

dead." And, as said at another page, 'The acceptance of telepathy between living minds establishes a possibility [of communication with a supernormal Herman Menz, Avowed Infidel, Responsible for This Peculiar Action-Says world] * * * and hence the telepathist is precisely the man to admit the pos-"Old Nick" is His Friend and Denounces Bible as a Pack of Lies-Insibility of spirit communication with fidel Shocks Church People-Some the living." Finding the telepathic theory thus in-Think Statue to Satan Should Not Be

ndequate, and ruling out the supposi-tion of fraud, of secondary personality, of coincidence, etc., as explanatory of mediumistic phenomena, the professor naturally falls back upon the "spirit-istic hypothesis" as being "the best working hypothesis in the field to explain the phenomena concerned." "Others," continues the professor, "may think it is absolutely proved, but I shall not claim so much nor place myself where further inquiry and knowledge might embarrass a retreat, though I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritistic agency. We may hesitate to adopt it in the face perplexities which are certainly striking and apparently incompatible at 308 Stanton avenue, to-day. with what we find many people expecting from spirits. We may wish to know more before committing our-

Sed Homo Fecit Deos. This Latin inscription is on the base of the monument to Satan, unveiled in Detroit this morning. Translated into English it reads: "Man is not created, but is developed

Deus non Fecit Hominem,

Homo non est Creatio,

Sed Evolutio;

Allowed to Stand.

God did not make man, but man did make the gods." Residents in the vicinity of Stanton and McGraw avenue gazed in aston ishment at a remarkable stone struct-

"They tell you if you disbelieve one

him," he continued, again pointing to

"Didn't God tell Adam and Eve

the garden of Eden that they would

die if they ate from the tree of knowl

edge? Didn't Satan come and tell

them they would not die, and didn't he

tell the truth?" asked the infidel, wax-

ing warmer in defending nis unusual

to Satan?" again asked the reporter. "Don't the devil rule the world?" he

"But why do you erect a monument

'But I don't really believe there is a

"If there are such animals as .God

devil," he went on. "I am a believer in

the Darwinian theory as far as man is

concerned. I was born of nature and

and the devil I would prefer to go to

The monument is quite an elaborate

affair, about 14 feet in height from its

shown in stooping posture behind a pul-

Best Site in City.

ure in front of the residence of Her man Menz, a contracting stone mason Church-going people living in the neighborhood are particularly scandal-

ized. Murmurings of indignation are

For

Let us hail each day with gladness and hold high and noble aims; Let us be the real brother that Christian brother claims: Let us make each day thanksgiving in full meaning of the day, And the world will be made better by our having passed this way.

the price goes up on silk,

and bread and milk.

when people learn

Let us all be duly thankful for our rage

That the few are not their owners an

then make a sudden turn.

the evoluting process only come

Let us also be quite thankful for a sa cred day of thought; For a day of retrospection o'er the past and what it brought. Let us each give thanks to others who

are friends and helpers here, And no God of love will chide us when we find another sphere. Let the Christians worship turkeys, and the turkeys worship them;

Let each sing to the Jehovah of a Royal Diadem, But the thoughtful should keep thinking

of the good that he can do My earth form was rendered useful

It did not behead my spirit, Though my form lie made a wreck.

Yes. I'll watch for him a little, 'Round the doorway and the gate, And I'll wink down there upon him As he wrestles with old Fate.

No. I've nothing laid against him Though I laid for him on earth, For old Nature has no measure Only people's own true worth.

Now, good Christians, keep on thank ing, As the lords of all the land,

But remember there's a future, Where true Justice makes demand. deceived none with long sermons While upon the earthly plane, I oppressed not any being

Nor excited them insane. it is true I knew no bible-And no Savior bothered me. just lived for other beings On their hospitality.

As a living being, Nature Chose to fashion me a fowl, And perhaps I should be thankful That I wasn't made an owl.

TO YOU.

You do not love me? . Well, then, per-

And, looking in upon my brain

haps

grand

praise

wires

and child

there,

stood. Thus it is that Nature's laws God's laws are one and the same thing. The life germ within every living thing is the God principle or the Nature prin-DR. T. WILKINS. ciple, for God is life and life is Nature within. Thus Nature's God's laws are the laws of the universe, not only is this true, but Nature's laws formed, not created; the universe.

Therefore all are responsible to their

own souls for whatever they draw to or thrust from themselves. Life being

made up of thoughts, words and acts, it naturally follows that each one is per-

. The highest manifestation of Nature

sonally responsible for the same.

being mankind, therefore when we

Behold the sunshine and the shower;

The mountain peak or lowly hill;

The stream from which we drink out

The ocean depths, or skies which tower

Dame Nature guides by our soul's

O'er beauteous landscapes. E'en our

This is only the manifestation of Na-

ture or God, but the God principle re-mains unexplored. That invincible, in-

comprehensible, inconceivable, non-un-

derstandable something which we are not able to grasp, fathom or explain,

Nature and its principles, when under

stood by man, then will God be under-

The dawn of day or twilight hour;

fill:__

power,

The mighty stream or tiny rill; The opening bud or blooming flower

With the mastery of mind over mat-

senses not our masters but our slaves, remarkable music of my life, through the instrument and medium Sheppard, mediumship would grow more and more beautiful, the body more holy and who was said to be controlled by the healthy, and the mind clear and active down to the sunset. If more time was

masters of the ages. At time for retiring I went with Dr. Slade to his room, located on third floor. On passing through the hall, spent by our teachers and spiritual papers in teaching the beauties and possibilities of mediumship, the sacredness of our philosophy which means a religwhich was dimly lighted, he would catch hold of me, and trembling all ion that surpasses all others, then no over he would beg me not to let them mediums would be called upon to walk through the spiritual hell which Dr. get hold of him. He would cling to me like a frightened child and say, "Don't let them catch me; Doctor, don't let them get hold of me." In all my expe-Slade experienced the first three years he was with me, and how long before that I know not. He had to learn to rience as a medical man, and I have ex-amined thousands, I have never met so live without sense indulgence of any tind, but the last year he was more sensitive, so easily affected, so psychic calm, more restful, and passed out better fitted for a higher plane of living.

a subject. After retiring, when he was sound No one but myself can appreciate asleep, the chairs and table and other furniture, would move around the room. The covering was repeatedly taken from the bed and tossed upon the fully what the help received from the N. S. A. meant to Dr. Slade. Had it not been for them he would have lingered in some county house and at floor. Spirit hands would touch both of death filled a pauper's grave. Great us and loud raps would come on the was the work done by them for his soul bedstead, walls and furniture. and body. He had quiet burial services During the night he woke under conin the Sanitarium parlors, at which trol and talked to me several times, Mrs. Dunham spoke appropriate words, and in the early morning he awoke un flowers which he loved covered his

der Indian control and told me to now casket, and he was laid to rest in the go and leave his medium, as he had lots of work for him to do that day.

selves to so important a belief, but this freely voiced, and corrective measures cautiousness and hesitation is not in are being discussed.

People in the neighborhood knew conflict with the admission that the most rational explanation at present is that Menz was erecting something, but the spiritistic. Our primary duty is to had no idea what it was until the can accent the hypothesis that best ex- vas was thrown off this morning, when the fact and then to abandon it many threw up their hands in horror. when facts are discovered that disprove During the summer meetings in Tent Evangel, Menz petitioned the common or discredit it. I shall certainly not cling to the spiritistic theory any longer council to either prohibit religious servthan the facts justify, but I shall not ices in tents or else make them pay a eachew it because it is not respectable license "like any other humbug show. when it is the most rational conception He claims the sound of religious sing ing affects his nerves. in the field.'

Brave words and true to the scien-Menz is an infidel of the most pro tific spirit, but Spiritualists who have a nounced type. He is serious about the broader and fuller knowledge of the matter, and avers that his monument phenomena, and who know that no will stand.

other hypothesis can ever at all ex-Asked as to why he put up such plain those phenomena, have no fear sacrilegious structure, he said: that further investigation and discov-"Isn't it as good as anything else in erv of fact will result in the displacethe way of an ornament? Would you ment of the spiritistic hypothesis have me put the statue of a saint up any other-not at least so long as logic there? "He is my friend," declared the old

the statue.

action.

replied

is logic and common sense and reason sway and govern the human mind. A man, pointing to the statue. "He spoke fact once established is always a fact, the first and last truth. and communication with spirits is es-Doesn't Believe Bible. tablished in the consciousness of the "I do not believe a word in the bible. true Spiritualist by a long line of expe-It is a pack of lies from beginning to rience and can no more be shaken from end, but Old Nick tells the truth.

his consciousness than can the consciousness of his communication with mortals and the external world be wrested therefrom.

Prof. Hyslop treats ably of the "Conditions of Communicating" and sympa-thetically appreciates the difficulties which naturally should be expected to surround such a subject. His attitude in this respect is all the more commendable in view of the usual uncompromising and unreasoned position taken by both the scientific and nonscientific skeptics toward the phenomena. An interesting feature of the book also is that relating to the socalled triviality of the messages pur porting to come from spirits. The prolessor denies that the messages are universally trivial, and excuses such triviality as he finds on the score of recessity for purposes of identification: and curiously enough demonstrates the to nature I will return. becessity of resort to trivial circum-stances to prove identity even in earth Ife, by engaging an intelligent and the devil." earned man to establish his identity to The mot) friend who did not know who was communicating through means of the foundation to its crown. Satan is elegraph; in which case the com-

nunicator necessarily sought trivial cir- pit. His infernal majesty is looking numstances by which to prove his over the landscape with a fiendist dentity in almost exact analogy to glare, with his horns protruding from communicating spirits, the side of his head. Carved in the communicating spirits.

stone directly in front is the big, ugly Not the least important is that section of the book which deals with the sthical import of a belief in, or better sinners in his fire.

The structure is built on the lot line still, a knowledge of, a continued personal existence after death; and Spirit-alongside of the Menz home, and from pallsts owe the professor a debt of his elevated position Old Nick has a deepest gratitude for placing before the commanding view of the surrounding streets and houses. public so profound and forcible a pres-

entation of the importance of such belief and investigation. A brief quotation from this discussion must suffice. The professor observes:

"This is the best site in the city for that monument," said Menz. "He can 'Our duties may lie, as I think they see everything going on in all direc-

to, right in the present environment, tions." but this does not prevent them from Arow Around the neck of the statue, when being as much determined by the fuit was unveiled, was a ribbon of United ture life. If it be a fact, as they are de- States flags.

"Why is that there?" Menz was termined by to-morrow or next year. We cannot draw an absolute line of asked.

distinction to indicate when morality "Because it is a Yankee devil, ccases to command. If we continue to plied with a twinkle in his eye. "Because it is a Yankee devil." he re exist and to retain our identity beyond "How much did it cost you to build the limits of bodily existence. Our the whole thing?" he was asked. physical duties may lapse but our "I put the base and everything else

For the appetite of man spheres beyond the blue. And who knows but he is highest In the evoluting plan. the turkeys should be thankful E'en that the Christians love them so up except the statue of the devil, but I had to have that carved.'

"How much did that cost you?" "It was a labor of love and one of my friends did it." he said. It is because you do not know me. Beneath the monument Menz has a Whoever you are, wherever you may be good-sized workshop, where he does If you could stand beside me this day his stone cutting, while overhead leading to the statue itself the structure is Read there the lofty sentiments an

out something similar to the Hurl-That forever formulate themselves but memorial at the water works, only not on such an extensive or expensive Into messages of love, and hope, and scale. That flash like living firs along the

"Next spring the monument will be more attractive," said Menz. "I have about 200 buds stored away and I will Of my being for every living thing, have the whole thing decorated with You would understand and love me. flowers."

While the neighbors and passersby If, you could sit beside me to-day gaped in wonder at the remarkable As I ponder the woes of the world. piece of architecture this morning, And, turning the tablets of my heart none of them molested it and the old Read thereon the sorrow, the sadness, man said he was not afraid of being The indescribable sadness I feel

bothered. He said, however, that For the oppressed and suffering mill-school boys pestered him a little to-day. ions, "The old women are the only ones saying anything about it," he said. word of the bible you are damned. Then I am damned and I will go to

See how the pains of each man, woman In the great slave markets of the world This peculiar man-was born in Germany but has lived in Detroit 21 years. Pierce my heart and leave their traces He says his parents were infidels fore him and that his wife and two How their woes become my burdens. daughters, who live with him, have the How the tragedies of their pitiful lives same belief. Like tumultuous waves o'erwhelm me How the cry of the little children He-says he built the house he lives in with his own hands. It bears some striking reminders of his odd charac-Rings through the corridors of my soul And reverberates from peak to peak, From crag to crag, and up, and the valteristics, being decorated on the out-

side with fierce looking lions' heads and Of the perdition where L struggled with images of strange beings. the lot adjoining the house. On Menz, who speaks with a strong. German accent, has planted cabbages and other garden truck. He was hard at

work hoeing when the reporter called this morning. "Do you think you will ever change

your belief?" he was asked. "No, never. I know I am right and ! will die the way I feel now," he said.

Asked if he had been prosperous all his life, he replied in the negative, saying that he had lost large sums in the upper peninsula years ago. He. apears contented with his lot now and takes extreme pleasure in his monu-

ment, which he says is an ornament to the neighborhood. It was his intention to unveil the statue last Sunday and a party of his friends was there to assist him in the

emony, but on account of the rain the function was postponed until this morning and there were no ceremonies -Detroit (Mich.) News.

When about three years old, Edward Potter attended, for the first time, a communion service. With childish cu-riosity he inquired why the table was et, and was informed that it was the Lord's supper. During the serivice he fell asleep. When he awoke he imme-diately glanced toward the table.

his supper yet?"-Boston Herald.

fool concerned.-Seton Merriman.

In a fierce contest for existence If you could so read, you would at least not hate me: Or if you could look back along the way I've come, See the awful nights of pain and anguish. The Calvarys I've climbed, the Geth semanes know The storms I've buffeted and battles

levs

the strugglers

See the subs that have not behind mountains of despair, The flowers that have faded and fallen from my hand,

The unmarked graves where lie my buried hopes, The wrecks and ruins of the castles I

have built. The seas where my ships have gone

down, The conflagration in which my joys were consumed.

You would know me better, and would pity me.

Again, if you could stand beside me And look, with me, out over the land-scapes of futurity, See, as I do, the sume rising out of

darkness darkness To light a glorious and eternal day, The flowers bursting into beauty and

bloom. Mamma," he said, "has the Lord had The resurrection morn to my buried hopes.

The peaceful ports where my ships lie The man who overestimates the fool-ishness of others is himself the biggest The glittering castles that tower above

The ruins of my former ones, Austin.

Thus we find that by properly com-bining or uniting these life entities or radiating points of light according to Nature's laws in regard thereto, all things are formed and endowed with life.

Therefore we can see why it is that Nature's lews must invariably he complied with in order not only to form all sound of writing. When finished there things but to propagate all things. was a loud rap and upon opening them Hence we can easily understand there was a communication from my death, so-called, is only an event in life. friends in spirit life with all the per or a broader expression and higher exsonal peculiarities of penmanship and ension of the life germ or God princithought. Then we held the slates high up, nearly level with our shoulrle within us.

If we accept this version of the question we can readily understand how it s that God is all and in all; also how God forms all things and how nothing can be formed without him-or rather, It would be more appropriate.

father, concerning his last gift to him, made while on his deathbed. Instead of Spiritualists calling their societies churches, and trying to ape he creeds and dogmas that have been the curse of the human race for centuries, and instead of a few trying to for have been impossible, and in every case mulate a code of laws whereby they Slade himself alone, unaided by think to rule some, and exempt others force invisible and outside of himself. from existing laws, it seems to me that could not have produced these things. Naturalists would be a more honest name and would fit them much better. This was the last that I saw of Dr Slade until about six years ago, when For my part I want neither church some friends of mine found him in a hotel in Kalamazoo, Mich., partially creed nor dogma attached to my Spiritalism. The name as it is suits me quite well enough, but, if we get where we are ashamed to own the name of Spiritualist, for pity's sake let us Built up his poor wrecked nervous sys adopt some intelligent name. Instead tem and improved his health greatly, of trying to stand forth before the but he was very restless under the re world as some creed-bound, hampered straint of sanitarium life, and after a sect, let us utilize our means, energy few months he left and was under the and time in declaring to earth's peopl care of others who tried to have him the great truths and underlying princi go back to his old work. ples of Spiritualism by teaching them the superiority of Spiritualism over an inquiry from the N. S. A., as to what any and all creeds known to earth I would take Dr. Slade for into the San-MAGGIE NORTON. itarium and care for him for the rest

Springfield, Mo.

My joys that leaped unmarred from the furious flames If you could behold the bright mountain

of resolve Whereon I have reared an altar and placed myself

A living sacrifice to human good (Unselfishly, if unselfishness to mortal be possible) If you could see and know this as I do,

Feel the strong motives that move me, You would rejoice with me in fellowship and good will,

Clasp my hand in the warm friendship I crave,

Press me to your bosom in sympathy and blessing, Give me that which I am freely giving

you,

And for which I so much long from you, LOVE. LAURA B. PAYNE.

Patience is the support of weakness: impatience is the ruin of strength .-

Colton. Where love is there is no labor: and if there be labor that labor is loved .-

Many years after this he came to De-The N. S. A. paid all of his funeral troit where I was living at that time expenses-and now I would like to ask and called at my office. He wanted a how many of our people are willing to large table to use in his room at the give a little toward marking his last hotel, and I sent my son out to a nearresting place with a small by furniture store to borrow one for does not seem right that one of our him. most noted mediums should rest in an In the evening I called to see him so-

at half price, thus giving alone an

I sent my house physician, Dr. Wood-

ruff, to Grand Rapids, and brought Dr.

Slade home where I cared for him un-

til he passed out. He was not insane

but like all paralyzed cases, his mind

and memory was seriously affected, and

be gradually sank into a condition of

senile dementia. This made him irri-

table and restless and for the last two

vears a great care, as all such cases al-

ed and praved for. Now I wish to

dition, for hs friends did not desert

still good.

ways are.

unknown and unmarked grave. Send cially, with others, and soon there were your contributions for this purpose to raps coming on the walls and furniture. He offered to try and get something for Mrs. Mary T. Longley, 600 Pennsyl-vania avenue S. E., Washington, D. C., us. Said he did not know as he could or to Andrew B. Spinney, M. D., Beldget anything but would like to try. We ing, Mich The list of contributions will be pubtook two clean slates with a bit of pen-

cil between them, held them under the lished from time to time until enough table, closed, and soon there was the has been secured ANDREW B. SPINNEY, M. D.

stone. It

Belding, Mich.

THE GLOWING LIGHT.

High on the mountain of glory we stand,

ders, between Dr. Slade and myself, and secured the same results. Some Breathing the air of the heavenly land; Angelic spirits, in glistening sheen, time after this my son went to him and Greet us as visitors from the Unseen. under test conditions received a communication from his grandfather, my

'Fabor's fair summit, in coronal light, Beams with a glory effulgent and

bright; In every case of slate-writing with Moved by love's suasion, in unison Dr. Slade that I ever witnessed, the so-

called expose of Dr. Lankaster would Spirits and mortals in harmony meet.

Over Earth's sadness the light shines afar-

Radiant splendor of Hope's glowing star,

Bringing the promise of heavenly dawn,

After the night of the mortal is gone.

paralyzed, and a victim to both liquor Sweet is the message the visitors and morphine. I took him into my sanitarium and did all I could for him. bring.

Making the souls of the mourners to sing;

Planting sweet joy in the grief-burdened breast.

Filling the spirit with gladness and rest.

O the pure glory that glows on that After a time, about a year, I received height-

Death is not death in that lifegiving light.

Glowing, diffusive, through Heaven's wide door.

of his life. I offered to take him and Prophet and presage of life evermore. care for him at just one-half the usual

price, or in other words I offered to Why should the mortal in weakness take him or anyone else that the Nacomplain. tional was assisting and care for them

Sigh o'er life's sorrows, its troubles and pain? The light from the mount, as a heav-

amount equal to the amount given by the society. This pledge I also made through the Spiritualist press and is enly guest, Brings peace to the heart, to the weary

sweet rest. JAS. C. UNDERHILL.

Hammond, Ind.

With good luck one can accomplish anything, but good luck is just one of the things that cannot be arranged for, even by the cleverest people .-- Frank fort Moore.

All things are artificial, for nature is the art of God.-Sir Thomas Browne.

Adam invented all the different ways Finally a second shock to the left in which a young man can make a fool side brought the end, and the imprisoned spirit was released, which he so of himself.-G. H. Lorimer. much longed for and so patiently wait-

Every wrong brings its own punish-ment. It may be added that it frespeak for hon even in this broken conquently leaves it at the wrong house .--Barry Pain.

Few men _____ink, but all have opinions.-Berkeley.

him nor leave him alone to pass the birth to a higher life unattended. Many The greatest events dawn with no times he would want me to sit with him but I could rarely spare the time. more noise than the morning star Whenever I did so there would be some | makes in rising.-Beecher

A Boy and the Lord's Supper

A Typical Funeral Sermon. Illustrating the Beaut yand Grandeur of Death.

At this hour, in the fullness of the spirit, we have come, dear friends, to lay our tributes of love with these blossoms, upon the altar of this young man's life, to give unto him, even as birds that may follow him in his flight, the best and highest thoughts that are ours, and to strengthen and sustain the life that is left here, and that seems, from the human sight, so lonely. But she at this moment is sustained and uplifted by the strong light of knowledge and of the and let us feel that, although she does consciousness of his presence and ministration.

fble,

ures of eternity.

might prevail.

what was spoken.

that passeth not away and is incorrupt

Now, at this hour, when the tangled

SERVICE OF MR. GEORGE A. MULLINS. ever the deep inner knowledge of the soul, whatever kindliness is there, all this abides, and is part of the treasure FUNERAL SERVICE OF

By the Guides of Mrs. Cora L. V. Richmond, Chicago, Nov. 11, 1905.

"He giveth his beloved sleep." bers of the Band of Harmony who meet 'In my Father's house are many bere to-day, well understand that with this young life it is more and greater mansions; if it were not so I would have told you. I go to prepare a place for you.

One in the Orient said:

"This is not death, this fading of the heritance will make for him the treasmortal form; This fleeing of the transient human breath,

Which only the soul kept warm; This is rebirth unto Him who gave the great light of the primal soul; worth of every life that is near to us We understand that his diffidence, al-The power only that can save when we most to modesty and self-obliteration

reach that final goal."

Dearly beloved friends, we stand in the presence of that messenger of Infi-nite Life and Love, miscalled death, who has quickened into spirit birth our friend and brother, George A. Mullins. He was indeed (Mr. Mullins) one of our brothers, though it seemed his life was too young to be spared from human existence. But we never can judge; gray hairs are not the only evidence of ripening for eternity, young lives must pass as their presence is also needed in that higher realm.

Mr. Mullins entered mortal birth thirty-eight years ago last May, in Ken-tucky, and passed away the ninth of was expected to do his part. He never November this year. Showing in the failed in doing it according to his highbrief span of human life how much can est light and conviction. oe lived and how much can be learned. People would say, who do not know threads are all inwoven by angelic hands, when the light of the new world, that the Infinite is wiser than we, 'How short a thread of life is this; he the new realm, comes consciously to his was just entering upon his manhood; released spirit all these things for he was just beginning to know those which he strove will count as naught. surpassing powers which come with maturity." It was at the time of life He will remain true to the fraternity which was his as far as you are conwhen most people feel that they are cerned; the fraternity that was his when he met with those in the lodge to gathering their forces for the great struggle of life here on the earth. He which he belonged, and which joins in just beginning, perhaps, to know these services; the fraternity that was and measure human affairs, and human his when he believed in meeting with things. human minds that were working to the

But this is not all of life; and the deeper life that was nurtured and cherished within him from day to day. (es pecially since his marriage ten' years ago to his beloved wife Clarisse, who survives him) for it brought a deepening of his nature; filling his mature years with the knowledge of something more than the ordinary life at its highest tide for human things. The gain of human existence cannot be estimated by what one has accomplished their in material ways. They fight fight, they do the best that is in them, these young lives that are ambitious;

great light of eternal life has come. that which is gained is for human experionce and the great measure of hu-man goodness. If it were really known we say save, God speed! to him, who and understood, probably these treasures that are gained by contact with that greater and more perfect anchorthe world, of knowledge, of self-conage? quest, of self-victory form the greater It is for those who remain that oftenpart of the message of existence in this times the struggle is hard. It is for

ever a beautiful thought or word or deed has its place in human life. It fashions a portion of the heavenly rai-ment and a part of the "house not made with hande." Even though the shadows linger and the heart grows ten-der in the remembrance of the days of der in the remembrance of the days of human life in sweet companionship, still when you know the companionship is not ended; when you know that, transfigured, made higher and purer, the loving communion will last; when you know that at last the barriers are

cast aside and those whom you have seen "through a glass darkly" perhaps you will see "face to face" and soul to soul, how much of rejoicing there should be. Therefore, having paid our tribute of love and of honor and of respect unto him, and having in this thought naught

but loving-kindness and the best and highest wish for all who are here. let us turn unto that life that is left in our charge, knowing that the sympathy and comfort of the sisters in the church

will be many struggles; many hours when she will need the strength that can be given, so let every heart lay its offerings of flowers and love unto her life. Unto that life that is beyond let each

one turn as to an added step in the great school of existence. We knew a We all know this, dear friends. You lergyman in your city who said: "This life is but a preparatory school for that next and higher grade; let us learn of the church of which he was a member and an honored officer, you memeach day as much of life as we can so when we are summoned we will be ready for that next and higher step." May the love of all our hearts follow treasures to have had these spiritual him, and may the love of all our hearts

possessions, they will greet him there, they are born of that which in his inand lives encompass her. And, even as the wings of the morning are spread,

Dear ones, at such an hour as this we realize all that is best and divinest in And the great white sails on the sea and the lake, every nature, we realize the intrinsic So thou, dear brother, sallest instead

Into the wondrous sea that thy life doth make, And makest your haven of 'rest over

was but a part of that nature that was there; sensitive and shrinking. It almost seemed that he was not fitted to meet With strength, with comfort and answer to prayer. the world on its own basis: that when

Out of sickness into strength and life; he went out to struggle with the world of affairs and human things, it was too Out of the shadow into the morning's much for so sensitive a nature. Un-doubtedly it was, undoubtedly it was! blest glow; Out of the pain into wondrous beauty,

For all are not prepared to beard the lion of mammon in his den, or cave, and rife With God's eternal blessing, thou

conquer the wilderness of the world dost go. all are not ready to take part in the Make unto all here an altar of praise gladiatorial fights of the battles of That finally meets in the realms human existence. Yet he thought he

above, was. He was strong as far as will was And follows the dear ones in their concerned to do this. He thought that blessed ways, Into that fair kingdom of life and home and affection required it: that he

of love.

Our Heavenly Father: unto Thee we turn in this hour of mortal pain, of immortal victory; unto Thee who giveth human birth, human experience and human death; unto Thee who give th that added birth, that higher and diviner life, knowing that all comfort, all knowledge, all wisdom and love abide in Thy ministrations. May we be baptised in the sacred light of this hour, in the manifold beauty that rests upon every human life. May each heart draw nearer unto the others in the time of need, and may they remember the sacred fellowship, fraternity and com-panionship that belong to such minisend that the better and higher nature trations; and may all be blest, and may this lodge of fellowship to which Latterly it seemed, more and more in he belonged turn and realize more and more the fraternity that binds them together; and may each of those here who belong to the church of which he was a loved member also draw nearer

his slipping away from the mortal state. the eyes that were filling for him, the loving and tender heart that beat for him knowing that there was something he wished to speak he tried to interte each other; and may every heavenly messenger bring unto each a knowledge pret the added love that came to him. When he looked into the face of your of Thy love; until no more shall the present speaker, although he could not speak, she understood by the glance doves have to go forth seeking the olive branch of peace, but they shall find in every heart "the peace that Now this morning has appeared; this passeth understanding."

Unto Thy love we commend the

long stall of Preter lilles in her left hand. Freit then, that the end was near. Thursday, just one week from that day, when the end came at two o'clock, Wilhelmind told me that they had his

-

room nearly ready; that they were fill-ing it with roses. At three p. m. all the friends who have passed from the Church of the Soul, with other friends and relatives, cathe with the Spirit of Hope. Hope half a beautiful white boat and they took my darling away. They sang "Pull for the Bhore." I joined with them, and sing the first verse. They took him at least two hours be fore the body ceased to breathe.

The knowledge of Spiritualism and the blessed Soul Teachings help me to the Race." rejoice instead of mourn that my loved one has gone. Freed from his suffering he can climb the golden hills with the beautiful Spirit of Hope to guide him. Sunday afternoof I spent in singing, "Lead, Kindly Light," and other hymns e loves; WYS

I shall miss the physical presence of my darling, but I know that after he is sufficiently rested he will be at my side. Mine fast the same, only nearer. know that the friends all rejoice with me that he is relieved from the terrible suffering, and has taken the next step. I feel that he is just across the way.

There is only a thin veil between us, He is just across the way; He is resting there with the loved ones. And some other fairer day He will come to me with his message

Of love from the other shore, And we will rejoice together That his sufferings are o'er." I say again, how blessed it is to be a

Spiritualist. CLARISSE H. MULLINS.

GROSS -IMPOSITIONS.

But This is Not So Strange When We Consider the Paucity of the Christian Religion and Its Utter Failure to Satisfy Aching Hearts, and Feed the intellectual Mind."

The materializing phase of medium-ship, by its own bold, flagrant, and I may well say gross impositions, has be-come intolerable, masquerading behind the fimsiest disguises of wigs, false faces and toggery in a dimly lighted, ill-ventilated room, to gaping, creduous, befooled dupes, who, strange to say, have been so long seemingly satis-fied with this worse than a Punch and

Judy show of no merit whatever, only its name or pretense of materializing the forms of the spirits of the departed. But this is not so strange when we consider the paucity of the Christian

religion and its utter failure to satisfy the aching heart and feed the intellect ual mind for a solution of the mystery of death, with its cruel creeds and heartless dogmas, that doom the largest heat this of humanity to endless torment, that this craze for the materialized forms of the dead, should have been greedily accepted, without more careful discernment, and that the tide that has swept in of depris and flood-wood should bear on its stormy waves the

wreck we see. Harrison D. Barrett, while he was serving the Spirifualist camp-meeting at Los Angeles, Cal., was interviewed by a reporter of one of the daily newspapers there, and, among the answers he was made to say respecting the materializing phase of mediumship, that he had attended twoor three hundred materializing seances, and of that number there were but two or three cases presented to him that he could not explain by perfectly natural laws.

I will not say my experience has been so extended and thorough as his has been, but in my thirty years of platform work on the spiritual restrum, and intimate acquaintance of some of the prom-Inent materializing mediums, and at

tending their seances through the courtesy of their friends, I am conarisen spirit; unto Thy love we com-mend those who are here. Amen. I have attended gave evidence of a

Intuition---Its Exalted Nature. To Me, the Intuitive Thoughts Seem to | floned above, where does the operation Occupy the Highest Plane of Mental of the holy spirit come in? Upon what Operations Vet Opened to Human Un-Operations Yet Opened to Human Understanding; a Plane, the Nearest Approximating the Thought-Realm DIthe operations of the third person of the trinity as he would the delicate fragvine. In the Light of Psychological Research, the Facts Therein Gleaned,

Seem to Me to Warrant the Position strain of music? That Intuition is not only a Faculty, but the Highest Faculty Known to

Not long ago I listened to a sermon by an orthodox divine (?), in which he took occasion to emphatically deny the Christian faith? Wherein does his arclaim of Spiritualistic philosophy as to the large sphere of action dominated by he intuitive faculty of the mind.

rial plane? This blind leader of the blind assert But whence comes that large, and as ed in a direct and positive manner that the human mind possesses no such fac-ulty, per se, and that only in a secondary sense can it at all be considered as even an adjunct to the powers of the mind-not as a separate and distinct faculty, not as an original mode of per-ception, but merely an enlarged and ex-panded process of the five-fold faculty which deals with the sensible, but rather evoked through a higher faculty which deals with the supersensible, for

He boldly declared that psychology is u misnomer when applied to an analysis of mental operations, and that strictly and scientifically speaking, psychology should be restricted to its legitimate and proper domain—the domain of religion, which alone is competent to ideal with the human soull leal with the human soul!

ulties working upon data furnished by the blended senses, and that the ideas thus evolved can always be attributed to one or other of the three following

processes First. It can be explained by considering its action as confined to data presented by the five blended senses, but wholly divested of the operation of consciousness!

of percention.

Second. It is but a refining process of the synthetic power of the mind utilizing material presented by the senses, yet devoid of the action of consciousness!

Third. It is but the mind's suggestion to the conscious mind! Well, Brother Francis, does this maze

of unphilosophical and unmetaphysical intricacies in any way strike you as peculiar when a man, pretending to be a leader of thought and a teacher of the masses, employs such lingo to purposeiy mislead them concerning a subject which proves too hot a proposition for his musty creed?

Here was a preacher talking to hundreds of people upon a subject of which few of them understood even the rudi mentary principles, and then for him to employ sophistry to cover up, to hedge about and to mislead, is, under the circumstances, a grave offense.

Little or no practical information was elicited by his auditors from an argument based upon a false conception of the theme, and bolstered up by meaningless platitudes and ambiguous ex-

Either he was mistaken in the facts f his historical resume anent the poslons assumed by metaphysicians con cerning this question, or my fund of his corical knowledge upon the subject is sadly at fault.

Not one of the many metaphysicians of note (not even the early Christian Fathers) took such a position as shown by this preacher's first-named process account for intuitive ideas! Not one of all the writers upon the subject, from Aristotle to Wayland, has left upon record language anything akin to or

field of its ministrations? Does this preacher mean to insist that he senses

rance of a flower, the beauties of landscape, or the sweet cadences of a But again, does not this preacher's mode of argument against intuition oc-

cupying an exalted position in the mind, leave the inference plain that he is too strongly entrenched in the redoubts of materialism to be of effective service to

gument differ from those who insist that there is nothing beyond this mate-

time goes on ever increasing number of ideas not due through the ordinary avenues of sense perception, nor to the reflective process, for that deals with relative ideas-not directed to things, but to relations. They are ideas of percep-

there is no sensible, external object, event or occurrence corresponding to the impulsive, intuitive thought. And they are realities. We do not perceive

He affirmed that the consensus of thrust upon us by an event or occur-ophnion among metaphysicians both an clent and modern had been and is, that another mind; nor can we by any intuition is but an enlarged sphere of known means represent them to our operation of the mind's well-known fac-understanding. They come into thought-realm like a vivid flash of light but there is nothing in our experience akin to them. They are not represent ed to us as the actual from some act. event, occurrence or suggestion, as in

memory, nor as the ideal, in imagination. To me, the intuitive thoughts seem to occupy the highest plane of mental operations yet opened to human unde standing; --- a plane, the nearest approx-imating the thought-realm divine. In

the light of psychological research, the facts therein gleaned, seem to me to warrant the position that intuition is not only a faculty, but the highest faculty known to the race.

J. L. MERRITT. Los Angeles, Cal.

THE NEW THOUGHT IDEA

As Exemplified by David A. Leisk.

In reply to a criticism of my article entitled "Judged from a Spiritualistic Standpoint," by my good friend, exienator R. A. Dague, in your issue of Nov. 4, permit me to make a brief re-joinder. My article deals more particularly with the materialistic Socialist who sees no necessity for the spiritual training of his soul. I do not for one

moment argue against improving the external environments of the people, but I do maintain that proper environ ments will be the outgrowth of spiritual advancement. That mankind is

coming more humane, realizing in the broadest sense of the term the "Brotherhood of Man," is surely the outgrowth of an inner development. ime was when men fought with each other as the brute creation, each self-

ishly striving for the mastery. Through the spiritual teachings of the souls of the ages, mankind is realizing his relation to higher conditions of life. The cultivation of the divinity within has brought about the higher expression of social, political and industrial conditions of life. When the world is which directly conveys, or which can ment, then the people shall have it.

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Origin of Species. By Charles Dar-

human state. Therefore, we cannot say, "he has gone too soon." We canthose who, in the light of human experience, find it difficult to see the way the Infinite, nor the measure clear. breadth of that Eternal. Omnipotent The kindly physician who for many

Love by the short-sightedness of humany months, even years helped him man life. greatly, preceded him to the other We know, that for the last three or

world by several months and was one four years especially, and even for who welcomed him there, and longer, the frail form could scarcely seemed steadily to go toward him. bear the stress and strain of the After Professor Farrar passed away he great ambition that was in him, that seemed as though Mr. Mullins was urged his body forward to the fullest seeking for that good physician in the possible extent; never realizing, even other world. So they have met there when his strength began to fail, that one no longer needing the ministrathe time must ultimately come when tions of the other in a physical sense, the encroachment of his malady would but each being glad of the recognition. cause the relinquishment of the human Can you imagine the dawning of that day? Can you realize the fulfillment body. He fought a great fight, and worked and struggled to maintain maof that hope and promise that came terial existence as long as it was poswhen the shadows of the earth faded Therefore, only for a few days sible. away, and the glory of that immortal did he finally succumb to his physical did he finally succumb to his physical infirmity and realize that he could not to be enfranchised from the great dis-It is a result of the disease that abilities of the earth and know that the spirit is free? Only fettered by its he had, that it always makes the persons who have its consuming fires that moral imperfections? That no physical burn away the body feel full of hope up to the very last moment.

But there was other knowledge that helped to bear him up. Down deep in in the presence of that higher and dihis spirit that strength of life, which is viner life. not in the form, but in the spirit, is not in outward sceming, but in the great will, was behind it. Therefore, it was doubt and infirmity physically when in reality the spirit is growing brighter his spirit that urged him forward. He and brighter, when they realize their did not turn toward the other world unimperfections they pass away like worn-out garments, like some useless til the final struggle was made to remain here, then he turned, and the things that have been cast away. great tide of life swept him out into the other and larger realm.

spirit, we have come, dear friends, to Unto this household we come, not as lay our tributes of love with these blosto a house of mourning; unto this house soms, upon the altar of this young man's life, to give unto him, even as we come, not to bear the message of death, but of life. For not only to him hirds that may follow him in his flight, but to his companion was the knowlthe best and highest thoughts that are edge that life is not ended with ours, and to strengthen and sustain the fleeting, transient breath of the body. life that is left here, and that seems, This knowledge has come to him, tor from the human sight, so lonely. But we have known him for many years; she at this moment is sustained and he has been a member of our church uplifted by the strong light of knowl and congregation. That power which edge and of the consciousness of his came with this light, even though the presence and ministration. As in Longbody sometimes eclipses the spirit, nev fellow's beautiful poemortheless was his light and guided him onward.

To suppose that the Infinite Father leaves souls to wander in the darkness of earth without guidance or that there is not added guidance to those who need it day by day, is to suppose an im iresides; there are no. empty chairs possibility. As the sun bantises the around your hearthstones, there are no earth in its refulgent light to-day, makouses void of the loving presences of ing glad this great and solemn revealthose who once were with you, because ment of eternal life, so is the spirit wherever spirit life is there is minis tration also. Even as said in the New Testament: "Are they not all minister baptised in the knowledge of that life and light that is beyond.

prepare for that light, to make ng spirits?" And as John Wesley said: "Our faith were almost in vain each day a stepping-stone to that existence, to know that, even if people but for this knowledge of the presence and ministration of our departed are not consciously taking those steps. friends." What means every poem? every sacred word of promise in the there is still the way: that the way is provided, that the message, when it comes, brings to each, according to his New Testament, everything that philos need the knowledge of the summons. opher and seer has heard and taught of the mansions of the Father's house. and as was said to Plato by one of his whichever one is best adapted to fill, pupils: "Plato, thou reasonest well, whichever one enters into is the result | this immortal promise must be true; of one's spiritual possessions. No one else why this great desire, this longing is measured in the spirit state by his for immortality?" material possessions, by what he has To-day you are weaving the raiment accomplished in gaining great material of the spirit; to-day the light of that im-wealth: houses and lands, ships, es mortal habitation is within every hu-

' pulling toward the shore," has reached Mr. George A. Mullins,

People are often under a cloud of

So at this hour, in the fullness of the

"Then the forms of the departed

Enter at the open door,

The beloved, the true hearted,

Come to visit me once more.

There are no vacant places by your

George A. Mullins was born in Ken tucky thirty-eight years ago last May He passed to the higher life Novembe 9. 1905. His family, his wife Clarisse H. Mullins, is in Chicago, His father, step-mother, two brothers and two sisers now reside in Kansas.

Mr. Mullins was pervaded by the active, energetic spirit of this age. He worked in his office long after all his friends felt he should seek more rest. But the malady of body, that burned away his strength (tuberculosis) also stimulated him and helped his indom-

itable will to perform added work. The ten days preceding his final departure from the form were days of physical suffering, ministered to by his faithful wife and a few loving friends, and at last the members of his lodge Aldine, Knights of Pythias. Mrs. Core L. V. Richmond, pastor of the Church of the Soul, was also present for several hours on the day of his transition. Mrs. Clarisse H. Mullins is well known as possessing spiritual gifts of a high order, and her spirit friends were able to minister to and give strength and courage to both Mr. and imperfections nor external things can Mrs. Mullins in this trying ordeal of mortal parting. blight its progress, that the shadows The services over the casket were that rest upon it here grow light then

held at their residence, 770 W. Monroe street, Chicago, Saturday, Nov. 11, Mrs Cora L. V. Richmond conducting the

services, the Knights of Pythias taking charge. The rooms were filled with members of the Church of the Soul, of which Mr. and Mrs. Mullins have been members for a number of years. There was no crepe, no display of mourning by Mrs. Mullins. The white casket was adorned and surrounded with floral emblems and sprays of white flowers. Conspicuous was a large floral em-blem of the Knights of Pythias, presented by the lodge of which Mr. Mullins was a member. Flowers from the Church of the Soul and Band of Harmony and personal friends were mute eloquent, testimonials of love and life immortal.

A hymn (Nearer, My God, to Thee) sung by those present opened the serv-ices after which Mrs. Richmond gave the address, and at the close Miss Eliz

abeth Lay sang with much feeling, "Lead, Kindly Light." A brief service by the Knights of Pythias was held in the beautiful chapel at Graceland, followed by a

prayer by Mrs. Richmond. By request of the deceased, the body was cremated.

Oh! how blessed it is to be a Spiritualist. I have been a Spiritualist and a medium for eight years, but have not en called upon to part with the physical presence of a very near relative until now. Mr. Mullins, as many of the friends

know, has been in poor health for the past three years. His ambitions were great, and he hoped to be able, within a few years, to provide means to build a church at Rogers Park so the Church of the Soul might have a home. It was hard for him to abandon that hope, with others, so he struggled on and at tended to business up to within one resk of his passing. The first night after he had taken to

his couch, I saw a beautiful spirit, one of his guides-she always called herself tates, railroads, money; these are not a man heart that is uplified with high re-part of the eternal possessions. But solves, with holy aspirations. The (Prof. Farrar passed last May) in his whatever was the wealth of love, what lovelight abides whenever and wher- room. This heautiful spirit carried a

and the second second

I have attended gave evidence of a ing. The second solution (the reflective) spiritual origin outside the medium, but

on the whole a very poor imitation of as presented in its entirety by this new jugglery and impérsonation of spirits. metaphysical light was never given by That I have never so expressed my an author either ancient or modern, or self on paper or in public before this, is history of the discussion is wrong. Philbecause my work as a spiritual speaker osonhers there were and are, who refer before the societies I served would not this class of ideas, to reflection as the admit of it without involving myself in immediate source of emanation, but no personal difficulties with many of the leading members of these societies and to have given forth an honest opinion sciousness, taking cognizance of the opon the subject would have greatly milieration.

tated against my interest pecuniarily. I am so far removed from the active public work now, that my position will not be materially affected by what I have conscientiously expressed in this article on the subject of materialization.

I have this to say, however, in conclusion, that I BELIEVE SPIRITUAL-ISM WAS NEVER MORE EXALTED AND PRONOUNCED AS A LIVING VITAL TRUTH THAN IT IS TO-DAY AND THE SIFTING PROCESS GOING ON TO ELIMINATE FROM ITS RANKS IMPOSTORS AND MOUNTE-BANKS AND PLACE IN WRITING AS WELL AS BY VOICE THE CLEAR, UNVÅRNISHED FACTS FROM A LOGIÇAL AND SCIENTIFIC STAND-POINT, IS MAKING ITS HEADWAY IN SPITE OF THE DRAWBACKS OF THE PRESENT SURFACE OUTLOOK. There are hopeful signs for our cause

to-day when such conscientious, culured minds as Harrison D. Barrett, Prof. Lockwood, Lyman C. Howe, J. M. Peebles and Hudson Tuttle, as well as a host of other inspired writers and speakers dare to defend pure Spiritualism in spite of its bigoted friends as well as its honest foes; and when such an exponent of the truth as your paper. The Progressive Thinker, has been that has unflinchingly bared to the breeze its rich folds of intellectual pabilum, and on all subjects pertaining to human welfare of suns and planets of the seen and unseen universe, of the question of wrong and right, good and evil, as seen and manifest in society evcrywhere, whether in Spiritualism, mediumship or, society otherwise makes the paper distinguished above all other Spiritual papers, the one only true advocate of its principles.

We have no fears of the injury to pure Spiritualism in the present upheaval going on in exposing fraud prac-tices of some of its pseudo mediums, but rather simoral ioning up of its leaders, and new strength gained for its future growth and, prosperity. In the present warfare on the practice of fraud in mediumship there is to be no

compromise madeuwith the evil, but a more stringent guard against the repe tition of our past follies and so protect our good ship of Spiritualism from the rocks and shoals that retard its growth and safety for all future time.

Summerland, Cal.

TO WOMEN WHO DREAD MOTHERHOOD

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ment, then the people shall have it. meanwhile we, each according to the light we have received, work for the

progress of humanity. I believe that since I came to Alameda, I have been working in the interests of the people and that if I cared to call for testim many would come forward. I hold for the recognition and cultivation of the higher man and woman, for I know that one has been so absurd as to assert the outcome will only be resultant of that the mind can reflect without con- good to humanity. Surely if in my accessity for us fulfilling the duties and

responsibilities of life, then I am co-op-The third process (the suggestive) as erating with every other work on the here used, is simply a perversion of same lines. I have not publicly identitruth by a wholesale fabrication. No fied myself with Socialists as a class, philosopher has been guilty of uttering because my work lies not along these "It is the such arrant nonsense as lines at present. What it will be in the uture I do not pretend to prophesy.

[Advertisement.]

book are positively startling and seem

mind's suggestion to the conscious mind." If history of the discussion of I have found in my intercourse with this interesting subject is correct, per-Socialists both of America and the old haps a greater number of mental philoscountry that they comprise amongst ophers have adopted the suggestive them many noble, earnest, spirituallyview than any other to account for conminded workers. centions in the mind intuitively awak I trust in the near future that there ened, but their use of the term sugges will be a mutual understanding be

tion shadowed forth no such meaning tween social reformers and religious reas used by this garbling, metaphysical formers; they are both making for the divine (?) same goal and they should be friends. DAVID A. LEISK. Suggestion as used by them meant no nore nor no less, than the process by Alameda, Cal. which something without suggested to the mind within, but not to denote a ower within the denuded mind to offer SPIRITUALISTS, ATTENTIONI a suggestion to the full mind when a length sleeping consciousness is awakened to a full realization of duty to take Something About the Tricks of Illusion cognizance of an intruding idea. Where and Legerdemain, That Are Worthy of Careful Consideration.

in all the realm of metaphysical law can this preacher or anyone else, point out a paragraph inculcating the docintuitive trine that what are termed are all right in their place as diverideas are but the product of the mind's sions, but are entirely cut of place in resentative faculty, or perception, and the spiritual seance. Spiritualism is that the mental operation by which grand and beautiful science, a celestial these perceptions are transformed into truth, and its followers should use evideas is not cognized by consciousness ery effort to prevent its name from he-

The question, when does consciousing SMIRCHED AND DISGRACED by the practice of fraud. A bogus test or fraudulent manifestation of any sort is less take note of the operation, is quite pertinent here. If my mind conceives an idea is not consciousness present to of NO VALUE WHATEVER to the Spirecord it? If I understand the funcitualist or investigator, but an insult to them and to THEIR ARISEN FRIENDS. tion of consciousness aright it is that condition of the mind which gives us The book, "Mysteries of the Seance," information of what takes place within written by a life-long Spiritualist and investigator, and endorsed and heartily recommended by the most able of our the mind. If I perceive an object, or experience a sensation, or conceive one idea, not to be conscious of either opleading Spiritualists, will post you as to eration is not to have the perception, the methods of tricksters in producing nor to experience the sensation, nor to

every phase of bogus manifestations, and will enable you to detect and exconceive the idea. And further, I believe the office of consciousness relates only to the present—the immediate ceived hundreds of grateful letters now. opened to the truth and who have thus We cannot be conscious of the past

for here memory claims the field. If I been able to expose and drive out of for here memory claims the lide. It is the work many who had been doing a am correct in my deductions then this the work many who had been doing a sector is certainly in error: but if I am dourishing business among the guilible.

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science t Does it act in opedience to from the stanch. With humerous if impressions borne to it through the senses, and if it exists at all, does its very existence not depend upon sense-transmitted data? Again, in the light of deductions many

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ANCIENT INDIA. 14s Language and Religions. By Pro

pastor is certainly in error; but if I am. wrong (and intuitively I feel that I am The marvelous disclosures made in this 10t), then, what is the function of consciousness, when does it act, or does it incredible, but every statement can be sciousness, when does it act, or does it in proven. Price 25 cents, or 6 copies for act at all in the several cases under dis-cussion? But when this preacher's logic is quantities. Address ED. LUNT, Sta-

10W.

BISHOP A. BEALS.

critically analyzed and pursued to its tion A, Boston, Mass. legitimate sequence, to my mode of thinking it places him in some peculiar

Dec. 2. 1905.

Cured.

COMPREHENSIVE ADVICE

to Retaining One's Health and Pre-

venting Disease-Assistance of Spirit

Friends-A Disagreeable Disease

To the Editor:-Looking forward with anticipated pleasure when the

time'ls drawing near for The Progress-

ive Thinker to come, and reading what

different ones have to say what Spirit

ualism teaches us, I agree with what has been said, but feel they have left

out one of the most essential parts, that is, how to overcome and prevent

If we follow the teachings of Christ

we know that he cured all ailments

without drugs, and instantly. In this enlightened age we should understand

how it was done and educate the peo-ple so they will be able to take care of

themselves, and keep in perfect health.

How did Mrs. Eddy and Dowle get their great following? Was it not in

er if they will utilize it, instead of derending on others, accepting their sug-

gestions and advice. Spiritualists know that when we

leave the body and have the desire, we can progress. Those being interested

in chemistry in spirit life are much fur

ther advanced than those on the earth.

We also know they can tell what our

ailment is and the remedy for it, better

than any physician on the earth. If that is a fact, and I claim it is

which would you prefer to have treat you-one on the earth who would have

to experiment on you, or your spirit friends, who would know what to do

spirit friends to take care of us; at the

same time if we should have a compli-cated disease and ask them in good

faith, I am satisfied they can and will

First, we should know how to prevent sickness; second, if we are taken sick

we should know how to overcome it, as

that is very easy when we understand the laws of nature. As an example, 1

had a bad case of piles for years. tried different remedies without benefit

One day I thought how foolish I was to

have any disease, understanding the laws

of Nature, and decided I would not be

bothered with it any more. That even-ing I said very positively that it would

leave me, asking my spirit guides and

I noticed the disease slightly the next

week, but from that time they have

disappeared entirely. If parents knew the effect their re-

marks had on their children as well as friends, they would be more careful of

am afraid you will be sick. What is

wrong with you? You are looking bad-

ly. You ought to consult a doctor or

you ought to take such a medicine; it

helped me. It ought to do you good." Instead, tell them to forget it; that they

Educate them to use the power of

mind over matter; to hold the thought

that they are getting better and never

allow the thought they are not improv

ing or that they are getting worse. I am surprised to hear mediums con

plaining of bad health. If they use their

mind and will power with the assist-

ance of their controls, there is no rea-

In eating and drinking we should al-

How often we hear the remark, "I

can't eat such food; it will make me

sick." Certainly it will make them sick! Why? Because they have made

up their minds in advance that it will.

"DEATH A MISTAKE."

ways hold the thought that it is doing

words. We should never say,

frnends to assist me.

will be all right.

son to be in bad health.

us good, and not harm.

We should not depend entirely on our

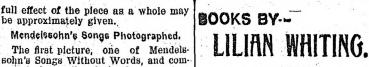
exactly?

heln us.

t not a fact that all have that pow-

giving people their health?

THE PROGRESSIVE THINKER



paratively small and simple, presents a shape roughly representing that of a

balloon, having a scalloped outline con-sisting of a double violet line. Within

that there is an arrangement of various-ly colored lines moving almost parallel

ith this outline, and then another sim

ilar arrangement which seems to cross and interpenetrate the first. Both of

these sets of lines evidently start from the organ within the church, and conse-

clearly no obstacle to their formation. In the hollow center of the form float a

number of small crescents, apparently arranged in four vertical lines. Dis-

egarding for the moment the scalloped

border we have next within it an ar-

rangement of four lines of different col-

ors running in the same direction, the

outermost being blue, and the others

crimson, yellow, and green respectively. These lines consist of a number of

short lines at various levels, joined to-gether perpendicularly. Each of these

short lines represents a note of music

and the irregularity of their arrange

ment indicates the succession of thes

the parts of the melody, the four mov

the treble, alto, tenor, and bass respectively, though they do not necessa

rily appear in that order in this astral

form. Each of the short lines express-

ng a note has a color of its own, so

hat, although as a whole that outer

and the one next within it of carmine

each yet varies in every inch of its

correct reproduction of every tint but

only the general impression. The two sets of four lines which seem

high in the air, clearly defined and in an

gorgeous general effect which the com-

poser must have intended us to feel.

Careful analysis shows that there is

detail, it would also be possible to dis-

entangle it to the uttermost, and to as

sign every lovely touch of coruscating

length: so that what is shown is not a

gives an impression of blueness

ine

ing approximately together denoting

notes, so that each of these crooked

ines signifies the movement of one of

THE LIFE RADIANT. ----Cloth, \$1.00 net. Decorated cloth \$1.25. In this, hornew book, stigs Whiting stars to portray a practical ideal for help living that shall embody the sweetness and waltation and failt that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful." Leading finde still division har-nonies. "The Life Radiaut" is characterized by the same essential qualities that have marked "The World Beautiful."

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real order in the seeming chaos, and that if it were possible to make a re-production of this golden glory that should be accurate down to the smallest An ideal poem about as true and lovable a woman as over poet created. With portrait of author. Price \$1.

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KINGDOM OF LOVE AND OTHER

WHAT IS COMMERCIAL MEDIUMSHIP? The Question Ably Discussed by Prof. J. S. Loveland.

"This work of spiritualizing the race is best accomplished by the true seer or medium, because he forms the link that connects at once the physical with the spiritual side of life, giving satisfactory proof that our spirit friende de live and are always near and comizspirit friends do live and are always near and cognizant of all our material and spiritual needs; ever lending a helping hand in relation to all our interests in the great school of life upon the earth."

The annual report of the president of the National Spiritualists Association, in referring to the action of the Los Angeles city government in demanding a license of Spiritualist mediums and arresting and fining those who refuse to pay the license fee required, attempts to set the matter right by giving a definition of mediumship. His intention was to present such a definition as would exempt Spiritualist teachers from paying for the privilege of performing their duty. His definition in full is as follows: "Any person who sets forth the principles of Spiritualism from the platform or pulpit as a speaker; or who gives comfort, consolation, advice upon spiritual subjects, words of tenderness and love, messages from the departed, soul culture, ethical precepts, suggestions as to right living and doing, is, as a medium and exemplifier of Spiritualism as a religion, and should be exempted from taxation. All other phases of mediumship are commercial in character, and therefore are liable to an occupation tax, or license, or both as the authorities may decide."

The first objection to this definition is, that it makes a distinction where there is no difference. It affirms that there are two kinds of mediumship. That one is commercial and the other is not.

Now, what does the word commercialism mean? Commercialism is an exchange of values. And it has been, and is, one of the mightiest agencies in human civilization. In this exchange, each party is supposed to obtain what it considers value equal to that which it gives to the other; but judged from some standards it would be deemed very unequal. The savage might esteem a tin whistle of equal value to an ounce of gold which he had washed from the sand. And a fashionable lady would esteem an ostrich feather of greater value than the five-dolar gold coin paid therefor.

But not all exchanges are of material objects. The philosopher, the teacher, the priest, and preacher receive from the physical realm, while they recompense the giver with a very different commodity. They term it knowledge. It may be knowledge of things temporal-of the properties of so-called matter, or the attributes of mind, or it may be what they term ethical or spiritual. And it is assumed that these forms of knowledge are equal if not superior in value to the materialities given in exchange. There can be no question as to the correctness of these positions. And being correct then all forms of action are commercialism where there is an exchange of one thing for another. Therefore, the college, the ministry and church, are engaged in commercialism as well as the merchant. So many months' schooling, so many months of preaching, for so many dollars in coin.

The declaration of principles set forth as the confession of faith of the Spiritualist Association expressly declares: "The phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence" and that "A correct understanding of such expression, and living in ac-cordance therewith, constitutes the true religion." This statement makes no distinction between the physical and spiritual; recognizing, according to divine appointment that the physical is absolutely necessary for the unfoldment of the spiritual-"a correct understanding" of which and, "living in accordance therewith, constitutes the true religion." Hence, any advice, counsel, or instruction imparted concerning the "expression of Infinite Intelligence, physical or spiritual," would not be the highest wisdom-God wisdom-except it teaches in relation to both in a practical way. And any teacher or medium who fails to do this, would fail in doing his duty in teaching the religion of Spiritualism as defined in its declaration of principles.

Learn the law, act and live it, and see what a difference it will make in your life. J. G. HOFFMAN. All the persons described in the first part of this definition as "exemplifiers of Spiritualism as religion," take pay for their work. The president of the N. S. A. goes on the platform and introduces them to the audience. More than this, as a member of the board of trustees, he contracts with them for this work, and pays out the money of the asso-Thus Says a Noted Woman-Miss Marciation therefor. This is commercialism just as decidedly as the work tha Craig Expounds Marvelous Idea. done by those of the "other phases of mediumshop," and being commer-That Man Dies From His Own Ignorance and Could Live Always, as Set cialism the president should be compelled to pay a license as well as they. But there is an attempt to fasten the charge of commercialism upon the "other phases of mediumship" alone, on the assumption that a large per cent of their work is giving messages and advice as to business of a material character, Now, if those whom the president would exempt from license did not rive any messages, and all spiritual teachers did not give any instruction respecting business matters, then his definition might have some force. But this is not the fact. All classes of mediums who give messages in any form, give more or less advice and direction as to temporal affairs. The most famous platform mediums, and the most celebrated test ones, from the earliest days of Spiritualism down to the present, and the most renowned spiritual teachers of every age have given counsel and advice in temporal affairs which forms a part of their work; for it is what they receive from the angel world, and it is their duty to give it out, which is in perfect accord with the confession of faith set forth in the declaration of principles of the Spiritual Association. An attempt is made to show that those of the "other phase of medi umship" devote more attention to "physical" matters than to the 'spiritual." Very well, if this were true, it would be a question of quality rather than quantity. Whether it be "physical" or spiritual, commerce is commerce though the exchange be a unit, hundreds or thousands. There is, therefore, no difference in principle between the various phases of mediumship. From the earliest period of history the revelations of things spiritual have always mingled the temporal with the spiritual. Their messages have embraced both. The reported sayings and acts of Jesus verify this statement. He preached in the synagogues, turned water into wine, healed the sick, feasted with the rich, wore fine clothes, received pay to the extent that his disciples carried the money in a bag, and could make contributions to the poor. He sent his disciples out to work, preaching and healing, with neither purse, nor scrip, nor shoes, for he said : "The laborer is worthy of his hire." If living on the earth to-day he would certainly be classed with those of the "other phases of mediumship," for again he said unto them: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, 'Nothing.'" (Luke 22:35). It appears that Jesus was doing a regular commercial business. The Jews branded him as "a man gluttonous, and a wine-bibber, a riend of publicans and sinners." His only reply to these invectives was the terrible reproof in the kind and gentle words: "Wisdom is justified of her children." We could very appropriately say the same thing now. If we take the Old Testament of the Bible, given, as claimed, by the inspiration of God, we will find that it is almost entirely devoted to the discussion of temporal or material affairs. Under the law of Moses which the Apostle says: "Was our schoolmaster to bring us to Christ?" the only blessings promised for a moral life in obeying that law were wholly of a temporal character, "consisting entirely of material prosperity. The great mass of humanity, even now, must be reached on their own plane of materiality to bring them into a knowledge of the spiritual. While the law has its place in the work, yet the greatest and most effectual schoolmasters for accomplishing this, has ever been the seers or prophets of the past, and our own Spiritualist mediums of the present; though there have been many false prophets, and are now many fraud mediums. This work of spiritualizing the race is best accomplished by the true seer or medium, because he forms the link that connects at once the physical with the spiritual side of life, giving satisfactory proof that our spirit friends do live and are always near and cognizant of all our material and spiritual needs; ever lending a helping hand in relation to all our interests in the great school of life upon the earth. Take this away from mediumship and you destroy every vestige of the principle inaugurated by the angel world for spiritualizing mankind upon the earth. You have denied the force of the law and the prophets; you have criticised the words and work of Jesus and the apostles ism; for without them this grand movement would collapse. We of the New Testament of the Bible; and you have robbed the Christian of his God-given right to pray to the unseen Father to send his angels the evidence would be wanting, and now Spiritualism so vigorous in its to help in the affairs that belong to the life given him on the earth. It advancement, would be relegated to the regions of speculation, and is insisted by every form of religious teaching to be "not slothful in lose its power for good,

What Music Looks Like. A Wonderful Illustration of Its Occult Character.

> How does music look? $_{\theta v}$ $_{ijv}^{i1}$ While humble everyday folk attend the musician through his instrument. Snap Shots of Beethoven Symphony. selves have beheld, pictures of sound, of the composer shows as clearly in the portraits of music.

> The work of these investigators is of character shows in ins handwriting, a sort with that of Dr. Baradue of Paris, Other possibilities of variation are in-who is well on the way to photograph-ing mental images, to obtaining pie- upon which the music is performed, and tures of what from the materialistic also by the merits of the player. The standpoint would be the results of vi- same piece of music, if played accu-brations in the gray matter of the brain, rately, will always build the same form, it has long hear known they choorne but that form will be enormously larger It has long been known, they observe, but that form will be enormously larger

> o those who have given attention to when it is played on a church organ or the question that impressions were pro-by a military band than when it is per-duced by the reflection of ultra violet formed upon a plano, and not only the rays from objects not visible by the size but also the texture of the result-rays of the ordinary spectrum. Clair, ant form will be quite different."

> voyants occasionally were justified by There will also be a similar difference the appearance on sensitive photo in texture between the result of a piece graphic plates of figures seen and de- of music played upon a violin and the scribed by them as present with the same plece executed upon the flute. sitter, though invisible to physical sight. Again, the excellence of the perform-It is not possible for an unbiased judg- ance has its effect, and there is a won-ment to reject in toto the evidence of derful difference between the radiant such occurrences proffered by men of beauty of the form produced by the integrity on the strength of their own work of a true artist, perfect alike in experiments, oftentimes repeated. expression and execution, and the com-

> Thought Created Photographs Taken, paratively dull and undistinguished And now come investigators who turn And now come investigators who turn of the wooden and mechanical player. their attention to the obtaining of im-Anything like inaccuracy in rendering ages of subtle forms, inventing meth-aturally leaves a corresponding defect ods specially designed with the view of in the form, so that the exact character reproducing them. Dr. Baraduc states of the performance shows itself just as that he is investigating the subtle forces clearly to the clairvoyant spectator as by which the soul, defined as the intelli- it does to the auditor.

> gence working between the body and Forms Created by Sounds. the spirit, expresses itself, by seeking In the accompanying illustrations a to record its movements by means of a needle, its luminous but invisible vibra. few examples of the leading types of tions by impressions on sensitive music forms are shown, these types preplates. He says that the creation of an senting readily recognizable contrasts object is the passing out of an image pictured as they appeared when played from the mind and its subsequent ma- upon the same instrument, a fine church terialization, and he seeks the chemi- organ. In each of the pictures the cal effect caused on silver saits by this church sows as well as the thought thought organization. thought created picture. One striking form, which towers far into the air picture is that of a force raying out above it; and though the drawings are wards, the projection of an earnest on different scales the church is the prayer. Another prayer is seen pro- same in all three cases, and conse-

music, with the impressions on astral size.

successions of sounds. Many people are aware that sound has been drawn, though as seen by the is always when for example, a musical note is many other minor forms, the result of sounded, a flash of color corresponding the personal feelings of the performer,

senses are already to some extent de- audience by the music. In the first picveloped. It seems not to be so gener- ture we have a small and comparative ally well known that sound produces ly simple form portrayed in considerform as well as color, and that every able detail, something of the effect of plece of music leaves behind it an im- each note being given; in the next we pression of this nature, which persists have a more elaborate form of an enfor some considerable time, and is tirely different character delineated clearly visible and intelligible to those with less detail, since no attempt is who have eyes to see. "Such a shape," made to render the separate notes, but say Mrs. Besant and Mr. Leadbeater, is only to show how each chord expresses erhaps not technically a thought form, itself in form and color; in the third the result of the thought of the com- richer form in the depiction of which poser expressed by means of the skill of all detail is avoided in order that the

business serving the Lord," and this applies to the spiritual worker as well as to others.

color to the exact note that called it It is somewhat singular that the same course followed by a Spiritualist medium or minister should be denounced as "commercialism" and declared justly liable to taxation by the civil authorities, thus placing medium on the same plane as fortune-tellers and all classes of jugglers. As already stated, all forms of religious teaching in all their utterances have disclosed the matters of every day business life and in so doing they have been right, for they all teach that the future of man is determined by the present. Spiritualism is no exception to this, for it

to cross one another are caused by two sections of the melody; the scalloped edging surrounding the whole is the re-sult of various flourishes and arpeggios,

fect caused in etheric matter by the vi- is just under a hundred feet, so it will brations of thought. Their own present be seen that the sound form produced work deals with the vibrations of by a powerful organ is enormous in

into existence. Wagner a Mountain Range. No one, say the seers of music, who has devoted any study to musical forms would hesitate in ascribing the marvelsuch power and decision." We have a

and the floating crescents in the center represent isolated or staccato chords. The whole form is seen reproduced on a coruscating background of many colors, which is in reality a cloud surrounding it upon every side, caused by the vibrations which are pouring out from it in all directions. Gounod's Music Perfectly Shaped. The second picture shows a ringing chorus from Gounod as 'it appeared several minutes after the organist had

and mental matter made by ordered In these pictures only the form created directly by the sound vibrations

creases in size, gradually radiating outward from its center, but growing proportionately less vivid as it does so unassociated with color; that clairvoyant it is usually surrounded by til at last it loses coherence and fades to it may be seen by those whose finer or of the emotions aroused among the

away much as a wreath of smoke might. The coloring here is far more brilliant and massive, for this music is not so much a thread of murmurous melody as a splendid succession of

crashing chords. to give the effect of the chords rather than of the separate notes, the latter being scarcely possible on a scale so

small as this. In this much longer piece the lines have crossed and inter

ducing forms like the fronds of a fern. quently the relative size of the sound Mrs. Besant and Mr. Leadbeater say form can be easily calculated. The act-that his illustrations represent the ef. ual height of the tower of the church

I do not believe it is possible for me to live forever, because my education along the correct scientific lines has necessarily been begun too late, but I feel sure if a child with a good mind was given into my care, and who would learn and follow the truth, there would be no reason for its ever seeing death

Forth in the Chicago American.

This was the remarkable statement made by Martha Craig, Labrador explorer and disputer of the theories of Newton and Darwin, after her lecture on "Death a Mistake," at the Lockwood Academy in Brooklyn. Miss Craig demonstrated her theory by using her own body in connection with the telephone and wireless telegraphy apparatus. The young woman took the place of the electric wire and transmitted through her frame messages sent both by wireless telegraphy and the telephone.

The lecture was the second of a series of three which she is giving at the Lockwood Academy. Elaborate preparations had been made and a complete wireless telegraphic receiving station had been installed, as well as telephone apparatus connected with the general city system. In both instances the line to the receiving instrument was broken and it was here that Miss Craig interposed her own body and allowed the currents to pass through her and make the circuit complete. There seemed to be no doubt that Miss Craig's body served as capably as the wire to conduct electricity and she de clared she felt no inconvenience from the contact. The wireless instrument clicked and the voices heard on the telephone were as distinct after they had gone through the young woman's body as if they had passed through on all wire system. The audience listened with amazement to the demonstration "It is the body that has hampered mankind in his seeking for mortality,' the lecturer said, "and as soon as w learn that it is merely condensed air, then we shall learn that death is a mis take. We know that light can pass through the human body, as the X-ray has demonstrated, and certainly heat can. Now, I have shown that electricity can be sent through it quite as casily. The body is, in fact, the most immaterial thing in the world and there is no reason why the trained and educated mind cannot some day throw off and put it on at will.

"We have come to believe in death as something necessary, but I fail to see where it is. The spirit exists without the body and immortality is to be gained by conquering the earthly un reality and not being eternally sub jected to it.

"Personally, I do not know that I can entirely overcome the training that has been mine until this time, but I fee sure that if an undeveloped mind was given into my care I could so teach it that the unreality of the natural would be shown and death would be entirely unnecessary."

In her coming lecture Miss Craig will reveal, she declares, the plan which she believes, if followed, would result in an existence in which death would have

no part. "Her studies were interrupted by her celebrated trip to Labrador, where she faced death in her lonely journey with Indian guides. On her return she was shipwrecked and was rescued only after a long trip in a small boat of the ship on which she sailed.

declares as we leave the present we enter the future. Cons ently the great aim of earthly existence should be the development of the most perfect intellectual and ethical character.

This means the integral education of all the people. It means the destruction of poverty-the enriching the masses; the banishment of superstition and the triumph of science. Hence the medium whose teaching aids in securing these results, whether it is discovering mines, inventing machinery for mechanical purposes, or for perfecting fruits, or for any thing that promotes earthly welfare in ameliorating the conditions of human life, is working along the lines indicated as the purpose of Spiritualism at the commencement of the movement, And all classes of spirit mediums stand on the same platform as all other religions and should be as exempt from taxation as any bishop, priest or preacher of any Christian sect; or any professor or teacher of any university, college or school. J. S. LOVELAND.

COMMERCIAL MEDIUMSHIP.

A Defense of What Is Called by That Name.

colors are constantly flickering as they There is a feeling of odium attached to the term "Commercial Medi do over the surface of molten metal, so umship," but why, I cannot conceive. The tendency is to prejudice the that the coruscations and scintillations public against professional mediumship whose vocation is as laudable, of these wonderful astral edifices ar far beyond the power of any physical and at this stage of spiritual advancement as necessary as any other words to describ profession. Striking Difference in Forms.

A writer in No. 834 of your valuable paper says: "After forty years of investigation, I am convinced that subjective mediumship, especially radical difference between the two types of music which occur in it, one if practiced in a commercial spirit, tends to subvert the will and destroy the character of the medium.'

producing the angular rocky masses Webster defines commerce: "2. Intercourse between individuals, inand the terchange of work, business, civilities, mutual dealings in common clouds which lie between them. Other life." How this can "subvert the will and destroy the character" of motifs are shown by the broad bands of blue, and rose, and green which appear at the base of the bell, and the meanone person and not another, is beyond my comprehension.

A dentist notifies the public that he is ready to perform his professional services for anyone who desires it. It is everywhere understood quiver across them are probably proand approved, that he is paid for that service. A medium notifies the public that he is ready to perform his professional service for anyone who desires it.

tions for some considerable time, Since the dentist depends on the compensation he receives, for his hour or two at least; and during all that livelihood, which is willingly and cheerfully paid, why should not the time they are irradiating forth their characteristic vibrations in every direcmedium who depends on the compensation he receives, for his livelition, just as our thought forms do: and hood, and who is as willingly and cheerfully paid, be as free from odium if the music be good, the effect of these vibrations cannot but be uplifting to as the dentist? What is there in one man's receiving money for his every man upon whose mind they play. service that is not in another?

The demand for the service is equally laudable and the supply is equally laudable; then why should there be discrimination against the ne and approval in favor of the other?

It is claimed that the home circle is sufficient to supply the demand. physical plane.-Chicago Trib wish there were ten home circles where there is but one; but the mediums in them are not able to meet the demands of the public. Even if they were, they could not afford to supply the demand without com-pensation; and receiving its they would be "commercial mediums."

The charge of subverting the will and destroying the character of the medium'' is an unjust charge; and applies equally to those who are me-diums in the lecture field. They advertise "open dates" at such and such times; and are ready to respond to calls for funerals, weddings and christening occasions, for which they receive compensation. This practice does not "subvert the will nor destroy the character" of these mediums. Then why should it have the sense of odium when applied to the mediums for physical manifestations? These latter have a hard enough time without the odium of "commercialism" which is really without foundation, and is absurd, and those who denounce professional mediums are striking a blow against the advance of Spiritualmight have preaching to be sure, but the foundation would be gone-

erection, fully 900 feet in height and but little less in diameter at the bottom, floating in the air above the church out of which it has No attempt has been made in this drawing to show the effect of single notes or of single chords: each range of mimic rocks represents in size, shape, and color only the general effect of one of the sections of the piece of music as seen from a distance. But it raust be understood that in reality both this and the Gounod form are as full of minute details as the Mendelssohn picture, and that all these magnificent masses of color are built up of many comparative-ly small bands which would not be separately visible upon the scale on which this is drawn. The broad result is that each mountain peak has its own brilllant hue, just as it is seen in the illus tration-splendid splash of vivid color, glowing with the glory of its own living light, spreading its resplendent radiance over all the country round, yet in

each of these masses of color other

A striking feature in this form is the

dering lines of white and yellow which

uced by a rippling arpeggio accompa-

niment.

other the rounded billowy

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Medora, Ill., Nov. 18His foot fas- ned in a frog, Irvie Smith, 21 years	ualism. Price, 10 cents. The Spiritual Birth, or Death and Its

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Wayside Jottings. Essays and sketches gathered from the highways friends to-day, by Aaron Smith, section foremaniat Medora for the Chicago, and by-ways of life. Price 75 cents. Spirit Echoes. Short poems and sketches. Very beautiful. Price, 75 son was foretold in a dream. Said

cents. The Spiritual Songster. A small booklet with words only, adapted to congregational singing and circles, etc. his death did occur to-day. It was no Price. 10 cents; \$6 per hundred. Postage, 50 cents.

Foreman Declares Son Was He Saw Him In Visi Medora, Ill., Nov. 18 .-- Hi ened in a frog, Irvie Smith ld, a brakeman, was run down and instantly killed by a train to-day at Wayrly. According to a statement made to

"Twice during the past week I have dreamed of seeing my son killed by the cars in identically the same manner as E. J. SCHELLHOUS. | surprise to me."

then

on the swell of the ocean.

ing every evidence of being true.

вроt,

mystic isle.

they were so familiar.

THE PROGRESSIVE THINKER

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

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THE PROGRESSIVE THINKER will be furnished intil further notice at the following terms, in variably in advance: One Year, Six Months,

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SATURDAY, DECEMBER 2, 1905.

WORDS OF CAUTION. . You should not send money in a let-ter. 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.

SOMETHING YOU SHOULD HAVE. It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

Our New Postoffice.

It is a delusion, a confusion and And there is a kick on all snare! sides in reference to it.

All second-class matter is delivered at the chutes in Dearborn street, where each bag of mail is dropped about ten feet, striking the bottom of the shaft with more or less force according to its weight; then it is thrown on a "hopper" and carried to another story where it is subjected to another drop of about ten feet. Here the operators take the sack in charge and deliver it to the "throwers." If in its transition from the basement to the floor above it should happen that any part of the sack or mail matter protrudes over the hopper, the part thus exposed is caught between the machinery and the whole thing is ground into an unrecognizable mass, and in consequence the papers thus mutilated never reach their destination. Where there are several large packages in one sack, it matters not how securely they are tied, or how carefully and firmly wrapped, they are sure to be more or less damaged by the baggage-smashing methods employed in the handling of this class of mail matter. The Regan Printing House, one of the largest in the city, says:

"We have been in the printing business for more than twenty-five years and are free to confess that during the last three weeks we have had more complaints in regard to this matter than we have had during the quarter of a century it has been our pleasure and

Joan of Are and the Voices. Last week we gave the readers brief account of spirit voices heard by Socrates more than 400 years before our era. But these were not the only spirit voices which the historians have related, and which possess absorbing interest when viewed in the light of modern revelations. The story of Joan of Arc is a wonder-

ful confirmation of spirit intercourse with mortals. She was born at Domremy, France, in 1412. Uneducated, alongside the bible itself. save in domestic duties, when about

thirteen years of age she saw a flash of light, and heard an unearthly voice bidding her to be modest and diligent in A war was pending between England

and France, and the former were everywhere victorious. King Charles seemed powerless in the contest. He had not yet been crowned, and the throne was nearly lost to him.

her religious duties,

When but fifteen years of age the "voices" told Joan to go and fight for the Dauphin, promising her she should be victor. She donned male attire, with much difficulty reached the prince, told him her simple story, was interlewed and opposed by the priests; but she was finally given command of the French army, first telling the king aside of a circumstance he supposed only known to himself. The priests demanded a miracle to

prove she was inspired. She replied: 'I have not come to Polters to work signs or miracles. My sign will be the raising of the siege of Orleans. Give me men-of-arms few or many, and I will lead them to victory."

Joan told where a sword was concealed in the cathedral, and demanded it for service. It was found as de-

scribed and was given to her. Every word of that wonderful history is replete with interest, and deserves a careful reading, but our purpose is only to relate the simple fact that "voices," similar to those which directed Socrates, guided Joan, and led her on to vic-tory. The English were subdued, Charles was crowned at Rheims, July 17, 1429. While leading her forces to expel the English from Compeigne, at first successful, but having a bridge to cross, and remaining in the rear to cover a retreat, if necessary, the gates were suddenly closed before her, and she was captured by the enemy. The poor girl was sold to John of Luxembourg, for 16,000 francs. A prisoner for a time; then, at the instigation of Cardinal Winchester, she was charged with being a witch and a sorceress, and, on the order of the Vicar of the Inquisition, was removed to Rouen. With threats of torture she firmly adhered to her account of the "voices." Placed in the tower, watched by her keepers, severely ill, and subjected to all manner of indignities, Joan declared an angel visited her to strengthen her in the

night. Placed on a cart. accompanied by priests, and surrounded by an English guard of 800 who were armed with sword and lance. Joan was conveyed to the scaffold, on which a throne was placed for the Cardinal. She was then exhorted to recant all she had said about the voices and of angels. But she earnestly rejected their demands With the stake before her, the fagots piled around, the torch ready to light the flame, the guards waiting to bind her to the stake, and damnable priests on either hand, and her life by burning contingent on her answer, she declared:

"THOUGH YOU SHOULD TEAR OFF MY LIMBS, AND PLUCK MY SOUL FROM MY BODY, I WOULD SAY NOTHING ELSE THAN I HAVE ALREADY TOLD YOU." Brave girl! Noble words! She

privilege to cater to the publisher's voiced the wishes of the immortais. On on the subject one teats of a vanishing wants. In view of the conditions stated May 30, 1431, Joan of Arc was burned Souldier who had skill in Necromancy,"

Psalmody. A psalmody convention of the United Presbyterian church has been in session in Chicago recently. This particular branch of Presbyterianism is addicted to the singing of metrical versions of the Psalms, in religious services. In their "metrical' 'arrangement they are very queer compositions, not to say, oftentimes positively ridiculous. But to the devout worshipers they are

regarded as having a sanctity closely At the convention the Rev. W. A. 'Patterson severely criticised the famous hymn; "Lead, Kindly Light." As good

reply as we have seen in print is the following from the Chicago Chronicle, which is especially commendable from a Christian point of view: If the psalmody convention of the United Presbyterian church now in ses-

sion here has nothing better to do than to ridicule and denounce Cardinal New-man's celebrated hymn, "Lead, Kindly Light," it would better adjourn at once before it brings itself into universal contempt.

One of the criteria given of an inspired composition is that "it finds me," and this hymn has "found" more human hearts than almost any other that has ever been written. Though written by a man who afterward became a Roman Catholic-a circumstance which might reasonably be expected to make it uncopular among some Protestants-it is found in every Protestant hymn book and in every Protestant heart. No modern hymnbook would be complete with out it. Yet this is the hymn of which Rev. W. A. Patterson in delivering the opening address of the convention said: "It might mean anything, Christian, Pantheist or Buddhist."

In the invidious sense in which it was made this remark is absolutely false, but in a commendatory sense it is finely true. The very soul of all religion is dependence on God and particularly a sense of the divine providence and leadership. This sublime and comfortng article of the Christian faith under ies the faith of the Pantheist, the Bud dhist and the Mohammedan and is the foundation stone of every religion that

s worthy of the name. This is no disparagement to it. On the contrary, it is its greatest praise. It is really inspiring when one sings a psalm to know that universal humanity and-if the stars are inhabited-then he whole stellar universe is ready to to it. That is sing a joyful "amen" singing that is worth while.

The animus of Mr. Patterson's criticism lies in the fact that he and his people believe that Christian psalmody should be confined to metrical versions of the psalms of David. This is of itself an extremely illogical principle, inas much as they do not believe in confining modern prayers, sermons, poetry and history to those of the scriptures, but even on their own ground the hymn "Lead, Kindly Light," is especially de-fensible. It is a highly poetical devel-opment of the main idea of the twentythird psalm of David which says: "He leadeth me beside the still waters-he leadeth me in the paths of righteous

A Christian minister who could com-plain of such a hymn as this reminds us of the saying of Artemus Ward that there are some people so bent on kicking that rather than make no complaint at all they would complain that an an gle worm's tail was too long for his If Newman's hymn is liable to any

criticism at all it is on the ground 'of its pessimism. Any Christian who feels that this world is a pitchy dark place in which he is far from home and stumbling over "fen and crag" is for the time being, at least, entirely destitute of the spirit of the Christian religion.

Loaded for Witches.

In witchcraft lore silver seems to have been accredited with great power to disperse evil spirits. In an old book on the subject one reads of a "valliant

The Isle of the Puritans.

Those, who have visited the shore the room was entirely her own, coast lying between Boston and Salem, Luke's wife told her she could retain it, most likely have heard the weird but must look for board some place stories about the mystical island called else. Starved into submission, she was "The Isle of the Puritans." A territory, forced to submit. Not very strong at not real, but shadowy and transitory. any time her health failed rapidly. She It is not always visible, and but few spent most of the time away from home have ever seen it. Only those whose and was often seen at night rowing far souls are attuided to spiritual things, be-out into the bay. Her treatment by ing made pure in the furnace of afflic-Luke and his wife came to be generally tion, and quenched in heavenly resigna-tion, have ever beheld it. It is most tion. And as Luke had been elected frequently seen in distinct greeness a deacon, they thought his character few miles off the headland of Nahant. should be cleared of such conduct. Fashionable people who visit this re-One day it was rumored that Martha

sort, absorbed in the sordid and selfish had disappeared. Many were engaged cares of the world, have ridden up and searching for her, when it was reported down the beach, trying in vain to get a she had been last seen in a boat rowing out toward the ocean. t. was an auglimpse of it.

There are various opinions concern-ing the inhabitants of this island. As it is near Salem, some think it is the abiding place of souls of the victims of "What does this mean?" asked the minister of Luke Umberfield. the witchcraft horror. Others regard "God only knows, for I am innocent, It as the place where the persecutors of but I will find her if she is to be these unfortunate people are doomed to found.". And springing into a boat and

remain, ever in sight of the place of taking his son with him, he started out their wrong doing. But the most prev- in the dark waters of the bay. An old alent opinion is, that here dwell for fisherman who stood by leaped into the some good and pure motive the purest boat with them and the frail bark wen fisherman who stood by leaped into the souls of the Puritans. out reeling, tossing and tumbling amid Many are the ghostly stories related the fierce billows and was soon lost t

about this mysterious isle. Fishermen and others sailing on the bay, in the sight. Many hours later the watchers in the mist of the morning or the twilight of Umberfield home were surprised by the evening, have heard bells tolling, as if appearance of the fisherman who stum bled into the house, and fell on the rom belfries, and watted to them on floor unconscious, from 1right and exposure. Being revived he said the Umthe swell of the billows. Shadowy pinnaces have suddenly darted from berfields went down, but the boat floatsome headland and as suddenly disaped ashore. That just before they sank pearing when they reach some sunlit reappearing, suspended there appeared an ancient looking ves above the line of the horizon. During sel, and on the bow was distinctly seen storms majestic hymns are heard borne the form of Martha Umberfield.

Weird anecdotes are also related con-But it is believed one visited it during cerning the inhabitants of this isle. his life. Summerfield when on earth Some ludicrous, some touching and pawent there easily, possibly because of thetic, and some grandly supernatural. his highly spiritual nature and tenta-of the latter kind one is related, bear-tive sympathy of faith.

When on his circuit he often rowed In the city of Salem lived a family far out into the bay to guiet his overby the name of Dixwell, descendants of worked nerves. One day while floating quietly in the still water, his hand on Col. John Dixwell one of the Regicides. About the year 1852 the name became the tiller, the mysterious isle suddenly extinct by the death of Dr. Dixwell. He appeared before him. Beautiful emerlived in an old house in which many ald turf rising to mountains. From belfries floated songs heard only in Parmurderous trials had been held during the witchcraft horror. Deep sighs and adise. As his boat with noiseless prow heavy sobbings were often heard at touched the shore, men with radiant quiet evening, or gloomy midnight, peace on their faces greeted him. One taking him by the hand as he stepped floating through the gloomy mansion. It is believed that when any event of from the boat, said, "Of the earth, but henceforth thou art not quite earthy. importance is about to occur, in any Of life, but thou shalt see and hear of the families in whose veins flows the blood of the Puritans they receive more than the living.

"Now the boundaries of earthly things vanish," replied Summerfield; "I a visit from one of the dwellers of the who was a Methodist am a Methodist At the time of the death of Dr. Dixwell, there lived with him in the old no more. You who were Puritans, are house, his daughter and her husband by Puritans no more. Yet even this is not Puritans no more. Yet even this is not the supreme change?"

the name of Mather, and two servants. "No," replied the other, "this is not During the evening of the day preceding the funeral, Mrs. Mather was sit-ting in the room in which the body of be until the flesh has fallen from the her father lay. The house had been spirit. This land is a symbol showing open all day, allowing any one who so wished to look at the face with which what earth might be were men worthy This is not heaven-oh, far different is heaven! But we have left it, willingly,

But now all was quiet, and as she sat for angelic is our mission. looking at the coffin it seemed to float "What is your name?" asked Summerfield.

away into the misty distance. Suddenly a form passed her and stood at "I was Henry Vane. He of whom the head of the coffin. It was that of a tall man, enveloped in a long cloak. men said, he went to his death like a king. For strong and lovely spirits walked beside me, as they have always His arms were folded, and in one hand he held his hat. Silently he stood walked by the side of those who for the looking at the lifeless form before him. sake of truth have gone to the stake Mrs. Mather felt no fear, supposing it and scaffold."

"That is the land of my labors," said was some belated relative of the fam-Summerfield, pointing to the low green American shore, as it lay oppoily, and arose to extend to him the hospitality of the house. But he paid no attention to her as she offered her hand. She left the room to call her site them.

"That is the land of my refuge," replied one of the Puritans. "My name was Edward Walley. I wrote my name husband, but when they entered the room, the visitor had disappeared as in good faith to the death warrant of noislessly as he had entered.

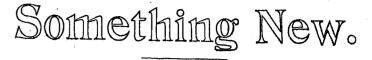
Near midnight Mrs. Mather being Charles. Well do I remember the red hills of New Haven, and the cave where nervous and anxious, making it impossible for her to sleep, was sitting by the I found shelter. Pursuers often came fire, meditating on the events of the few over the plain that skirted the base of past days, when she was startled by the cliff, but always went away disapone of those deep sighs that so often pointed. We watched their ships as

ts believe in reincarnation, it

LOOK OUT

Dec. 2, 1905

LOOK OUT, or some of your previ- new pastures, into new environments, ously formed opinions may be complete- into hitherto unexplored fields, and is ly wrecked, or badly disabled or crip- creating a NEW VIBRATION ALL led, as you survey the SPECIAL ALONG THE LINE, and to such an ex-THOUGHT CHANNEL and the ideas tent that the one who doesn't read it floating thereon, which will be given weekly will be simply left completely in birth by leading minds in a few weeks. the rear of the advancing column, and While other Spiritualist papers are become lean and impoverished for want traversing the old humdrum, channel of proper spiritual brain nourishment. worn threadbare by a monotonous So look, out for the SPECIAL tedium, The Progressive Thinker is THOUGHT CHANNEL to be inaugu-BRANCHING OUT into new fields, into rated soon.



A Special Thought Channel is to be opened in The Progressive Thinker, on which the opinions of prominent Spiritualists will float, touching certain important matters in connection with Materialization and Dematerialization in the Dark Cabinet. A Flood of Light will be thrown-upon this important subject, which will startle Spiritualists as never before.

The Progressive Thinker leads! Now is the time to subscribe for it. It is creating interest everywhere. It is a creator of Storms, and they all tend to purify Very few have ever seen the island. the moral and spiritual atmosphere.

An Important Announcement. It Ought to Have a Million Circulation.

We shall publish some time in Janu- by other extraordinary Articles, Lecary of the coming year a most remark- tures, Poems, etc. We published one able paper, grouping together excep- edition of The Progressive Thinker that tionally important matter that should reached 150,000. Another edition have a world-wide circulation. We 60,000. No other Spiritualist paper on will lead off with that remarkable lec- earth has reached the altitude of THE ture by Colonel Ingersoll on THE PROGRESSIVE THINKER. This edi-DEVIL. That will be followed by a tion will be a MISSIONARY TO ILmost extraordinary article by Baron LUMINATE THE WORLD. No order Harden Hickey, illustrating the "Paral- received for less that ten copies. els Between BUDDHIST AND CHRIS- Stamps will be acceptable. Commence TIAN Stories, and Showing how Bud- sending in your orders. You can furdhism Was Transported to the West." nish any number of different addresses, It is rich in facts and incidents, and it and the paper will be mailed to them. alone will be worth one dollar to every Write plainly. Further announcement reflective mind. This will be followed soon.

Dr. Peebles on Reincarnation.

which have no stable basis upon which to rest their claims, and that are also insupported by evidence in proof of practical, unimaginative mind, but what vill find converts by the thousand and sometimes by the million.

strable basis, should find such wide ac-

in America we have gained the praiseworthy title of being progressive and independent in thought, it is somewhat surprising that there should be such

tal assumption of reincarnation. But while many American Spiritual-

ing the art of healing, without their Until recently this was the limit of their concern. So apparent was their purpose that now they have succeeded

opening her mail and not display the returns before the starving M. Ds. Poor fellows, they could not bear it to see And what especially illustrates this her carriage loaded with the crisp bills fact is that the doctrine of reincarna. as she wheeled away from the posttion, though having no logical, demon. office while they trudged along the dusty way on foot and their drugs grew ceptance. And in view of the fact that dry in their unused cases.—Banner of Light.

Glad spring, whose varied beauties meet,

SEEDTIME AND HARVEST. a hungering for this unprovable Orien- Seedtime with budding life replete,

Upon the earth, and thus beguile

Remorseless may have seemed.

oth come to shed its sweetest smile

Around when wild and piercing blasts

We have quite enough of theories registration label, who did so "for hire."

their assertions. There is no theory or in limiting these services "with or withdogma, no matter how absurd or un Mrs. Post will be more cautious in

to obviate as far as possible the liability of the packages of mail matter that go out from our institution to break open, by the exercise of more than ordinary care in our mailing department, but we fear, that until the present conditions are changed or modified at the postoffice, we cannot successfully cope against the wholesale slaughter of mail matter"

Complaints without number have been made to the postoffice department, and no doubt the evil will be remedied soon. In the mean time those who do not receive the paper, should send us a postal card at once, giving date and number desired, and the missing copy will be supplied at once.

Sage Brush Philosophy Aimed at Mr. Cleveland.

Sage Brush Philosophy, edited by "Bill Barlow," and published at Douglas, Wyoming, devotes several pages of its November issue to the discusion of Mr. Cleveland's recent article on woman suffrage. The whole thing is characteristically original and funny and the closing paragraphs are well worth quoting. They are as follows:

"Anent the benefits of woman suffrage, they may be summed up in the statment that she purifies politics. Though an enthusiastic partisan, she simply will not vote for a notoriously dishonest or immoral man if she knows it. Every convention is largely domi-nated by this fact—the possibility of influencing the woman vote is always considered when selecting nominees-the which means better men, and cleaner and more honest methods of nomination. But it is not because of this fact that we of Wyoming favor woman suffrage-rather upon the broad platform of right and justice to one who is our mental if not our physical equal. Wo man has outgrown the chivalric protection of the serf. She can vote and still be sweetheart, wife and mother. We shelved theory twenty-five years ago, and have been up against the real thing since. We know

Give her the ballot, you down-east ducks. Never mind, Grover; he's got a grouch, and is over-age, anyway."

A Step Forward in Catholicism.

News from Rome says Pope Plus X. has just issued an order to bishops all over the world, to compel all candidates for holy orders to pass an examination, and learn of their fitness to discharge holy duties. This is an innovation and would portend hope did we not know the "fitness" desired is ability to compete with Protestant divines. The curriculum of all denominations to fit for the ministry is very limited. Science, real knowledge, is not a requirement for a priest. Indeed, most of the schools where the clerics are educated fact schools of limited education. Theological seminaries teach theology, Biblical literature, ecclesiastical his there are quite too many already

teaching, a command of "the Lord": 'Thou shalt not suffer a witch to live.' Most 600 years have gone by and the Pope of Rome has canonized Joan of Arc as a saint! No act of priest or pope can efface the infamy justly due the church for its crimes against humanity and the spirit world.

Praver Was of No Avail.

Was not that a test of prayer, the protracted war between Russia and Japan? On the one side was a power ful Christian nation, dominating onefifth of the world's domain. Her wealth and resources seemed unlimited. Her population was more than three times greater than that of Japan. In the field and on ship-board religious services were carried on, and appeals through chaplains were made to the Supreme tor aid in the beginning and during every battle.

Opposed to these forces supposed to be aided by God, was a nation of diminutive people just emerging from barbarism. They had no chaplains, worshiped no God, loved Buddha and adored their ancestors. They met their godly enemies in deadly strife, both on land and on sea, and were uniformly victors. If God responded to the prayers of their enemies and aided in the strife he, too, suffered numberless defeats.

Our own opinion is, the invisible powers took no more interest in the strife than they would had the contestants been denizens of an ant hill. If, however, assistance came from without adored ancestors of the Japs were more than a match for the feeble aid rendered the Russ.

Is It a Religious Trust?

A general conference of the various Christian denominations of Protestants, to the number of thirty, is in session in New York as we write, their ostensible purpose to unify, and bring all together in a common cause.

If the motive is to elevate humanity. to establish better morals, a purer faith, greater good, and break down the barriers which superstition has crected to divide the people into clans to antagonize each other, then The Progressive Thinker will cheerfully extend to them the glad hand. If, on the contrary, it is the purpose to reanimate and strengthen obsolete and worn-out creeds, to increase sectarian intolerance, to revive the feuds of a former generation against. those whom they brand as heretics; then we can only view their movement as a sort of trust, to magnify their own importance, to build up creeds at the expense of the general good, to revive the doctrine of hate so forcibly taugh by the master, and so cruelly practiced before the church was divided. are known as seminaries, that is in vision the world has prospered, intelligence has advanced, the humble have been protected, and the great have been secure in their rights. Enthrone tory, and little else. Its mission is to any sect, or any combination of sects, make half-educated preachers, of which liberty wanes, and is finally paralyzed "Power corrupts whatever it touches."

shoot away the witches." The evidences of such superstition are brought directly to the modern eve through the discovery made by a Pennsylvania farmer.

Mr. Vedderman is interested in curios, and purchased recently an old musket at a farmhouse sale. From its appearance the weapon antedates the revolution. It was in a deplorable state of rust, and in cleaning it the new owner discovered that it was loaded. He carefully withdrew. the charge and to his surprise found instead of bul-lets two silver shillings, dated 1781, tightly wadded with leaves of a Bible of ancient print. Beneath the coins was a small lock of hair and a piece of paper containing an illegible quotation. The gunpowder was coarse and undoubtedly of colonial manufacture. The whole looks very much like a charmed

charge, calculated to demolish some weird lady of the broomstick .--- Phila delphia Record. Truly this rusty old smooth-bore mus-

ket is a fit symbol of the class of doctors of divinity and lesser clerical lights who pose as demolishers of Spiritualism, being loaded to the muzzle with ancient ammunition, garnered from antique bible attics, covered with cobwebs of superstition spun by the brains of the church fathers.

One difference is the bible ammuni tion is dangerous to use for such purpose-as it shoots both ways, and demolishes those who aim to demolish Spiritualism.

Destined to Perdition.

Some fellow in Washington claims he Had he pursued his inquiries further doubtless he would have found these victims of profanity, with scarcely an exception, are in sympathy with the popular religious faith and, sad to relate, they become acquainted with the cuss words from attendance on the churches, the preachers' literature supplying all that vile vocabulary in common use. It is a pleasure to know Spiritualists have eliminated all that class

The Japs Are Spiritualists.

The following press dispatch from Japan shows clearly the victorious people of the Sunrise Kingdom are Spiritualists. If not, why do they worship their ancestors? Certain they would not do so did they not believe such ancestors have a continued existence and take cognizance of their doings:

Tokio, Nov. 14 .- The Mikado, fol lowed by premier, ministers and other court dignitaries, started in state this morning for ise temple to offer thanks to his ancestors for the successful termination of the war and restoration of peace.

Every expansion of intelligence has proved of advantage to society.-Guizot. People wish to be settled: Only as far as they are unsettled is there any hope for them.--Emerson.

ounded through the old house. lights were burning in the house, mak-ing it impossible for her to be deceived, thoughts to dear old England that had driven us into the desert, and to white wings that are ever ascending and deand looking through the door and hall scending between this world and the into the room where her father lay, she gates of pearly whiteness." They turned and went up a turfy saw the visitor of the evening seated at

a writing table, at which her father had slope, and entered what seemed to be a often sat. A book lay before him, and village. Summerfield says nothing with arms folded, he was resting upon more of it in his letters, than that the it, and seemed to be absorbed in its contents. She arose, being compelled houses were of ancient architecture. gabled and with latticed windows. by some force she could not understand. and advanced toward him. As she did Many people came out to meet them. Men with halos of light on their brows. so, he seemed to float unward toward a not actual light, but of glorified expres picture of a battle between Puritans sion. Women of saintly beauty, and and Cavaliers, appearing to engage in the furious combat for a moment, then children lovely as the cherubs of Raphael.

vanish in the background among a "Do you see that tabernacle?" said troop of horsemen. On examining the was open at a portrait of Col. one, "that is the image of one in which my father labored during his earthly John Dixwell. She called her husband life of sorrow and gladness. Often it and asked him if he knew how the book came to be there. He replied he re-membered taking the book from the was closed, the windows broken, and its dilapidated appearance an object for wicked laughter. But a silent but tershelf, and was equally certain of returnrible witness of the tyranny that oping it to its place. pressed us. Well do I remember one

During the funeral services nothing was seen of the mystic stranger, and the thought he would not appear again, but at the grave she saw him standing with bare head, looking at the coffin as t was lowered to its last resting place then turning he disappeared among the bystanders. A story more picturesque in its char-

cter, is related of a family of the name of Umberfield. They were farmers and lived in an old house on the headland where now stands the Nahant Hotel. The household consisted of an old man and his wife, one son and two daugh-ters who were twins. The old man Umberfield becoming infirm by rheum atism gave the management of the farm to his son Luke and his wife.

She being some years older than her husband, on the control of affairs he has statistics to show we have 21,013, had little to say. She snubbed the old 170 swearing men in the United States. woman and wheedled the old man. At last the old woman died in sheer dis gust, and the old man would willingly. have followed her, but Luke's wife saw to it, that he did not depart this life until neihad made his will to suit her. He called his lawyer, and after many scenes of discord, it was finally finished, and Mrs. Luke took possession of it saying, "We will see that good care is taken of it." When the old man finally a long fast of want, cold and sickness, died it was found that he had willed everything to Luke and his wife, except of expletives from use as vulgar jargon. ing one room and right of way through the house to the girls, notwithstanding their father liad said he had provided

well for the girls. Then they were made to feel the bitterness of their po-sition. Mary was a lively, healthy girl, and did not feel the sorrow of their lives as much as Martha, who was

more sensitive and refined. At last the greatest grief that could befall Martha happened-Mary died. Bereft of her only joy, she communed only with spiritual beings. At her sister's bedside, at the head of the coffin at the open grave, she saw the spirit icrms of the dwellers of the mystic isle. "They look so calm and good," she said "and I will live so I may be, and look like them. She spent most of her time strewing

lowers on the graves of her loved ones, especially on Mary's. Then a new sor row befell her... Luke's son returned from school, and her room was given to cue from the loprosy of slander the rep: him, and one assigned to her in the utation of a great and splendid man... basement. In vain she protested that Ingersoll.

not be understood that they comprise a majority or even a very large minority; Us from the chill stern, winter casts but still there is necessity for determined and persistent effort in favor of a philosophy that has some evidence in support of its contentions, and we are The glad bright summer follows spring pleased to notice that most of the With added fullness that doth bring prominent workers this side of the At- Repose. Life rounds out, as it were

antic are emphatic in their denuncia- Its burdens are less hard to bear, And all tints blend with rosy hue; Then let hands seek love's work to do, tion of its unwarranted statements. In this connection it is refreshing to note the position taken by Dr. J. M. For autumn comes full soon. Peebles in his contribution to the lit-

Prolific autumn, if the seeds erature of Spiritualism, a book of over In springtime sown were grain, not 100 pages bearing the title. "A Discussion on Reincarnation or the Successive 'The harvest with its wealth of gold

Will then enrich a thousand fold, When Dr. Peebles undertakes to pre-And in the garned grain will we sent the results of his wide research Find full content, then let us be and observation in any field of investi-Sure our work's complete. gation we are assured that he has some thing interesting and instructive to say

and this product from his pen is no ex-ception to the rule. Its value is in-Then let each day find work well done, creased by the fact that it is not a onesided presenation of he case, but includes several able articles in defense A holier, higher, brighter birth Sabbath in summer, a holy peace filled of reincarnation by such well-known the air, from which seemed only kind and forceful writers as W. J. Colville and loving thoughts could flow. But a and Dr. Helen Densmore, and it may be So seedtime of the inner life and Dr. Helen Densmore, and it may be said for them that they make an inter-said for them that they make an inter-And Autumn's garners shall o'erflow band of drunken soldiers surrounded our home, forced an entrance, and com-

manded my mother to tell where they esting and excellent endeavor to sustain their position, although with what could find my father. She did not redegree of success it must be left for ply, only bowed her head over the famthe reader to determine. Dr. Peebles lly Bible which she was reading, never on the other hand, from the standpoint to be raised until in saintly beauty it stood among the blessed in heaven. My sister and I fied from the terrible scene, of a disbeliever in reincarnation gives in his usual terse and thoughtful style a and heard brutal laughter and oaths convincing demonstration of the fallacy

and weakness of their arguments in from an upper room, and a voice saving. Lord receive my spirit.' When we reparticular and of reincarnation in gen eral, which makes it a book of more turned at night, with other weepers, we than usual interest to everyone who ound blood and gray hairs every place.

desires to understand this subject. which he had often gone into the divine Every Spiritualist who lays claim to presence, lay our father dead." "Some of us," said another, "found being well informed should give attention to this problem and use his best efforts to arrive at a true understanding Shed no useless tears, but note refuge in an early death. Others fled of the subject, and this little book is through storms, over the sea that lies well calculated to give the inexperi enced reader a correct idea of the truth Mayflower when it anchored off the New England coast, then boisterous or falsity of this repulsive doctrine, while the person who is well informed

in regard to the subject can also gain much valuable information from its pe-GEORGE B. FERRIS. rusal.

United States Court of Appeals De clares Mental Healing Lawful. The case of Helen Wilmans-Post is

many others hore the seeds of death familiar to most of our readers we sus pect. For two years even her personal But a fairer fate she wins; mail has been returned to the writers under the "fraudulent" act of the U.S. postal authorities. The U.S. Court of Appeals in its de

cision has this interesting clause: "The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs. As to Soul to soul may speak again; the right to use the postal establishment of the United States no discrimination is made between those whose vocation is healing, whether they be al-

lopathists, homeopathists, osteopaths, mental scientists."

the

It was

When winter comes, to him who hath And when at last the setting sun Shall shine no more for us on earth, Shall be our sure reward.

From summer's fullness, if we sow The seeds of love and do our part To lift the burden from some heart-Love's labors are not lost. MARY E. VAN HORN. Milwaukee, Wis.

RISEN.

Set the sheet back smooth and straight. Folded palm and closed eyes, And a slow, still smile, elate, Deeply locked in death's surprise. Spotless lilies at her throat, And each shining tress outspread, All the peace that crowns her head

In that dreamless hushed repose She shall lie, nor wake to mark Autumn strip the shivering rose To dead branches, chill and stark, She will hear no north winds wail Nor the chanting of the sea, Nor the thunder's boistrous hail Through the wild night's revelry.

Nor the whisper of the rain, Nor the warm breeze from the south All love's wine poured out amain. Shall not warm that icy mouth Life's old ache has found surcease. Soft she rests with all her sins Cradled to a dream of peace.

She has grown too wise for tears! On the heights of joy assured Now her unfleshed soul appears Cleansed from all its stains endured Through the silence she shall come Here your wailing is in vain-Flesh to flesh must still be dumb! BEATRICE ST. GEORGE.

Easily Pleased.

Mrs. Post's crime was in making her A Jewish rabbi who had been all his vocation a paying one. When the "Mcdical Trust," as the late Alfred E. Giles dubbed the medical tenth that is Terer from poverty, on his deathbed ever scheming to monoplize the medical said to his attendants: "Do you know, fees-when the American Medical Asso- if after all the sad experiences I: have ciation started in its legislative plans it passed through, I shall find there is no limited its restrictions to those practic. future life I shall be greatly amused."

that bloomed early." "Let us go inward," said a venerable man, with serene, triumphant eyes, addressing Summerfield. They walked forward, the mortal and the immortal, but what the young man saw he never told anyone. In his letters he alludes to "mysterious revelations beyond the power of language to portray, and

sights it was not lawful to describe." This was all apparently he dared say of his strange voyage, and allowed his most intimate friends to think he regarded it as a delirium or dream; and in silent nationce he waited until an early death bore him away to witness

And on the steps of the sanctuary, up

before us. I stood on the deck of

with winter. The wind drove the snow

in our faces. Dusky forms flitted

through the trees and funeral hymns

were heard among the pines, to which

that we kept that winter, and when spring came, flowers blossomed above

we replied with songs of cheer.

more than half of our number.

the reality of that mysterious visit MRS. D. L. BURROWS. Gibson, Pa.

Dan 9 TRAK

THE OPINION OF A PROMINENT LECTURER.

He Critically Examines the Present Condition of Our Cause, and Asks Some Important Questions-The Fraudulent Weaver of Lace-An Earnest Plea for a Step in Advance. In The Progressive Thinker for Nov 28 is an article from the pen of Dr. Geo B. Warne. reviewing Dr. Funk's latest message upon the subject of Spiritualism. Both the item under consideration, and Dr. Warne's article are thought-provokers. Personally, I am glad the crisis is coming, and that the gauntlet has been thrown down; it means that somewhere in the not very far distant future the people who call themselves Spiritualists will get their eves open and make a stand as a body for the genuine spiritual phenomena in preference to all of that which is palmed off as the genuine.

There is a strange defect somewhere when men like Dr. Warne cannot raise their voice for more thorough and scientific phenomena without being de famed and denounced as "Fraud Hunter"-having applied to them even more approbrious titles. I find myself wondering what ther is about the sim-ulated phenomena the holds people so thoroughly in their thrall that they can not see when a man is striving for the betterment of the cause which most people who are interested in Spiritualism claim to have an absorbing love for. It would seem to me the great trouble is that many who have espoused the belief in the conscious continuity of life, and the possible communion of the denizens of both expressions of life, have been so carried away with a contemplation of the phenomena of spirit return, and consequently of the channels through which such phenomena may come that they capitulate entirely -giving up all the powers of reason and everything concomitant thereto.

Repeatedly Spiritualists revile and ridicule our so-called more orthodox brethren because of their statement that "they would not attempt to reason on religion"; at the same time the ridiculers are in the same position exactly. The man who will not reason upon spir itual phenomena and mediumship, seeking to find the exact truth, is in my estimation as thoroughly and blindly orthodox as the most devout believer in the extra rib story.

Why should we not question medium-ship? Why should we not question the intelligences that come to us purporting to be some one of our departed friends Why should we not demand proof that the person posing as a medium is actually a medium, and not the victim of peripatetic chills, or worse still, the dealer in and dispenser of grease paints

and filthy wig "phenomena"? Are we as Spiritualists to become so dogmatic that we will execrate the man or woman who would dare question the infallibility of those individuals who hold the same relationship to Spiritual ists as do the priests and preachers of all other denominations? If this keeps on there can be but one thing aheadthe thumbscrew and rack for the malefactors who question our media. I would question a medium as quickly as would any other common individual. I would question excarnate men as quickly as I would incarnate men. Why should I not?

Now, here is the question I want answered: How many of us who have some little understanding of the delicate conditions required for the production of spiritual phenomena can really believe that, say materialization and physical phenomena, and all other phenomena for that matter, can be produced night after night irrespective of che physical and mental condition of medium and audience. How many of us believe that the medium can hold two and three seances a day and have forms and manifestations galore at each session? I rise to a point of infor-mation---will someone explain how all of this is done?. Is it genuine? Can it be genuine? Is it reasonable to expect that anyone shall have strings on the spirit world to the extent that celebrities can be brought forth in forty difconces the same night the same hour and almost the same moment? Let it be written large, Brother Francis, that I am a believer in phenomena genuine spiritual phenomena; but let it go down just as large that, I most thoroughly believe that a very large percentage of the so-called phenomena presented to the public is made of whole cloth, and not always of one plece either, for I distinctly saw the seam in one piece of lace woven (?) in a seance some time since: evidently the spirit (?) was not able to weave the lace all in one piece so he sewed two pieces together to make it large enough What is to be the outcome? The Spiritualists will take to the study of phenomena and mediumship in a thoroughly scientific way, and will thus delve to the very bottom, or top as the case may be, and be able to say to the world we have at last found untainted phenomena. Brother Francis, the sim-ulator of phenomena-the man or woman who deliberately trifles with our most sacred relationships, is lower than a forger, more cruel than a thief! Aye, the person who would triffe with our heart longings in relation to our departed friends is a ghoul of the basest type Either, I say the Spiritualists must cake hold of this matter in a systematic scientific, conscientious manner, or organized Spiritualism will eventually be come a thing of the past. I am too optimistic to believe that the latter will be the case. Surely the bright intellects that enabled the masses to escape the thralldom of the superstitions of the ages will come to the rescue, and will emancipate them from this other slav-May it come quickly for the sake of Spiritualism, but more especially for the sake of humanity, is the wish of WILL J. ERWOOD.



Dr. I. K. Funk is a typical investiga- ing but the truth.

tor of Spiritualism, and a man of Besides, he is genial gentleman; broad, liberal views, although he does nothing pretentious, arrogant or not claim to be a Spiritualist. His haughty in his make-up. He is one that any medium would feel in an instant work, "THE WIDOW'S MITE," is a AT HOME WITH. He is a cultured vivid and comprehensive portraiture of gentleman-an author, a publisher in the true character of the man, and as one of the leading firms of New York, we judge the work, it exhibits A LEAN- founder of the Literary Digest, editor-ING of the author towards an AC- in-chief of the Standard Dictionary, and KNOWLEDGMENT OF THE TRUTHS famous as an IMPARTIAL INVESTI GATOR OF PSYCHIC PHENOMENA. OF SPIRITUALISM. The Doctor is a typical investigator, Mrs. May Pepper, the great medium, en from the simple fact that he examines corses his methods in every particular the phenomena with the eyes of a sci- We cordially invite him to continue his entist, and with the calmness of a phi- investigations, for we know that. in losopher, his only aim being to arrive time he will become a full-fledged be-

at the truth, the whole truth, and noth- liever in Spirit Return.

To overcome that "stupendous inhibition," as he calls it, which separates this world from the realm of the unknown is the earnest endeavor of the Rev. Dr. Isaac K. Funk. Once he was interested in prohibition of spirits, and now he seeks to overcome the long existing prejudice against having man in touch with the hereafter while yet resident on earth.

It must not be understood that the Rev. Dr. Funk is himself a Spiritualist, for at present he calls himself merely an investigator of the psychic phenomena which have come under his notice. He goes to seances in order to learn as much as he may of the region of the next phase. He talked this last week to the Presbyterian ministers on the relation of the wraiths and specters to theology, and in a few days he will do as much, if not more, for the Congregationalists. The Federation of the Disembodied knows no creed.

If Spiritualism can make good its assertion that its priests are actually in communication with the persons who have passed beyond the veil, the Rev Dr. Isaac Funk will be very glad. Then perhaps, too, the way will be opened for the theological seminaries to give more definite instruction to the candidates for orders as to the kind of a future state they will be justified in preaching to their congregations. At the present time, even the Rev. Dr. Funk does not know about it, much as he would like to make it the subject of an entertaining brochure. Whether the world beyond is modelled after the plans of Jonathan Edwards or has a more peaceful outlook, the psychical researchers of even the most advanced investigators have not been able to determine. Information of this character would tend to make many persons who are at present rather uncertain about their status more thoughtful in their conduct, and then again it might not. In the language of the Mexican philosopher, "Quien sabe."

Sees Great Possibilities.

There are possibilities in Spiritualism, if it really does attain reliable information about the state of the unknown, thinks Dr. Funk, although he is no avowed believer in the cuit. Suppose, for instance, that men should find out that they really have the power to communicate with each other by thought waves. They might save tolls, stifle a telephone monopoly or two and send messages from brain to brain for thousands of miles. If all that might be so of the undiscovered mental forces be true, one sitting in his office could lift a spiritual cam until an inhabitant of Mars could mentally sight his visual. ' Such inquiries as "Is Mars inhabited," and "Have you a canal scandal," or "Is there a Furnaceville on your sphere," could be answered off-hand by any well informed Martian.

Although all kinds of problems pervade the consciousness of the Rev. Dr. Isaac K. Funk, he is never worried by them. He attends to his business by day and studies spirits at night. When he is not working or studying he is playing a four-some on the Parkway links, Brooklyn, with St. Andrew and other bogies. The Rev. Dr. Funk likes golf as physical exercise, for it adds zest to life just as his effort to find out what Mrs. Pepper knows about the realms beyond is spice to his intellectual digestion.

Altogether a kindly man is he, and even the most timid shade need have no fear in his presence. The youngest and most inexperienced spook finds in him a sympathetic listener. Psychics speak to him in confidence; visitors from other worlds do not hesitate to ask his advice through the proper mediumistic channels, and even Presbyterians are sitting for instruction at his feet.

Searcher for Thirty Years.

The Rev. Dr. Isaac Kaufman Funk has been engaged in spirit trapbing for at least three decades. He was born sixty-six years ago in Ohio. where the inhabitants seek office and other material things. His Alma mater is Wittenberg University, which was named from the city where dwelt an eminent German theologian who hurled an inkstand at what he thought was the embodied devil. After preaching for a few chic phenomena is fraudulent, and that coincidence, telepathy and years, the Rev. Dr. Funk became an editor and founded several magazines and compiled a dictionary. Probably he numbers among his acquaintances more eccentric persons than any man in the United States. He knows scientists, mediums, clairvoyants, table rappers, slate writeers and Spiritualistic handy men of all descriptions. One medium in whose revelations the Society for Psychical Research was much interested was Mrs. Piper, and Dr. Funk, who is several learned societies in himself, has selected Mrs. May S. Pepper of Aurora Grata Cathedral, Brooklyn. "Once for all," said the Rev. Dr. Funk, when I saw him last week 'I wish to say that I am not in any sense a Spiritualist and I do not think that the truth of Spiritualism has been demonstrated. "I think none the less that there is much about the world unseen which should be investigated. It has only been in recent years that it has been possible to get the attention of men of science to these interest ing phenomena. I would not have anybody over credulous and would warn all who seek truth along the lines of Spiritualism to take good care that they are not imposed upon, yet at the same time I think that it is an error equally grave to be too materialistic. It is in line with the mental attitude of the man who declined to hear anything about meteors, saying that it had been demonstrated to his satisfaction that there were no stones in the sky. When the Edison phonograph was shown before the French Academy a savant rushed forward, seized the operator by the collar and exclaimed, 'We will not be the dupes of a ventriloquist!'

and what was spoken therefore could not be of any more importance

THE PROGRESSIVE THINKER

than thoughts that were being entertained in life, "However, there is a wide difference in mediums. I have gone to seances which were attended by persons of refinement and culture, and the language used by the mediums was of the most exalted kind. The communications from the spirits themselves were about the conditions in which they lived. "They described life as it was on their plane, talked of their surroundings and of those whom they knew, and even spoke of goings to school and attending lectures. They knew each other as by some subtle instinct, and it would be only natural that those who on earth were given to the material would not be able to recognize those who are denoted in the spirit life, as they were in existence here, to higher standards.

"There are many persons, both connected with the Christian churches and out of them, who will not accept anything which they cannot reach with their five senses. Yet every years we are finding out things about this, world of which we never knew before. New forces are constantly developing and we are discovering that which is so subthe that it escaped the understanding of our ancestors. Take, for instance, the discovery that there is an ether which transmits waves of light, and now Sir William Crookes tells of a still more subtle fluid. Is it unreasonable to believe that thought waves may not travel through some means of which now we know little or nothing. A mother dreams that her son is in trouble and though he be a thousand miles away it will be found that her belief concerning him is true.

"It is not improbable that we may yet communicate with one another sitting in our chairs, though separated by great distances. None would have believed a few years ago that the wireless telegraph could have been effectively used. Yet now we have messages without wires. There are those even now who seem to be able to transmit and to locate waves of thought.

"Spiritualism teaches that this world has planes which we cannot discern by the material senses. It teaches that the earth itself is in a vortex. The spirits have a plane of their own, just as mortals have. Here we know little except the material-the earth and the ocean-yet it may be that there are other oceans, of which we know nothing. I give this only as what the Spiritualists think, for as yet nothing has been proven concerning this unseen world.

"There Are Many Mansions."

"The Scripture records say that 'In my father's house there are many mansions." Can there be communication, then, between this spirit plane and the world known to the material sense? Are we at present prevented from the knowledge of this other life by some stupendous inhibition? The human race may not yet be sufficiently developed to understand these things, which are so subtle that they escape the ordinary sense. Suppose that the knowledge of the uses of electricity were suddenly made to some savage race. It might by the use of this powerful agent, of which it knew nothing, soon destroy itself. As the human race improves mentally and spiritually the time may come when it will learn much concerning the life beyond, and possibly will be able to communicate with those who are part of it. Such a knowledge would demonstrate without question that the soul is immortal. We would be scientifically sure of an existence beyond the grave.

'Now, do not understand me to say that spirit communion with us through our five senses does actually take place. But what I do maintain is that it is not entirely absurd that it should take place. And I say to those who believe the Scriptures that the presumption is in favor of such communication, not against it."

As to the form which spirits may have in another life the Rev. Dr. Funk could give no details. He cited the case, however, of a man who eft his own body in a dream, called upon a friend a thousand miles away and then returned to his own form, which he saw lying on a bed in a trance. He said that he himself had confirmed the truth of this occurrence, for the man who was visited had written to his caller, asking why he had so underemoniously departed into thin air. The figure which had been seen corresponded in every respect with the real body,

Tale Undoubtedly True.

again. "There is no question of the truth of this," said Dr. Funk. "How is it to be explained except that the spirit exists independent of the body and can at times make itself manifest to the physical sense of another in a form like it was known to occupy in the flesh. A sufficiently large number of experiences of the kind would scientifically make certain that we also have spiritual bodies of which our physical bodies are but the coarse shadows. It might show that each ego has the power, when both spiritual and physical conditions are favorable, to crystallize individual atoms about each ego in harmony with some divine law of crystallization not now recognized by science."

Dr. Funk was asked how manifestations of the presence of spirits in the surrounding plancs might be obtained and if truly reliable mediums were available.

"It is difficult." he replied, "to tell from one's acquaintance with mediums as to how much truth there is to be derived from their experiments. After much careful investigation over a period of years I think I am within bounds in saying that nine-tenths of what passes as psyclairvoyance would explain some of the remaining tenth. The balance

THEOSOPHISTS IN ERROR.

The Experiments of Col. De Rochas Taken as a Text for Some Critical Thought.

The Annals of Psychical Science for July, 1995, publishes what Mr. Stead calls the most startling and amazing paper published for many a long day, describing experiments by Colonel De Rochas in France, who, by mesmerizing a girl at the suggestion of Mrs. Besant, was able to throw her into a trance and induce her to recall all the events not only of her present life to the earliest infancy, but her life in previous reincarnations, before she entered her mother's womb, in her present incarnation, The curious thing is that, whereas Theosophists have publicly taught that it takes 1,000 years between one incar-nation and another [Mr. Sinnott in Esoteric Buddhism, distinctly said that none returned under 1.200 years. Pray,

on what authority?]. Here we have a French girl describing her experiences in two incarnations, during the past century-the last being as the wife of a French Fisherman in Brittany, and previous to that as a man in the time of Louis XVIII.

Thus, if this be true, we find the teachings of theosophy about the period between one incarnation and another entirely disproved. Mrs. Besant not so long ago an-

nounced that there was going to be an epoch of wickedness because the people of the times of ancient Rome in the

days of Nero were going to be reincar nated. As a matter of fact, if Col. De Rochas experiments are at all reliable, the spirits of the time of Nero have been reincarnated hundreds of times since, and

have had time to forget all their wicked habits of 2,000 years ago. Again it would lead us to suppose that the supply of disembodied souls is

infinitely smaller than would be the case if we assume that we wait 2,000 years on the other side digesting our earth experiences in "Nirvana. Supposing there are 1,500 millions of

human beings on this globe and they reincarnate as fast as they pass out, the supply would necessarily be only a thousandth part of what it would be if we have to wait 1,000 years on the other side.

Again other questions are raised. If the people on the earth 1,000 years ago only numbered 100 millions, and to-day number 1,500 millions, obviously a fresh supply of spirit is constantly being evolved (presumably from the animal world, from our domesticated animals. dogs, horses, cows, ctc.) who take their turn at being incarnated as human beings, thus gaining new and more progressive spiritual experiences and making greater spiritual growth.

All this seems quite reasonable and consistent with the philosophy of life

which teaches that we are here like school children to learn a lesson and progress onward and when we have advanced sufficiently we pass upward as Spiritualism teaches, and do not need to return and pass through another earth experience, but our places are taken by spirits from the lower animals whereas, if we fail to learn our lesson, we have to come back to schoo

One startling and puzzling conclusion seems to be that there is no sex in spirit life, because this clairvoyant, at present a girl, describes how she was formerly a man and may have been al-ternately man and woman.

Notwithstanding this, it would be contrary to all the teachings of Spiritvalism and contrary to all human aspirations to suppose there is not a female as well as a male element in the spirit world, and that the ultimate union of male and femal spirits forms the high

est happiness attainable and that the beautiful doctrine of soul affinities is a eritable truth. This may be quite consistent with the

teaching that spirits progressing from the lower animals into man, pass alternately through male and female earthly bodies so as the better to develop the male and female elements of character which are needed to make a perfect yan a man who combines the

lnasmuch as she is providing more per fect bodies and better balanced mind for loffy spirits from the other side to dwell in.

Many men are lauded to the skies for producing finer and more perfect specimens of plant life and lower anlmals, prize potatoes, prize apples, prize dogs, prize horses, prize cows, pigs and poultry, but Mrs. Tingley has the only "factory" on earth where the production of prize human beings, perfectly balanced spiritually and mentai-ly, is the aim sought for, and it is being realized at Point Loma.

In a few years these will be sent to the four corners of the earth as teachers of Rajah Yoga schools that will help to regenerate mankind. Of course other forces are at work elevat-ing mankind as we all know. Socialism and Spiritualism and many other forces are working for good and we may wish them all "God speed." FRED A. BINNEY. San Diego, Cai.

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BY "ACTINA"

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making them resound. "Actina" has seldom failed to stop the singing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention, "Acti-

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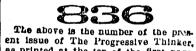


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Black River Falls, Wis.

LIVE IT DOWN.

Has your life been bitter sorrow. Live it down Think about a bright to morrow, Live it down. You will find it never pays Just to sit wet-eyed and gaze On the grave of vanished days; Live it down. Is disgrace your galling burden? Live it down. You can win a brave heart's guerdon; Live it down. Make your life so free from blame

That the lustre of your fame Shall hide all the olden shame; Live it down.

Has your heart a secret trouble? Live it down.

Unless griefs will make it double, Live it down.

Do not water it with tears-Do not feed it with your fears-Do not nurse it through the years-

Live it down. Have you made some awful error? Live it down Do not hide your face in terror;

Live it down. Look the world square in the eyes; Go ahead as one who tries To be honored ere he dies:

Live it down. -Ella Wheeler Wilcox.

An Unanswered Question.

"Will Spiritualism ever be proved? Who can tell? That is a quesion which must be determined by scientists, and by them alone, for the mediums themselves are not capable of conducting such an investiga tion. Those who really have gifts often do not understand their own powers. Some of the best equipped minds in the world, however, are giving this subject their carnest attention. I might mention Sir Oliver Lodge, Sir William Crookes, of England; Professor Barrett, of Dublin. and the Hon. Arthur Balfour, the British Premier. Alfred Russel Wallace indeed is committed to the Spiritualistic hypothesis. The study of these phenomena has reached such a stage that an eminent scientist exclaimed that we were seeing a new science in the making. There are enough of ascertained facts to convince us that this subject is worthy of thorough examination.'

"Will you explain, Doctor," I inquired, "what good there is in this new science?"

Dr. Funk paused for a moment and looked intently out of the win dow

"Such a question as that, he said, might have been asked fifty years ago about magnetism or electricity. It might be asked now about radium. Let us first gather all the ascertainable facts and then perhaps we may judge. With the investigation of the nature of radium it is found that numerous uses for it are developing. Is that not true?"

Searching for Truth.

"Will Spiritualism." I inquired, "if it has any real basis, be of any assistance to the theologian; to a Presbyterian minister, for instance?" "Just now," said the Doctor, "I am not interested in it from that

point of view, but I am studying entirely from the scientific side." "If there is a communication between the two worlds," I asked,

why is it that the spirit messages are of such a trivial nature?"

"That," was the reply, "is easily explained. The spirits which communicate through mediums were foolish when in this life, and after they have passed out they remained so for a time at least. That is why some of them come back, and, prompted largely by curiosity or by the wish to minister to their own inclinations and passions, make themselves known in seances. Perhaps in a thousand years or so they may

undergo a change. A transformation in the nature of any one cannot take place all at once.

"You refer to a communication which was given by a spirit in a seance last Sunday night in Mount Vernon. The spirit warned somebody to tell mother not to stand too much on her feet because she was too heavy. Perhaps that spirit in life thought only of the material things, I can prove itself."-New York Herald,

' that tenth to great scientists gives pause.

"There is so much of fraud that it is difficult to find out what is true and what is false," he continued with emphasis. "There is the dark room, the distance between the medium and the persons who witness the seance, the difficulty of touching anything. Such conditions give opportunities for fraud. Then, again, it is difficult to tell what the power is which these mediums, so-called, possess. They may have no communication with spirits whatever, but they mistake the manifestations of their own subliminal consciousness for the promptings of spirits. What the medium himself may be sure is a direct communication from spirits may be nothing more or less than clairvoyance.

"There are undoubtedly persons so endowed that they can read without the aid of the vision of the eyes. Molly Fancher, in her old age and practically blind, could read pages from a book which you held in your hand without ever having seen it. There are persons who accomplish what appear to be feats in communication with alleged spirits who have merely hypnotized themselves from one personality into another. Many such instances are on record. You will remember the woman mentioned by a French scientist, who was greatly troubled with indigestion. She was hypnotized and became another personality and was thus cured of her malady. On resuming her original personality the indigestion returned.

Concerning Mrs. Pepper Dr. Funk said that he has as yet reached no definite conclusions, but he felt sure that in none of the tests which she had undertaken for him had she ever misled him.

"Perhaps she may have fooled others," added he, "but she never fooled me. Mrs. Pepper is undoubtedly a psychic of unusual power. but just what that power is I am not able definitely to tell. That she has such gifts, however, there can be no doubt. In the tests to which I have subjected her every possible precaution was taken to prevent deception. Letters which she was to read without opening were written on sensitized paper so that had they been opened the admission of the light would have produced a discoloration which would have demonstrated that the letter had been tampered with. Black paper was also used on the inside of the envelope, so that there could have been no means of deciphering the contents by holding the missive to the light. I have seen some manifestations of her power which incline me to believe that she has clairvoyant ability—that she is actually able to read what is within a scaled letter, just as Molly Fancher did. Recently I received a lefter from a man in Chicago which he asked me to send to Mrs. Pepper in I did not myself know the contents of it. The letter was placed on the table at one of the services held by Mrs. Pepper.

"She picked it up and asked who it was who had left it. I told her that I had placed it there."

Gives Excellent Test.

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IJ " 'But you yourself do not know what it contains,' said Mrs. Pepper. She then said that the pearl necklace concerning which a person whose name she mentioned was disturbed had not been stolen, but was lost. On opening the letter, I found that she had given the name and address correctly and knew the whole contents of the communication. It would have been impossible for her to have opened that letter, owing to the means which had been used to prevent such a thing.

"Another case of unusual interest was brought to my attention. A boy at the age of two years had lost his mother and his father wandered away. He had reached the age of twenty-nine years when he attended one of Mrs. Pepper's meetings and sent in a communication to his mother asking the address of his father. Mrs. Pepper gave an address in London to which he wrote. The firm there answered that Mr. -had been there three years before, but had left its employ to go to Glasgow. The young man sent a letter to his father in Glasgow, to which he received a reply. I investigated this case myself, and I am thoroughly convinced that there was no collusion.

There are many facts which lead me to believe that there is a facside? ulty of the human, soul which enables it to communicate at great distances without the use of the ordinary senses. It is for the scientist to investigate these psychic phenomena and to escartain if Spiritualism

ual power, wisdom and will of man with the tenderness and love of a woman.

I merely offer these as speculations. If, because spirits pass through earth experiences alternately as man and woman, we are to conclude that there are no men and women in the spirit world, then we should have to reject most of the spirit messages and teachings of the last fifty years. Of course, can be supremely happy without call-

ing ourselves men and women, being all alike, it matters little, since we can't wish for anything higher than to be happy. Our present ideas of happiness are based entirely on our earth experiences as human beings. If, therefore, God made man in His own image, we shall continue to feel pretty much as we do now, simply realizing our highest expectations and aspirations one step at a time.

Some time ago I mentioned to a leading Theosophist at Point Loma homestead the fact that spirit messages hrough a medium confirmed much of their teaching: that I had a book en titled "Eon and Eona," describing the various life experiences of two male and female spirits (now dwelling in the higher spheres) in their various incarnations upon earth, and amongst others they lived in the now submerged Atlan tis, and described their life there. This was apropos of the fact that Mrs. Tingley believes thoroughly in Atlantis, and continual references are made to it in her admirable paper, "The New Con-Notwithstanding this, and tury Path.'

to show the small-minded prejudice, not to say ignorance, of some Theosophists towards Spiritualism, this gentleman of Point Loma spoke in terms of contempt of the book, and said he did not give a snap of his finger for such so-called spirit communications.

Considering that we can know abso lutely nothing about life on the "astral" plane except through clairvoyance or spirit communications, without which (to support Mrs. Besant and Madame Blavatsky's teachings) there would no be a shred of proof, this scornful atti tude of theosophists strikes me as both small-minded and unscientific, and they claim above all things to be scientific. When one asks for the authority on which Madame Blavatsky's teaching

rests, we are told it is in the remote past-the "Ancients"-and if we were to call up the Ancients and ask whence did you get this information about life in the spirit world?" they would in all probability say, "By revelation from spirits," from God, or Jehovah, or the Lord, as we read in the Bible. Where, then, is the difference?

Theosophy rests on ancient spirit messages; Spiritualism on modern spirit revelations which came at the right time, when materialism was dense and becoming more so.

Then Theosophists discovered that this was all ancient history, and they delved into the past and brought forth Theosophy. I have no fault to find with this, but, why discard with scorn all modern messages from the other

This is what strikes me as smallminded and due solely to petty jealonsy, which is evidence of self love over-ruling love of truth.

Mrs. Tingley is doing a grand work

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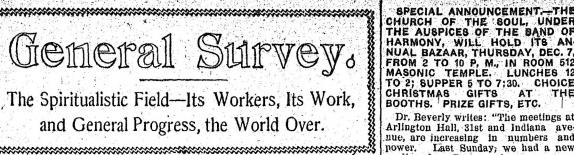
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non-appearance of YOUR article. WRITE PLAINLY.—We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is get up on a Linetime meahing that is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be true and Sister Noves as missioncrowded out. Sometimes a thirty-line item is cut down to ten lines, and ten make no mistake in employing our state lines to two lines, as occasion may require

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out giving the full name and address of out giving the full name and address of the writer. The items of those who do not comply with this request will be wife and daughter. He is a bealer and cast into the waste basket.

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

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO street. The Doctor and myself are open CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL spirit friends." NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

his text from the Bible and handled it far better than some of the orthodox Julius Wagner writes from Allegheny Pa.: "The Psychic Research Society is doing a grand work. It had Prof. Wm. Windsor, the well known phrenologist and lecturer. He gave a splendid ad-dress. The Rev. Mr. Oles gave some read by him. In nearly every case they were answered correctly. On Dec. 3 and 10 we have Dr. C. S. Tisdale with fine tests from articles; all recognized us. He is with the Hering Medical Col-lege and an initiate of the Ancient Your humble servant gave a few delin eations from the audience."

Mystic Brotherhoods of Atlantis, Egypt and Greece; also of Mystic Suc-Wm. Hassmann, president, writes: 'The regular Sunday meeting of the cess Club, and all who hear him will be North Star Spiritual Union was held at well repaid as he will enter the depths its hall 1546 Wilwaukee avenue, and a of Occultism. His subject for Dec. 3 "The Hermetic Constitution of Man"; Dec. 10, "The Crowning Glory of Man." Don't fail to hear him. Social dance on large audience greeted the devoted workers of the platform. Lecture delivered by Rev. Dr. P. M. Esser. Subject, 'Thou Shalt Not Kill.' The dis-Wednesday nights." course was a rare spiritual feast for the Correspondent writes from San Berinvestigators. Spirit messages were given by Mrs. Miller and Mrs. Johanna nardino, Cal.: "Mr. W. P. Overman and Mrs. Clara Smith were married Novem-Rennau, the well-known psychics of the ber 8, 2 p. m., at the residence of the officiating minister, Mrs. Lily M. Thie-North Side. Our helpmate, The Progressive Thinker was at hand, and baud. The bride is well known in San wanted to the last copy. November 29, Box Party, at 1800 Ashland avenue, Bernardino, and has many friends. Mr. Overman is a successful business man, arranged by this society; also business meeting, Nov. 25, 33 Upton street, both formerly of Iowa. Both are Spiritual-

nue, are increasing in numbers and power. Last Sunday, we had a new medium from Boston who gave some nower. AS A GENERAL RULE, IN THIS wonderful tests; also an astrologist from the East, who gave many read-OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. ings. Free treatment to all who attend. Honest demonstrations of spiritual THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL power to heal and help humanity is what is demanded. This will bring the MATTER, OF WHATEVER KIND, people out of pain and bondage, and lift them into a higher manhood and SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

Every society would do well to engage We go to press early Monday mornher, Address her at No. 241 Dearborn avenue. December 3 we will be fa-vored by Dr. Warne, state president, ing, hence communications intended for that current issue should reach this office not later than the previous Satur-We consider ourselves very fortunate in securing him, as his time is so taken day morning. Bear this in mind. up all over the state."

D. G. Hill writes: "Sunday, Nov. 19, was another day for which the Golden ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO. Rule Spiritualist Society feels grateful TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY for the large attendance at its meetings both afternoon and evening. There WILL FIND THEIR WAY TO THE was a short talk by Mrs. Nellie Kusse WASTE BASKET.

then the circle with Mrs. Hamilrow; ton Gill, Mrs. M. McIntyre and Mrs. then went to Almond and held services Nellie Kusserow as message bearers, there, returning here by request and bringing comfort to many hearts with held two more meetings, and at each their work, completed the afternoon. service to a large and appreciative au-dience. The state president, Will J. For the evening that capable speaker Attorney A. M. Griffen, gave a splendid Subject, 'Spiritualism'; meslecture. sages by Mrs. McIntyre. Our speaker for Sunday evening, Dec. 3, will be our own worker, Mrs. Nora E. Hill, at our meeting place, O'Donnell College Hall, aries. Any society or individuals will missionaries as lecturers and test mediums. They can be addressed at Port-So. Paulina street, between Washington age, Wis., care of Rev. Nellie K. Baker.' and Park avenue. Bear in mind our social dances on the second and fourth David A. Leisk writes from Alameda,

vomanhood,"

Isabella Powderly writes: "We write

to tell you how pleased we all were with Densie Horendeen last Sunday.

Cal.: "Dr. Phippen, Mrs. Rissi and my self have been working in Alameda Saturday evenings of each month. Open doors. All invited." E. W. Sprague writes that Mrs. Sprague is working in Michigan, while he is holding two meetings in the court house at Remington, Ind. They are do

clairvoyant, and has certainly demoning an excellent work, strated to the people here the powers of the spirit. We hold meetings every R. Mitchell writes: "The services at the Spiritualistic Church of the Stu-dents of Nature at Van Buren Opera Sunday at 3 p. m., in Loring Hall, 11th street, Oakland, and in Alameda on House, on Sunday evening, will long be remembered by those who attended. Sundays at 8 p. m.; Tuesdays and Thursdays at 2:30 p. m., at 1649 Everett There was a most excellent discourse by Rev. Laura G. Fixen. Dr. L. C. to fill engagements in the neighbor-Koehler, with his cloquent remarks, I lecture under inspiration and was a pleasant surprise to all. Our the Doctor gives free demonstrations of

Sister N. Kusserow gave many demonhealing and clairvoyant descriptions of strations of clairvoyance, every test being recognized." Eva L. Stewart writes: "The audi W. J. E. writes: "To a hall full to ence which was quite large was held spellbound by the inspiring talk that Mr. H. M. French's guide gave through

the door, Dr. Carlos Montezuma, the refined, educated, spiritual Indian doctor, spoke for the Spiritual Alliance Society at its hall, 3514 Vincennes avenue. He made a marked impression on the audience, and will be ever welcome for return date. Mrs. C. Kirchner gave some pointed tests. Mrs. Elmo. gave about thirty convincing messages. Prof. Don Martena of Mexico will speak Sunday evening, Dec. 3. Mrs. Mary E. Weaver and Mrs. May Elmo will give messages in the evening. Mrs. Elmo lectures, gives tests and messages every Sunday afternoon. Services at 3 and 8 p. m. sharp.'

Prof. Kershaw of Bombay, India, spoke to a very large and intelligent audience at the Independent Church of Truth last Sunday evening. The lecture was very entertaining as well as practical, and full of logic and so pleased the audience that he has been requested to give another address which he will do Sunday, Dec. 10. His parlor talks at Mrs. Cooley's residence have at-tracted many able minds who have become much interested in his teachings and he has consented to open a class for private instructions Tuesday even-ing, Nov. 28. For application to the

Mrs. Q. Partridge has gone to Sand-vich, Ill., for stime. Her regular let-SPECIAL ANNOUNCEMENT .- THE Stewart of Whitewater, Wis. She gave us a beautiful, soul-stirring, talk that CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF gave us renewed courage. Mrs. Stewart carries a spiritual light with her that is an inspiration for good to all

ter patrons will reach her by addressing Box 328 of the city. Mrs. M. A. thriand will hold her reg-ular test social on Thanksgiving even-ing, Thursday, Nov. 30. All are invited HE AUSPICES OF THE BAND OF HARMONY, WILL HOLD ITS AN-NUAL BAZAAR, THURSDAY, DEC. 7, FROM 2 TO 10 P, M., IN ROOM 512 MASONIC TEMPLE. LUNCHES 12 TO 2; SUPPER 5 TO 7;30. CHOICE CHRISTMAS GIFTS AT THE BOOTHS. PRIZE GIFTS, ETC. souls. with whom she may com to attend. Good psychics always present to give spirit messages and short readings; also paimists to read the lines in your hands. Refreshments served and a good cup of coffee and a officiate at funerals. Dr. Beverly writes: "The meetings at jolly time for all at the residence, 3019

Vernon avenue Will C. Hodge has, closed a three months' engagement at Seattle and has returned to California. He can be ad-

dressed at 1373ⁱ Tenth avenue, East Oakland. he H. F. Arnold writes; "The next meet-ing of the Chicago Spiritualists League will be held Saturday evening, Dec. 2 at Handel Hall, 40 East Randolph street. The speaker for that evening is Hon. Charles Hughes, ex-state's attor-

ney. Message bearers are Charles Thompson and Mrs. A. W. Bloom. A full attendance is desired."

Dr. Daniel S. Hager writes: "In the current issue of the Journal of the American Medical Association, Dr. Nicholas Senn. the eminent American surgeon who accompanied Lieutenant Peary into the land of the Esquimaux, gives a detailed account of the habits, customs, etc., of these children of nature. Among other things he says: They believe in a good and a bad spirit. The former is the departed soul of a father; the latter is a monster human being or animal. The latter they look for, and sharpen their knives with in-tent to kill should he be apprehended. Sorcerers (angekoks) are summoned who implore the good spirit by incanta tions and a mournful, unceasing, monotonous chant for help.' The founda-tions of all religions is one and the same, viz., Spiritualistic phenomena." Helen Stuart-Richings lectures for the

First Spiritual Church of Detroit, Sun-day, Nov. 26, entertains the patients of the Danyille (Pa.) State Hospital on the 28th, and begins a month's engage-ment with the First Society of Philadelphia on Sunday, Dec. 3. May and June are open. Letters should be addressed

to General Delivery, Philadelphia, Pa., until January 1, then to General Delivery, Baltimore, Md., until March 1.

HORRORS OF WAR.

Extract From Biography of S. H. West, Now Being Written.

On arriving in New York City from California, where I had resided for more than two years, I found great war excitement existing. The worst had come to the worst and the nation was engaged, within itself, in the greatest known in history-the North War

against the South-and the South ugainst the North-brother against brother, father against son, and SOL against father. Reason dethroned, and the savage, beastly spirit of war installed in its stead. The teachings of the illustrious' Henry Clay along the lines of peace and harmony, that would have removed slavery without shedding a drop of blood or incurring a debt, had been long discarded. The efforts of Crittenden, Bell and Everett, and other patriotic heroes had been laughed to scorn, and they derided as imbeciles and Union savers; and Davis and Toombs, Funcy' and Wigfall and their

counterparts in the "North had unchained the thunderbolts of war and turned the tornado of hate against the cyclone of frenzy and the volcano of intolerance against the earthquake of destruction. Devils danced for joy and angels wept at the ghastly sight. Tens of thousands of the best men on both sides were slaughtered like beasts Thousands of millions of money and property destroyed. Homes made deso late and hell turned loose upon the land, and why? Simply for the lack of common sense. After all this folly and destruction, when both sides were well igh exhausted, reason began

had contended for and much more, and

the North had lost far more than every

hey came together, made peace and are

Why couldn't all this have been done

before? Had Clay's old-time counsels

been adopted there would have been no

war. He was the best Union man this

It is no credit to the human race to

know that there are times when na-

tions seem to be incapable of exercis-

ing common sense until it is shot into

them by cruel war., I am in favor of "Peace on earth and good will toward

The above was written under inspira-

S. H. WEST.

tion of my spirit guides, October 22,

better friends now than ever before.

negro in the nation was worth.

nation has produced.

men."

1905.

JOHN W. RING. He Writes to the Readers of The Pro gressive Thinker,

touch. I am located at present at 1022 Duties were so pressing during the Washington street. Will answer calls months that I was traveling, that I did as lecturer and message medium, or to not say much of my observations, but since coming back to Galveston to re-REV. ALICE BAKER.

> press me that I feel to ask space for some of them.

Southern Cassadaga Spiritualist Campgeles, Cal., bore many experiences. The The demand for carpenters to rebuild the depot and Bond factory, as well as the new cottages on the camp ground, sophy and phenomena.

is very great just now, as the above buildings were burned Nov. 17. George P. Colby has begun his Sunday evening meetings at his farm house. The week days find him busy caring for is hundreds of chickens. There are four new houses on Stevens property-not all finished, more carpenters are wanted. a

Hotel Webster is to be managed by Mrs. Oakley under the lew n_pe of "Pine Grove Inn."

The artesian well on the Stevens Property is nearly ready for pumping. People are coming fast to camp. Bright moonlight nights make Colby Lake and the pines glisten with silver hues. The weather is as genial as a northern June

Kansas City, Mo.

LAKE HELEN, FLORIDA.

Meeting,

Among the late arrivals are Abner S. Wheeler and wife, who take the new Hurley cottage; Mrs. Hardenburg, Mr. Ikeels and wife, J. D. White and wife, J. D. Palmer and wife. Mrs. Palmer bas the letting of the Apartment rooms); Dr. Sarah Brigham (owner of Brigham Hall for lodgings); Mrs. C. C. Bacon, Mr. A. Norman and wife, the Kelloggs, Mrs. J. E. Vogt and Mrs. M. M. Witters, who are as happy as lovers, in the Budington cottage. Arthur Underhill has gone to Canton, Ohio, to attend the funeral of his father,

Judge Underhill. The Pratt cottage on the Huff penin-

suia is nearly completed. Other lots on this peninsula are being engaged.

Mrs. Thatcher and daughter are to build a large home on the lot next south of the Harris cottage. Mr Bartholomew has built a pretty three-room cottage for rent. Mrs. Spencer's house is full of table

boarder Hotel Cassadaga is ready for guests, ome of whom have come.

H. S. Twing and wife sail on Nov. 28 for Lake Helen. Mrs. S. G. Stull of Rochester, N. Y., will go with them, and also H. L. Brigham of Northfield,

Mass. He is a painter and paper hanger. Mrs. G. H. Swift of Utica, N. Y., expects to sail for Lake Helen early in De-cember, as do also Mr. Wolcott and

daughter. Laura G. Fixen is expected. My excursions for December will sail from New York City, Dec. 5, 12, 15, 22 and 29. I can ticket parties to any place in Florida. Write me for low rates and other information, enclosing cents in stamps for postage on fold-H. A. BUDINGTON. 91 Sherman street, Springfield, Mass

Prof. Kershaw, of Bombay, India, at Mrs. Cooley's Meeting.

The meeting held Sunday evening, November 19, in Grand Boulevard Hall, 47th street and Grand Boulevard, by the ndependent Church of Truth, presided over by Georgia Gladys Cooley, was a otable event.

The hall was crowded to its fullest apacity. Prof. Kershaw of Bombay, delivered a most interesting and in structive lecture on the "Philosophy of india." He handled the subject in a masterly manner and was requested to give another lecture in the near future on "Occultism," from the Hindoo standpoint.

As few Hindoos visit this country

sume my work here, where I find all the friends alive to the needs of the hour, I think of so many things that im-

The month which I spent in Los An-

camp-meeting was a marked success under the personal management and re sponsibility of Mrs. Nettle Howell principally, I believe, because care was taken in the presentation of both phil

If the phenomena of Spiritualism is to lemonstrate and substantiate the continued personality of the individual how can we afford to promiscuously present it? Not a few of the mediums who formerly appeared, were refused, and the reason frankly stated to them. There is much ado made about the tax imposed by Los Angeles on mediums, but have we investigated the rea-son? The councilmen assured Presi-

dent H. D. Barrett they had no desire to impose on the religious liberties of any one, but must protect the public against a merchandise of pretended religion. The claims of these people who pose

as mediums are enough to arouse the protectors of public safety and an occu pation tax is not to be wondered One medium (?) complained that she could not give many messages, because the people for whom the spirits had come were not there, although they had seen told to be there as their spirit

friends would communicate. Another medium (?) located a train Another medium (?) located a train robber with me; said he was killed near Ft. Worth. When sesured that I knew nothing of such a person, I was told that perhaps he was "attracted" beause of having passed out near where

I lived. I said, "I do not live anywhere near Ft. Worth." "Don't you live in Ft. Worth?" "I do not."

"Oh, I thought you did." Such twaddle to demonstrate the continuity of life after the change called

death! Mrs. R. S. Lillie, Mr. and Mrs. Sprague, also several local workers, have upheld the clean banner of Truth in Los Angeles, and many refined, edu cated people supported National Trus tee Dye and his earnest wife and oth-

ers; but with such sensationalism, under the name of Spiritualism, how is the public to discriminate?

Is it not time for societies to declare who and what are representative? Some one replies, "The spirit world se lects the mediums and we dare not in-We are privileged to say who terfere." shall be permitted to enter our homes and surely we are privileged to say who shall act as messenger for those who have put off mortality. Few, if any, may be capable to determine mediumship; it may be God-given, but surely a society that invites the public to in-vestigate the religion of the century, should be capable to determine charac-

ter and honesty of purpose. Mrs. Mary O. Vlasek is doing a good work in Los Angeles, with the lyceum, also attracting many with her mediumship and its work. Mrs. L. H. Wood ruff is conducting a lyceum in Sum-

merland, where the society owns a temple, and where they hold a camp-meeting two weeks each year. This society to hold a bazaar Dec. 5, and the readers of this statement are kindly asked to send suitable articles for sale at that time. Help this lyceum that is

supporting a temple and work connectd therewith.

The lyceum at Galveston, Texas, will hold its bazaar a little later, the week before Christmas. Address Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas.

In San Diego, Cal., the society owns a lovely temple, and it is doing a grand work. They realize that we are near-



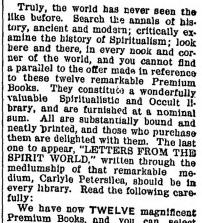
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money—only your name—to Dr. Van Vleck Co., X02 Majestic Building, Jackson, Mich. Write to-day.



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Hull and W. F. Jamieson.

Dec. 2, 1905.

1818. Mr and Mrs. Overman will be at at 8 p. m." bome to their friends after Nov. 15, at A. F. M. writes: "If mediums were to 172 Third street."

bod.

im. He is a grand speaker and took

preachers do to-day. After the lecture

he answered written questions, but not

endeavor to prove Spiritualism true in-A. Haeger, president, writes: "The stead of their own mediumship, inves-Society Light and Truth, holding servtigators would not need to proclaim ices in their temple, 370 Wabansia avenine-tenths of the psychic phenomena pue, near Robey and North avenue, will fraudulent.' When mediums make their give a spiritual concert, Sunday, Dec. 3, own powers paramount to the cause at 7:30 sharp. We will have with us they represent, it leads investigators to Mr. Wm. Arnold, a well known medium, the conclusion that they are dealing who will lecture, and other mediums with personalities, rather than a sciwill give tests and messages, and vocal ence.

and instrumental recitations. Sunday, The First German Spiritualist Socie Dec. 10, our pastor, Mrs. Th. Loll, will ty, which meets at Gartelman's Hall. perform a christening ceremony at the corner Ashland avenue and 13th street evening service, 8 p. m." will hold an anniversary celebration, on S. B. Weaver writes from South Sunday, Dec. 24, both afternoon and Bend, Ind.: "Sister Virginie Barrett has evening, heginning at 2 o'clock. A sne made a sacrifice for truth and justice in cial program will be prepared for that this city that few realize. Selfishness

has no part in her work. Instead of wasting her time criticising other work-Mrs. Kirchner writes: "The large numbers of members and friends at- ers, she constantly strives to reach the ica." tending the services of the Rising Sun public with the beautiful philosophy of Spiritualism. This is certainly an age Mission Sunday afternoon, Nov. 19. were treated to a grand surprise. The when priesthood and plutocracy should speaker, Doctor Miller, a deep student be the issue." .

science and a thorough Spiritualist, W. J. Colville has been lecturing reheld his hearers spellbound for an cently to very fine audiences in Grand hour. We hope to have the Doctor ad-Rapids and Muskegon, Mich. Local spiritual meetings for the South Pittsburg Spiritualist Society at 1921 Carson dress our people soon again. After the papers have given excellent reports. He is engaged for a course of lectures discourse Sister Weaver gave some restreet. South Side. Hitherto we have markable demonstrations of spirit re- in Toronto, beginning Nov. 29, and end been accustomed to having many spiritturn, to the full satisfaction of those ing Dec. 11. His present address is who received them. In the evening our Grand Union Hotel, Toronto, 'derelicta' officiate for us, but Mrs. Werner comes like a thunder clap from a clear sky, at once illuminating the spir-

G. M. Dorn writes from 1414 Derry hall was well filled to listen to that grand inspirational speaker, Mrs. J. L. itual era. Her tests are simply substreet, Harrisburg, Pa.: "I call the at-Fravel. Her spiritual utterances tention of the N. S. A. to Harrisburg, brought comfort to all present, and that you are in the presence of a mas-Pa. It is a city of about 30,000 inhabit during her discourse a stillness preants, situated 100 miles from Philadelvailed which was characteristic of the forth ready and hearty attests of apphia, 84 from Baltimore, and 124 from audience's appreciation of her guide's efforts. Our president being absent, proval. Her meetings have now Washington, yet we have no society. We have plenty of material for one if Sister Trafton conducted the meeting. only some one would take the trouble She as well as Sister and Brother to work it up." Thompson gave some beautiful manifes M. L. Pease writes from Springfield,

tations of the return of the spirit loved Mass.: "Your valuable paper has been a As we have different speakers companion to me now only a year, and every Sunday, we cordially invite already look forward to its coming as strangers seeking after the truth to at one of the most pleasant events of the tend our meetings Sunday afternoons week. Many of its articles I do not enat 3; evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. dorse but realize that we are many men (and women) of many minds, and oth-Our speaker for Sunday, Dec. 3, in the ers will read and enjoy what I do not. afternoon will be Dr. Underwood, of Austin, and in the evening, which will There are many of its contributors that seem like friends, and I reach out to be mediums' night, short talks and spir them in thought and spirit, and am glad to have attained the knowledge it messages by a number of good mediums. Good singing at all our serv ices."

that we can do so. Henry Morrison Tefft, Elizabeth Harlow and Clara Wat-Mrs. A. Birdsall writes from Jackson son are some of the writers that I es-Mich.: "On Sunday, Nov. 5, Mr. Oscar pecially enjoy, but there are many oth-A. Edgerly began a month's return en ers.

gagement with us, he having served the Mary E. French writes from Clyde, First Progressive Spiritualist Society during the month of September. Mr. Ohio: "Mrs. Marian Carpenter of De-troit, Mich., served our society the Edgerly's work is giving the same genevenings of Nov. 18 and 19. She was listened to by a full house, who gave eral satisfaction we derived from it when he was with us in September; his close attention to her wonderful elolectures are pre-eminently practical and quence, illuminated by the fires of ineducational, features that make them spiration. She is certainly blessed by particularly valuable in our community. the gifts of the gods, and impresses the We are glad to note that Mr. Edgerly audience with her sweet simplicity. has engagements for a year ahead; it Sincere, earnest, devoted in heart and means profit for our cause wherever he soul to her work, she seems to be may work. I want to mention our versed more in the things of heaven Blue Bell Club. an able auxiliary to our than of earth. The messages given to main society. It has held a series of bereaved visitors, especially those who entertainments and socials that have had never attended the meetings bealided materially in the way of fore, brought tears to the eyes of many, finances.'

regardless of creed. May the good angels prolong the sweet singer's life Mrs. Anne Herman writes: "The Spiritualists of Stevens Point, Wis., many years to bring healing baim to have been enjoying a spiritual treat. sorrowing hearts." Mrs. A. M. Whaylen writes: "Mrs. G. We have had W. D. and Mrs. Noves Wisconsin State Missionaries, and they A. Coven of Chicago, will give a lec-are doing a grand work. They held ture, followed by messages, in Sheratt's spiritual services, four nights here and Hall in Hudson, Iowa, Nov. 22."

same he can be addressed in care of back. The South lost everything they Georgia Gladys Cooley, 567 E. Sixty-second street. Phone, Hyde Park 6168.

Dr. T. A. Bland has received a letter from that eminent English scientist, Alfred Russel Wallace, of London, Eng., under date of Nov. 15. in which he says: "I was very pleased to receive your kind letter, and a copy of your book, 'In the World Celestial.' I have read the book with great pleasure. It s written in a very pleasing style, and the information it gives accords so well

with what has been received through many different mediums that there seems every probability of its being substantially correct. I have a very pleasant recollection of my visit with you and Mrs. Bland at Washington, and have referred to it in 'My Life,' just published in England and also in Amer-

in attendance at all meetings.

in particular."

tors."

photo.

should be extremely gratifying to Spir-

tualists, and the cause of Spiritualism

Mrs. Maggie Henry writes: "Nov 19,

had a very harmonious meeting in the

the evening and our speaker. F. M.

er in the cause, answered a great many philosophical questions. After the

scripture lesson, he was followed by

reply that I have seen the photographer

and he told me that he had sent all o

the pictures. If there is any delay in

receiving them kindly write, either to

Central Studio, 3221/2 Central

Leroy, Ill. Thomas Priichard writes from Pittsburg, Pa.: "Your correspondent has been so vividly impressed, with the per-HOMELESS IN THE NEXT LIFE. sonality and remarkable psychic pow-

Some Reflections on Race Suicide. ers of Mrs. Josephine Werner, the me dium now installed and conducting

We hear a great deal about "race suicide." and the whole blame for the decrease in population is placed upon woman. If we look a little deeper into the subject we may find that the men who elect to remain bachelors are also responsible for the decrease.

The main excuse for the alarming in-crease of unmarried men, is, they are lime, at once instilling the conviction not able to support a wife. Among the ter mind, positive, forceful, and calls working class if one wife can be found who does not support herself, one hundred can be found who support themselves and help support the other memreached the overflow stage, an epoch of history-making, even in Pittsburg. So bers of the family. If 100 young men start out in life with

many of the mushroom variety existing, equal opportunities, one-half of the number marrying, the others remaining that it is a positive treat to be a devotee at her shrine. The society is also fortunate in securing the services of single, at the ages of 45 and 50 years Mr. Louis McDowell, an inspirational the greater number who will be landspeaker of exceptional ability, who is in attendance at all meetings. We look owners will be those who have married. It is a sin against society for an in-telligent, industrious man to remain un-married. forward to an era in Spiritualistic converts as the winter approaches, that married.

Every respectable normal woman has a sacred right to wifehood and mother hood. Each bachelor dooms some wo man to a lonely life. The woman who is happily married is disappointed if she is childless, A man's life is not at Spiritual Mission Chapel (old 77) we circumscribed as a woman's is. He can afternoon. The hall was crowded in go alone where he chooses and is unmolested. If a woman is brave enough to Stoller, who is a very enthusiastic workgo to an evening entertainment without a male escort, shearuns the risk of being insulted when she reaches the street.

spirit messages by Madame Lucile De It is selfishness that keeps many men Loux and several visiting mediums, and few psychometric readings by your

correspondent. A cordial invitation is sponsibility of a family. They can't be "tied up;" they must come and go as they please. They "want to travel, extended to strangers and investiga-J. S. Maxwell writes from Minneapand they can't if they have a family to

ook after. The bachelor who is content to "carry olis, Minn.: "I have received quite a number of inquiries from delegates and others who attended the N. S. A. conhis home on his back," and shirk re vention, in regard to photographs bought—the one that was taken in front of the church. I wish to say in sponsibilities here, must expect to be omeless in the next life.

MARY A. INGALLS, Antwerp, N. Y.

Rev. Alice Baker in Missouri.

These beautiful autumn days find us him or to me, and the matter will be seen to at once. Any one desiring pho-tographs can secure them by writing to usy as usual. There is no time to idle, for the sincere worker in the broad fields of truth. Two weeks ago at the avenue Minneapolis, Minn., price 75 cents per People's Church we had with us on our rostrum a part of the evening, Clara L.

is not often that we have the pleasure of having them address us.

Prof. Kershaw is a profound scholar having been educated in the best universities of Russia and Germany. speaks fifteen languages, has traveled extensively and been entertained by the leading professors in each country visited.

He has been in this country six months, and will remain one year and six months longer, thus completing two vears. which he gives to the study of our government and his impressions of America in general. On his return to India he will give his experiences to his countrymen, and tell them how our peo le live under a republican form of gov ernment. As the Hindoo pays 45 pe cent of his income to England, the free dom of the American people must be a strong object lesson to him.

From a religious standpoint he will find we cannot teach him much: and he probably wonders why we send missionaries to India when we have so much work for them to do at home.

It would be more consistent for the Hindoos to send missionaries to this country as the teachings of Buddha have done more for the Hindoo than the teachings of Christ have done for the Christian. If Christ came back to this country he would not know that his teachings had ever reached the people udging from results. He would have to look for his most prominent followers among the grafters.

The Hindoo does not believe that he can commit the worst crimes and then be saved by Buddha. He thinks he must work out his own salvation, which eems more reasonable than the Chris tian idea of being saved by one who could not save himself.

The lecture was followed with spirit messages by Mrs. Cooley. They were inusually clear cut and convincing and were favorably commented on by eral skeptics. F. G. NAGLER.

STILL SWEETER SINGS MY DAR

LING.

The bell-bird fills Australian shades With songs like bubbling fountains; The redstart thrills the river glades Beneath Virginia mountains.

The oriole, that soul afire, Pours forth a storm of singing To the rapt mate of his desire, In soft gray hammock swinging.

By night, by day, on topmost spray, Or where the covert hushes. Plays Nature's weirdest orchestra-

The mock bird, king of thrushes. But all the words of all the birds-Ay, e'en thy songs, magician-All sweetest notes from singing throats Fade as at dawn a vision;

When, be it catch or lullaby, Or songs of battle ringing, Love lays or hymns of liberty, I hear my darling singing.

ferred-

Sach tender tree the chickadee Outsings the housed starling.

Or winter's winds be snarling, Be spring abloom, or tall in gloom; Still sweeter sings my darling.

ing a crisis, such as The Progressive Thinker mentions. They hope for the supported. JOHN W. RING.

Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world

Spirit Return is Prevalent in All the

OUR TWELVE REMARKABLE PRE-Walks of Life-It Comes to All Classes Alike, and Is No Respecter of Persons.

Mary Moriarty and an English friend named Rosa lived together in the base-ment of 317 West Twentieth street.

They were both working women. Rosa died, and from that time, two months ago, Mary Moriarty has been a changed woman. Many times she complained to the

neighbors that she had seen Rosa walking about the house. On several occasions the neighbors had difficulty in convincing her that it could not be Rosa.

Yesterday she alarmed the other occupants of the house by rushing upstairs, crying that she had seen Ros. her agitation she slipped and fell to the bottom of the stairs. She died later in Bellevue Hospital, after bequeathing her little possessions to Mrs. Marie Bradley, who had just been dispossessed from the same house .- New

York Times. CURED

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name. Write to-day. But whether blows the summer's rose -Henry Austin in Century, pound: side \$1.

time when organization will be such that workers can go from state to state, with order and proper announcement that their worth will be recognized and Nat'l. Sup't. Lyceum Work. Spiritualist Temple, Galveston, Tex.

SAW HER DEAD FRIEND.



Dec. 2, 1901.

This department is under the man agement of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

NOTICE .- No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private an-swers, and while I freely give whatever information I am able, the ordi-nary courtesy of correspondents is ex-HUDSON TUTTLE. dected.

Eliza Jane Snodgrass: Q. Many years ago, when I first began to see spirit forms, a great many who came were colored, but now only once in a while does one appear. Why is this? A. The correspondent furnishes the key to this mystery by saying that at one time her family owned slaves. Her clairvoyance or spirit seeing began soon the other box sat a young girl. She after the close of the war. It is prob- wore a dark print dress, an old blue able that there were many more spirits of negroes than whites.

If one should visit a city where nine-tenths of the population were colored, he would expect to meet a great many more than whites.

Madam L.----: Q. Where can I ob-tain What Is Spiritualism? A. This is published by the National Spiritualists Association for missionary work. It is sent, with several other valuable tracts to those who request them for distribution. They are furnished without cost, but postage must be enclosed, and such sum as the writer fcels it a privilege to give in support of the publishing fund. Address Mary T. Longley, Secretary, 600 Pennsylvania Avenue S. E.; Washington, D. C.

G. W. Goodman: Q. Will you please give through The Progressive Thinker, your opinion as to God's Likeness. I have read that we were made in the image of God, and believing as I do, and-" that God is universal spirit. I am puz led. As universal spirit manifests in lifferent forms, birds, animals, flowers, stc., how could the likeness be confined fust to man.

Questions of God, his character and the mutual relations of man and God have been constantly sent to this department, showing the intense interest the subject awakens in the minds It has been thus since man first: began, to reason on the procession of phenomena of the world around him. The negation of atheism never satisfies, and the gods evolved by the various systems of religion, to the thinker seem impossible from their human character and limitations. The materialist discards all these dogmatic beliefs, and That word "potentiality," "force," "energy," means all that is called spirit. It

ceive the blessing." covers the unknown, the infinite borderland beyond matter.

The Light Among the Bills. A Charmingly Interesting Harrative. of his breakfast and the bead to quote what they do. They are conceived and Bible excitedly. He said such manifest born and regred in gross ignorance

the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It against that terrible delusion of Satan sin; the very air they breathe is polis a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 835.) New Light Cottage.

My Dear Martha:-You will be sur

hood and a red plaid shawl. The

strange turnout drew up to the front

door and John went out to meet our

home, and he and his daughter and this

one ox alone are left to tell the story

and the Lord told him to come to us

"What did you tell him, John?" asked

"I told him if the Lord said we would

take him in, we would, of course,

At that moment Mr. Smith came in,

and we would take him in."

guests.

mother.

hear.

to be such an awful God for,"... "There isn't, only in people's imagination." I said.

prised to learn that our family has The girl stared at me in surprise. nearly doubled since I wrote last, bút it "The Bible says 'God is love,'." I added. is a fact. One day mother looked out She shook her head, "Perhaps it of the window and exclaimed, "Goodness!" It was very appropriate, for | does not mean what you think it doesthe best things don't according to fathmuch goodness has been required of

er," she added vaguely. her ever since. Aunt Jane then went I repeated our conversation to mother and looked out and exclaimed, "Graclous!" This was also appropriate for and she said, sadly, "The poor victimthe poor little victim," and by that graciousness was required for the occaname she passes into our family hission. These two unusual exclamations tory. brought John and me to the window.

That night after our guests were but our remarks will not look well on safely in bed, we talked over the situathe pages of history-yet they were tion. John said, "I am real glad of the right to the point. What we saw was ex to put with one of mine. It is an ill this: A sled drawn by a large black ox wind that blows no good-but as for in thills, upon the sled a quantity of hay Father Abraham, I don't know as I and two boxes. Upon one box sat a know. I need a hiret man, but whether tall, thin man with long white hair and a prophet can be induced to work or beard. He wore a very large coat that not remains to be seen." saw its best days long before, and a

"Try him, John, for the sake of the stove-pipe hat, and he carried a long poor victim, if for no other reason, whip which he flourished occasionally said Aunt Jane earnestly by way of encouraging his beast. On "Yes, John, for the victim's sake," said mother. "All right, if you women can stand it

I guess I can," said John cheerfully, and so the thing was settled for a time indefinite. Mr. Smith had not been in the house

After some minutes of suspense John an hour before he informed us that the came in and said: "The man says his end of the world is at hand. He said name is Abraham Freewill Smith and the Lord would surely come upon the he is cousin to Aunt Jane and as he seventeenth day of April and he urged reckons it, third cousin to me through us to be ready to meet him. He said you, mother. Mr. Smith has burled his God had plainly declared that at the wife and been burned out of house and

time of the end the wise should understand. "Do you understand?" said I. "Certainly; there is not a prophecy in the whole Bible that I cannot explain

to you," he said decidedly. The next morning Mr. Smith began where he left off the night before. He

used the Bible to prove everything he said, which was a good deal. He described the judge upon his great white bringing one of the boxes which he throne and the awful terror and deplaced in a chair. He then went to

spair of the wicked and the rejoicing of Aunt Jane and kissed her upon the the saints, until the victim went from cheek. "Scripture saith, greet one anthe room sobbing, and I wanted to other with a holv kiss." he said and shake the man. turned to mother. Aunt Jane wiped

In sheer desperation mother came to her cheek with the corner of her apronthe rescue. "A man of your ability and but I did not stop to see what mother intelligence must surely, be fond of did, for I had to fix the kitchen fire. reading," she said insinuatingly. after which I peeked through the door. suppose you noticed at once that we "You have not greeted me with a holy have a fair supply of books. What kiss," said John, but Mr. Smith did not sort of reading do you like best?"

"Well," said Mr. Smith. after a little "Daughter," he cried, "why do you hesitation, "I can usually get quite a wait without the gate? Enter and relittle comfort out of a real pious story that is very sad."

The girl came timidly in and taking "Most pious stories are very sad," said mother, "but I do not have one spect for our own. I felt quite anxious to know what material. I would teach man that his handy, so I will offer you this," and she aphena Victoria, which means that if handed him Fox's Book of Martyr's Aunt Ann would think of Mr. Dale. We future destiny rests entirely in his own she lives in accordance with the blessed which we found in the house. It proyed all think so much of him, I hoped she hands, and as he sows so shall he reap. Word she may sometime be a victori- a happy hit, for it has seemed to afford would like him and she did. "He is a I would teach him that his body is the him great satisfaction ever since, and strong, pure-minded, honest young man, temple of the living God and must be yet Mr. Smith seems to be a real kind but he has not found himself yetcleaner and stronger the body the betman and will sit up all night with a when he does the world will hear from sick animal. How queer some persons him," was the remark she made regardter divinity can express itself through that body. All this is Spiritualism, are! I wonder if I am queer. ing him. but a person has to be educated to a Mr. Dale comes here oftener than In less than a week after the Smiths ever since Aunt Ann came, for he is as certain point before he can understand came, mother got a letter from her father's sister Ann, asking if she might | much interested in her accounts of city all this. Some so-called educated persons have no more spirituality than a barrel missionary work as I am. Neither Mr. come and stay a few months with us of pork. All reformations begin with Dale nor I ever heard before of such and get rested. Mother had never seen the inner life of the individual, and the Aunt Ann but once, and knew little destitution, suffering, brutality and sin first step to be taken is to awaken in as Aunt Ann has told us about. about her except that she was engaged the individual a desire to be something When I went to the depot to meet in some sort of missionary work some better than he is: but it is useless to where, but she wrote her to come and Aunt Ann I saw Mrs. Drury for a few preach to a starving man, the only religminutes. She was on her way to meet stay as long as she could be contented. ion he can appreciate is the religion of There was but one unoccupied room with a charitable society of some sort good deeds.' which she told me is composed entirely in the house beside the guest chamber. which mother declared she would not of church members with the single exception of herself. "Thus far they have give to anyone who was to be a member of her family, and that one opened out | treated me with kindness and respect of the Shadow Room. and yet they all know what I am," she friends throughout the country know said, smiling. Aunt Jane said she was not going to what we are doing in far away Tacoma.

"I

Bible excitedly. He said such manifes- born and reared in gross ignorance.

tations were among the signs that were From their birth to their death they in Most Beautifully Suggestive is "The Light Among God had plainly model and their home lives see nothing, hear noth-God had plainly warfied "the world ing, know nothing but what we call known as Spiritualism, which the Rev- luted with it, and every suggestion they elator saw coming out of the mouth of receive tends to wickedness. It is actthe dragon in the shape of a frog.

ually expected and required of them to "If it looked like a frog," cannot for be wicked. I tell you there is not one the life of me see how he knew it was of us present who under the same con-Spiritualism," said I. ditions would not be the same as they

The prophet looked at me with evi- are. All the possibilities of wickedness dent displeasure, and said sternly, developed in them lie undeveloped in Very likely you do not; the deep us-all the good developed in us lies things of God appear as foolishness to undeveloped in them. Sin is only the the carnal mind, but the wise compre- result of ignorance-remove the cause hend all mysteries." and a cure is wrought. Evil disappears

After the man had gone to his work correspondingly with the development John said to Aunt Ann, "I wonder if of good. This is the doctrine taught by the mind of man is capable of conceiv- Christ, but his professed followers have ing any theory that cannot be proved always ignored it. In place of the 'glad. by the Bible?" tidings' he told them to proclaim, they

"It never did," was the brief reply. have substituted the saddest tidings One day shortly after this Aunt Jane ever given to the world. We who have said to Mr. Smith, "Abraham, your had the benefits of an education howdaughter will have to have new clothes ever faulty, who have always received before she can attend school this suggestions of purity, nobility and honspring, and it is time the material was esty, who have had more or less goodbought so we women can be at work ness expected and required of us canupon it." not estimate how great the debt we

"My daughter will have no need of owe to such things, neither can we comclothing or school, for upon the seven- prehend a life devoid of their help. O teenth day of next month at the mid- that those who profess to know the way night hour the world will be startled of life might receive a baptism of difrom its slumbers by the solemn cry, vine love-the love that is long suffer-'Behold, the bridegroom cometh, go ye ing, merciful, kind and tender." cut to meet him,' and all who are ready We were silent for a little while, and will enter in to the marriage supper of then mother said, "Of all the religions, the Lamb, and I trust my daughter will what one do you consider the best te one of the chosen few. God's bride adapted to human needs?"

will need only her pure white robe of "In the broadest sense of the word righteousness," was the impressive reand strictly speaking," said Aunt Ann. "there is but one religion, never has rly.

"What's that you'ver got in your been and never can be. If it rested mouth?" said Aunt Jane'sharply. "A with me to name that one I would name pretty bride you'll make with the to- it Spiritualism."

her."

bacco juice drizzling down your white We all stared at her, too surprised to robe-perhaps you think the Lord will speak. She sprang to her feet and conbe proud of you! I can tell you that fronted us. I never saw her look so you better take the money you waste strong and commanding before. Mr. on that vile stuff and get your poor Dale said she seemed clothed in majchild some decent clothing; but if you esty.

"Yes," she said earnestly, "the one won't do it some one else will buy it for religion the world needs may appropri-·30

Mr. Smith stared affer the retreating ately be called Spiritualism. By that figure of his cousin in evident dismay. rame I do not mean simply the knowl-A week later John said! "I wonder | edge that the so-called dead return and what has come over Father Abraham? communicate with the living, although He has not used any tobacco for a this truth is of vital importance. I do week, and when I spoke to him about it not mean that every individual who he said it had been revealed to him that possesses this knowledge and who tobacco was filthy and God had com- knows that immortality does not demanded his people to put away from pend upon a belief in any person or them all filthiness, therefore it should thing shall call himself a Spiritualist and immediately go to work to break pass his lips no more."

Aunt Jane stared fixedly lit the wall in pieces and destroy everything held as if trying to read something on the sacred by others, and ridicule and other side of it. Aunt Ann said decid- abuse others who, perhaps just as honedly: "Abraham Smith is living up to est as himself, do not see as he does, all the light he has. Honesty and sin- but I mean instead a knowledge of cerity command respect wherever they spirit and spiritual things. I would are found. The fact that what Mr. teach man that he is a spiritual being Smith considers to be wisdom seems to Low and the necessity for spiritual deus little less than lunacy does not les- velopment and understanding the law sen our obligation to be patient and governing it. Spirituality means kind and respectful. If we will not growth, progress, knowledge, power, treat the opinions of others with re- happiness, peace, purity, goodness. It

(To be continued.)

Letter From Tacoma, Washington,

manity is not looking for such things.

I find that if we furnish the thinking

people something to think about they

very best, then we will have the power

to draw the best people to us to listen

Mrs. Grace Williams passed to spirit

The Occult Band of Harmony

life at the age of 33 years, Oct. 30, at

Tacoma, Wash., after one year of suf-fering, she leaves a husband and two

choir rendered choice selections. Mrs

Dickey read a beautiful poem, "There Is

No Death." The services were con-

Mr. Young S. Hughes passed to spirit

life at the age of 82 years, at Tacoma,

Wash., Nov. 10. He leaves a wife, on

son and two daughters. He was forty,

REV. DR. DICKEY.

aucted by Rev. Dr. Dickey.

Tacoma, Wash.

work here. .

sons.

I write you a few lines to let the

spect, we have no right to demand re- means everything that makes life de-

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The Spiritual Alps, and How We Ascend Them. A few thoughts on 'How to reach that altitude where spirit is supreme and all things are By Moses Hull. Price, cloth, 40 cents; paper. 25 cents. subject to it. sirable and is the real rather than the The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by, facts and the Bible. By Moses Hull. Price 10 cents. The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man-Rev. Samuel Watson. A marvelous work. Price \$1. cherished and well cared for, and the

able spirit; "I don't see what there has

It appears strange to me that the scientist standing on the headland of this earth and with telescope looking out into the abysses of space at the countless millions of stellar systems, revolving in orbits which are absolutely adjusted to mathematical laws, can see

nothing but matter. Strange that the biologist when he beholds the evolution of life from protoplasm through the endless series of living forms to man, can see only the changing expressions of material.

Material scientists take as their fundamental axiom the existence of mat-

Is it not even a more fundamental axiom that there is also mind?

Is it not transparently clear that there is a Cosmic Mind?

Then man alone is not in God's likeness, but every world and sun, and every form of life are his expression.

But this subject is too vast for answer in this limited space. For nearly my whole life has its consideration taken a portion of my time. The study and inspiration of these years has crystallized into a book of some 300 pages. entitled "The Evolution of the Idea." This idea begins with the fear of the savage for the invisible forces of rature and is traced through its evolution in India, Egypt, Greece, Rome, Judea, Christianity, to its last final phase, of spiritual science, the Cosmic Mind. Feeling that it was as complete as I could hope to make it. by the inspiration received, I am arranging for its publication.

A Minister: Q. At a seance, the medium being a cousin of mine, devel-oping mediumship, a spirit said the her that an uncle was dead. Not feel ing sure, I went to another cousin's also developing, and the spirit of my son came and assured me it was true Iat once wrote to this uncle, and he replied that he was in feeble health and had been extremely ill. I am badly upset and made to think of the argument of evil spirits. I had so much confidence. it was a comfort to me, but how can this be justified and explained?

A. When belief becomes blind creculity, and the spirits are taken as infallible authority, it requires a rude shock to cause an awakening. It has come into the experience of almost every Spiritualist. The lesson first has to be learned that the spirits have limitations to their knowledge; only a little broader than our own. They are not in-fallible, or all-knowing. When they find other measures fall, they resort to the heroic treatment.

Sometimes, however, a suggestion is made by a member of the circle, which overcomes all others, and having established itself, of course is repeated.

Thus in regard to the death of a certain person. When the question is asked, the spirit may not know, nor have means of knowing except as it reads the questioner's mind. Unconsciously, perhaps, that mind has COD cluded from reports of illness that the person could not live more than a short The spirit balances the chances time. and affirms that the person is dead. Having done so, it would be impossible to retract under the strong thought-direction of the circle or of the question. in this case there is no intention to depart a fraction from the truth.

There is nothing in such communications which should "upset" or indeed nause a ripple in the current of belief. A Martin and

er by the hand, Mr. "Cousin Helen, dear Cousin Jane, this is the child of my old age, Diadema Serous scraph crowned with a diadem." The young lady thus introduced. flushed, hung her head and trembled visibly. A look of tenderness softened Aunt Jane's face and she took the poor

girl in her arms and kissed her. It was a glimpse into Aunt Jane's soul I never had before, and it surprised me. Mother took the girl into the kitchen and introduced her to me. At first she was so timid she hardly dared move or sneak and she seemed painfully conscious of her style of dress. After I had taken her to her room, which is a little one opening out of mine, I got

her to talk. She told me about her mother and cried so I could hardly keep from crying with her. She said her father would not let her braid her hair or have any trimming on her clothes or wear anything really pretty because it was wicked. It made me think of your experience, Martha. She said she could not say or do anything to please the Lord even when she tried her best. I asked her how she knew, and she said she didn't know only what her father told her, and he said she was very

weak and sinful and if she did not re pent, the Lord would destroy her. "I sometimes wish he would and have

done with it," she said with consider-

eyes seem to look straight through ev-Even if an untruthful spirit makes the communication, it evidences spirit return, and the investigator should always give a wide margin for the difficulthink her a very fine specimen of woties in the way of absolute correctness. He should be grateful for the true, and manhood. She makes me think of a not magnify the errors.

Price \$1.



From Soul to Soul. By Emma Rood Tuttle. To this collection of her spirit and John thinks just as I do about it. When Aunt Ann came down to breakual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Claribel," "The Un-scen City," "We Shall Meet Our Friends in the Morning," "The World Is Growing Good." 222 pages. Price \$1. ifestations you have in this house?" Asphodel Blooms: Poems and Stories, hy Emma Rood Tuttle. These volume mother. "What have you seen?" are attractively printed and bound,

for Aunt Ann.

making them especially desirable for presentation. Price \$1. "I have seen that locked and bolted door open and close and shadowy fig-Arcana of Spiritualism; A Manual of ures pass in and out," she answered Spiritaul Science and Philosophy. The Morris Pratt Institute calmly. has adopted the last as a text-book on "Are you accustomed to such sights?"

the subject, asked John, with some curiosity. For the holidays, all the above, with Mediumship, its Laws and Cultivation "No, I cannot say that I am accus--answering the question, "How Shall I tomed to such things, but I have seen Become a Medium?" will be mailed, too many to feel either alarm or sur-

r \$3. Address HUDSON TUTTLE, postage paid, for \$3. prise," was the cheerful answer. Berlin Heights, Ohie,

have any missionary woman a trapes-I asked her if the Spiritualists as a I have been here now almost one year ing through her room, so John locked whole were given to doing charitable and still working away. I believe the and bolted the door between the two work. There was a touch of sadness in have had some hard pulling though, rooms and cut a new door opening into her tone as she replied, "As far as I but now it seems to look much brightthe hall and we made the room ready know them they are not., I am sorry to er; indeed the future has already cast its benign influence upon us. The Occult Band of Harmony of have to say it, for it is my earnest de-

She came at the time appointed and sire to see them take a prominent which I am the pastor, is doing well, we like her real well. She is past midplace among those who devote at least and their influence is being felt more dle age. Her hair is white as snow and a portion of their time, talent, strength and more with each succeeding meet soft and fluffy. Her face has a strong and means, to the betterment of humaning. The lectures that the dear teachers give us are indeed food for thought and determined look and a calm, kind ity. The true way to lielp another is to and determined look and a calm, kind ity. The true way to help another is to such as is seldom our good luck to and happy one as well. Her keen gray teach him how to help himself, and of hear. It is indeed inspiring to look all people the Spiritualists ought to be into the faces and see therein the expression of intelligence that is shown; erybody and everything and arrive at a the best able to do this. But you know, then we sometimes hear people say correct conclusion. Her speech is plain it is easier to preach two religions than the intelligent and thinking part of hu and forceful but always pleasant. I to practice one."

Mrs. Drury's remarks made a strongimpression upon my mind, which has are apt to be present and look into the rock upon the hillside which no storm deepened as I have listened to Aunt truth of what is being said. I am in nor tempest can move. I do not ad- Ann's conversation. I feel astrong de-mire weak, wobbly women. I think a size to make of myself theovery best teaching in particular. Let us have the sire to make of myself thenvery best woman ought to be as brave and self- sort of woman it is pessible 1 to make reliant as a man and I know she can make out of the material I lave to work to the grand words of comfort and conbe and still be lovable and womanly, with. 'I want to get where I can help others and then help them. When I get where I know myselfdr can help fast the third morning after her arrival others to know themselves. ²₂I want to she said to mother, "Do you under- feed the hungry, rescue the perishing, stand the meaning of the spiritual man- care for the dying and show them all the way of life and do it for humanity's "No; we only know they exist and sake under the name of Spiritualism. I have ever since we came here," said will let others preach the beautiful and helpful things and I will practice them. I know you and Mrs. Drury can do both, but I will not try to do but one, but I will try and do that one real well. Aunt Ann said to Mr. Dale one day, "A theory is of no use unless you use

> He made some 'remark' about the great wickedness of the people among whom she worked.

"The Jesuits." By Rev. B. F. Austin, "Yes, but back of the wickedness is E. M., B. D. An azosilent paraphlet. Mr. Smith had by this time disposed ignorance," she said. "They booy and

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years a Spiritualist. The funeral serv-ices were conducted by Rev. Dr. Dickey and were in keeping with the faith it. If it works good it is good." also being a soldier was in touch with that.

THOUGHT WAVES.

A New Theory in Reference to scious vibrations to the object sought. Thoughts—"Thoughts Are Things," and Are Facts That Were in Exist-lessons are lessons are ence Aeons Before There Was a of the subconscious. The conscious Brain to Give Them Human Expres- and the sub-conscious combine to make sion, While They May Have Found a man's personality and in conjunction with the will individualizes him. Expression in Many Other Forms." The super-conscious is that exalted

"Can you tell whence our thoughts and state of the mind that no man may cal whither tney go, Or what their mission? Does anyone his own, yet it is an inherent quality

within us all-it is the controlling power of all life and is the source of know In what sphere they were born? Can all knowledge and wisdom. anyone tell

In order to realize that state the The aerial home where they may physical consciousness must be stilled, dwell?" therefore the conscious state can exert

These opening lines to a poem by M. no control over the superconscious, but J. O. Whitney are very suggestive in the superconscious is continually hold-their trend to a very perplexing question. The average reader would doubt- mind. In a perfect state of superconless give them but passing notice in sciousness man becomes fully awake to reading and let it go from his mind the fact of his one-ness with all things, after a mental comment of "beautiful and all the wonders of the universe are We have been educated to as an open book to him. Telescopes, telthought." think that thoughts originate in the ephones, telegraphy and "twentieth mind of man and are the result of the century limiteds" are useless adjuncts burning up of brain cells by intense in connecting him with the desired object or place he would learn of. What concentration.

Recent experiences, however, have soever the physical or conscious self given me an entirely different view of is capable of accomplishing by the aid this subject, and I now have the audac-of machinery or other apparatus the ity to say that man does not think; that super-conscious will accomplish with-the brain has no more power within it-

self than a physical or material con-structed machine of any kind, and is subject to conditions around it the and the superconscious states. same as the crudest of machinery. Overfeed a threshing machine and it from the original subject, but I have becomes choked and only half does its brought out these different points so work; under feed it and the grain is that you may more fully comprehend crushed and scattered. Over feed the my ideas. brain with its physical supply (blood) and it becomes dull and drowsy; under and it becomes dull and drowsy; under beneath the ice, but before we can feed it and it is "light and airy"—in- grasp the living fish it is necessary to capable of "thought" in either case.

"Thoughts are things" and are facts made very often entices other fish that that were in existence acons before way. So it is with the mind. The there was a brain to give them human brain is the ice between the conscious expression, while they may have found expression in many other forms. Then you ask, "What is the function a responsive chord in the brain it be-

of the brain to man?" The brain is to the physical expres-

sion of man as the receiving instru- clear to you. Here is the truth as I ments of telegraphy, and telephones sense it: Man does not think; his brain is but the receiving instrument that are to their respective systems. The brain in itself is endowed with conveys the thought waves from the

no more power of thought than either universal source to his physical conof these instruments.

When a telephone or telegraph instrument gets out of order in any way an plausible explanation of the "mysimperfect message or no message at all teries" of telepathy, auto-suggestion, is the result. The facts of the univer- force of habit, etc., but they are each sal law are naught but what would lead worthy of subject matter by them-tc the betterment and righteousness of selves and I will not include them in all creation-but impaired and imperfectly developed brains have received these messages imperfectly and placed wrong interpretations on them, and the result is the evil. the fads, fancies and fanaticisms of the world to-day.

All the "advanced" thoughts of today were facts as much in the fabled days of Adam and Eve as now, only the brain of that age was not developed in its finer attributes in a degree to receive them.

[Obituaries to the extent of ten lines The brain is an instrument that has only will be inserted free. All in excess made gradual development in its "reof ten lines will be charged at the rate ceiving" powers from generation to of fifteen cents per line. About seven generation down through the past ages words constitute one line.] until should some of the wise men of pre-historic times be placed among the Passed to spirit life, from his home, people of now they would be but as Bowling Green, Ohio., Nov. 9, Robert

rude, uncultured children to us. Each new fact that records itself through the brain causes responsive vithrough the brain causes responsive vi-came with his father, R. W. Willcox, to brations among the surrounding cells Milan, Ohio, and in 1888 he married that opens the way for other facts to Rose W. Hart and removed to Bowling follow.

Green, to a large farm which he super-In the history of man it has been a intended. When only 14 years old he noticeable fact that in every century, here and there would be found men voted to Spiritualism. He made this here and there would be found men with brains developed far ahead of those of their fellow-men. In the it was a bright magazine full of orig-"dark ages" the possessors of such inal thoughts and gave great promise. brains would be tortured and often He wrote by influence of spirit friends, "devils" while in this age we have de of its origin. After he discontinued

THE PROGRESSIVE THINKER



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Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-F. F. Neitzel, Astrological Seer Spiritual Clairvoyant and Healer. Spiritual Chairvoyant and alter themen send 3 cents (sliver) and date of birth, month and year, for a trial reading with prospects of coming year. Ask: two questions which will be answered; full reading with horoscope, one dol lar, Send for the new book, "Science of Life Studies," 10 cents (sliver), Adress, F. F. NEIT-ZEL, Box 008, Spokane, Wash. hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers

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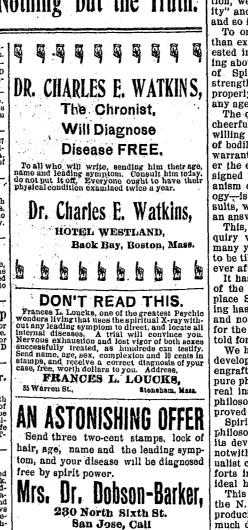
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FRANK N. FOSTER,

Spirit Photographer, Twenty years experience. My work is favora-bly known in every state in the Union. I have the ONLY negative, taken by mc, at the Roches-ter Jublice in 1993. of the large spirit painting of the Fox Sisters. exhibited by Mr. W, H. Bach, in



the published reports, etc., and thus form, as best we could, an opinion as to its vitality and usefulness. This

the Late N. S. A. Convention.

To one interested more in results than external appliances; more interof Spiritualism in its purity and strength, the question naturally and properly arises as to the efficiency of any agency employed to sustain it. The question whether all the labor so cheerfully given by loving hearts and willing minds, and often at the expense of bodily comfort and peace of mind, is warranted by results following; whether the effort to erect a structure-designed to supersede the wornout mech-

anism of "creed-culture" and churchology-is really producing the desired results, will continually present itself for an answer. This, at least, is an ever-present inquiry with the writer-has been for many years, and will probably continue to be till the curtain drops, and possibly

ever after. It has long been apparent that much ing has been "labor expended in vain," and not only void of good results, but for the time being prolific of much that told for evil rather than good.

We have been anxiously awaiting the development of an agency that should engraft upon our modern civilization a pure philosophy bottomed upon facts real instead of upon facts apparent; a philosophy sustained by science and approved by human experience. Spiritualism proper, furnishes this philosophy. Human interests require

its development and application; and notwithstanding the labor lost no Spiritualist can afford to modify his or her efforts in the smallest degree until this ideal has become a reality. This inquiry as to the usefulness of

the N. S. A. as a working agency in producing as a whole or in part, this much desired result is natural, and that it is becoming general is plainly shown by the articles often appearing in the secular press; as well as in the columns of our own representative papers. And it is upon this point more than any other that we wish to pass judgment at this time.

It is not an easy task at all times to take an accurate measure of the strength of a given piece of machinery. Resort is often necessary to the training and testing grounds before we may know how much to rely upon the durability and effectiveness of the instrument on trial.

We know that a chain is no stronger than its weakest link, and generally we are inclined to measure the moral mechanism by a similar rule. But this rule of physics does not hold in the realm of psychic law. Man is no weaker and no stronger than his average As with the individual, so with groups, or man in his society relations.

Barring periods of temporary excite ment or enthusiasm the intrinsic value of a public body is manifest in its av-**HAVE YOU CATARLENT** My Vegetable Battery treatment will cure it. This Battery will break up a cold in the head in a day. Sent post-age paid for **1**.10. B. F. POOLE, 43 Evanston ave, Chicago, II. erage capacity, and, this inherent strength is as often shown by its ability o resist as by its capacity to originate Indeed, it requires a higher grade of ability and courage to resist a demand By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and Histo-ry of Life." Price, cloth, \$1.50. which undisciplined emotion would gladly concede than to originate a measure which the majority intuitively feel to be right, and measured by this standard the recent gathering at Min- ing many who have been bullet-proof neanolis was a pronounced success. nimself to us, and we to him; there Not infrequently were the emotions has been a bond of love and sympathy of that assembly of strong men and wo-men profoundly moved. More than once between us, and he has been outspoken and fearless in promulgating the truth. was it called upon to "resist," and turn Since his stay with us we have had sevback the waves of emotional enthusieral recognitions of our meetings and asm touching issues which the brain of Bro. Ripley's work in the local papers, the convention could not approve. The officers of the society are so well The masses of the people in our modpleased with his work that they have ern civilization are still on the emosecured his services again for the tional plane. Spiritualists are pre-emmonth of January. During the past few weeks I have inently so, and one of the strongest tests of administrative ability is to so made it a point to speak for that silent regulate and control that heart and missionary that comes to us once a brain shall move in unison. week the year round-The Progressive Apropos the first, I do not believe a Thinker, and I hope that a great many better disposed class of people are to copies will be put into circulation not be found any where than those recently only among Spiritualists but others, convened at Minneapolis. that people will see what is going on in

R. F. Little Has Something to Say of Boys, if this meets your gaze, allow a younger brother to say, that the N. S. A. still needs your services.

Scintillations From Seattle.

Dec. 2, 1905.

"Old men for council, and young men for war," is a good maxim, but ours is a Last year, with the "great majority, we were obliged to study the N. S. A. movement in which "council" is a leadconvention from the view-point of an ing factor, and needed now, quite as convention from the view-point of a ing factor, and needed now, quite as putsider, read "between the lines" of much, if not more, than in the earlier stages when opposition made warfare (mental) a necessity. These old veteryear, thanks, largely, to its central loca. The young sprouts from forty to sixty, ans should not be relegated to the rear. year, thanks, largely, to its central local The young sprouts from forty to sixty, tion, we were able to join the "minor-ity" and hie us away to Minneapolis well afford to give the old leaders "the and so form conclusions at "first hand." right of way" for a while longer, and the cause of Spiritualism will not suffer in the least degree if this is done. May ested in measures than in men; desir-ing above all things else the upbuilding come prominent factors in the convention to be held in Chicago in 1906. Seattle, Wash. R. F. LITTLE.

ROCKFORD, ILLINOIS.

The Work of the Spiritual Science Society.

The Spiritual Science Society of Rockford, Ill., is still moving forward in the grand cause of Spiritualism. society opened its meetings on Sunday, Sept. 17, with our old friend and co-

worker, the Rev. G. H. Brooks. Our meetings were not very well attended the first two Sundays as there were so many attractions going on in various parts of the city, but the few that came out received some spiritual crumbs to

It has long been apparent that have a freed their nungry souls. of the labor expended in the effort to the society was greatly pleased to place Spiritualism upon a proper foot? See two dear faces once more with us, one our esteemed treasurer, Mr. A. W. Pierce, who had been sick ever since

April 20, being afflicted with an abscess in his head, also an attack of pleurisy; we feel very thankful that he is spared to us. The other was our well-tried coworker, Madame Brunswick, who was taken sick almost as soon as she finished her engagement with the society and was not able to get around until a few days before we commenced our meetings.

On the first of October and through the month we had Madame Bruswick to give to the people of Rockford the demonstrations of the immortality of the soul, and our meeting were well attend-ed all through the month by appreci-

ative audiences. The first four Sundays myself took care of the discourses, taking a variety of topics for these discourses in expounding our beautiful philosophy, and many a remark has come from those who have just commenced to attend our meetings that they had no idea that Spiritualism has such a beautiful philosophy, as well as its demonstration.

On the last Sunday in October we had our state president, Dr. George B. Warne, with us, and I can assure you that we were very well pleased to have him visit us; he could see for himself the work we are doing in this section, and I think it pleased him very much. His address to the audience was en-

titled "Prayer;" it was well delivered, clear, logical and straight to the point. Almost from the beginning he held the large audience spell bound, and almost to a unit they declared that it was one of the best addresses that had been given in Rockford under the auspices of Spiritualism.

For the month of November we enaged the Rev. Frank T. Ripley of Tipton, Ind. It is the first time this worker has been in this part of the state, and I can assure you that we are highly pleased to have been able to secure the services 'of this dear old worker in the Truth. His addresses have been varied and instructive, giving good satisfaction, and I am sure giving to us Spiritvalist lessons which we shall remember for many a day to come. His tests and messages have been excellent, convinc-Bro. Ripley has endeared



DR. J. S. LOUCKS

off by simply branding them as cranks, rial affairs this influence left him. He fanatics or heretics, perhaps occasionally confining one in an insane asylum his liberality of thought and progress when he becomes too enthusiastic in live agriculture, and his funeral was athis expression. Closing our eyes we hear yet the scoffs hurled at Marconi in his early efforts at wireless telegranhy. We can hear the ignorant still branding as cranks and fit companions for imbeciles the advocates of mental felenathy-and yet are not these both living facts, the former in practical use

and the latter still in a state of development that will become more and more practical as the superstitions of the past disappear and the idea of the supernaturalness of this mode of communication breaks its shackles from ive lyceum. Mr. Fred Dunakin was the speaker for this society for three years. our minds.

Now in passing, let me say that the word "supernatural" should be stricken from our vocabulary-it has served its purpose, as it was but the outgrowth of

life, Sunday, Nov. 5, 1905, near Hamsuperstitious age. All things are mond, Ind., at the age of 86 years, t natural, and the outgrowth of natural months and 21 days. She was the law, which is the only law of the unimother of Mrs. J. C. Underhill, with whom she lived for many years, while verse.

On the surface of the lake that supsuffering and a long time helpless, beplied water for the ill-fated Johnstown, ing faithfully cared for by her daughthere was a tiny wave-it washed ter, Mrs. Underhill. She had long deover the dam; another and another folsired to depart and be free from her lowed in quick succession until the sufferings. whole mass became a living fact rush-On Tuesday following, Nov. 7, Miss Sarah A. Underhill, sister of Jas. C. Un-derhill, with whom she was living, ening down the valley, carrying everything before it.

A thought wave vibrates through one brain; then another and another age, after several days of extreme sufuntil from brain to brain it goes with a fering, during which, by the physician's mighty rush that carries conviction in order, she was taken to a hospital at its wake until it is almost universally Hammond, where an operation was accepted and the world has taken another stride forward in "civilization." And very often we find the same thoughts vibrating from several sec-

tions of the globe simultaneously; and taken to Osseo, Mich., for intermen especially do we find this so in the line of inventive thought waves. Men in

various places will be working out the E. T. Ahrens. a prominent Spiritualist same ideas at the same time. Perhaps each have not interpreted their mes-sages just alike and cach may be mak-dressed and was sitting in his big chair ing machines which are slightly defect- when he was stricken suddenly. ive in different parts, but by pooling ing the pallor on his face, Mrs. Ahrens their messages they may construct a and Dora ran to his side, but he could perfect machine. I say perfect—it is not speak. They at once called a phyperfect only as the age demands, or in sician and notified the neighbors. other words, as the brain is developed his body was lifeless in a few minutes. to make use of. As the brain develops, Dr. Forter pronounced it apolexy. He more and better grades of machinery had been at the store the day before are in demand and the supply always and only complained of a slight touch keeps pace with the demand. Note the of rheumatism, so the news of his pass steps of the ages that used the sickle, ing away was a great shock to the town. cradle, the reaper and the binder, He had the respect of women everyand then dare you say invention has where. Hundreds here cried when they reached its summit? To our posterity heard of his sudden taking off, and at much of the hest machinery of to-day his funeral many old mothers from the will look as crude as do the good things country sat in the parlor and on the of the past century to us. The possi- porches through the services with tears bilities of man when he comes to a full streaming down their cheeks.

life.

realization of himself are as limitless The burial services were conducted at the Ahrens home on the 15th. All busias the boundaries of the universe... We are told by the learned professors ness in the city was suspended from 2 that the mentality of man is divided to 3:30 p, m, and there were over a into two classes-the conscious and thousand people in attendance. subconscious. I find in my own per-sonality (and I am no exception) four teacher and medium of Spiritualism, of divisions of the mental faculties (there' ficiated at the home and at the grave. may be more, but these are all I have Her discourse was along the lines of clearly sensed as yet), subconscious, Spiritualistic belief and commanded the conscious, super-conscious and the will, closest attention. At the home she To the subconscious I place none of first read Mr. Ahrens' favorite poem, the qualities usually attributed to it. It "Oh, Why Should the Spirit of Mortal is memory's warehouse wherein are Be Proud?" and then followed with an stored all the experiences of the con-cloquent tribute to the departed, whom stored all the experiences of the con-sclous mind and is subject to the beck she declared had simply passed to a Rennau, and visiting mediums. All and call of our conscious self. At will higher life. At the grave, in the city the conscious mind may gather from cemetery, she spoke of the beliefs of the conscious mind may gather from cemetery, she speke of the beliefs of The Independent Church of Truth the subconscious by directing the con- the one gone on to another realm, re-

corner Ashland and Lincoln veloped to a state where we let them this work and engaged in purely mateentrance first door north of Howard's theater. Frank Joseph, medium. Ev made himself known in his locality by erybody welcome. The Christian Occult Church, United Brotherhood Hall, 3245 State street. tended by all the leading citizens. Every Sunday evening at 7:30. Hudson Tuttle gave the address. nessages given by good mediums. Good The remains were taken to his old speakers in attendance.

home in Milan, where a very large at-The Golden Rule Spiritualist Society tendance awaited to nay their last rewill hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., spects, and a final eulogium was given by Mr. Tuttle. Mr. and Mrs. R. N. Wilcox, parents of

Mrs. Eliza M. Hunt passed to spirit

tered spirit life, in the 79th year of her

performed without beneficial result.

She, too, was glad to pass to the higher

The earthly remains of both were

J. C. U.

Notic

But

Mrs.

South Paulina street, between Washing ton Boulevard and Park avenue. the deceased made themselves known cordially invited. to the Spiritual public some years ago, Temple Light and Truth, 870 Wabanby furnishing the use of a hall, and sia avenue, near Robey street and largely contributing to the expenses of North avenue. Sunday-school 10:30 a. a speaker and equipment of a progress

slon.

time.

come.

vour friends

Isa Cleveland,

street

vice.

once

You may think I have been rambling

We may see the dim outlines of a fish

I hope I have made my meaning

Through this fact may be found a

These vibrations may not appeal to

you now, but they will start waves in

motion in your brain that will eventual-

ly wash away the barriers and you will

PASSED TO SPIRIT LIFE.

Perry Willcox. He was born in Stark

county, Ill., Aug.29, 1865. In 1871 he

O. V. LABOYTEAUX.

chip the ice away, and the hole

comes a conscious fact to us.

this already lengthy article.

ealize their truth.

Reading, Mich.

sciousness.

held here in public halls at the present

First German Spiritualist Society on the West Side. Meetings every Sunday

at 3 p. m. in Garselman's Hall, cornel

Central Spiritual Church holds serv-ices each Sunday afternoon at 2:30, at

Fasking's hall, 30th and Archer avenue.

street, near Stewart avenue. Confer-

ence at 3 p. m. Lecture at 7:45. Mes

sages at each service. Midweek meet-ing Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor. Chicago Spiritual Alliance Church, in

The Kenwood Spiritual Church will

Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 861-363 East 43d street. Conducted by Mrs.

Spiritual Science Society meets every

Sunday from 2 to 10 p.m., at Arlington Hall, N. W. corner of 31st street and

Indiana avenue. Admission to after-

noon meetings, free; evening service,

15 cents. Mrs. Dixon and her daughter.

the child wonder, will always be in at-tendance. Others will assist. These

meetings will be continued all summer

Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-day and Thursday evening at 8

o'clock. Tests and music at every ser

'The Spiritual Church of the Students

of Nature will hold services every Sun-

day at 7:30. p. m., at Van Buren Opera

House, corner Madison and California

avenue. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor.

der Wahrheit No. 18, holds services ev-

ery Sunday evening at 8 o'clock in

tween Halsted and Clybourn. Also every Thursday evening in Math. Jung's

Hall, 1071 Lincoln avenue, southeast

avenues

Test

A

Brand's Hall, 152 North avenue,

The German-English Society. Bund

All wel-

sisted by Hugh S. Fraser. All come. Services at 3 and 8 p. m.

Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd

Ashland ayenue and W. 13th street.

m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds

regular Sunday evening services. 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal ent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th Entrance to hall, 319 E. 55th street. street.

The Spiritual Association of Sixtystreet and Wentworth avenue, ninth meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice. Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77- East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scienand philosophical lectures; best tific psychic and message bearers in attendance. Prof. F. M. Stoller, conductor. Church of the Soul Communion meets overy Sunday at 3 and 8 p. m., in Linoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln. Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union . holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially in-

vited. Residence 616 N. Wells street. Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday. The Band of Harmony, auxiliary to

the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening ses-7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents: Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall. 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman,

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meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton avenue. Every Thursday at 2:30. Ladies' Ald.

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the position that in many cases it is the parents that need the -training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than body made welcome. 220 Western ave-budy made welcome. 220 Western ave-nue, near Van Baren. Mrs. Squires, has the care of children should read it. minister.

There may be a difference of opinion touching their capacity to "do things," and do them "right," but the unanimity of sentiment in the final settlement of

important questions did not indicate it. We have regarded the symptoms favorable from the first gatherings of the

On Saturday, Nov. 4, near Castle N. S. A. As time passes, and numbers increase and resources accumulate Rock, Cowlitz county, Washington I officiated at the wedding ceremony of there seems to be the requisite capacity John W. Hesford and Miss Bessie Gra-

Rockford, Ill.

the world at large in our ranks.

A Spiritual Wedding.

A BOOTH.

President.

to rise to the new demands. ham. The wedding took place in the This last gathering came as near rounding out and carrying to comple- home of Wm. M. Hesford, father of the tion the aspirations of the past, as hu groom, and the parlor was beautifully man agency can be expected to accomdecorated with ribbons, cedars and ferns. Just as the words were spoken

It must not be understood that there that pronounced them "husband and was no diversity of opinion, the reverse wife," one who understood the "combi-nation," pulled a string that tipped a is true, and every earnest worker present was for the time being a "demo crat"; that is, he or she "had an opin horn just over the heads of the happy couple, and they received a generous ion" and desired to make it known; shower of rice. The matrimonial sea. and, with a hand less skilled than that upon which the young people have ven tured seems smooth, and a host of friends congratulated them at the close which held the gavel a different story and a host of might be told; but with all the single ness of purpose, together with the wilof the service. The parents of the lingness to acquiesce in the will of the young man are devoted Spiritualists majority, were plainly apparent, and and readers of The Progressive Thinkpleasing to witness.

er. With them Spiritualism means, a And when the closing scenes were bespiritual minister for spiritual services. ing enacted, and the selection was to be REV. G. C. LOVE. made of those to whom was to be com Portland, Oregon.

mitted the interests of the National Association for another year, those who

FORT WAYNE, IND.

ization of Spiritualism in this country A Successful Mass-Meeting Held There. the emotions of every loyal worker were

again profoundly moved. The writer has attended many con-The Indiana State Association of ventions of similar nature, but never Spiritualists, held a three days' massone in which less was said or less Fort Wayne, Ind. meeting at Dr. known as to wishes of the delegates as Warne, of Chicago, Ill., and W. V. Ni-to choice of officers:

If any personal antagonism or perers; Mrs. Anna Throndsen of Indianapsonal ambitions existed, they were not made apparent. The delegates "in-structed," and the "tellers" and others did the work. Result: Re-election of are two able orators, and the Indiana. entire administration without a single Spiritualists are finding out that the formal ballot: May this last scene be state board puts none but the best on taken as a precursor of harmony in the the platform. The messages given were ranks entire, without which organized accurate and nearly all recognized. Spiritualism will fail of its mission and The Spiritualists of Fort Wayne did not its adherents relegated to the rear in turn out as expected, but after all the philanthropic endeavor. meeting was a success.

There was one feature of the attend-We here take pleasure in thanking ance, however, which to us was not so pleasing-the absence of many of the the many friends in Fort Wayne who assisted in making this meeting possiold-time workers whom we expected to ble, and hope to meet with them again. meet and hear in the councils of the as-The next mass-meeting will be hold sembly. We could scarcely refrain in January, and Muncie may be the from casting our minid over the gather place. Remember, Mr. Will J. Erwood from casting our mind over the gather place: Remember, int. will of an wood ing, and like Rip Van Winkle, calling will work in this state January and the roll of former leaders and asking February. Be in line, and speak for "What has become of these? Have him now. Wake up! Write Mrs. Mong they been running amuck with Osler-ism, and been chloroformed?" for dates now. Get in the lead.

E. A. SCHRAM, Pres. ind. S. A. S.

We know it is not true of them all. We wish they had been present. Old Peru. Ind.