

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

Nº. 99

“Sacred Things.”

From the Standpoint of Harrison D. Barrett.

I have heard it said that Spiritualists are wont to sneer at "Sacred given his suffering friends at the hour of their soul's Gethsemane and ex-

angels," and to mock at the cherubim and the seraphim of their fellowmen, even as the angels of the Synagogue of Satan are mocking at the angels of the Church of God and the saints of the established churches. "I saw the truth of the bible. Perhaps that weeping statement rests upon a foundation of fact, being an echo from the days when iconoclastic thunderings were heard from our altarpieces. That

there have been those who have treated with contempt all of the old-time conceptions of religion, even going so far as to shock, offend and wound those whose faith was in the old-time childhood, no one can deny. Just how much good or harm, these extreme utterances may have done, the writer cannot say. It is so much a matter of rejoicing to him that the world no longer heard from our rosings.

On page 1, we read of the happy laugh of the vanished baby when they were first placed upon her feet; of the sweet joy she manifested as she ran and danced; of the music of her infant treasures; of the rhythmic music of her fluttering words as she tried to put into song the happiness of her heart; of the loving kisses she gave as the thanks for her blessings.

The rank and file of the Spiritualists of America, when personally addressed, are filled with confusion, and are far from finding the fierce, confident, unfeeling, ungenerous people they are made out to be. "Their hearts are tender, and their souls are sincere. They are willing to do for others as they would have others do for them. At times they repeat calls to awaken them from their seeming indifference, and inspire them to action. Even in their not doing, this fault is more from want of thought than from want of heart. The service they were to her because of her need of them; of their impress upon her memory and their inspiration to her memory; of the day when her feet were lifted from the ground, and she needed rest; of the gradual unfolding of the volume of song; of the pathos of her smile; of the falling of her voice; of the eternal silencing; of her disappearance from mortal sight, floating on the fragrant breeze of the sea; of the blue Danube of sickness, out into the Black Sea of seeming death." Whenever this portion of that life is read others can see and feel and know some of the things that were of those two words: "Sacred Things."

have had so many "good things" handed them by the angels that they take it as a matter of course that all of their brethren are equally favored. Great is their surprise when they learn of the dire distress of those among them had felt to be in plentiful circumstances. They are glad to share their material and spiritual stores with those whom they find to be in need, but it is a lamentable fact that many of them are so self-complacent that they take very few steps to determine where that need really lies. Taken as a class, however, they will more than furnish "Measure up" for the great number of people in any other denomination.

There are good people, bad people, generous people, selfish people, wise people, and ignorant people in our world. But all have their own part to play under existing circumstances, and are sowing the seed from which they must reap their own harvest in the autumn of life's years.

To hear Spiritualists ridiculing the religious beliefs of other people, and sneering at the things which those "Who know not" say, is like hearing a man who has been sound or jar to disturb the sanctity of our silence. Their souls—ah—their souls! The soul of the speaker brought out of its lowly and dark prison upon which we must step as we glide swiftly forth to join her in the "Land of the Dead!"

The words of Jesus are immutably sacred, unspoken words that link us with the eternal realms of that dead one's being who lives in "The land most fair of everywhere," just around the corner of our next breath.

Shall we be mocked for cherishing them? Shall we be ridiculed if we take them in our hands, and stroke them as we do the golden calf? Shall we be derided if we say to our darling, 'Do they not enable her to walk into our presence oftener, and all the more quickly, than would be possible if she were not so dear to me?' As the bible is the rule and guide of the faith of multitudes, The sacred book of divine truth, that points

grief and deep despair. Let us not take away from any man that which he has earned, and let us not have something stronger and better to put in its place. What does it matter that he grieves lovingly, tenderly, even stronger than I do, for my sins?—
 "The way to a spiritual Palestine," says our host Sir John Glynne, "is in the Cross of Christ I glory, Towering o'er the wrecks of time; All the wealth of sacred story Gathers 'round its head sublime."

He is helped, sustained, soothed,
By those words and melodies. Let
him be moved until he is ready for
another truth.

We Spiritualists have our "Sacred
Things." We cannot deny the truth
of the statements that "the earth
is, or should be, "holy ground" to
us. Our concepts of the spirit world
are as sacred to our souls as the ideals
of the Christians are to them. Our
inner visions of what we are and
where, and whom we shall meet, are

soul-groupings, forever and forever
fixed. "Forever and forever! all in a blessed
home,
And I come to rest a little while till
you and others come."
To lie within the light of Love, as
He upon your breast.
Where the erring cease from troubl-
ing, and the weary find rest!"

HARRISON D. HARRETT.

the most sacred of all sacred thoughts to us. We are hurt to the quick if we hear of our friends and neighbors indulging in sarcasm at our expense, because of our love for the dear ones in spirit life. We theorize, speculate, dream, and indulge in fanciful flights of fancy, and thus, in the course of our life beyond. We wonder what father, mother, wife, husband, children are doing there, and we wince with pain when these ideals are roughly handled. We are hurt to the quick if we hear of our friends and neighbors indulging in sarcasm at our expense, because of our love for the dear ones in spirit life. We theorize, speculate, dream, and indulge in fanciful flights of fancy, and thus, in the course of our life beyond. We wonder what father, mother, wife, husband, children are doing there, and we wince with pain when these ideals are roughly handled.

tal form. If baby has "done back home," and we drop into a reverent wonder as to what she is doing there in wonder, we can only push that thought from our nerves with emotion, our eyes fill, our hearts beat with subdued pain, do we not feel deeply aggrieved, shocked, hurt, on questioning - our answer is "I don't know" and she says "I haven't given it a thought."

We may have been coming Longfellow's words in "Resignation":

Tribute to Country.

"America, in the Cathedral of St. Paul, thy name shall be honored and loved; there prayer shall be offered for thee; thy name, O Cathedral of St. Paul, rise confidently and hopefully to the skies: America's guards and protects thee."

"I shall not be many years hence, the new Cathedral of St. Paul without a salute to the spirits of the

"She is not dead, but child of our affection,
 And sister to the higher school,
 Where she no longer needs our poor protection,
 And Love itself doth rule."
 This beautiful stanza is quickly followed by two others, so eager are we to see our poet's thought to trace her way to his home.

"Not as a child shall we gain behold her;
 Departed, who, I am sure, was with us
 at this moment in mysterious visitation,
 —methinks I see her in the old tradition.
 They — who built the older cathedrals
 of 1851 and 1856 — the,
 who worshipped and prayed around the
 olden altars,
 — the city of St. Paul has so grown,
 that the church has so grown, as to
 merit a new home of religion, sumptuous
 and splendid beyond belief."
 The last stanza of the Address I must mention
 — in a special affection and grateful

"But when, with rapture wild,
Quick in our arms we do enfold her,
She will not be a child."

"But a fair maiden, in her Father's
Clothed with celestial grace,
And beautiful in all her soul's expansion,
Shall we behold her face!"

"If our mental glory be with regard
to the growth of children in the spirit
world, we have no need to be envious
of the angels. We have our own
tutelage—names of the men, who, in a
special manner, made illustrious the
olden cathedrals.
We prepare the ways for the cathedrals
that is to be—Galtier, Ravoux
and Cailliet, Cretin and Grace. Cher-
ished spirits, the new cathedrals are
your own blessing, your own prayers."

"And now, Almighty God, Master and
Father, to Thee, to-day and forevermore,
be there honor and glory. To Thee
we offer, as the new cathedrals
of the new era, the new theodicy."

friend's thoughtless reply would wound the one whose being was all aglow with tenderness and affection. In saying, "I have other things to think of,"

Perhaps so, and sometime he will have to think of the heartache he has

Accepted it, the gift to These from Ixion's children, in return for gifts from Ixion to them. Be it, for time and for eternity, the bond never to be broken between them and These. Almighty God, bless thy children; bless the offering, the Cathedral of St. Paul.

Whence and Whither.

Man with Thinking Mind,
And Lord of every kind,
Uprisen from the clod,
Seems born an infant God,
And fain would find his own
In all the great Unknown.

How and whence am I, and how and whither am I going? Such are questions that have engaged the mind of man from the dawn of history, at least. And still the inquiry continues. Scientists, philosophers, poets, religionists, Christians and heathen men of every race, nation and clime; learned and unlearned are persistently pressing the question with varying degrees of satisfaction and comfort and every religion rests upon some theory, fanciful or otherwise, relative to human destiny; and I, too, proceed with the same old inquiry and interrogate reason, knowledge, and Nature, with no idea of reaching any conclusive or wholly satisfactory answer, only hoping to better satisfy my soul's desire and longing for immortality.

And why this longing? I have an appetite for food and it exists. Blooming fields, orchards, and golden harvests; air, seas and rivers supply my wants. I feel the need of clothing wherewith to adapt myself to varying temperatures of climate belonging to the seasons and different latitudes of our earth wherever I may wish to dwell, and behold the vegetable and animal are my servants; the snow, white cotton from the field, the soft warm fleece of the sheep; and the fine-spun silk of the worm are provided. I hunger for knowledge, and doors everywhere are open and countless teachers are willing and encouraging instructors. I love society, and I love the elements of my desires; oceans, rivers, electricity and steam make for me commercial ways and means by which I may communicate and visit with every kindred, and the social instinct is abundantly gratified. While my complex wants and aspirations are all thus abundantly satisfied, shall the desires and adaptations of my soul suffer neglect and go unanswered? My reason tells me it cannot be, and thus I am comforted. My intuitions, field teachers, reason, and hopes cannot all be delusive; for they address the constitution and inform expectancy of my soul, and tell me of that which is of common belief and concerning which, impressions, inspirations, and visions have come to me and others with sweet assurance that:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

That man possesses a double entity is hardly in dispute. That he has a mind; though invisible, is as evident as that he has a body. That the two are related is plain; but how is not so clear. Careful inquiry, and thoughtful study, enable us to understand better this relation, along with the life and province of each. The body we know is of the earth, earthly—an organized material body. But what is mind? My conception of mind is that of universal force, uncreated, without beginning and without end, immortal, and organized just as certainly as matter and the universe are organized. This mind is variously expressed throughout Creation, but always with definiteness and purpose, whether in man, plants, animals, or in the inorganic world. Its power is supreme over all. The boundless universe of Universes is its infinite domain; and throughout all, from atom to star, its rule is law, life, and motion, forcing evolution of suns, systems, and worlds innumerable for the life, evolution and development of more ultimate expressions and consummate organized beings of its invisible visible self.

Great suns command revolving worlds,
The infinite is organized,
And heart of one All-mind unfolds
A universe as sensitized.

As matter is indestructible, so of mind; and that it is an intelligent force is evidenced by its work; and that it is an omnipresent or immanent force is evidenced in its activity, everywhere manifest from simple compounds, in integration, differentiation, developments and dissolutions. It is the alpha and omega, the one All-comprising and Infinite Intelligence we call God; and Pope's conception is hardly transcendence—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

That matter comprises the body of the universe, and is self-evident, as nothing can be made or conceived of nothing. As of matter so of mind; for to suppose a creator of mind would be to presume that mind is created, which would necessitate another, and this still another, and so on ad infinitum. Now, as neither matter nor mind can come from nothing, no more can intelligence. The human mind and intelligence must therefore have come from some other mind and intelligence, a priori, which could have been in the last analysis, none other than the Supreme Infinite Mind, the one great causative force of evolution, the way and wherefore of all life, mind and intelligence upon this planet and innumerable others in the infinite domain. Thus our birthright and relation to the stupendous whole is logically established, as is also our heritage; for as the stream partakes of its source, so man must inherit the attributes of the soul, life, power, and intelligence from the great ancestor of all life.

Some one may perhaps claim that mind and intelligence were primarily evolved out of matter by some inhering force of law; but whence the force or law? And how evolved unless existing there potentially? And then, whence the possibility? If mind is evolved out of matter, then we should honor the dust above the soul. But we can credit no such endowment to the soil we cultivate. Matter does not exist as an independent substance. Matter, mind and motion can only be regarded as an external trinity, otherwise one or all must have come from nothing, which is inconceivable. Nothing is conceivable, produced without some determining cause operating in the Universe. Everything produced unmistakably declares an originating power, the legitimate producer. The substantive relationship of mind over

matter, determining and controlling organization, proclaims its sovereignty as an intelligent creative force, however inscrutable, determining all growth and development from protoplasm to man, and every manifestation of life and activity wherever observed. And because the universe is a unit, under life control throughout, I can but logically conclude that mind and intelligence must manifest and exist in organized forms and beings of like descent, and akin to ourselves, and of like destiny in other worlds, as surely as they exist. To presume a boundless universe to exist just to satisfy the demands of our minute world, seems to me monumental egotism, or else a barbarian conception. A stupendous universe must surely voice an equally stupendous mind in control, begetting life and individualizing mind everywhere under life conditions as here on earth, which is but a very small province in the great cosmos and kingdom of the infinite mind.

I am unable to conceive of man's coming in any other way than by conception and development by force of heredity, which process traced back by gradual steps brings him to the very door of the infinite mind, from whence has thus come his life and inheritance of immortality. The origin and destiny of man seems thus pronounced beyond dispute, and life after the death of the body in an advanced sphere, and in the possible communication with the higher realm, a logical requirement, and as certain as that God is our Father and we his children. Possessing the attributes of the Father certainly adapts him to an endless existence where realized in accord with the hopes and promises born with the soul. As sure as the law of heredity is a fact, this must be so; and while the body returns to dust from whence it came, the soul surely ascends to its own inheritance in the higher realm of sublimity where adaptations are satisfied and advance development and happiness ultimately attained. And this is the heaven of human hopes:

There surely is another place,
The dream of all the human race,
Divinely purposed, future goal,
That waits the coming of my soul;
Where just rewards are realized
And lives attained and harmonized
With music of expanded spheres
And love that knows no weakening fears.

Reflective thought declares for me, That in the road of destiny,
The past is stubble where I've sown;
Its fruitage makes the great unknown,
All opening up as time speeds on,
With every day's returning dawn.
While I, in rough and rugged way,
Struggle on and hopeful make survey,
So far as eye and thought can scan,
To learn the heritage of man;
That which may be his future store
And home when earth-life here is o'er.

And out across the running stream,
While gazing from this side, I seem
To see familiar faces there,
With wistful look and beckoning care,
That strengthen hope with blissful cheer
In me, while battling storm-waves here.

Where'er I look, intelligence
Reveals my active diligence
With knowledge borne of life and things,
That comfort to my being brings,
And lets me see yet farther still
The grandeur of the Father's will
And love divine that blesses me,
And yours, and mine, eternally.

DR. W. M. J. HILL,
Petoskey, Mich.

CIVILIZING CHRISTIANITY.
Science Has Civilized Christianity by
Trying to Knock the Devil
Out of It.

The frequent assertion on the part of Christian theologians and writers that our present civilization is a Christian civilization, based on the Bible, seems to be somewhat widely repudiated from the truth. Christian barbarians destroyed the civilizations of ancient Peru and Mexico, and ancient Egypt was highly civilized before the Egyptians had made many discoveries in astronomy, mathematics and mechanics. They had discovered the rotundity of the earth. The ancient Greeks have never been surpassed in art and philosophy. The Grecian kings of Egypt were eminent men of learning. They established libraries and schools and cultivated the sciences. The Christian religion arose, and Egypt and Greece were overrun by the Christian fanatics of Europe. The Christian rules of Europe placed faith above reason and substituted miracle for law. They tried to burn all the books, destroy science and pervert logic, that they might be able to fasten their fanaticism on the minds of men. The church produced no geometry in her autocratic reign of 1,200 years. "In Christian Europe there had not been a cultivator of mechanical philosophy until Leonardo da Vinci in 1482." "Christianity did not produce an astronomer in 1,500 years." It burned Giordano Bruno at the stake for the teaching of astronomy. Galileo was kept a prisoner for life because he asserted that the earth moved. During all this period the Jews preserved the sciences. Mohammedanism arose in the seventh century and the Saracens became the patrons of education, first taught them by the Jews. The Saracens in Spain lived in luxurious refinement while the Christian kings of Europe rode in ox carts, lived in smoky huts and clothed their vernal-infested bodies in filthy skins. The Arabians gave us advanced mathematics, astronomy, chemistry and medicine. We are the heirs of the ancient pagan and heathen civilizations, preserved and diffused by Jew and Saracen. To-day is the civilization of science, not of dogma. In the great conflict between religion and science, religion had lost every battle. Science has civilized Christianity by trying to knock the Devil out of it.

DR. C. C. CARTER,
Lancaster, Ohio.

STILL HUNTING FOR GOD.

Useless Search in the Labyrinth of Infinity.

What in the name of reason (man's highest faculty) does a people look for God expect to find? If, as reason tells us, space must be unlimited in extent, and universal energy must pervade it, and this energy must, like space itself, be without end, center, or circumference, what in the name of this same reason do they expect to find?

What can a finite being, with his marked limitations, know or conceive about endless space? And yet we see mortal man with his inextinguishable vanity chase the phantom of hope and expectation that he will some day run onto God, and know him with an introduction.

A few moments' reflection in his rational moments ought to convince any man that infinite energy, like infinite space, is too large a proposition for him to wrestle with; and all of his time given to anything but the study of phenomena through his senses is utterly wasted when looking for results.

The ancients looked for God, wrote about him and talked about him, prayed to him, sacrificed and worshipped him, just as millions are doing to-day, and all the evidence they ever found or we have since found, is confined to the phenomena of Nature. We cannot go back of it, we get outside of it; it is all we see, all we know. The folly of hunting for force outside of matter to move it, or in trying to reach it in any way through our senses, is just as great as the impossible feat of lifting one's self by the boot straps. This has been found by trial to be beyond man's power, and after ages of useless effort to find God, good, horse sense says, give it up, like the boot-strap business.

The finite can have no conception of the infinite, and it should not require more than fifty thousand years of human existence on this planet to find it out, and some folks think mortal man has been here longer than that. If anyone in this age of the world sees the need of one for religious purposes or otherwise, I would suggest that he make one in the form of a graven image as they used to. Then he can see it, talk to it, pray to it, and worship it. It is enough to know that sufficient energy exists in space to keep everything in motion under immutable laws, that we know nothing about; and by reasoning from cause to effect, I am led to accept the satisfactory belief that throughout infinity space similar conditions prevail. I never expect to know any more about universal energy than I know right now, and as personal gods have gone out of fashion, like the bustle worn a few years ago by the fair sex, I wonder how we should mourn?

Persons go on for day and day for long centuries an inflexible rule of mind; but under intellectual evolution we have got away from them, and now the man who wants more, or less, than infinite energy to run an infinite universe, is hard to please, to say the least.

"Finite beings should confine themselves to finite things, and unless they are looking for a finite god, who certainly would be a misfit in an infinite universe, the search should be postponed definitely, and I throw out the hint as to the settling of the vexed question: Is there a God? Unless the god-hunter is after the finite kind, what possible show does he stand to find one? And if he admits a finite god could not do the work imposed on him by an infinite universe, when found, this would necessitate further search to find a cause for infinite energy, what would his little god be worth?

Let us pause and reflect before chasing god any further.

CHAS. MONTAGUE,
Los Angeles, Cal.

Happiness.
No scented breath from fragrant lands
E'er bore it on its odorous wing,
Nor talisman on its fabled wand.
It e'er came back from its claim retreat,
It e'er called it from its place of power,
Allegiance never, but its own power,
As of it smiles on cottage hearth,
As on the mansion of the proud.

Search not for it upon the gold
Or opal that satrapa deck;
No repulsive warrior need be told
"Tis vainly sought in battle's wreck,
Go search for it on land or sea,
For happiness, you vainly quest,
For from within it comes to thee
That peace of soul that maketh blest.

The pleasures of the fickle lover
The orator may full enjoy,
Too oft he finds, though ringing loud,
The gold of praise is base alloy.
Some souls in music often find
The thrills of joy bespeaking bliss,
Those thrills, alas! but leave behind
A vacant vale of loneliness!

What ecstasy the lovers feel
As lip to lip they madly press,
Delirious joys they but conceal
The ghost of pleasure's emptiness.
The earth remote from the sky,
As darkness from the light apart,
Thus far will fall to satisfy
Mere earthly joys, the human heart.

There is a longing in the soul
For peace which earth can ne'er
Bestow,
Unsatisfied it seeks a goal
Not found within this vale below.
Methinks there is a well of love
Whence flow all joys on earth bestowed,
Though sparkling at their source above,
They're soiled by banks through which they flowed.

Though mountain river at its source
Elucid as the crystal be,
That river grows to mighty force
Mud-laden oft from the sea.
Thus pleasures seem from heaven sent,
So sweet are they when first essayed,
Alas! but worthless are when spent—
So deep with passion's dross o'erlaid.

As he who'd drink the purest draught
Of water first must climb above
Unto its source; thus must be quaffed
The earth remote from the sky.
Then quaff, my soul, the nectar cup
Of love divine, unsouled by dross
Of carnal things, that climbing up
True happiness may see engross.

CHAS. MONTAGUE,
Spokane, Washington.

THE CENSUS AGAIN.

It is a Matter of Much Importance to Spiritualists.

The Spiritualists of the United States are requested to take notice that only those who are members of a local society, organized and conducted in harmony with the rules of all religious bodies, are to be counted in the present census. Those who avoid the person of some medium from week to week, or attend meetings managed by individuals for their own personal profit, cannot be enumerated. A local society, to be counted as such, must have a board of trustees of at least three persons, and be subject to the following well-defined rules: All Spiritualists, whether or not affiliated with the N. S. A. or State associations, are recognized and their members counted. They are classified by themselves, while the great body of affiliated societies will be recognized as making up the organic strength of the Spiritualists of America.

The Director of the Census is not unjust to the Spiritualists in being thus explicit in his rulings. All other denominations must meet the same requirements. As the followers of other religions are "willing to be counted" and are not ashamed to acknowledge themselves as believers in the religion of their choice, it will not be difficult to secure a correct enumeration of every church body in the land. The selfishness and cowardice of pretended Spiritualists will have much to do with the small number who report themselves as followers of the religion of "Spiritualism." Unwillingness to belong to an organization for fear of being obliged to pay ten cents per year to support it, or for another and more absurd reason still—fear of having their "freedom abridged," is now in evidence in the poor showing Spiritualism will make in the census report. Every church body is urged to pride themselves on becoming "individualists" and members of no society of any sort, are almost wholly responsible for the pitiful exhibit that Spiritualism will make when the figures are given out.

The same way by which this shameful condition can be fixed in part, The Special Agent for the Spiritualists will have the privilege of making a statement regarding the widely-scattered state of our forces, and the many local societies cannot be maintained for lack of numbers. Now, if the isolated Spiritualists of the nation will but report their names and addresses to the headquarters of the N. S. A., either to the president or secretary, it will be possible to report approximately the number of unaffiliated Spiritualists in the Orient, have had some of the best of this very unusual tribute being paid them; but whatever the motive, the episode is both interesting and instructive.

The Yakusumi shrine, on the outskirts of Tokyo, is a place of special worship of the spirits of dead warriors. The Shokunsha festival is an annual gathering, held under the auspices of an association of officers of which Admiral Togo is now the head. On the temple ground there are several and an army museum full of relics of the late wars and of some of the early ones. Here the Japanese people gather to worship at least once a year.

War Helps Spiritualism.
When at the end of the war with Russia, the Emperor visited the great shrine at Ise and in solemn ceremony proclaimed to the imperial ancestors the successful outcome of the conflict. Spiritualism was given a great impetus. It is the religion that lies deepest in the hearts of these people.

Spiritualism is indigenous to Japan; it has no founder nor any dogmas. It has developed with the customs of the nation, or, perhaps, has been the most potent factor in developing these customs and characteristics. It is essentially ancestor worship.

Judged by the standards of other religions, Spiritualism hardly deserves the name of a religion. It has no code of morals. Japanese religious writers naively explain this by declaring that so universal is the innate goodness of the people that there is no call for such codes as have been provided for the "barbarian" peoples of the rest of the world.

Religion of Cleanliness.
Spiritualism concerns itself greatly with the physical welfare of the people, apparently far more than with their spiritual welfare. Its essential cleanliness, cleanliness of conduct, by the Japanese, is a remarkable body. The proneness of the Japanese for boiling hot baths is probably due to the influence of Spiritualism.

With small respect for one who takes a cold bath—this cleansing by the same logic they resort to the hot water, they can stand, since the hotter the water the cleaner the body.

There are twelve recognized sects of Spiritualism—all with ancestor worship as their cardinal principle. The belief of the Japanese is that the disembodied spirits acquire the power of deities and possess supernatural attributes. They become potent for good or evil, and they exercise their potentialities in the same mundane sphere upon which their interests and affections centered during life.

They are, in short, guardian divinities, and as such the object of the ceremonies in their honor is, on the one hand, to convey to them thanks for their services while on earth, and on the other hand to solicit a continuance of these services beyond the grave.

Is Religion of Japan.
Other religions may affect, and doubtless have made considerable impression upon, the surface of Japanese life, just as Western civilization has affected the surface, but in the Japanese heart is this ancestor worship which is known as Shintoism, "The Way of the Gods."

Dividing the Atom.
In your issue of June 1, C. M. Carter says, Madame Curie divided the atom recently 200,000 times, making that important foundation of atoms so minute that 12,500,000,000,000 of the sub-divisions were necessary when placed end to end in a row, to cover one lineal inch of space. It is presumed that Madame did this job with a lead pencil, but in whatever way she did it, it remains a remarkable scientific feat—if true. But I get a better idea of the size of this infinitesimal object, which Epicurus and M. L. Sherman used to construct the universe and God himself, by the comparison of Lawrence Blyth.

Said he, "The atomic particle represents the same amount of space on the point of a cambric needle, that a grain of sand does on a ten acre lot." Now we have it down pat, and Madame Curie may take a look at it, so clear and distinct, and we see the atom on the needle's point.

It is well at times that we acknowledge our indebtedness to those who know all about the atom; for personally I admit my inability to cut it into ten parts, and sections and to know when to stop.

CHANNING SEVERANCE,
Salt Lake City, Utah.

LOOKING TOWARDS THE SPIRIT SPHERES.

Japs Ask Help of Millions of Ancestors—Shintoism, or Worship of Souls of Dead, Relieved by Success in Arms—Beligion of People—For First Time Honor is Paid to White Men and Christians—An Acknowledgment That Spirit Return Is True, by the Japs.

Tokio, Japan, June 22.—All Japan has been communing with the spirits of the dead who gave their lives to their country's cause in the late war with Russia. The phantom army of 80,000 souls and more, summoned by His Imperial Majesty the Emperor—declared the capacity of High Priest—heard the nation's voice lifted up in praise of their deeds and in solemn prayer that for 10,000 years—ever hereafter—they watch over the faithful.

There were strangers in the faith of spirits this year. If in that world of the after life where souls abide the earth individuality is retained in any degree, and myriads of little brown souls gathered about must have looked in wonderment upon the presence of so many large white souls who, in turn, must have marveled greatly at their peculiar surroundings.

Christians Are Honored.
At this year's festival, for the first time in the history of Japan, white men, Christians, were deified at a Shinto shrine. The white men to whom were paid posthumous honors, exactly similar to those paid Japanese soldiers and sailor heroes were officers of a ship used as a transport, who went down to willing death when she was sunk. They might have escaped but they preferred death to leaving their ship. By this act they won a place in the Japanese heart and the Japanese religion on the same plane with that occupied by the nation's own heroes.

The Emperor himself decreed that posthumous honors were to be paid them. Perhaps the fact that they were Englishmen may, in these days, when Japan is ever holding "the altars" up to the admiring gaze of the Orient, have had some of the best of this very unusual tribute being paid them; but whatever the motive, the episode is both interesting and instructive.

The Shokunsha festival is an annual gathering, held under the auspices of an association of officers of which Admiral Togo is now the head. On the temple ground there are several and an army museum full of relics of the late wars and of some of the early ones. Here the Japanese people gather to worship at least once a year.

When at the end of the war with Russia, the Emperor visited the great shrine at Ise and in solemn ceremony proclaimed to the imperial ancestors the successful outcome of the conflict. Spiritualism was given a great impetus. It is the religion that lies deepest in the hearts of these people.

Spiritualism is indigenous to Japan; it has no founder nor any dogmas. It has developed with the customs of the nation, or, perhaps, has been the most potent factor in developing these customs and characteristics. It is essentially ancestor worship.

Judged by the standards of other religions, Spiritualism hardly deserves the name of a religion. It has no code of morals. Japanese religious writers naively explain this by declaring that so universal is the innate goodness of the people that there is no call for such codes as have been provided for the "barbarian" peoples of the rest of the world.

Religion of Cleanliness.
Spiritualism concerns itself greatly with the physical welfare of the people, apparently far more than with their spiritual welfare. Its essential cleanliness, cleanliness of conduct, by the Japanese, is a remarkable body. The proneness of the Japanese for boiling hot baths is probably due to the influence of Spiritualism.

With small respect for one who takes a cold bath—this cleansing by the same logic they resort to the hot water, they can stand, since the hotter the water the cleaner the body.

There are twelve recognized sects of Spiritualism—all with ancestor worship as their cardinal principle. The belief of the Japanese is that the disembodied spirits acquire the power of deities and possess supernatural attributes. They become potent for good or evil, and they exercise their potentialities in the same mundane sphere upon which their interests and affections centered during life.

They are, in short, guardian divinities, and as such the object of the ceremonies in their honor is, on the one hand, to convey to them thanks for their services while on earth, and on the other hand to solicit a continuance of these services beyond the grave.

Is Religion of Japan.
Other religions may affect, and doubtless have made considerable impression upon, the surface of Japanese life, just as Western civilization has affected the surface, but in the Japanese heart is this ancestor worship which is known as Shintoism, "The Way of the Gods."

Dividing the Atom.
In your issue of June 1, C. M. Carter says, Madame Curie divided the atom recently 200,000 times, making that important foundation of atoms so minute that 12,500,000,000,000 of the sub-divisions were necessary when placed end to end in a row, to cover one lineal inch of space. It is presumed that Madame did this job with a lead pencil, but in whatever way she did it, it remains a remarkable scientific feat—if true. But I get a better idea of the size of this infinitesimal object, which Epicurus and M. L. Sherman used to construct the universe and God himself, by the comparison of Lawrence Blyth.

Said he, "The atomic particle represents the same amount of space on the point of a cambric needle, that a grain of sand does on a ten acre lot." Now we have it down pat, and Madame Curie may take a look at it, so clear and distinct, and we see the atom on the needle's point.

It is well at times that we acknowledge our indebtedness to those who know all about the atom; for personally I admit my inability to cut it into ten parts, and sections and to know when to stop.

CHANNING SEVERANCE,
Salt Lake City, Utah.

THE SPIRIT SPHERES.

Japs Ask Help of Millions of Ancestors—Shintoism, or Worship of Souls of Dead, Relieved by Success in Arms—Beligion of People—For First Time Honor is Paid to White Men and Christians—An Acknowledgment That Spirit Return Is True, by the Japs.

Tokio, Japan, June 22.—All Japan has been communing with the spirits of the dead who gave their lives to their country's cause in the late war with Russia. The phantom army of 80,000 souls and more, summoned by His Imperial Majesty the Emperor—declared the capacity of High Priest—heard the nation's voice lifted up in praise of their deeds and in solemn prayer that for 10,000 years—ever hereafter—they watch over the faithful.

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CHANNING SEVERANCE,
Salt Lake City, Utah.

SPIRIT MESSAGES.

Given Through the Mediumship of Mrs. Nellie Davis, of Keosauqua, Illinois.

Mrs. Emeline H. Frank.
My Dear Ones on Earth—I am so glad to find this avenue open to me this evening, and I will try to do my very best to prove my identity, and let them know that I still live, and that I return and influence and help them.

I was what the world calls a very old lady when I passed away. I was old in body, but young in spirit, and I passed away just as I always wanted to. I always said I hoped I would not be a burden to anyone. So I passed away without an ache or pain, and the only thing that I dreaded about it was leaving my poor George, my faithful companion, for I knew he would miss me more than the rest; but I had the consolation of knowing that it would not be long before he would join me again, and I am writing this message to prove to them that I am a conscious being still, for they often doubt this great truth, and while they always had respect for my belief, I could tell them that I thought it was only a delusion and that thought would be disappointed.

So I come here so far from home to tell them that I was not disappointed, and I have a beautiful spirit home, and I found it prepared for me by my deeds and thoughts on earth. Every act of my earthly life, every single thought, had taken form. Many scenes I lived through, for I was like all others. I was by no means perfect, and had many faults, but as I endeavor to rise above all things of earth, and as I returned to earth, these scenes faded and brighter ones came in their place.

Oh, I would like to tell them so many things, but I do not like to take up too much time, but I thought if I could only say a few words, they would see it, and it would be the means of their looking into this grand truth. So I will go and make room for another. I thank you all very much. Please say that I passed away in New York about four years ago, where I will be renewed and happy.

EMELINE H. FRANK.

Ned Murray.
I don't know whether I can say much or not, but they told me every-thing was welcome to come, and as my soul was trying to find me, I thought in this way I might be able to reach them. But I know I can't talk as much as I would like, for I never had an education, and never wrote a letter in my life. My folks never heard from me after I left home, and that has been 25 years ago. My folks lived at Skowhegan, Maine.

I went west with a man by the name of Bradford. We did not have enough money to carry us far, and so we took a "tie-pass," and we had a hard time of it. I could not stand such a life, and when we reached Chicago I went to the city and lived four years. By that time I had saved up enough money to take me to Salt Lake City. I thought at times I would ask someone to write home for me, but I neglected to do it, and I know poor old mother has wondered many times if I was dead, and why I did not come home.

I was at Salt Lake City seven years when I was taken sick with typhoid fever, and passed away after three weeks of suffering. I was glad to see the first one to greet me over there was Min

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ISM CURED



MINNESTOLA,

H. D. C. MILLS

As presented by the Hindu Spiritualist Magazine, published at Calcutta, India. It illustrates the terrible nature of Obsession which existed long before Modern Spiritualism commenced its manifestations at Hydesville, N. Y. It was common in the time of Christ. In fact, all through the ages Obsession has occurred. Thus we find that the one great evil that confronts angelic ministrations is the evil, ignorant, malicious obsessing spirit. Spiritualists, find the remedy.

whose body was emitting light, was approached by a woman who had been created her very kindly. He said, "You wish to see spirits, no doubt, but you have not been sufficiently etherealized to be able to do so. I will help you, however." Saying this, he handed her a mirror. He told her to watch what she might see in it and the spirit world would be revealed to her. "The mirror that I am giv-

band, who was about 22, did the business of a peddler. The girl was vic-

This 'moochl' ghost told his name

MINNESTOLA,
H. D. C. MILLS.
Opposite St. Joseph Sanitarium and Bath House. Mt. Clemens, Mich.

THE PROGRESSIVE THINKER

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SATURDAY, JULY 6, 1907.

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

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THE N. S. A. CONVENTION: Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

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

Weighed in the Balance and Found Wanting: Such is the judgment of the thinking world in regard to the Christian church, if trust can be placed in reports coming to us from every quarter. They must reconstruct their creed along broader lines, else go to the wall.

The political and independent press of the world are the best exponents of public opinion to which we have access. The Morning Star, of Rockford, Ill., is an ably conducted journal, and it relates facts which must awaken thought. Read:—

"Much comment of late has been made on the dwindling of church attendance in nearly all of the denominations, both Catholic and Protestant. Tables of statistics show a very remarkable falling off. Indeed, it is so marked a decline, if the number of worshippers declines for some years in the same ratio, it seems not unreasonable to predict many of the churches may be closed. On the other hand, the churches were never so wealthy as now. Never were their finances so flourishing, their real estate so valuable. The sum of church treasuries aggregated for some years has been entirely free from taxation, the burdens they bear are very light. What the significance of richly adorned temples from which the people have departed? The causes of this condition of things finds many to offer explanations. The laity advocates the cause of the church, and the one that seems to explain the matter, at least to some degree, is that the fact that the church fails to meet the needs of the people. The question arises—Is the interest in religion waning in proportion to church attendance? We know knotty faith of theology has absorbed a large share of the New England mind. How archaic and old-fashioned such discussions would seem now! People do not sit any longer in the family circle and discuss foreordained and free will, predestination and falling from grace. It would be considered ridiculous to quibble to talk of such things as whet to the intellect and stimulants to the spiritual life. Such religious feeling as exists now is different from the crucial ideas of the past. It is broader, less bigoted and narrow, but more vague and hazy. Agnosticism has entered more largely into the modern mind than we perhaps are aware. Even from the Roman Catholic church, which rests on authority and positive dogmatic teaching, the defections are said to be large, though not so large as from some of the other churches. The time will come, perhaps, when the people will ask for a positive faith, however simple, a set of reasonable affirmations clearly enunciated. It is possible for people to be religious without ever putting foot inside a church."

Gross Negligence: Those persons who fail to receive answers to letters inquiring the address of publishers of books, and failing to inclose a two-cent stamp for reply, should know the reason of the failure to receive an answer, without further inquiry. Parties asking for letters on their own business should always inclose a two-cent stamp, or better still, inclose a self-directed envelope, stamped, then they can safely count on a prompt answer to inquiries.

Welcome Intelligence.

Judge Tenney, of Madison, Wisconsin, is one of the world's ablest thinkers and writers. Numerous publications have fallen from his pen during the last few years, in which he has dared to express opinions adverse to the dominant faith. His Electrical Theory of the Universe has met the very general approval of scholars, as have his logical and philosophical ideas that there was no beginning of time, and hence cannot have an ending; that on the contrary matter is eternal, though subject to change.

As an interested reader of everything coming into our possession from Judge Tenney's pen, we have been lately largely compensated by reading an article of his in a late number of The Truth Seeker of June 8, wherein as an Agnostic, the Judge reviews the question of immortality at considerable length, during which he says:

"Personally I cannot believe that thought, logic, intelligence and conscience are the product of general forces acting upon different parts of my body. The ultimate force in nature is generally thought to be electromagnetic. Are the thoughts I am here recording the product of electromagnetic? That seems impossible. There is a mind, an individuality within, enabled by such forces to express thought. No two persons entertain or express the same thoughts in the same language. There seems a mental individuality peculiar to each, varying far more in conduct, thought and expression than would be the case if a blind force controlled. This indicates a personal soul presides over and controls our thought and action. Though other forces are concurrent and necessary for the preservation of life, intelligence and conduct do not seem to originate with them. I cannot believe that lightning, thoughts, reason, talks, or that it has a conscience or a good moral character! Or that a piece of flesh, alive or dead, through which electric currents are passing, is thinking about something."

"It seems to me there is an individual, intelligent power within us which may be called a soul; that this power, sustained by an appropriate personal environment, is what makes the man. When the man dies, the soul moves out, and by some natural law secures more appropriate quarters in the vast universe, guided thereby by the same law of nature which provides that from which the soul has departed."

"There is no new matter in the universe. What there is has always existed, though undergoing constant modification. Nor are there any new souls. All are changing conditions and embodiment when nature requires it. Their individuality seems plain to mind. There is nothing more wonderful about this than there is about the eternal preservation of matter. Both have always been and always will be. That we cannot understand minutely how this can be accomplished is no evidence against it. There are several things we don't know all about yet!"

"Aside from these suggestions there are other things well known to us which indicate we are possessed of individual souls, and that these survive the dissolution of the body. I am not a Spiritualist, in the ordinary sense, but there are many well-attested phenomena said to be developed through mediums and others directly, which indicate not only that souls survive the body, but, under favorable conditions, can communicate with the living. On this subject, as upon any others of a mysterious nature, a man can be more skeptical than myself. I am well satisfied much of the so-called spiritual phenomena are absolute frauds, but no more than are the tales in the holy Testaments. It is easy for persons to be deceived by others. I have experienced personally, and had well authenticated accounts from others, of communications, which leave no material doubt in my mind of the survival of our spirits."

There is much more to the article, and we have slightly abridged what we have copied, but the general drift of it is in the same direction, and is welcome intelligence to all of us.

The Fountain of Egor.

The pernicious effect of Bible teaching is shown in the multi-assassin Orchard's statement, who said after his arrest he was placed in a steel cell, and kept there until he made his confession. Ten days after his incarceration he was visited by McPartland, who began to tell him Bible stories, and of his own experience in Pennsylvania among the Mollie Maguires. He told the story of King David, and how he caused Uriah to be killed in order to get his wife. Though King David was a monster, McPartland said, he repented and became a man after God's own heart. Paul's conversion was elaborated upon. Then McPartland intimated, if Orchard would repent and confess his sins, he, too, would receive forgiveness and a heavenly reward.

We could relate many cases of this character, criminals whose hands were dyed with blood. They played the part of cowards, called their victims from their beds at midnight to point the way to other residences, then struck them down with swords, avoiding firearms because their discharge would frighten other victims they had determined to slaughter. The wretches took their lessons from "good old Gideon," and literally revelled in crime, professing in the name of humanity, and churchmen brow beat their leader, a hero, and honor him as such.

That cause which demands the spilling of blood in its interests is a false one, and the fame of those acquired by slaughter will dim, as the barbaric ages recede.

Ingersoll Again.

"I believe in marriage, and I hold in contempt the opinions of those long-haired men and short-haired women who denounce the institution of marriage. The marriage of one man to one woman is the citadel and fortress of civilization."—Col. Ingersoll.

"When the angel of pity is driven from the heart—when the fountain of tears is dried up—the heart becomes a serpent crawling in the dust of a desert."—Ingersoll.

The idle man is the devil's cushion. —Dehsham Hall.

Look Out! Look Out!!

Next week we will give a full account of the suspension of the Light of Truth, and what has led its editor, Willard J. Hull, to "Backslide" from Spiritualism, and commence work on what he regards as a broader and higher field. The proprietor has sunk \$50,000 in his vain effort to sustain the paper and put it on a paying basis. We will also give a new chapter in the history of "King Solomon's Mine." Mr. Hull in retiring says: "As for myself I am clearly and forever done with a seat and propaganda thus instituted, and sought to be maintained, at the expense of a debauched and prostituted mediumship." Look out for next week's Progressive Thinker! wherein Mr. Hull will be "weighed in the Balance."

In Paris, France.

Mr. and Mrs. Richmond Arrived Safely in Paris—Mrs. Richmond's Remarkable Poem on Board of Steamer, Received with Admiring Applause.

To the Editor:—Mrs. Richmond and myself were landed in fairly good shape, after a very rough passage, at Havre, about nine o'clock last Tuesday morning. Leaving Havre about 11 a. m. we had a delightful three-hour ride, through a beautiful country, to Paris. We had little or no difficulty in finding a fairly good hotel at very reasonable rates, very near the depot. We have been doing Paris, since, mostly on foot, and have seen many of the notable places here. Mrs. Richmond is on an "auto tour" about the city while I am writing this. Will write you about my impressions of Paris later. But what I wish to write about at present is of a GREAT MANIFESTATION OF SPIRIT POWER on the steamship during our passage.

On the passenger list of the steamer Mrs. Richmond and I made a group by ourselves. Then there was a small group of French-speaking Americans, a small group of French people—some of whom spoke English. The balance of the passengers—225—were members of an international Bohemian society on their way to Prague to take part in a great tournament of Olympic games to be held there this summer. They all spoke English, but only one of them could speak French. The crew of the boat were all French, and spoke no English, excepting the captain, and none of them understood Bohemian. The conversation on board was Bohemian and French, so we seemed to have entered a foreign country as soon as we left New York, but could converse with any of the English-speaking passengers when we wanted to.

Sunday evening we were to have a grand entertainment (for the benefit of the Seamen's Hospitals—which is customary on steamships). (Mrs. Richmond said she would take part in the entertainment; she might give them a poem. She does not, as is well known, speak French at all, much less Bohemian. I told her I thought it would be useless; that she could not interest that crowd at all. She said she thought Oulna was equal to any occasion, so I went to the committee arranging the program, consisting of Frenchmen and Bohemians, the heads of the committee being professional musicians spoke no English, so I had to explain through the Bohemian who

spoke French that Mrs. Richmond would give them a poem, and so her name went on the program, which was printed on shipboard, some very elaborately, that said as high as \$20 (100 francs) apiece.

When the time came for the entertainment, it commenced by a short speech in French, followed by one in Bohemian. Then there were songs in French, Bohemian and English, and violin solos, all of which being very fine were liberally applauded. Then Mrs. Richmond stepped forward, actually looking grand, and announced "Our Voyage Home to Bohemia."

And then in a loud voice delivered a poem, interspersed with Bohemian and French words, which I was sure Mrs. Richmond did not know. When she finished, there was shouting and cheering and clapping of hands, and applauding, until she stepped forward again and put the finishing touches to the poem in just one stanza. Then there was renewed applause. I have never known Mrs. Richmond to have had such an ovation. It was some time before the people could get settled down to listen to the rest of the program, which was its finest part musically, there being some celebrated artists on the program. A number who are in the habit of crossing the ocean frequently, told me it was the finest entertainment they had ever attended on shipboard. It netted close to \$800, and Mrs. Cora L. V. Richmond, was the feature of the entertainment. The next day she was kept busy receiving congratulations and signing her autograph. The purchasers who paid \$20 for the fancy programs wanted her AUTOGRAPH on the programs. One, a wealthy Bohemian from Texas, wanted her to write a poem on the back of HIS program. One young man, Bohemian, told me the elder people were so affected by the poem that the tears were rolling down their cheeks. The French and Americans were equally enthusiastic. They all said "Why! it was such a SURPRISE."

If you can put this in readable form I would like to have the account of the entertainment published, so your readers can see what a Spiritualist can do with the aid of the spirits. I will write you my impressions of Paris later. WM. RICHMOND, Paris, France, June 18.

The Why of It.

Madison C. Peters tells why preachers fall. He says: "The average minister has only to preach a twenty-minute or half-hour sermon on Sunday, and this, with a mid-week meeting constitutes his week's work. The rest of the days he is often loafing trying to kill time. Even the weekly sermon may not be his own effort. He may be either too lazy or too ignorant to compose a sermon of his own, so he simply treats the congregation to a rehearsal of some other man's brain, and for this he often receives a good salary. Do you wonder the worst passions of these men become inflamed by their lives of idleness? They are only human. They eat and drink of the choicest products of earth; they visit only the homes of the wealthy, where they are sumptuously entertained; they do not try to keep the body in subjection to the spirit by any kind of restraint or mortification, and so their carnal passion becomes the master of their being, and they fall away from grace, shocking the community and scandalizing the church. I would make all work for their money."

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Goettl, Burgess.

Which?

Confucius, the Chinese philosopher, born 551 years before our era, taught the possible doctrine of loving one's friends, and giving justice to one's enemies; and China, guided by his teachings, looks upon war as a barbarous pastime. The Chinese is the oldest and most populous empire on earth, and has begun the most complete of desolating wars—never one, so far as history relates—for the propagation of his religious views.

Jesus taught his disciples to love their enemies, and they who claim to be his followers are the most warlike people on this globe.

Which of these founders of a system of religious faith and practice is most worthy of our regard?

FRANK M. DONOVAN.

(Continued from Column 7.)

Led to believe that Cynthia would continue to give him the messages he craved, Mr. Haddock carried out the program, made the divorce possible and married Miss Willett as soon as the decree was granted. The crowd was so anxious that he should lose no time that he received a message directing him to proceed to Colorado with Miss Willett, there to wait the decision of the court. When the divorce was granted Mr. Haddock carried out the further orders from the spirit world and the marriage was consummated at once.

At this point the court adjourned with Mrs. Donovan's deposition half read.

Frank M. Donovan.

His Notorious Career in Connection with Legerdemain Spiritualism—He tells a Most Remarkable Story of Deception Practiced under the Garb of Truth—Another Important Object Lesson for Spiritualists Everywhere to Consider.

For nearly twenty years The Progressive Thinker has been a strenuous advocate of the underlying principles connected with SPIRIT RETURN. The importance of that in the world to-day cannot be overestimated; it overshadows everything else. IT STANDS as proof positive of another life, and what of more importance than that? But while SPIRIT RETURN is of such great value to the world, working its impressive way with various modifications into all the sects and cults of this life, and exerting an influence for good that is felt and seen in the churches, at the same time it has attracted to it those who IMITATE the phenomena, and in various ways bring disgrace upon our cause.

Everybody nearly connected with Spiritualism has heard of the notorious Frank M. Donovan, who at one time was exceptionally prominent as a spirit artist, a slate-writing and test medium.

He was a very important feature at Lily Dale and other camps, and the "manifestations" occurring in his presence were regarded as most marvelous, and they were, indeed—but they were simply the result of legerdemain in some one of its many

phases, and spirits were in NO WISE CONNECTED THEREWITH. Donovan is not a medium, but is a PERFECT MASTER in imitating the genuine phenomena resulting from SPIRIT RETURN, and is thus able to DECEIVE THE GULLIBLE, AND SOMETIMES THE VERY ELECT.

The Progressive Thinker is cosmopolitan; no other paper ever published in our ranks has begun to equal it in the BROAD LINES it has pursued. IT IS EDUCATIONAL all along the various lines in connection with Spiritualistic and occult matters. Its readers know exactly the status of our Cause the world over—the good and the bad, and that which is sublimely enlightening to every thoughtful mind.

In publishing the following about the adventures and conduct of Frank M. Donovan, we give a DISAGREEABLE PHASE of this great movement, but one that will tend to open the eyes of thousands to the insidious overwhelming legerdemain practices which The Progressive Thinker has long endeavored to eliminate from our ranks. Read what Frank M. Donovan has been doing and saying, as vividly portrayed in the Los Angeles (Cal.) Examiner of June 21, 1907, as follows:

Frank M. Donovan, arch-conjuror of make-believe phenomena and expert in the black arts, yesterday unfolded to the "Examiner" the whole story of his occult influence over the late millionaire Charles G. Haddock; how he had led him into marrying several wives; how he had done the tricks of the slate-writing phenomena at the expense of thousands of credulous people, and how he had succeeded in making the spirits command the aged Mr. Haddock to dispose of his fortune.

The story is amazing. Mr. Donovan declared he would repeat it in court whenever he should be called to testify. Earlier in the day yesterday the deposition had been read in court of Mrs. Donovan, wife of Frank M. Donovan. It gave a fairly clear insight into the methods by which the aged Mr. Haddock had been deceived and wheeled his wealth, and his reading created a sensation in the courtroom.

But Mrs. Donovan's expose paled to insignificance beside the things related by her husband to the "Examiner." With the ingenueness of an innocent child, Mr. Donovan revealed himself as the man who was the direct cause of the \$1,000,000 litigation now being prosecuted in the Superior Court.

Unburdens His Conscience. Point by point the man unburdened his conscience. Unsurprisingly he explained the methods used by him to get possession of the old millionaire's money, telling everything and leaving out nothing, not even the most incriminating evidence against himself.

His apparitions and mysterious communications with spirits were demonstrated by Donovan as being the simplest things in the world—just a quick turn of the hand or a clever manipulation of wires, and the startling trick was done. He and his wife were the spirits, he said, who provided every action of Charles G. Haddock, and the old man came to them and asked to be placed in communication with the spirit of his departed wife.

And the spirit was "produced and made to order," according to the directions of Donovan. First it was a simple reading costing the trifling sum of \$2, then there came séances that cost \$50. Sometimes as many as thirty sittings were given the old man in one single day and night, and as the "developing" of the credulous millionaire progressed the sums grew larger and larger.

Haddock was remarkably intelligent man, shrewd in business, and well posted in science. He wanted to communicate with his dead wife, and the answers I framed for him filled him with such happiness that I could have gone to his wife's funeral right then. But a fellow has to be careful in this business.

Got Old Man Under Control.

"Little by little I got him under my control. I mean under the influence of the spirit of his departed spouse, and from that time on I made him do just what I wanted him to do. First I told him (or, rather, the spirits did) that he should go to the postoffice, where he would find a woman, young and attractive, wearing a rose in her waist. That young woman was to be his future wife, as the spirit of Mrs. Haddock No. 1 had ordered him to marry, again at the first opportunity.

"Well, the poor old sucker went to the postoffice and there met Lee Nelson, a young woman who was with me in the game, and we played her part as I directed. They became pretty well acquainted, and a short time after their first meeting, the spirits, good spirits they were, ordered him to deed over to this fiancée \$50,000 worth of shares in the Title and Trust Company of Chicago.

"Haddock did not hesitate. He gave her the shares and she sold them for \$120,000 a share, netting us about \$60,000. When he married her a year later he gave her about \$3,000 worth of jewelry, \$5,000 worth of clothes and several houses, one of them a beautiful residence on Flower street. By the time she had secured about \$100,000 through the kind offices of the spirits I realized that it was time to divorce them. The spirits duly instructed him to slap his wife in public and a divorce was promptly obtained on the ground of cruelty.

"Two days later the omnipresent spectators made him acquainted with another of my young women friends, whose business it was to make him fall in love with her. That was Cynthia, a poor dressmaker, who after-

ward became Mrs. Haddock No. 3.

After she had become his wife, and she died from the shock when she was told that the relatives of her husband had brought suit against him.

"Up to the time I left Los Angeles I had complete control over Haddock. I made a good pile of money out of him, and then went East to establish myself in a more restful business. He had become terribly nervous during the five years I gave séances in Los Angeles, and a trying business it was, I can assure you.

\$1,000 to Develop Son. "The old man gave me \$1,000 one day to 'develop' his grandson, Frank D. Haddock, who is now trying to break the will. The spirits had told him Frank was a natural medium, who ought to be developed. And it was the spirits, too, who told him to pay Frank a monthly allowance of \$125 while he was being developed under my direction.

"It was the easiest money I ever made. "One day, in St. Louis, I was caught in the act. An old fool consulted me about some young woman, another which he brought for a seance, and he paid me \$500 apiece. I had to order some more, but before I got them the package was opened by the wrong party and the trick was exposed. I had to leave St. Louis in a hurry, you can imagine.

"But now I have given up all these things. I am a honest, law-abiding man, and I intend to make a good thing of it. I will do it all the people at large some good to know how Spiritualism is worked.

"I shall repeat this statement in court and demonstrate everything to the satisfaction of the most incredulous."

Mr. Donovan is at the Hollenbeck Hotel. He will be called as a witness by the plaintiffs in the case and promises to give an exhibition of the marvelous power of his telegraphic machine.

Mysterious Spirit Telegraph. He then proceeded to explain the mechanism of his telegraphic machine with which he fooled hundreds of people into believing that the spirits had heard their questions and answered them. He would produce that same machine in the court in order to fool the judge, the jurors, the lawyers and everybody else.

"I will tell them the truth," he said, "and show them how the thing is worked. Any electrician will see the machine is an ingenious fake, just the same as were the slate writings I gave to Haddock and all the others. I had to do it. Haddock and scores of others came to me with the idea that I could do wonders, and I had to satisfy them in order to get their money. I was in the business for the money, and I gave the people all the spooks they wanted."

As an illustration of the credulity of some of his patrons, Mr. Donovan gave an incident that occurred in St. Paul shortly after he had left Los Angeles.

A fine looking young woman came to me one evening," he said, "and told me I was her only salvation. She wrote four questions which were were promptly recorded by my machine. They were: "Shall I trust my husband?" "Can I catch him in a fraud?" "Would this evening be the right time?" "Will I succeed?"

Got What She Wanted. "The answers of the machine were just the kind she was looking for, and I got \$50 for the trouble. Three hours later she returned, all flushed with excitement, and placed a heavy roll of bank notes before me on the table. 'You did me the greatest service in the world,' she panted, 'and here is the money for your aid.' I did not count the money. I told her I had used up all my magnetism in her case and would not be able to give another seance for a whole month, perhaps, an act which was worth much more money than could possibly be in that roll. She then asked me to concentrate my magnetism upon her again for the rest of the night, and that I would not have to leave her in the trouble. When she came back the next morning she gave me \$5000 and said that I was the most wonderful man in existence. Her explanation was that she had

followed her husband to the railway station, had caught him in the company of another woman, and had taken \$10,000 out of that woman's clothes to teach her a lesson."

Mr. Donovan laughed heartily at the recollection of the adventure and told of other cases of the same kind with equal relish.

Woman Tells Story of Spirit Conspiracy.—"Professor" Arranged Marriage and Separation of Haddock by "Spooks." A woman's deposition has eliminated the spirit world from the Haddock trial, revealing instead of ghostly messengers from the dead, the full details of the most audacious knavery that ever separated a gullible old man from his fortune.

The deposition of Mrs. F. M. Donovan gave the inside information on a real "influence" which controlled the last years of the life of Charles G. Haddock. Mrs. Donovan is the wife of the "medium" who is said to have been the principal factor in the disbursement of the Haddock estate.

The promised sensation was a little long in coming. The same old men who have never missed a minute of this trial, revealing instead of ghostly messengers from the dead, the full details of the most audacious knavery that ever separated a gullible old man from his fortune.

All the morning and part of the afternoon Frank D. Haddock held the stand. He spoke of his early life, he commented on his grandfather's belief in spirit manifestations, he told how the old man received a message commanding him to go down to the Los Angeles postoffice, where he would meet the woman who was to be his second wife.

Under cross-examination he owned up that he had practiced as a medium, knowing that he had no powers in that direction, and admitted that his work had been raw fakery. And under this sort of testimony the interest flagged.

At last Attorney Barstow began to read Mrs. Donovan's deposition and the old men in the back rows leaned forward, their hands at their ears. Here was rich meat indeed. At last they were to hear something from the inner circle; the story of one who knew how the aged millionaire had been influenced to take new wives and pay for them the sums reaching beyond a President's yearly salary.

Over near the door a very large man with crisp, curly hair, shifted in his seat and mopped his face with a damp handkerchief. It was "Professor" Donovan, listening to an old story and judging from his expression, not a very pleasant one.

Attorney Barstow's rasping voice reached every corner of the room and slowly the whole plot and the methods by which it was carried out came to light.

Mrs. Donovan was aware of the strange intimacy between her husband and the aged capitalist, they became inseparable. Mr. Haddock had an insatiable desire for messages from the departed spirits. Through Mr. Donovan he received them, written on slates which Mr. Haddock carried away with him.

Mr. Haddock wanted the messages and of course got them; was the way the deposition conveyed.

It told of the three-cornered relationship existing between Mr. Haddock, Lee Nelson, the second wife, and Professor Donovan.

In reply to a question as to the part which Mr. Haddock played in this relationship, the answer was short and to the point, telling the whole story in four words.

"He was the victim," the deposition read.

Mr. Haddock was constantly receiving messages through the mediumship of Professor Donovan. According to Mrs. Donovan's deposition, the aged millionaire was a willing dupe. He never questioned a slate writing; only once did he object to obeying a message from the dead.

In the words of the deposition: "He would no more have thought of disobeying a spirit message than he would have jumped out of that window."

Bit by bit the coil unwound. There were places where Mrs. Donovan's testimony halted and she did not seem anxious to give answers.

The deposition went on to tell how the marriage between Lee Nelson and Mr. Haddock had been arranged by Professor Donovan. It told how the woman and the professor had up a spirit message from one who in his lifetime had been Mr. Haddock's attorney. This message advised Mr. Haddock to give Lee Nelson the sum of \$50,000 as an "ante-nuptial settlement."

Strong proof of Mr. Haddock's faith in such "spiritly" communications is found in the fact that he at once complied, turning over to the woman a block of stock in the Chicago Trust Company, which she afterward sold for \$60,000.

In the words of the deposition: "In view of the marriage Mr. Haddock was to do certain things and all Lee Nelson had to do was to marry him."

The deposition told of the wedding tour of the aged capitalist under special convoy of Professor Donovan and his wife. It was at Colorado Springs that the quartet became a quintet, and Lee Nelson Haddock, already anxious to be rid of her aged spouse, was comforted by the introduction of Cynthia Willett of Denver, already picked out as the third wife of the old man.

The spirits again got busy and arranged the details of a separation between Charles G. Haddock and Lee Nelson Haddock. Even the slight details leading up to this divorce were arranged by slate writings, and it was at one of these that Mr. Haddock balked for the first and last time. He did not fancy the part that was assigned to him by his "spirit friends," but when the time came he obeyed instructions to the letter.

The deposition then told of Mrs. Donovan's words: "I should like to say in behalf of the old gentleman and he was a gentleman—that that was the first time he raised his hand against the advice of the spirits."

Not all these messages came from Professor Donovan. Cynthia Willett was not a slate writer, but she went into trances and thus gave messages to Mr. Haddock. This was while Lee Nelson was still his wife and during a visit to Catalina.

The deposition reads: "Cynthia Willett had no slate-writing gift. The messages which she was to deliver were planned by the crowd, and she would then go into a trance and give the old gentleman the message. This happened every day."

(Continued in Fourth Column.)

AFFLICTIONS OF THE EYE

Successfully Treated By
"SACTINOL"

Destruction of the Inquisition in Madrid, and the horrible things it revealed—Report of Col. Lumanonsk, charged by Marshal Soult to destroy the Inquisition in Madrid.

Eyeglasses May Be Abandoned.

There is no need for cutting, dragging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered.

of souls writhing in torment.
 permitted by the grace of God he will be
 dered to see all his victims whose
 and who unconsciously loved, and
 the joyful souls of the wall to the
 damned will salute his ears and thrill
 his soul with heavenly joy and peace,
 and his eyes will feast on the writhings
 of the wretched souls undergoing
 eternal torture which they might have
 avoided had they been obedient,
 and sent to prison where they could
 listen to the unctuous exhortations of
 McCandland.

And, with those poor damned souls
 whom he hurried off to hell, he will
 Abraham Lincoln, Gerrit Smith, William
 Lloyd Garrison; Peter Cooper, and
 their philanthropists who had spent
 their lives for the benefit of man-
 kind. And then he will rejoice that

Yes, HE is saved—that is sufficient!
 What does the torture of others sig-
 nify to him? In life he lived for
 self—he murdered—to gratify self;
 then caught, and all opportunity of
 selfish conduct was taken away from

[illegible]

WITH SOOTHING, BALMY OILS,
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,
Eczema and all Skin and Female Diseases. Write
for Illustrated Book, Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Reader, all this is handed out to the people. Mrs. Stenborg is attending a Seventh Day Adventist camp Meeting at Walla Walla, and is saying that "he may be spared to do much good in the world." O, yes; there never has been such material of which to make an evangelist in the world, and God will miss a glorious opportunity if he doesn't interpose in his behalf and save him for evangelism.

919

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 to: has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of *Progressive Thinkers* issued up to date. Keep watch of the number printed.

ELLA WHEELER WILCOX

"The ill-traitor the selfishness and
 passions of evangelicism. Appeals are
 made to the lowest and vilest instincts
 of human nature to enlist interests
 of religious work, and a large portion
 of them, those who join church, have
 no other thought in so doing, than
 escaping from 'the wrath of God,'
 they have no higher purpose in
 mind, than saving out for themselves. Save
 yourself!—never mind about the
 brother fellow! Look out for No. 1.
 Heaven will be filled with that class
 of people, if we may credit those who
 are exhorting us to 'become reconciled
 to God;" Do you want to go
 to hell?
 David, the murderer of Uriah, will
 be the next to go to hell.
 "designing the six times murder
 of the poor

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 it lies—flow from this talented woman's pen.

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

Orchardlane, the first time, murderer
will be there!
McFarland, the Pinkerton detect
ive, may get into some scrape and ge
there!"
The unctuous murderer, Orchard
will be there!
Won't it be a delightful crowd
Just think of the companionship to
ternity of such worthies, and wh
one gets tired of telling God how
great and good he is, or otherwis
mattering him, he may sit down an
listen to Orchard's murderous his

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.

New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portraits

down, or He may, for a change, slip
 along with Constantine or David and
 be slain by some sainted warrior
 of the Crusades. He gets there, he
 is in an unknown language what scheme
 he worked to persuade the Molli-
 Magures to commit their murders.
 And this is religion! or what goes
 by the name among the Molli-
 Magures that they have a monopoly
 of all that goes by the name of righteous-
 ness, virtue and piety in the earth.
 DANIEL W. HULL, M. H.
 Olympia, Wash.

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

*An ideal poem about as true and lov-
able a woman as ever poet created.
With portrait of author. Price \$1.

earthly plane in need of the light of understanding. They indicate that Jesus did not pay the debts they owed nor had died for their sins that they may go free! They indicate that the blood atonement, as generally understood, is a screaming farce, and they indicate that there is something fundamentally wrong in the world's religious education.

As regards this new worship, the stimulate the silly folly of groaning and moaning by bleating and grunting.

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 epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-tone illustrations.

By Elia Wheeler Wilcox.
A magnificent collection of poems
suitable for recitations and readings.

ing amid the noisy prayers. This appears extremely ridiculous to the stranger, and is altogether incompatible with a proper sense of sanctification.

SIX HISTORIC AMERICANS.

By John E. Remsburg.

Their noisy demonstrations are a limitation of savages of the jungle who work themselves into a ceremonial religious frenzy whenever they wish to establish communion with the gods.

But so long as these deluded mortals refuse to try the spirit, but simply believe that the Holy Ghost controls them, neither the world at large nor themselves will be benefited much by their dangerous fad of New Tongues.

Nevertheless, its psychic phenomena represents but a phase of subjective mediumship in Spiritism, and which is engaged in a gigantic struggle for recognition by the dull bigot, the hard skeptic, the insistent materialist, the

"The Fathers of Our Republic," and "The Savors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin

Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more

ever opening telephatic, and the secret of the Vast Winkles of the system of Research Science, and together indicate the great need of a generous and exact knowledge and philosophy of life on both sides of the grave, just such as is taught by the Masters of the Great School of Natural Science in India. In such Buddha, Jesus, Metlischese and the other sages of the East and West, while I have contented in my life and reflections their wonderful wisdom and knowledge, I feel rather humiliated at my own unworthiness to reach out for any of their marvellous powers. G. A. WOLTER.
152 N. May-St., Chicago.

"Longley's Beautiful Songs." A new edition comprising one volume, the four parts heretofore published, which is added part five, also a number of the author's most popular songs.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant, also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, \$1.25. For sale at the office.

"The Divine Pedigree of Man."
 "The Law of Psychic Phenomena."
 "A Scientific Demonstration of the F"

including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth,

of true harmonial marriage, etc. Price, 10c.

General Survey.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office. \$4 per hundred, by mail \$5.00, are the help you need in society work.

David A. Leisk writes from Houston, Tex.: "I am returning to San Diego for a rest during July and August, and will attend Harmony Grove Camp Meeting. I shall be the guest of Mrs. C. A. Dodge, 3124 C. Street, San Diego, Cal. Please address me there. I have spent a very enjoyable time among the friends of the Spiritualistic cause in Houston, Texas, and have many expressions of regret at my departure. There is an excellent opportunity here for a lover of humanity. Such an one will be kindly received."

"To illustrate the far-reaching and deep-seated of the belief in the future life as taught in Spiritualism, we take the following from the *Ark of the Living*, by the Rev. J. W. McKimley, who was in the city of San Diego, Cal., during the last week of Mrs. Ida Saxton McKimley, the widow of our martyred President, Wm. McKimley, who in keeping with those of her beloved husband as he closed his eyes in death. They were, 'Why should I grieve, please God, it is thy will, why do I weep? He is gone and life dead to me.' To very few were there so strong attachments as existed between President Wm. McKimley and his esteemed wife. Death separated them but a few years, when they were reunited beyond this life. Resting side by side their graves will be the means of people from all over the world, as the two were known around the earth."

The *Kanabec Times* of Mora, Minn., has the following: "Through the efforts of the local Spiritualist society the services of Mrs. Catharine McFarlin, of Winona, Minn., vice president of the Wisconsin State Spiritual Association and Mrs. Harriet Courtney of Minneapolis, were secured for a number of the Minneapolis State Spiritual Association to conduct a series of public meetings in this city. These meetings were held Sunday, Monday and Tuesday evenings of this week in the opera house. On account of the short period of time in which these meetings were held, it was a fact that other special attractions occurred the same evening. The Sunday evening meeting was but fairly attended. However, the two following meetings attracted large audiences and had the ladies continued their meetings for the remainder of the week we believe the large social capacity of the opera house would have been taxed. The meetings were productive not only of pleasure and entire satisfaction to the believers in Spiritualism, but the skeptic, who attended and listened to the eloquent and instructive lectures and psychic demonstrations, more than made up his expressions of condemnation. There was nothing about any part of the meetings that exceptions could be taken to by the believers in any creed or the worshippers of any faith. They were interesting, instructive and tender to the heart. The speakers, morally, spiritually and physically, Mrs. McFarlin has a national reputation as a medium and Spiritual lecturer. She is forcible, magnetic and extremely eloquent in her presentation of the philosophy, science and teachings of Spiritualism. She gave a historic account of this philosophy from its origin and inception into the world down to the present day, and held her audience spellbound by her beautiful oratory. During her lecture Mrs. McFarlin has occasion to refer briefly to the subjects of temperance and woman's suffrage and in this brief reference was presented the strongest argument on these subjects that it has been our pleasure to listen to. In short, Mrs. McFarlin is a brilliant lady apparently endowed with supernatural abilities. Mrs. Courtney, in her psychic demonstrations, succeeded in reaching all to whom the spirit world was made known. Her revelations were amazing and highly satisfactory. During her stay here Mrs. McFarlin was the guest of her brother-in-law, Albert and Daniel McFarlin and families."

J. W. B. writes from McKeessport, Pa.: "It seems strange that only one-third of the Spiritualist societies have responded to the call of the National Bureau of the National Government and the call of the President and Secretary of our National Spiritualist Association. Is it a lack of patriotism, or ambition? Are you afraid to stand and be counted among the grand army of Spiritualists? Are you afraid to return to your homes as you indifferent to the call? If not respond at once, or you may be classed with the five foolish virgins, and be too late and hear the same words, 'The door was shut,' too late. This appeal is to those who have not sent in their names. Ye Spiritualists, Ye Presidents, see to it once."

Dr. W. VanNetta writes from Clyde, Ohio: "In the June issue of *The Progressive Thinker* is an article, 'Golden Nuggets of Truth,' by R. A. Dague, in which I would like to see printed in leaflet form for free distribution. I will agree to take a dollar's worth as a starter, and think many others would do the same. I have been wanting something of that kind for a long time, and the above mentioned article fills the bill exactly."

Samuel Huntington, Malden, Mass., writes: "At the Sunday evening service, June 2, Mr. Oliver Thomas Newcomb, of Boston, was the speaker and message bearer. He prefaced his work by reading a fine poem, 'The Now,' after which he chose for his subject, 'What is the Rest?' and 'The Now,' giving a very instructive address. The speaker then devoted over half an hour to fine message work. Mrs. Annie W. Coggeshall of Lowell, Mass., was the speaker and message bearer on Sunday evening, June 3. This will be the last Sunday evening service until September 1st, but the mid-week and 11 a. m. and 3:30 p. m. Sunday circles will continue through July and August."

BEAR IN MIND that the editor of *The Progressive Thinker* is not responsible for the views expressed by contributors. He may or may not agree with their respective views.

Inquiries come from the East in reference to Fred Geo. H. McNeill, who says that he had a hall on the South Side and held overflow meetings. If any of our readers know anything about the man, please inform us at once, and greatly oblige.

Mrs. Laura G. Fiken has just returned to the City from a lecturing tour in the West. At Kansas City and Lawrence she was greeted with large and enthusiastic audiences. She will soon go to Lily Dale, she being Secretary of the Association.

Ferd Suhner writes: "On Sunday, June 23, the Fraternal Order of Spiritualists journeyed to Elgin in a special coach on the Aurora and Elgin line, in response to an invitation tendered by the Psychic Research Society of that city. President S. B. West said his society would have as guests on that day societies from neighboring cities, and they were anxious to learn more about the proposed Fraternal Camp Association as outlined by Dr. Caird in *The Progressive Thinker* short time ago. On our arrival at Elgin we were met by Brother West, who had thoughtfully provided special transportation to the home of Brother Geo. Congdon, a staunch Spiritualist, who kindly arranged for our reception. After luncheon on the lawn a meeting was held on the spacious grounds. Brother McDougal, representing the Psychic Research Society of Rockford, said many good things in favor of organization, as did other visitors. Dr. Caird briefly stated the manifold benefits to be derived by the establishment of the Fraternal Camp of Illinois. His remarks interested all. Messages followed and Sisters A. W. Bloom, Licht, Caird, and Adams, and Brothers Thompson and Traver, of the Fraternal Order, made many friends by the clear demonstrations of the phenomena. The guides of the mediums also assisted in the message work, which brought the meeting to a close. After having the Fraternal Order photographed we again satisfied the cravings of our material appetites, and an evening session was held. The message work of our mediums was so successful that a number of closed engagements with other societies for later dates. There were many inquiries concerning the Fraternal Order and the Fraternal Camp, which, when explained, met with hearty approval and promises of substantial co-operation. Nearly everyone who was present was given a copy of the *Progressive Thinker*, and we succeeded in disposing of 150 copies. The affair was an enjoyable one, and many expressed the wish that it might be repeated frequently until the camp was established. Much good was accomplished by our trip, and we expect to visit another city in the near future. Mrs. Kussner, Mrs. Weaver, Mrs. Susie Thompson and Mrs. Nora E. Hill deserve great credit for their energetic efforts in behalf of the State Association Mediums' Fund. They were the principals in the raising of \$33.65, recently turned in by Dr. Bligh. Here is true mark of appreciation, expressed in a tangible, practical manner. Let the good work go on."

Mrs. A. E. Sheets, president of the Michigan State Spiritualists' Society, lectured in Vicksburg, Mich., in the interests of the State work, June 23. She will speak at the Grand Lodge, Michigan Camp, Island Lake, and Hackett Park. She officiated at the funerals of Mr. Vest and Miss Nellie Stegall, June 12, in Owosso, Mich.

W. Atkins, on renewing his subscription, writes: "I am highly pleased with the course you are pursuing in regard to the fakes and frauds. They have retarded the progress of this grand and good truth more than anything else that has ever come to my eye. It takes nerve and a will power to combat them. I regret to see a disposition on the part of some who are in our ranks, to eliminate physical demonstrations; you are aware it is on them the whole structure has been reared."

Georgia Gladys Cooley worked in the field, harvesting soul food, at Decatur, Michigan, last Sunday. The enthusiastic people in the cause are determined to see that she does not rest too long from her labors. She is kept on the go, as should be all true workers.

Dr. G. C. Beckwith-Ewell sails from London, England, on the Adriatic, July 3rd, and will remain in America till the early part of October. He will spend his holiday at his country house, Rocky Rest Heights, Shelton, Conn.

John W. Ring writes from San Diego, Cal.: "The work seems to prosper here. Mrs. Gillespie and husband made us a lovely visit this week. We have splendid times here, with an abundant fruit and profusion of flowers."

James E. Coe writes: "On Sunday evening, June 23, 'The Golden Star' Spiritual Society had for its speaker, Mrs. Nellie Kussner, who gave a fine address, and was assisted by Mrs. Clobourn in tests and messages, to a fine audience. Evening meetings during July and August, at Star Lodge Hall, No. 378 South Western Ave."

Geo. E. Coe writes from Oregon: "Like Geo. Thomas of Boston N.Y., I have been interested in what has been said by different ones in your paper about 'Water Witching.' I cannot agree, however, with Mr. T. in all he says. I have seen the forked stick turn down when held so firmly that the strength of the wood was broken by twisting, as the upper end would turn down, and the part in the hands not allowed to turn, and was then more out of its natural position than before it turned down. Another point: If the holder of the stick has his back to the spot where the crotch turns down, it will turn toward the holder, and if he is facing the spot, it will turn away from him, and the person may be blindfolded, too, and he does not know where it is going. The stick will not turn for me, but I have seen it turn in the hands of different ones, and some of them old and decrepit, and would not care the water before digging by turning the crotch stick. I don't think it is superstition, for anyone to believe in 'water witching' either."

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

The Illinois Songwriter Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:15 p. m. Tickets only 75 cents round trip. Children, 5 and under 12 years, 50 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto Street; Mrs. A. W. Bloom, 2143 Lincoln Avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th Street; and Mrs. O. B. Wilson, No. 6 East 47th Street, on the South Side; Mrs. Peet, 874 W. Madison Street; and Mrs. E. J. Bloom, 2524 Palmer Avenue, and Mrs. J. L. Francis, 30 Leomin Street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13, the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

Mrs. Hillbert closed her meetings for the season, Sunday night, June 30, to re-open the first Sunday in September. Lodge Hall was quite full and the following persons took part in the exercises: Speakers, Dr. T. Wilkins, Mr. Bloom, Mrs. Wilson, Dr. Caird, Mr. Adams, Mrs. Caird, Mrs. Adams, Mrs. Bloom and the pastor, Rev. Hilbert. It was a warm evening, and with the windows open and the street cars running past, virtually on two sides, it was difficult for both speakers and mediums to do justice to themselves and the audience; but despite all this, all seemed to have enjoyed the evening. At the close of Dr. Wilkins' sermon was read the following lines, written during the evening, which were applauded: As we close our public meetings for a term of needed rest, Let us not forget the pleasures with which we have been blessed. Let us not forget the sister who has labored long and well, And express our kindly wishes for her resting for a spell. We have truly learned to love her in the form and in the soul, And we will ever all the pleasures in life's overflowing bowl.

James Doty, M. D. writes: "Mrs. Mae A. Price of Washington, D. C., gave a very enjoyable lecture to a good audience at the Plymouth Spiritual Church of Rochester, N. Y., Sunday morning, June 23. Mrs. Price's work is greatly appreciated by the society. Her weekly meetings for the benefit of the church are well attended. She is open for engagements with other societies. Address her, 31 So. Washington street, Rochester, N. Y."

THE SEASON AT LILY DALE. Inquiries are being received not only from the middle West but from Colorado and California about the attractions offered by the Lily Dale Assembly for the summer of 1907. A general answer may prove interesting to many of our readers. The closing of the season is July 12, and the closing one day earlier than the announcement running in *The Thinker's* current camp meeting schedule. No other camp in the country offers a program more inviting, a variety of stronger in the spiritual, and a more of its speakers and message mediums. It has been prepared by Spiritualists for Spiritualists. At the same time it brings the candid investigator in direct touch with many of our ablest and most reliable workers. When you are in the country, a coterie of instructors for the morning classes from J. Clegg Wright, Mrs. Cora L. V. Richmond, W. J. Colville, W. M. Lockwood? Each one is meaty and masterful in some special feature of soul unfoldment. Among special teachers none will be more welcome than Mrs. Sarah T. Rohrer, so long known as a contributor to the Home Departments of leading periodicals upon kitchen methods and dining room perfection. Her cooking class, with practical demonstrations of culinary skill, will open August 5 and continue for ten or more days. Maidens, matrons and widows will eagerly avail themselves of her instructions. Husbands—present and prospective—will bless her efforts for their future, health and happiness.

A new departure is a School in Vocal Music, for the instruction of pupils in the beginning and advanced grades, under Mr. W. J. Sheehan, a very competent gentleman from Buffalo. His Chorus Choir will add to the pleasure of the camp, and will be a permanent benefit to its individual members. Mr. Geo. L. Humphrey, widely known in metropolitan musical circles of the amusement world and as Bandmaster of New York City's crack Seventh Regiment, will conduct a band under the direct leadership of Ernest Gordon. The music will be appropriate, catchy, inspiring, and finely rendered. The Thought Exchange and Conference will be of comprehensive in scope and stimulating in character, and will be a permanent benefit to its individual members. Dances Wednesday and Saturday evenings; card parties on Monday and Tea Parties on Thursday evenings. The bowling alley and Billiard Tables await their devotees. Fishing, boating, bathing, ball playing, hayrack parties and country rambles may be enjoyed by all. Something invigorating physically, mentally and spiritually can be found by everyone at Lily Dale.

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A NOBLE PROPOSITION. On Behalf of The Theodore J. Mayer Endowment Fund.

The following quotation from a friendly letter recently received at the office of the N. S. A. speaks for itself and should be an inspiration to a thousand other Spiritualists to do likewise:

"I have been reading with great interest the pathetic appeals that have appeared in *The Good Spiritualist* papers for contributions to the endowment fund for the 'Mayer' fund for the 'Mayer' fund. I am in hearty sympathy with this excellent movement, but have lived long enough to know that interest and sympathy do not amount to much if not backed by something 'more substantial.' I want to start a hundred-dollar subscription list in my home city. Let me know what you think of this plan. I will send my check for one hundred dollars at any time. Kindly yours, M. A. McHATTON."

Texas, July 3. "This good sister's offer should thrill the heart of every Spiritualist in America. Surely one thousand of them can afford to give one hundred dollars each to Spiritualism! Our people as a class ARE NOT POOR. They have money for almost everything save the support of their religion. A bit of consecration at this time would do the work. Let one thousand men and women with devotion equal to that of Sister McHATTON step to the front, it means an endowment fund of permanent proportions. If each of the one thousand who give one hundred dollars each would follow with one dollar each, the Mayer fund becomes an eternal source of revenue and of continued support for our beloved cause. RAISE THE MAYER FUND and there will be no need of further appeals for help through the press of the Spiritualists do their work. DO IT NOW, and Spiritualism as a factor in the religious life of the American people becomes a permanent power for good."

Send in your money, your checks for one hundred dollar subscription list. NOW IS THE TIME TO ACT. Who will be the first to respond? Texas has spoken; what say all the other States in the Union? Let us hear promptly from every Spiritualist in America. Address all letters and money orders and money orders payable to MARY T. LONGLEY, Secretary, 600 Pa. Avenue, S. E., Washington, D. C.

PASSED TO SPIRIT LIFE. [Obituaries to the extent of ten lines only will be inserted free. All in excess of that amount will be charged at the rate of fifteen cents per line. But if you order more than one life, the first word will constitute a line.]

Mrs. Lizzie R. Howell, upon a summer day in June having spent forty-seven years on earth, while out in her garden, laid aside her earthly garment and donned her spiritual raiment, passing, for the time being, from the light of a large circle of friends, and of faithful companion and loving son. She came from a long-line of Spiritualistic ancestry, dating as far back as the "Forty-niners."

ESTHER THOMAS BOSLEY, Seattle, Wash. Mrs. Eva Katherine O'Connor, after fifty-seven years of travel upon this plane, journeyed to her other home, leaving a beloved husband and five children. Thirty-four years ago she and her husband moved to Seattle, where they lived for the remainder of their lives. Mrs. O'Connor was a devoted wife and mother, and a faithful companion and loving son. She came from a long-line of Spiritualistic ancestry, dating as far back as the "Forty-niners."

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ESTHER THOMAS BOSLEY, Seattle, Wash.

Mrs. Marian Carpenter of Detroit, Michigan, officiated at the funeral of Henry Elza Harris, at Winchester, Indiana, June 21. Elza Harris was an old, staunch Spiritualist, and it was in compliance with his request made two years before, that she came to his home on this occasion. There was an immense crowd of friends in attendance and all appreciated Mrs. Carpenter's address, and expressed a desire to hear her again, many saying that she should speak again with her real heart, for she certainly would hear her. Elza Harris has for years been an appreciative reader of *The Progressive Thinker*.

A FRIEND. The funeral of Reuben Shuller, a pioneer of Spiritualism, occurred at the family home in Vicksburg, Mich., June 21. He leaves two sons and two daughters, all of whom were with him to the last. His aged companion, who has been an invalid nearly a year, remains, and through her knowledge of his spiritual condition, and his brave heart the separation, which at most can be only temporary. Mr. Shuller was in his ninety-first year.

Mrs. A. E. Sheets officiated.

BORROWED ILLS. Why have I been ill to-morrow's ill? It gladdens me to be claimed to-day? Why scan the long road up the hills That still are looming far away? Your feet may bleed as wearily You drag your burdens up the hills, slopes, and hills.

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Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study. "Talmagean, Inanities, Incongruities, Inconsistencies and Blatant Lies. A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism." By Moses Hull. Price 10 cents. "Spiritual Fire Crackers, Bible Chests and Holy Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.

PROF. W. M. LOCKWOOD. will send you a list of FORTY-SEVEN GODS mentioned in the Bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y.

THE N. S. A. The Fifteenth Annual Convention of the National Spiritualists' Association will be held in Massac Temple, 7 and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including musical and instrumental selections by talented artists. Lectures and Spiritual messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are: W. J. Colville, Mrs. H. P. Russell, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Egerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Semsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured for the purpose by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Exhibit House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Exhibit is well located, and is a fine example of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be on the 14th of October, at 10 a. m. All are invited. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRRETT, President. MARY T. LONGLEY, Secretary.

Lake Pleasant Camp.

All arrangements are concluded for holding the thirty-eighth camp meeting which will open on Sunday, July 28th, with Mr. R. P. Churchill and Mrs. Nettie Holt Harding as the speaker and medium.

The leading soprano soloist of Greenfield, Mass., Miss Edna Shepard, has been engaged to sing at all the services. The grounds have already been cleared up, fourteen new cottages have been built this season. The railroad station has been entirely renovated and put in thorough condition for furnishing first class board for the many who come to the camp. The Home Comfort House is also open for guests. Rooms can be secured at almost every cottage upon the ground, and several cottages are taking boarders. Almost every cottage is to be occupied by its owner, or is already rented, but comfortable rooms can be secured at an excellent board at reasonable prices.

The dancing parties which are being given in the Temple every Tuesday, Thursday and Saturday evening, are well patronized. Mr. Chas. F. Slate, who has the grocery store on the grounds, has a good business and every indication points to an excellent season for the old camp. John Glickland has the boat privilege; Harry S. Savage, the baggage; and Herbert R. Streeter is located at the telegraph and express office.

When you are in the country, a coterie of instructors for the morning classes from J. Clegg Wright, Mrs. Cora L. V. Richmond, W. J. Colville, W. M. Lockwood? Each one is meaty and masterful in some special feature of soul unfoldment. Among special teachers none will be more welcome than Mrs. Sarah T. Rohrer, so long known as a contributor to the Home Departments of leading periodicals upon kitchen methods and dining room perfection. Her cooking class, with practical demonstrations of culinary skill, will open August 5 and continue for ten or more days. Maidens, matrons and widows will eagerly avail themselves of her instructions. Husbands—present and prospective—will bless her efforts for their future, health and happiness.

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THE UNKNOW LIFE OF CHRIST. A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for *The Progressive Thinker* one year, and 10 cents in stamps to pay postage on the book.

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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 Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound in leather, neatly printed, and those who purchase them are DELIGHTED WITH THEM. We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book. Any one of the Thirteen Premium Books you may order, price \$2.00. 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. But if you order more than one Premium Book the price is as follows: Premium Books you may order, price \$1.50. Any five of the Thirteen Premium Books you may order, price \$1.75. Any six of the Thirteen Premium Books you may order, price \$2.00. Any seven of the Thirteen Premium Books you may order, price \$2.35. Any eight of the Thirteen Premium Books you may order, price \$2.65. Any nine of the Thirteen Premium Books you may order, price \$2.90. Any ten of the Thirteen Premium Books you may order, price \$3.10. Any eleven of the Thirteen Premium Books you may order, price \$3.40. Any twelve of the Thirteen Premium Books you may order, price \$3.85. Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country or Europe.

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 THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.

The following is the list of titles of the Twelve Premium Books: 1.—The Encyclopedia of Death, and Life in the Spirit World, Vol. I. 2.—The Encyclopedia of Death, and Life in the Spirit World, Vol. II. 3.—The Encyclopedia of Death, and Life in the Spirit World, Vol. III. These three volumes have been prepared by B. Francis. They contain invaluable data. 4.—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britton. 5.—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britton. 6.—The Next World Interviewed, by Mrs. G. H. Hain, a most remarkable medium. 7.—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8.—A Wanderer in the Spirit Land. Translated by A. Farnese, a wonderful English medium. 9.—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10.—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Pease. 11.—The Great Debate Between Moses Hull and W. F. James. 12.—Letters from the Spirit World, written through the mediumship of Carlisle Petersen. 13.—Gems of Thought, by SEVENTEEN leading authors, is our last Premium Book.

Molecular Hypothesis of Nature: The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof. W. M. Lockwood. Paper, 60 cents.

WOMAN: Four Centuries of Progress. By Susan H. Wilson. Price, 100 cents.

The Universe. By L. F. Rose. 71 pages of explanation regarding the beginning of creation; what matter is; what life is; immortality; psychic science; the occult of things, and ends with a poem entitled "Song of Perch." By Emma Nicholson-Warne. Price 25 cents.

STARTLING FACTS, OR Deeds of Darkness Disclosed. This work devotes special attention to Auricular Confession and its relation to sacred duty, morality, 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.

A Conspiracy Against the Republic. By Charles B. White. A. M. author of "History of the Christian Religion to the Year 500," etc. Price, paper, 25 cents.

THE ARCANAE OF SPIRITUALISM. A Manual of Spiritual Science and Philosophy. Price, \$1.25; postage 10 cents. THE EVOLUTION OF THE GOD AND CHRIST. Price, \$1.25; postage 10 cents.

THE LYCEUM GUIDE. For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, mental and spiritual culture, containing a collection of music and songs, Golden Chain Hymns, Memory Games, Thematic Lectures, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing a Society, and a collection of instructions in Physical Culture, Calligraphy, the Band of Memory, etc. Prepared by the aid of which a Progressive Lyceum of the Home can be organized and conducted without other assistance. Price, 50 cents, postpaid.

FROM SOUL TO SOUL. Contains One Hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains a series of poems, etc. by the eminent composer, James G. Clark. 25 pages, beautifully bound. Portrait of author. Price \$1.00, postpaid.

ASPHODEL BLOOMS AND OTHER VOLUMES. This volume is dedicated: "To those whose thoughts and longings reach into the unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and comfort to the suffering, and to a nation on the journey of life, the way station of one hundred and thirty-nine poems, and a series of poems, etc. by the eminent composer, James G. Clark. 25 pages, beautifully bound. Portrait of author. Price \$1.00, postpaid.

ANGEL PRIZE-CONTEST RECITATIONS. To Advance Human Education. For use in entertainments managed by Societies, Lyceums, Bands of Memory, or individuals aiming at the highest good, wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is that every child, or public hall is secured; several societies are invited to compete for the prize medal; some prominent citizen presides; others are invited to give the prize; a committee of award, and a small admission fee, ten or twenty cents, pays all the costs. Price, 25 cents, postpaid. Address all orders to HUDSON TUTTLE, Berlin Heights, O.

THE WOMAN'S BIBLE. PART I.—The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cary Stanton, Lizzie Devereux Blake, Rev. Phoebe Hanson, Clara Beecher, Ellen Bates, Delicris, Mrs. Louisa Southworth, Ursula N. Gestefer, and Francis E. Hart.

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THE PRIEST, THE WOMAN.—AND—THE CONFSSIONAL. BY FATHER CHINIQUE. This is a most valuable book. It comes from an Ex

ILLINOIS STATE ASSOCIATION.

What Has It Done for Every Medium and Spiritualist in the State?

It is indeed stupid in any Spiritualist in the State of Illinois, at this juncture, to ask "What has the State Association done for me?" and no wide-awake Spiritualist will ask it. For the question itself implies selfishness and a TRUE SPIRITUALIST IS WITHOUT THAT CHARACTERISTIC. THAT HUMAN CURSE.

Self-protection is a law or principle in nature, and in a business sense there seems a necessity for a certain amount of caution, care, and method, but in the religious or soul sphere there is neither necessity nor excuse for selfishness or aversion.

Are you a medium in the true sense of the word? Suppose there was no organization, and a council or legislature was considering your right to ply your mediumship and make a business of it without complying with the business laws and taking out a license; what could you do alone? Unorganized as a cult or religion, the law would not recognize your individual cult—used as a business—as a religion.

The perfect organization of the Universe, worlds within worlds; order, system, polarity, law, indicates infinite Intelligence. One person or thing independent upon another.

The name "Spiritualism" was applied to the philosophy and the truth of spirit return, as the most expressive to be found—it naturally fell upon it and has ever remained true to its charge. We love it. But unless we do something to push it along it isn't to be supposed it will prosper; it isn't reasonable to think because Spiritualism is a truth, a fact, it will grow under that name without some kind of organization to make it permanent.

Spirit return is proving itself in many churches—even the paternal church of Catholicism, and as there is no possibility of our getting it patented to protect the name and cause, we must either make it of real use to the world as a religion, as a moral aid, as an educative institution, or lose its precious name.

Decarnate spirits seem determined to manifest to mortals, irrespective of cult, and the secular press of today is teeming with astounding phenomena along the line of the occult, and if we would protect our laurels we "JUST DO SOMETHING—KEEP MOVING."

There are enough earnest, honest believers in the philosophy scattered over this country, if they could be persuaded to come together and form their shells of fear for their popularity—to make Spiritualism the strongest, most prosperous and most popular religious institution in the world.

If Spiritualism teaches morality, honesty, spirituality, love, and that all these are necessary to the soul growth of individuals, here and now, for the progress and benefit of the soul in the state of its freedom from this plane, it is certainly the personification of religion, and is worth maintaining.

Spiritualism doesn't teach envy, jealousy, vituperation and malignancy. It doesn't teach that it is right to love your neighbor to her face and pound her over the back to others. It doesn't teach the art of mud-slinging, or leaving dirty words down with the self-satisfied air of "I have found it all; it is mine," and simply live out a life of inactivity in that spirit.

The best time to help the cause you have found to represent your ideas is now. It is a bad business principle to wait till you are dead to aid Spiritualism. There are so many ways in law to construe points of a will and to kill the purpose of a sincerely made legacy.

Do your earth work while you are on the earth. If you would have it done to your liking.

We are rapidly coming to the front and will soon have many temples of communion and education, shelter, food and care for all our helpless poor; but we must WORK FOR IT, AND WORK TOGETHER.

The cause should be more fully organized. The Illinois State Association should have an auxiliary in every town or city in the state where enough Spiritualists can be gotten together for the officers. It would be so much easier to keep track of our people, and get a proper census.

A few people are getting a move on themselves in regard to the collecting of the Spiritualist census of this state, but unless still more activity is manifested in this direction Spiritualism will fall far behind the estimate of other times.

Our Mediums' Fund has recently been swelled to an appreciative extent through the activity of Dr. Burgess and the following worthy and energetic:

William W. Society, Nora E. Hill, pastor, \$9.25; Mrs. Weaver, \$2.25; Circle at Mrs. Kussorow's, \$7.25; Harrison and Harrison girls, \$9.00; J. E. Coe, \$5; Mrs. Clayborne, \$3; Nora E. Hill, \$7.25; Harlow Park Society, \$2.75; Circle and entertainment at Mrs. Nellie Kussorow's, \$8; Raffle of picture given by Edna Ewhank, \$4.50. Deducting \$4.60 for ice cream etc., it leaves in all \$53.65.

Now this begins to look like there was appreciation in some quarters of the city of Chicago, at least, for the work of President Warner and Dr. Burgess at Springfield. Let the good work go on; there will be more work of the same nature or similar, to be accomplished, and it will be right to have an emergency fund on hand. Not a dollar will be wasted from the cause of truth; be assured of that.

T. WILKINS, Sec'y. I. S. S. A.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and all information relating to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT, 600 Pa. Ave., N. E., Washington, D. C.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Through, by Dr. J. M. Peckham, D.D. Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form? How does it relate to the soul body? Can it leave a human body and return to it? Can it live in and control another world? These and many other questions are asked and answered by the Doctor in this, his latest book, of two hundred pages, price 75 cents, postage 10 cents.

SPIRITUALISTS GET \$250,000.

Supreme Court Decision Confirms Bequest Made in Will.

The following is special despatch from Bloomington, Ill.:

By the action of the Illinois Supreme court in sustaining the will of the late J. T. Crumbaugh, the wealthy banker of Le Roy, this county, Spiritualists of the World will probably realize on the bequest of \$250,000, which he left to the cult.

This is the largest bequest that Spiritualism ever received, and it has attracted wide attention. Crumbaugh became a convert a few years before his death, and when his will was probated it was found that he had left the bulk of his fortune for the construction of a Spiritualist church in his home city and also for the promotion and dissemination of the tenets of that belief in the hope of securing converts.

He planned to erect a church costing fully \$50,000, while the income from the remainder of the estate was to be used for its maintenance and also for the extension of the work.

It was Mr. Crumbaugh's idea to make Le Roy the headquarters of Spiritualism the world over and to carry the work of proselytizing from there. The relatives, who were ignored in the will, succeeded in having it set aside in the lower court, following an exciting trial. They asserted that Spiritualists had exerted such a peculiar control over the old man that his mind had become affected, and that he was not capable of writing a sane will.

The Cause in Northern California. After leaving Ashland, Oregon, we visited Cottonwood, California, Marysville, Cal. but the spring flood had been so bad that, spiritually speaking, there was nothing doing.

At Sacramento we held two public meetings, with small audiences. At Oakland we held public meetings, audiences not larger; the reason? There was a so-called Spiritual meeting in a large hall, packed to the doors, and their Church Notice in Sunday papers reads: "First Church of Revelation (Spiritual), every Sunday night, Hamilton Hall, between 13th and 14th streets, (over Christian Church)."

Lectures of a very high order by Rev. A. Messages and tests, by the dozen; gives your full name, and your spirit friend's name. Hall always full. Everyone cordially invited. Messrs. Arnold & Dickson, leaders.

They are the fakes who were compelled to leave Salt Lake, Utah, and later were treated the same by the people of Los Angeles, Cal., and to-day they are holding up the people of Oakland, Cal.

We have been with the San Jose Society two Sundays in May, and will be with them five Sundays of June.

The society here is not large, but is growing steadily since the election of new officers.

The Sundays of July we will be with the Santa Barbara, Cal., society, and our address will be General Delivery, Santa Barbara, Cal.

W. D. & CORA B. NOYES.

"Worry, Hurry, Scurry, Flurry, Churn" By the Bible and Prophet and Wm. E. Towse. It is how to cast away worry, anxieties, nervousness, etc. Price, 25 cents.

Grand Lodge, Mich.

COMMON SENSE By Thomas Palma. A revolutionary pamphlet, addressed to the inhabitants of America in plain English by an English author. Paper, 10 cents.

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(Advertisement)

The Grand Lodge Camp, Michigan.

Grand Lodge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known in the Spiritualist platform.

The programme for the forenoon, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertainer and instructive as a speaker, to insure the successful closing of our present camp.

Mrs. A. E. Steets, our former president and chairman for many years, is so thoroughly engaged in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable assurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environment of the camp.

Mrs. R. S. Little, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Lodge Camp, but who has been in the spiritual field since 1880, and is a student of modern Spiritualism, but because of the unrelenting demand in other fields for her labors have been unable heretofore to secure the services of this far-famed orator. Her inspirational fervor of thought will be a delightful treat for those in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best, and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here while the future of eternally will take care of itself, and none should miss hearing her.

Mrs. A. Adams, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Leford, known from North to South as the Drummer Medium, and one who has done some wonderful work in the greater part of where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Lodge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write W. W. EWING, Grand Lodge, Mich.

By Sara Atwell. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 60c.

"Immortality: Its Nature, Its Possibilities and Its Proofs." By J. M. Palmer, M. D., D. D. Contains the address read by the Philosophical Society of Great Britain, with introduction and explanatory letter. Price, 10 cents.

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Lake Brady, Ohio. The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

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Haslet Park, Mich. The twenty-fifth annual assembly of Spiritualists at Haslet Park, Mich., commences August 6, and continues to September 3. For programs address B. F. Spauls, Kalamazoo, or D. R. Jessop, Williamston.

Me. Pleasant Park, Clinton, Ia. The twenty-fifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 26. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Ocean Grove Camp. The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

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Summerland Camp, Cal. The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon, Smith, Secretary, Summerland, Cal.

Wanona Camp-meeting. The Western Wisconsin Camp-meeting Association holds its annual camp-meeting in Unity Park, Wagoner, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wagoner, Wis.

Ottawa Camp. Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 10 to 26 inclusive. Write for programs: H. W. Henderson, president, Lawrence, Kansas; Mrs. May Coglin-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa. Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Smith, Secretary, Floral Heights, Parkland, Eden, Pa.

Queen City Park Camp, Va. Queen City Park Camp, South Burlington, Vt., commences July 29, and

Letter From Los Angeles, Cal.

To the Editor:—A reception was

tendered Mrs. Anna L. Gillespie, the National Superintendent of Lyncens, on Monday evening June 3. The State Board of the California State Spiritualist Association took the initiative, and every society in the city had one or more representative there, with the exception of the Anti-Faith Society.

Ten affiliated societies in Los Angeles were represented, as well as the president of the San Pedro society. We also had members of the Semi-Tropic Camp Association, and the Spiritualists' Reformer Association, and the People's Society, who took part in welcoming the sister to this city, and who are not at present affiliated with the State Association, but are interested in its work and always willing to aid in the work of general good.

There are a number of societies in Los Angeles, under the name as Spiritualism, and each holding meetings under their individual charters and according to their own by-laws, when there is a movement of general nature unite as one, and in consequence a general good work is accomplished, and good feeling established, as well as an opportunity for the many different workers to meet and greet each other, who would in any other way have such an opportunity.

Everyone is now planning for one or more of the camps. The first one to be held in California this year is now open at Summerland, from June 23 to July 30. Second, from August 11 to 25. Los Angeles, (Semi-Tropic) August 15 to September 25, and then the 12th Annual Convention of the State Association at Santa Barbara, on the 6th, 7th, and 8th of September. Nearly all the local societies are now affiliating under the charter of the C. S. S. A., and in consequence we hope in the near future to have a more perfect organization. We have at the present time 43 societies in good standing. Some of these through lack of perfect working in their locality are not holding weekly meetings, but it is hoped in a short time to remedy this matter.

Owing to overwork on the part of the editors of the Occidental Mystic and Western Spiritualist, the publication has been suspended and the subscription list and good will have been turned over to the weekly sheet, "Progress," published at 87 1/2 S. Broadway, Los Angeles, by Howard C. Tripp, and all unexpired subscriptions will be filled by that paper. One or two pages each week will be edited by Mr. and Mrs. Howe in the interest of Spiritualism on the Pacific Coast. More next time; my space is limited.

MRS. M. B. G. HOWE, Organizer of the California State Spiritualist Association. Address, 223 Temple street, Los Angeles, California.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

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

Lake Pleasant Camp, Mass. This camp opens July 28, and will continue for 30 consecutive days. For full particulars and programs, address Rev. A. P. Blinn, Norwich, Conn.

Los Angeles, Cal. The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 25th, 1907. GEO. E. LYON, Sec'y, 1974 1/2 E. First St., Los Angeles, Cal.

Onset Camp. Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon. The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Langle, president, Oregon City, or F. P. Dunton, secretary, Liberal.

Forest Home Camp, Mich. This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Manalunga, Mich.

Chesterfield Camp. Begins July 25 and ends September 1. Mrs. Flora H. Millenbaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Winfield (Kansas) Camp. The Winfield Camp Association will hold its forty-ninth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister, president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly. The season opens at Lily Dale, N. Y., July 12, and closes September 1. For program address Laura G. Piken, Secretary, 1047 Carmine ave., Chicago, Ill.

Sumner Lake Camp, N. H. Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress. Meetings are held at Mowland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 20. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash. Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlton, 855 1/2 Tacoma avenue, Tacoma, Wash.

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Niantic (Cal.) Camp. The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslet Park, Mich. The twenty-fifth annual assembly of Spiritualists at Haslet Park, Mich., commences August 6, and continues to September 3. For programs address B. F. Spauls, Kalamazoo, or D. R. Jessop, Williamston.

Me. Pleasant Park, Clinton, Ia. The twenty-fifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 26. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Ocean Grove Camp. The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Lodge Camp, Mich. The Grand Lodge Spiritualist Camp-meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as president and chairman. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Summerland Camp, Cal. The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon, Smith, Secretary, Summerland, Cal.

Wanona Camp-meeting. The Western Wisconsin Camp-meeting Association holds its annual camp-meeting in Unity Park, Wagoner, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wagoner, Wis.

Ottawa Camp. Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 10 to 26 inclusive. Write for programs: H. W. Henderson, president, Lawrence, Kansas; Mrs. May Coglin-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa. Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Smith, Secretary, Floral Heights, Parkland, Eden, Pa.

Queen City Park Camp, Va. Queen City Park Camp, South Burlington, Vt., commences July 29, and

ends September 3. For programs address A. P. Hubbard, president, Tyson, S. N. Gould, vice-president, Randolph, or Edie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp. Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars address A. D. Champney, secretary, Rockport, Me.

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

Vicksburg Camp. Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio. This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp. The Verona Park Camp-meeting, Me., will open Aug. 26, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant