Why Suffer Sickness, Disease and
Death! C. E. Johnson, M. D., O., Ph.D.,
discoverer of Vital Science, Mechanoberapeutics, and the famous Plaster
treatment. Guarantees a CURE where
all others Iail. He is the last court of
resort. No matter what your aliment,
write the your leading symptoms and
I will send you a Free Trial Treatment
and a Clairvoyant Diagnosis. Send 6c,
in stamps to Dr. C. E. Johnson, Dept. T.,
Somerset, Wis.

I will send you a Free Trial Treatment and a Clairvoyant Diagnosis. Send 6c, in stamps to Dr. C. E. Johnson, Dept. T., Somerset, Wis.

TRUMPETS:

Infallible Fibre Trumpets! Better than metal; insulated top and bottom, Tangible with spirit forces. Cardinal Enamel Color. Dark seance, T. P., \$2.00. Self-developing Cabinet and Physical Battery Combination Cabinet Special revised book governing every phase of development. A to Z Trumpet and Cabinet work in full. Book postpaid, 17 cents Write for circular.

JAS. NEWTON. 423 Dorr 5t., Teledo, O.

MRS. G. PARTRIDGE—The well-

G. PARTRIDGE—The wellans. G. PARTRIDGE—The well-known psychic answers business or so-cial questions, gives Life Readings, and diagnoses disease, for \$1.00. Magnet-ized paper for all aliments. 501 West Temple St., Eos Angeles, Cal.

E LIFE OF THOMAS PAINE. By the Editor of the National, with Preince and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle: also portraits of Thomas Cilo Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Clarisse Humphrey Mullins will give clairvoyant readings by mail. Send lock of hair and \$1.00. 3222 Lake Park Avenue, Chicago, 111.

Psychic Unfoldment

MRS. MARY T. LONGLEY.

Gives Spiritinal Readings by mail, only. She delineates character and phases of mediumship, diagnoses and prescribes for diseases; describes spirits. Here guides give advice on personal analysis and are prophetic. Fee One Dollar. Send hand writing. Address 315 S. St., N. E., Washington, D. C.





Melted Pebble Lens Will enable you to read the finest print.
This LENS acts like MAGIC in strengthening the optic nerves and vitalising the vision. Write for illustrated circulars showing styles prices and my

the vision. Write for illustrated circulars, showing styles, prices and my psychic method of fitting eyes at your own home. B. F. POOLE.

157 Winthrop Ave., Chicago, 111.
B. F. Poole, 157 Winthrop Ave., Chicago, Illinois:
Dear Sir—I have worn your spectacles for many years, and found them better for many years, and found them better. The last pair your improved light yellow tint are a wonder to me, I am delighted with them. I wish that everyone that has to use spectacles would have their eyes fitted with your Clairvoyant system and lens. I am your friend and well wisher, W. F. PURDY.

Sault Ste Marie, Mich.

#### Be Sure to Read This.

Be Sure to Read This.

Frances L. Loucks, one of the great-est psychic wonders living. I use the spiritual X-ray to locate all internal diseases. A trial wil convince you. Nervous exhaustion and lost vigor of both sexes successfully treated, as hundreds can testify. Send name, age, sex, complexion, one leading symptom, and ter cents in stamps, and you will receive a correct diagnosis of your case free, worth dollars to you. Be sure to write your own letter. Dr. J. S. Loucks, who lately passed on, continues to treat the sick through my mediumship. Address all letters to

FRANCES L. LOUCKS,

Stoneham, Mass.

### FRED P. EVANS.

Stoneham, Mass.

Noted Medium to Slatewriting, Clairvoyance, Etc interviews daily from 10 to 4. Readings and development by mail may be obtained by writing to Mr. Evans for particulars. Famous book on slatewriting, \$1.20, while they last. Address FRED P. EVANS.

2928 Sacramento street, San Francisco, California.

CLAIRVOYANCE. Clairvoynac—A text book that teaches how to see spirits, read the future and past, the crystal, develop seership. "An inspired hook"—Progressive Thinker. "Clearest View of Clairvoyance yet presented"—W. J. Colville. "Epoch making"—Lilian Whiting in Chicago Inter-Ocean. Price (reduced from \$2.00) \$1.50. \$1.50.

Auras and colors.—A fascinating subject brilliantly treated, with a lexicon of color meanings. Price 50 cents.

Send money to J. C. F. GRUMBINE, 24 Strathmore Road, Brookline, Mass.

SEALS made for mediums from Sixth and Seventh Books of Moses. Particulars free. J. W. ROBINSON, Verona, Mo.

Opium, Morphine, Cocaine.

Want to know how this is done? For full particulars write to "PIR. BALL'S SANITARIUM."

Everything confidential. If you desire we can send one of our Specialists with a trained nurse, and treat you at your own home.

Eighteen years of experience in this method of treatment enables us to give you an HONEST GUARANTEE of a give Can you ask anything more?

ou an ure. Can you ask and Write at once to DR. BALL'S SANITARIUM, Decater Can you ask anything more?

"Just How to Wake the Solar Plexns." By Elizabeth Towne. Valuable for health. Price 25 cents.